

**The Lamp that Light the Darkness
In Clarifying the Service
Ibn-Kabar; the Priest of the Hanging Church
(14th Century: 1296-1332 AD)**

(Preliminary Translation)

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Foreword

This Historic Book. If a large publishing house had as much difficulty in producing this book, it would have quit because of all the difficulties we encountered in preparing this book for publication.

To God is always thanks, who promised us on through the words of His Apostle Paul saying: "And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (II Corinth 12:9). Little by little, the work became more and more magnificent through improvisation and interpretation of the deeper meanings and through footnotes of explanation and opinion of the most knowledgeable professors of archeology and theology. And also by being able to find good quality paper for the printing of this book it came out, as it should be worthy of its position in the "encyclopedia" of the universal Church.

We offer it with the glory that was lost to all who love learning; those who want to know more about theology, and the secrets of heaven. To every one who seeks to know the mystery of life and the secrets of the universe.

God the Omnipotent- Our Lord to Him is Glory Jesus Christ- we ask to give us all success in everything that leads to our salvation and to help us complete this project by being able to produce the second volume, so we can complete the benefit of this work.

We find it necessary to acknowledge the efforts of the great and honored masters Mr. Yassa Abdelmesseh the director of the library of the Coptic Museum, the Hegomen Shenouda Youhanna the present pastor of the hanging Church, and Mr. Kamel Saleh Nakhla member of the Coptic History Committee, Mr. Kamel Elmassry member of the national council, and Hegomen Samuel Taoudrous Al-syrianni, and the Deacons Hakeem Gereis and Samaan Soliman. Also, the artisans of printing and publishing and all those involved in archeology, theology, and sociology and those who supported the effort through financing and purchasing. We ask the Lord to reward all of them in heavenly Jerusalem.

We also give thanks to the spirit of the author the priest the sun of leaders the father of blessings in Kabarr the priest of the hanging Church, for giving us this work and asking him to remember us in front of the throne of grace, hoping that he is accepting of this magnificent work.

Through the intercession of the mistress of virgins saint Mary and all those who pleased God from the beginning and unto the age of ages. We ask him to record our names also in the book of life and to keep the life of our blessed father the patriarch of the see of St. Mark and all his companions in the apostolic service. May the Lord give us the benefit of their prayers and guidance. To His magnificence is our thanks and Glory always.

The publishers

The Author

The Author: The Trusted Elder, the Sun of the Leaders the father of Blessings, known as, Ibn Kabar

He was the genius of his time, and the philosopher of his time. The learned leader the saint, The Trusted Elder, the Sun of the Leaders the father of Blessings, known as, Ibn Kabar. The priest of the hanging Church one of the greatly acknowledged scientists of the fourteenth century and one of the great philosophers of that century.

Childhood: He grew up and became one of the geniuses of the philosophers in an age in which many Coptic Scholars flourished as knowledgeable in science, philosophy, and theology. Some went as far as saying that he was a physician who knew many of the details of diseases and cures using some of their details he mentioned about the chemicals used in myroon making as a proof of his knowledge of medicine. He also knew the detailed names of herbs and medicines and their composition as he detailed in the book he wrote called the great ladder.

He received his early education in the Coptic elementary schools known as “katateeb” book (learning) centers. After he received a rich portion of education he joined the civil service and he grew in the ranks of the government until he became the scribe of the prince of Egypt peparss ‘rukn eldeen elduadaar el manssoury.” He dedicated himself to the study of the early books in civil sciences, religion, and linguistics. He studied the ancient Church books in complete details and was assisted in his effort by being close to the patriarchs of his time and in particular the 80th Pope of Alexandria, Pope Yoannes (John) the 8th.(1300-1330 AD) and he was able through this relation to complete his education.

His Dedication to (the) Service (of the Lord): When the king Khalil Ibn Almalek Manssour Qualaon declared: “I do not want a “Nazarene” (Copt) in my administration” the rulers started to persecute the Copts through that decree. The Coptic scribes were removed from the service of the princesses in 1283 AD (682 Hijra). “Aboualbarkaat” (Father of Blessings) retired from the service of the government sacrificing his career to dedicate himself to the studies of religion, theology, knowledge (philosophy), and history.

His Priesthood: In 1300 AD (1016 Martyrs) “Arakhinaat alshaab” (the heads of the congregation) agreed to nominate him to become priest on the hanging Church. The hanging Church was the Cathedral for the Patriarchate in Cairo during that time. He was over thirty years of age at that time. He gave his first sermon after his elevation to the priesthood in the presence of Pope Yoanness the 8th at the monastery of Shahrain (an old monastery outside Cairo) in 1300 AD (1016 Martyrs).

Teachings: He flourished during the period in which many Copts were known for their knowledge in specific subjects or topics. He increased above all of them by being knowledgeable in a diversity of subjects and topics. He filled the gaps in many fields through his writings. He was not only fluent in both Coptic and Arabic, but he also excelled in Greek, Hebrew, Syrian

(Aramic) and he also exceeded them in his knowledge of the rituals and beliefs of the Church and his great knowledge was recognized by Egyptian historians Coptic and Muslim alike.

Family: History did not record in detail the lineage of this family except that we know from the little known about his father “elsheikh el-akmal el assaad” (the elder, the perfect, the joyful) that he was a philosopher that comes from a highly regarded family. He was not poor, but most likely well to do. He lived in what is now known as old Cairo in a large house he owned on a “daarb” small street that carried the family’s name. His neighbors were the most highly regarded people of his time like the head of the Jewish congregation, the governor of Guiza sharaaf eldeen ibn algossaqui, and the Judge taag eldeen abdelreheem elsanhoury who was in charge of the offices of the ruler “sultaan masr” of Egypt.

We do not know about his children except about abu albarkaat ibn Kabar who is mentioned in two ancient hand written documents still kept in the eastern documents library of St. Joseph College in Beirut, Lebanon. They are both mentioned in the large Index of the library.

Patriarchs of His Time: He lived during the times of: Pope Youanness 7th (78th Pope, 1271-1293 AD); Theodosius 2nd (79th Pope, 1294-1300 AD); Pope Youanness 8th (80th Pope, 1300-1320 AD); and Youanness 9th (81st Pope, 1320-1327).

Writings: The elder, the sun of leaders Ibn Kabar wrote an encyclopedia of knowledge in Church Sciences, Coptic Language, Religious-Christian Philosophy. This made him remembered forever more and made him a leader of all reformers and he did not waste his pen on worldly writings that could have been of financial profit but instead concentrated on what benefits the public (Church) service. His last writing was dated 1320 AD. Some of his most famous writings are:

1. This Book: The Lamp that Light the Darkness In Clarifying the Service The book is a Church encyclopedia in 24 Chapters, and many appendices and some other Chapters about the Christian Faith, the acts of the Apostles, and we were able to find a copy of it in the Library of the Patriarchate dated as late as 1684 AD (1400 Martyrs) and has an indication that it was read by Mr. Hanna-llah Ghattasswho was known to be in charge of the civil services of the ruler “Gawaalee” in 1714 AD (1430 Martyrs). This book was also made into a trust on the Church of St. George in “Kasser al Shamaa” (The Candles Palace) in 1744 AD (1460 Martyrs) and another copy without a date was found in the same Church. A copy was found in the library of the well-known scientist Girgis Philothaaous Awad dated 1343 AD (1059 Martyrs). An older copy was found in the Vatican library dated 1333 AD (1049 Martyrs). There are other copies in libraries of different monasteries and libraries in Egypt, Berlin, Paris, and Beirut. The library of the eastern fathers did publish the introduction and some chapter from this book.
2. The Book: Grieving, Sermons, Miscellanies, epistles, and Letters” The book covers 51 topics in Arabic. 23 of these topics were published in the Book the Precious Jewel in the Sermons of the Church from the original hand written manuscript> the oldest copy of the published portion is in the library of the house of the patriarch ate, and is dated 1433 AD (1148 Martyrs); it has the signature of the Deacon “maggd eldoulah”

3. Coptic Language Dictionary: Known as the proposed Great Ladder Book and is divided into 10 major Chapters containing 32 sections. It contains agreed to Coptic phrases each properly translated to Arabic. Many copies of this book are in the library of the house of the patriarchate, the oldest copy in the library is dated 1779 AD (1495 Martyrs) and has the signature of the teacher (leader) Ibrahim Gawhary (was a minister during the time of Mohammad Ali Al-Kabeer). Also copies exist in the libraries of the monasteries, for sale in book libraries, and one in the library of Girgis Philothaaous Awad, the Vatican library, was printed in Rome, and was of interest to many ‘mostashriquoon’ specialist in middle eastern studies.
4. The Book: “galla elekool fi-elm el-oosool” The Ascend of the Minds in the Knowledge of the Fundamentals” Is also known as the revelation of mysterious secrets in the reasons behind Christianity. The book is divided into 18 chapters about Christian faith, beliefs in the One God and the trinity three manifestations (aquaneem); and the Incarnation of the Son; etc. One hand written copy is dated 1333 AD and is kept in the Vatican Library. A copy of this original is in the library of the Easter fathers in Beirut. Two other copies made while the author was alive are written and kept one in Damascus dated 1323 AD; and one in the House of Patruiachate Library in Cairo dated 1658 AD (1375 Martyrs). This one is given the name “Teriaque El-equool fi-elm el-oosool” numbered 231 Divinity and is credited to (another famous Coptic Scholar) Ibn el-assal sibt al-aab bottros el-sadamenty. No one knows if it is the same book under another name or another book on the same subject.
5. “redood ala elyahood wil muslmeen” (Replies to Jews and Moslems): Hand written book in Rom (Vatican Library)
6. “ressalaat albayaan alazhar fil-rad ala man yaquool bilquadaa wal-quadar” (An Epistle Full of Clear Proof against those who Teach against Freedom of Choice)

In addition to these, he helped the price of Egypt papars in writing a book titled ”ketaab zobdat elfikrah fi tareekh elhigrah” (the crème of thinking in the history of the immigration (of the prophet of Islam Mohammad))

His Departure: A massive persecution period did take place in the latter days of his life on earth, during that time they sent looking for Ibn Kabarr and were not able to find him. He isolated himself in his house for a long time and when he got very weak and when he felt that the time of departure is near, he wrote his own obituary and he departed in peace on May 10th 1234 AD (Bashans 15th 1040 Martyrs). In the days of Pope Youanness the 9th and most likely was buried near the Hanging Church (where he served) in the cemeteries prepared for the highly regarded priests.

A Quick Description (syllabus) of the Book

The book *The Lamp that Light the Darkness In Clarifying the Service* by the father of blessings, Ibn Kabarr is a collection of ideas, opinions, and thoughts some are religious and others are historic that became an encyclopedia for the universal Church that is considered Church Law. This book contains 24 Chapters not including all the appendices that are a collection of rare thoughts not present in other books. He included chapters on the origins of Faith (Beliefs); the Creed (faith) and the (good) news of the Incarnation of the Lord, the acts of the Apostles, Acceptable (agreed to) Canons of the Church; the Holy Books of the Church; the heads (recognized leaders) of the Nazarene (Copts) and their categorization; The building and consecration of Churches; the making (“tabkh”) of Myron; the consecration of Popes, bishops, priests, and deacons; Monastic affairs; Baptism; prayers and liturgies; the lent fasting; Paschal Week; the Pentecost; the Lord’s Feasts; Marriage; Funeral Service; the unction of the sick; the guide of the annual readings; Apaquti Calculus and how it is applied (the methods of calculating the dates and days of Church occasions); and many historical sections including: the History of the Patriarchs and many related topics; and he ended with a special section for the priests explaining the preparation of the liturgy (preparing the bread and wine) and a section on the ranks of priesthood in the western Churches.

Author's Foreword
In the name of the Father, the Son, and the Holy Spirit; One God. Amen

With the help of God and His good grace; I start to write a book ...

The Lamp that Light the Darkness
In Clarifying the Service
Written by the Gracious Father; the Sun of Leadership; the Father of Blessings known as

Ibn-Kabar
May His Soul Repose Said:

Glory be to God who enlightens the minds, and guides the souls by His proof, and cleanses the understanding by the teachings of his Church; and educates the intellect with the sciences of His laws; and Who makes those who believe in His Only Begotten Son the essence of his love; and trains them to do the tasks of His service; according to the different ranks He prepared for them, and the gifts he abundantly provided them with. He provided for them many wide varying ranks and orders, but to all of them He provided One Holy Spirit; regardless of the gifts and abilities, we all glorify Him for His Grace that raised us to different ranks of priesthood. He leads us to the Paradise of delight; and gave us the life eternal with the One Who Lives forever and death does not have power over Him. We glorify Him in concert with Spiritual Angels; and Multitudes of Beings of Light and his Christian soldiers; Now and unto the age of ages. Amen.

We ask Him to help us to complete what is pleasing to Him from all our efforts, and to allow us to do what is right for His service that will make Him forgive us our sins; so we can receive the happy appearance in his hands, and that our service will be without blemish to Him; and we will not be found as fraudulent in our search for salvation, and not found to be out of control in our desires. But have in us active Love and righteousness through His mercy and kindness. And also by His support, care, guidance, and direction. Because without Him, I am not able to do any of the works, and without Him I cannot achieve any of the desires or hopes (of my heart). Because only through mentioning His name, the good deeds are complete and by Him grace and blessings are complete.

Afterwards, The Fathers the Apostles and Disciples armed (with the Holy Spirit) have seen the Lord, and Served the Word and they made the foundation of the of the Laws of the Christian Church, and the teachings of the One and Only Universal Apostolic Church, by the Grace they received from the fully Incarnate Son, and the Holy Spirit that Cleansed all of them, and sanctified them, that the foundation they built became the right foundation for anyone to build upon it. They became a good example for everyone to follow and to reach the same (successful) end. They also provided the way for the branches to spread, and they tailored the arrangement of what to become, and they looked into all the affairs presented to them, and guided their followers and their disciples as they traveled through the world bringing people into the faith, and performing wonders and miracles and reached to the ends of the world conversing with people

from different religions, customs, and beliefs. They tamed those who tended to be aggressive or angry, those who exceeded in disbelief and aggression, and convinced them to surrender their aggression and disbelief. And to accept the grace of the faith until all the world heard their message and the universe accepted their preaching; as the blessed prophet David Said: “Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,” (Psalms 19:4). Their being busy with all their honorable efforts did not stop them from spreading the good news of the gospel, and they penetrated the human masses for the salvation of the human race. But this did not stop them from preparing cannons for the service of God and the details of what priests and servants duties should be. This was completed by those who followed them from the honest servants and dear fathers and active scientists (of the Church). From time to time and from generation to generation appeared those who did not fabricate but those who formulate based on the teachings of the Apostles and Holy Disciples, until by God’s Grace the Canons of the Church were complete, and the rules and laws were put in place, and the functions of the Services were completed, and was done by the guidance of the Holy Spirit and Grace. And we have complete arrangements full of wisdom, rituals, and diverse rules for the days (of the year), the fasting. Sundays, feasts, prayers, Liturgies, nights of prayers, praise, and remembrance; rituals for marriage (happy occasions) and funerals (sad occasions); and for times and seasons of the year.

It is now the custom in the Church of the land of Egypt to have a good program, happy plans, and a situation that is sufficient even for those who would ask for more. We found these arrangements to be easy to follow, we also found it complete, as our Lord glory to his name said: “I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” (John 4:38). Unfortunately, this kept us from doing the works of the Lord being busy in our professions and wage earning jobs that caused some neglect in the duties of the service and the time was wasted in earning a living without paying attention to the works of the Church sciences and the need to perfect the main works of the Church. This made us thirst to the sweetness of the works of the Church, and we were idled from being able to reach it to the point that many who were consecrated deacons are consecrated to their jobs instead. This makes them when they get together sound strange to each other and loose their spiritual feeling of oneness, and in their worry they become double faced, and envious of each other and they reap loss instead of gain, and enmities instead of the ones of the spirit; and this is not what the Lord of Glory commanded us. Surely, He commanded us to do the opposite of what we find ourselves doing. This paradox is sometimes due to lack of knowledge, and in other times is due to misfortune that spoils brotherly love and separates the relations. It is the duty of all consecrated or called deacons to have a good understanding of his duties as a deacon in the Church of God to understand the cannons of our religion, to forego the (bad) customs, and follow the rules. Because deaconship is an essential part of all the services of our Church as evident in the books of consecration, baptism and others. Some deacons are not following it because they have been separated from it, and now the bishops and priest are reciting it because the deacons do not reach for it.

And when my poor incapable self void of politeness, and unable to reach the right aim found out that some are not aware of these rules or unable to find the proper material to read concerning it; and for some who found resources were not able to see these resources organized

in an easy way to understand what it says; I put together such reference which is organized in a way that is easy to read, follow, and understand based on the writings that existed in the library of the Church and is based on the opinions of the leaders of the teachers and scientists of the Church and organized it like a ladder for those who seek to ascend to it. It is also like the door that will lead the reader to those roads of learning that they seek. It is also beneficial not only to the deacons, but to those who are like me (priests) to benefit if they choose from it. I provided the best that God gave me and made Him my refuge and made this collection you are about to read and I am about to describe its chapters, branches, and origins and included in it a delightful collection of topics on the nature of Faith, trinity and unity, what Christians agree to, and what they differ on in a short treatise that is also easy for the minds to understand.

The first things to understand and the first to learn should be treated first so that we can establish in the minds the truth about our Christian religion and basis of our faith and beliefs; and to point out all the different heresies to avoid them and warn against them, because it is not proper for those who have the ranks of priesthood (deacons included) to be ignorant of these hidden meanings and to be unaware of the saying agreeable or not. I followed that with many useful chapters of benefit to all who seek to know more about our religion and I named it (my book):

*** The Lamp that Light the Darkness In Clarifying the Service ***

I made it two volumes containing 24 Chapters as follows:

- (1) Chapter One: Concerning Faith, Its Origin and all its parts.
- (2) Chapter Two: The Orthodox Creed and its Explanation.
- (3) Chapter Three: In the Carnation of the Lord and the Dates of Corresponding Laws.
- (4) Chapter Four: The Acts of the Apostles and Some of the Stories of their Lives.
- (5) Chapter Five: An Index of the Accepted Laws (Canons) and Councils.
- (6) Chapter Six: Concerning Accepted (Holy) Books of the Church.
- (7) Chapter Seven: About the Righteous of the Nazarene (Copts) and their writings
- (8) Chapter Eight: About Church Buildings, Consecration of Church and Altar.
- (9) Chapter Nine: About the Preparation of Myron, it's elements and consecration.
- (10) Chapter Ten: The Selection, Introduction, and Consecration of the Patriarch.
- (11) Chapter Eleven: The Selection, Introduction, and Consecration of Bishops.
- (12) Chapter Twelve: The Introduction, Consecration, and Duties of Priests.
- (13) Chapter Thirteen: The Consecration of Deacons, Sub deacons and the lesser Ranks.
- (14) Chapter Fourteen: Concerning Monastics, their Consecration and Duties.
- (15) Chapter Fifteen: Concerning Baptism and Confirmation.
- (16) Chapter Sixteen: About the Prayers of the Hours of the Day and Night.
- (17) Chapter Seventeen: Concerning Liturgies, Offerings and Mysteries.
- (18) Chapter Eighteen: Concerning the Holy Lent Fasting Season and Paschal Week.
- (19) Chapter Nineteen: Concerning the Pentecost Season and the Lord's Feasts.
- (20) Chapter Twenty: Concerning Marriage and the Marriage Contract.
- (21) Chapter Twenty-One: Concerning Funeral Service and Unction of the Sick.
- (22) Chapter Twenty-Two: Concerning Church Reading for the Days and the Feasts.
- (23) Chapter Twenty Three: The Apqatya Calculus and Its Methods
- (24) Chapter Twenty Four: Many Parts About the History of the World, and Summary
Of The History of the Patriarchs of the See of St. Mark.

I am not knowledgeable of this job and not capable to do all its honorable duties, however, I collected these writings from the accepted books, approved customs, and the common practices in our age. I also included the customs followed in our land Egypt, as the ability allowed and ingenuity provided, relying on the help from the father of light, who opens the eyes and the mind. I beseech everyone who contemplated it to fill the gaps and realize the deficiencies, and correct any error in it that was committed unknowingly or through lacking effort on my part because no works regardless of how great it might be is free from deficiency regardless of how knowledgeable the writer is, let alone my weakness, void of knowledge and effort and full with deficiencies and sins. The one who wasted his life, and the one who lay down in laziness when he had to work without delay? So, I am call upon all those who can repair any damaged work to come and help with making the work complete and correct what needed correction and clarify what needed to be more clear. May the Lord recompense all of them with heavenly gifts, and eternal riches, and to fill them all with spiritual wisdoms. And why I am making my strong appeal, and asking for those that can build on the foundation except for my strong belief that those who are learned ought to benefit the people of their race because if they do not share what they know with the people of their race, they are guilty of being selfish in collecting and keeping the knowledge for themselves; and are found in disobedience to our Lord who commanded his disciples saying: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt 10:8). Those who keep the knowledge to themselves are compared to the servant who took the talent and hid it in the ground. He is equal to that servant in laziness and in bad deed. When one passes on what he knows, brings the reward from God, and the praise and thanks from the people and it will bring righteousness to those who follow it. If anyone desires to copy the sayings, and desires to propagate its teachings to his kin brings on them the benefits of the work. His riches will never be depleted and these writings will become to him a protection from sin and he will be to the people like the helper, like a spring that over flown over with sweet water not bitter and a source for those in need to learn and follow the discipline of learning the diverse topics.

May the Lord inspire us to do what is pleasing to Him, and support us in applying our hands work to doing every good work. Through the intercessions of the one who has the right of intercession, the metal of purity, goodness, and blessings. The mother of God the Logos; and the Holy Apostles who formed the foundation of this service and all those who pleased God through faith, abstinence and wisdom. Amen.

Chapter One

Concerning Faith, Its Origin and all its parts

There is no secret that the Christian Faith and Orthodox Creed are accepted by all those who call themselves follower of the religion of the Nazarene ('nassara' meaning Christians) by wonders and miracles and acceptance of hardships that exceed what the mind can perceive or accept. It overwhelmed great kings and wise philosophers understanding, what the Lord Jesus Christ Glory and Praise be to His name, performed Himself and on the hands of his pure disciples and holy apostles supported by the Holy Spirit and He gave them the same power of His own to go out and preach and be witnesses to his Incarnation, death, resurrection, and to invite all to be baptized. So, they went out to the whole world and led the nations through their suffering and their righteousness and moved them from slavery to the desires and this was not done through the wisdom of this world, and not through deliberate threats, but by the word of the Gospel (Good News) as the joyful Paul who preached the word by the wisdom of God said: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I Corinthians 2:7-12). Faith is sufficient to those who hang on to its reasons. The topics of faith include: baptism, and confessing the person of the One God, His three manifestations (trinity), and to acknowledge that His Son Jesus Christ is Born before all ages, and the Holy Spirit proceeds and is Lord equal to Him (Christ) in essence, and to believe in the general resurrection of all the descendants of Adam, and the eternal life of the coming ages (age of ages).

The joyful Paul found a philosophical boundary of faith when he said in the 11th Chapter of his epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1). As if they already happened. He also showed that faith is possible for the believers and is there sanctification in the Day of Judgment. It does not come by fancy words. And he did not credit himself for anything other than his being the servant of Jesus Christ and knowing Him Crucified. But when many entered the faith from all the world: scientists, philosophers, and wisemen they were not satisfied by the simplicity of faith alone but wanted to prove it through theoretical research aiming to be certain about it and to discover what was hidden of the details of this honored religion from the minds and the understanding and to match the proof with the literal meaning. And to remove the doubts planted by ignorant people, they started to investigate the basics of the religion and to prove the correctness of all beliefs and to support the concept with the details of the subject and to reference the topic to its origin and

the branch to its root, so that anyone who follows that faith from the highly learned knows his faith correctly supported by evidence and proof.

I desired to include from their lingo a small part, to extract from their purpose a condensed some, to use it as the opening to this book. One who investigates these topics has to work hard to comprehend the meanings, and to be able to enter from the doors of this knowledge, and to tame the mind with debating the ideas with those who exceed us in knowledge, and to discuss it with those who know because unless one is proficient in the subjects of theology and the topic of philosophy might find it hard to understand because he does not have the basics of such subjects except that when he reaches the understanding of the deeper noble meanings of it all, it will make his intellect deeper and noble also because connection will occur between the similar and will not take place between the opposites. So, unless one cleanses his mind, and controls the desires of the flesh, and those of high living, he cannot reach what he desires from this high and noble knowledge.

So we ask the Lord to guide us to learning and applying what we learn, and ask him to help us to reach that hoped for goal.

1. About Him and the meaning of His Manifestation:

The person of Creator is One manifested in three eknams: That is what Nazarenes (Christians) describe as the Father, the Son, and the Holy Spirit. The Father is the essence that manifests the Fatherhood characteristic. The Son is the essence that manifests the son hood Characteristic. The Holy Spirit is the same essence that manifests the procession characteristic. The subject, I mean the essence is one. The characteristics expressed as manifestations are three. The essence exists by Himself and the manifestations are by the essence.

2. The Meaning of the Essence (Gawhar):

The Essence (Gawhar): When speaking about the particulars of the subject is to speak about the name of the Creator, but when we speak conclusively we are speaking about the full essence. The essence is what can be without the need for other things to be. Like the body that is sufficient and does not need any other thing to be added to it not like the individual parts that need the other parts, these we call manifestations of the body. What we mean by essence is what exists by itself alone. Manifestations are what exist by others and needs its essence to exist. Like black and white that does not exist by itself but through the body that it manifests. Manifestations may be called essence (complete) only by borrowing or analogy but in reality this is not so. Because the essence of things is the only reality of these things and does not need other things to manifest them. The manifestation is what exists in a thing but no part of it. Its substance cannot be without the essence of its being.

3. In the Meaning of the Manifestations (Akaneem):

Manifestation (Knum): Is the totality combined with the particular Characteristic. It is a common name because it can be used to refer to the Father, or to the Son, or to the Holy Spirit.

The Syrians (Syrian Church) use it also to refer to the One by Number; and we agree with them. This is a characteristic of the person of God , His trinity (Three manifestations) of One God. The Characteristics of the Nature of God in Christianity is negative, additive, and compound from His manifestations and is fixed (meaning non-changeable).

Negativity is like when we say that it is not a body or not new meaning not created. Additive means that He is before all His Creations; Compound is like saying He is the First meaning nothing existed before Him. and this carries the meaning of negativity and He is before all other things and this carries the meaning of additivity meaning that all things are after Him and also unchangeable like in saying he is capable and Has will meaning power and will are in His essence and is related by what we know. Since it is in His essence it is unchangeable, but concerning others who might have these characteristics it is additive in them. The essence of the creator is one and His characteristics are related to its conditions. Each is different than the other and His characteristics are different than His essence and His three “aquaneem” (manifestations) are the legal Characteristics that He commanded us to believe in by His saying to His Holy Apostles: “Go ye and preach the world and Baptize them in the Name of the Father and the Son and The Holy Spirit.”

4. Concerning the Manifestations Being Three:

Concerning the “Aquaneem” manifestations being three no more and no less, there is three reasons:

First, what was written in the books that are proven to be true. We depend here on what the human mind cannot reach or comprehend and here we depend on the sayings of those whom we trust to be true. For example the saying of the prophet David: “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” (Psalms 33:6). Here he is referring to God the Father, and His Word God the Son, and His Spirit referring to God the Holy Spirit. And what was mentioned in the Holy Gospel the saying of Christ our Lord: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” (Matt 28:19). And what was recoded in the epistles of Paul who said: “For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;” (Romans 1:9).

Second, The saying of the wise who clarified to us the Creator Glory to be His name is described as intellect, intellectual, and intellectable (understood). And we should not increase or decrease these three characteristics, as we will explain later.

Third, From the sayings of the original early ones who explained that He the Magnificent is described as alive, capable, knowing, and any decrease in any of these characteristics is decrease in his Greatness and any increase is a subsidiary of these so is not necessary.

(Gregorious the speaker of divine things said: all creation can be understood to be one like the sun for example, one like the divine, or many enumerable like the stars and the humans. If we say that the creator is one manifestation, it is like saying that His Magnificence is Like the Sun, if

we say two is like the divine and the many characteristics thereof. Therefore the mystery of the trinity has no similar.)

5. Concerning the Meaning of the Intellect, Intellectual, and Intellectable:

The intellect (mind) has three places (in our thinking) we call it intellect and when we see it we call it intellectual and when we reach our goal in understanding we call it intellectable (understood). The Nazarene Christians call the Intellect of the Creator the Father, His intellectual being they call the Son (Word or Logos) by Him being the Word of the Intellect the Father. And by Him being understood intellectable we call Him the (Holy) Spirit. And because these Characteristics are so fully complete (perfect), the world became by it and the Spirit flawed over the universe. Our Lord to Him is Glory said: "God Is Spirit" and it is obvious that the intellect does not necessarily has to be intellectual or intellectable. And the meaning of every utterance is not necessarily the same as every other one. And because the Creator the intellect is intellectual in His essence and is Intellectable also, He has three Characteristics (manifestations) each is different from the other. And because He is an abstract being without need for anything else, He is the reason for the other two manifestations that describe the essence (of God). If we can imagine the elevation of the essence, we can imagine the elevation of the other two meanings and according to this measure we can see only three manifestations, and there is no fourth, and it cannot be less than three. So it is just right to make the analogy of the intellect, intellectual, and intellectable and to make it analogous to the Father, the Son, and the Holy Spirit. The Father who is the Intellect is the reason for the Son. And the Son and the Spirit in the sense of the Intellectable (what we comprehend) is the presence of the Intellect (the Father) and is not separate from Him. The Spirit that is to the essence and intellectable (understood) then emits from the Father (essence) proceeds from Him. So the person of the one God is one in essence with three manifestation (Uqnuum) that are the same essence and favorable by manifestations. One can call the manifestations characteristics, and its persons on can call persons that stand by the meaning that has been formed in our minds but these persons are not similar to anything on earth, and is not like any physical body of this universe, and it is not like the common spirits, but distinct and it is fortunate for us the Christian people that Christ our Lord whose wisdom is higher than all wisdom taught us this joyful faith so the ones before us described it by these words we used and it became very common for them (the Christians) to speak of it and we have nothing hidden in our expressions or meaning of the essence (of God).

6. Concerning the Meaning of Oness:

The phrase "One" is compound and has many meanings because one can say one race, one type, one category, one in number, one in relation, and one simple item meaning indivisible, and the phrase one in categorization might mean one type of beings like a single species of animals.

The meaning of one can mean a category from many categories of species like human, horse, donkey, etc. Also one refers to count or number like one of two or one of many meaning that it cannot be more than that number, but these quantity relation can be applied to different groupings of different items. But it can also be an expression of more than one ratio like the ratio of two to one or four to two, two hundred to one hundred and four hundred to two hundred, etc.

it is the same one ratio. One can be another relation between two items like the spring (source) to the river it supplies (it is the one source), and the spirit to the heart, or the spirit to the arteries it supplies it and has the same relation. One uses a single phrase to refer to the one in number and that is divided into three categories: First, the one meaning an item indivisible and as examples the unit, the point, and the start of motion; Second, the one relating to ends of time; Third, the one relating to a continuum like one line, one surface, one place, or one time period. In general all quantities that has continuum with beginning and end or more than one end. And there is the expression one meaning one and only in number and is expressed as one and alone.

In grammatical terms the phrase one can be used to refer to a topic like one subject, for example one can say that man and fun are one and the same that means that what describes a man could be the same that describes his nature as for example fun loving or comical. Although the meaning is different we attributed fun loving to a person and called them one because this might be the way he is perceived by others. The topics in which this oneness is applicable are many. Ones can also be a category of things related. Like the ones of the divine that cannot be divided to many things (in our limited ability to describe it) although we know that the divine has many things attributed to it. This can be described in two ways: A) The one that is of many parts, these parts come together by authoring, composition, forming, or mixing; B) the second way of comprehending oneness is this compound whose elements were never known to be separate but always been together. The different parts are recognized by our mind to be different although we never seen them separate. Its existence has always been in the one form we observe. This is exactly the way the creator to Him Glory and Grace has always been observed. He is described as essence meaning that He is not a subject or part of something and His presence cannot be without what is united in Him. He is described as giver, wise, and capable. He is never devoid of any of these meaning and these meaning always existed together and did not come separate into Him. Our description that the Creator is One means one in number, and one in all His characteristics that cannot be separated from Him although His manifestation are proofed by different meaning of Him.

7. Concerning the Existence of the Creator by Ones and Trinity as Christians Described Him:

Describing Him as One is what has been determined by the human mind and proven by research that the creator of the universe is One and cannot be two, three, or more. It is false to say that the Creator had two characteristics that describe Him as Creator and this does not mean that His Oneness is not in number but in purpose because His essence is compound of many units.

Describing Him as Trinity has been sufficiently explained. We like to add that this essence is not void of being alone or present in other things and in need to the others, but to say that the Creator is in need to other things is not possible for this reason we have to say that His existence is by Himself. This self sustained Being can be a living thing or an unloving thing, an object without life and it is impossible for the Creator of living thing to be void of life Himself, so we must say that He is Living. This Living being cannot be void of being wise or unwise, He must be wise then. So we can see that the Creator is a being by Himself, living, and wise. There is no one living without life, wise without wisdom, and His High Being is not compound existence

and not subject to prepositions for this reason His life and wisdom is not compound forces like heat in fire, cold in water, or objective apparition like the whiteness of snow, and blackness of tar. Everything that is not a compound force or appearance is one of two categories: General existence, or special manifestation (uknuum). The phrase being is used by the Syrians to describe every being that exists by himself regardless of its being ancient being, newly formed, compound that fills space, or void of material substance, accepts to be an object or not, this being in the Syrians thinking exists by Himself alone. And since the Creator is one essence, this truth makes Him not three beings but one, not three power, not three subjects, but three manifestations (Ukaneem). And since His wisdom and His life are two persons that are not separate from His essence and not divisible from His being, it is proper that His triune characteristics are of his essence.

8. Concerning The Meaning of the Union In the Mind of Those who Speak of Union and Explanation of the Belief of The Christians about the Parts (of the Union):

The meaning of the union is that two objects or more came together to become one. And the union of different parts, for those who examine, has six points of view: 1) by mixing like in mixing water and drink; 2) by combining like in combining wheat and barley; 3) by touching when the bodies of two objects touch; 4) inhabitation like when water inhabits the pot and the individual inhabits the house; 5) by proximity like sensing the heat from the fire by those who are getting warm by a fire; and 6) by combining like when the heat is combined with the iron, and the body with the soul. The first five forms are not considered in describing the Union of Christ Glory be to Him. It is not like mixing water with a drink because they can be changed one to the other, and when we speak about Christ's divinity and humanity we cannot say that one turned into the other because his divinity did not become His humanity and His Humanity did not become His divinity. And is not like combining wheat and barley and is not like mixing liquids and not like the inhabitation of water in a vessel because the inhabitant becomes the vessel contains the contents and is not like touch or proximity. This leaves only one explanation and that is our sixth explanation that is the closest explanation of the union in Christ and that is by combining like the union of the heat with the iron in which the heat is not converted to iron and the iron is not converted to heat. It is also similar to the union of the soul with the body. By this measure is the union of the ancient with the new without change following the example we gave because it is possible for our minds to comprehend and contain the meaning of it. And it is not by a method beyond our ability to understand although it does exceed human understanding and tests our intellectual ability, and it challenges man's inner understanding and tests (our ability to accept deeper meanings) it. Because there is no prior experience of this mystery and non is anticipated again. And if the union of the soul and the body is hard to comprehend, howbeit to understand the union (in Christ) which is even harder to comprehend.

9. Concerning the Meaning of the Union in our Faith:

It is that the eternal son, the Word (logos) of God was united with full humanity and was Incarnate (appeared) in the flesh as One Christ, One Son, One Manifestation (Uknuum) from two manifestations, one truth from two truths one of them is the true eternal son born of the Father before all ages and the other truth is the human (man) born in a given (known fullness of) time

he took flesh from the Virgin Mary without planting (human intercourse) and was born in a known time (the date of his birth in Bethlehem of Judea).

He is One Son, One Christ, One Nature, One Will after the union that took place when He was formed in the womb (of the virgin) when the Angel announced to her the birth (of Emmanuel). He was One without separation in the womb, in birth, in life on earth, in crucifixion, in death, in resurrection, and in ascension to heaven and was without mixing or confusion. This union exceeds the human mind ability to understand its process and its meaning.

10. Concerning the Meaning of Incarnation:

Our saying that the Son was Incarnated means that He was united with the human nature in full unity that is full in humanity from the beginning of his presence on earth: was carried in the womb of (the virgin) Mary as soon as she was informed (by the angel) and accepted the conception in a continuous union that continues since his soul (divinity) joined his humanity- Never his divinity departed his body- but his divinity remained united with his soul when it departed his body, and with his body while he was buried in the tomb and for this reason his body never seen corruption as the prophet David said.

When we say that the Word became Man we are relying on the Gospel proven truth: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). And he did not mean changed or a change in His divinity occurred because change occurs in the appearance so a body appears warm after it was cold or moist after it was dry or black after it was white, etc. But the divine essence- as was stated before- is above the change of characteristics, or mixing of compounds, or corruption of natural things.

One might say that the man became a writer, a physician, or engineer this will not mean a change in his nature and it does not cause that nature to increase (in value). We describe Christ the Lord with divinity without mentioning his humanity and although this is true description, but the other, I mean, His humanity is one of His two natures. He described Himself by His humanity but we the Christian people should describe him by the fullness of His natures and the more honorable truth and that is His divinity. So, we should say the creator, the giver of good things, and He is the born of the virgin, and the crucified and the One who died. That by His Divinity and this by His Humanity.

One can say that a person is a thinker and he is tall. He is a thinker by his soul (mind) and not by his flesh and is tall by the flesh and not by the soul. Our saying that the God was crucified is true for the flesh to be crucified that is the nature from the whole that was crucified, like when we say the man was wounded we do not mean the whole man but the organ that was stricken with the wound but since the man consists of soul and body of which an organ was stricken, we find it normal to refer to the whole body and soul being stricken with the wound although the soul itself is not stricken with the wound.

Likewise our saying that the God was crucified is proper although the divinity was not crucified only the humanity (flesh). Another example is when we say that the man has intellect we are referring to the mind and not to the body, but we still are able to describe the whole man with intellect. And since it is proper to use a reference to the intellect to refer to the whole person it is also proper when we refer to any of Christ's concerns to refer it to his divinity that is one of the two parts (two natures) of Him. Also referring to the Son (Logos) manifestation because this is one of the two essences that is Christ, so it is most appropriate to refer to (Christ) as the Son, and the Word two synonymous phrases in our faith for the same being.

So, when we say that God was born, ate, drank, was crucified, died, and was buried, this is a description of the whole according to the description of the part. But the forbidden is to describe the part by what we describe the other part, because it is obvious that we are innocent of trying to ascribe suffering to the essence of the eternal Son (His Divine Nature).

11. The Union of the Trinity and Receiving the Logos:

The union of the trinity is an accepted condition, and the cause of the union is the Essence of the trinity, and we have to say that each manifestation advances one of the meanings that belong to the essence. The union is an act that is common between the three manifestations; the acceptance of the union is for us through the Son and not the Father or the Holy Spirit, because we are led to accept the Son by manifestation.

This is an approximation that we can see through it in our (limited human) minds. How it is so, is not possible to (fully) comprehend, The measure of the union between the Father and the Holy Spirit, and the Son is a measure of the abstract mind and the understood by the mind as abstract, and the Intellectual who comprehends abstract ideas, because it is impossible for the human to have an abstract mind that understands all abstractions, but it is possible for such human to understand only abstractions related to the Creator to Him Glory and Highness. For this reason it is possible (for us) to comprehend that the (only begotten before all ages) Son who is in relation to the essence is the intellect (mind) with humanity. But it would be impossible for us to comprehend that the abstract mind that is the Father to unite with humanity, neither would it be possible for the Holy Spirit to unite with humanity in the union of the manifestations (uknuums). And although the three manifestations are united in essence, and each manifestation is active in this union, the Son manifestation is what united with humanity (in Incarnation).

Some gave us an example to help understand the union, about one with weak eyesight. He might not see the sun but feels it through the warmth it brings although the sun has three manifestations the disc of the sun, the light (sun rays) and the warmth it produces. The other example is the fire that has a distinguished plume, a flame (heat) and a body and when we use it to heat water the heat attaches to the water and makes it warm without the other two manifestations of fire.

[It was said that some of the solitudes asked the father 'aba rietta habeeb ibn hadetha el-takreety el-yacoubu el-syrianni' the bishop of takreet in the episcopate of seroug (in northern Iraq) to

explain the religion of the 'Nazarene' Christians because it seems that it is hard for the mind to accept. He replied; "One can postulate that the Christian religion is either true or false. And those who accept it are either sensible or senseless. The sensible will not accept anything uncomprehensible except by force, and the senseless will not accept such thing except by the sword because it would keep them from fulfilling worldly human desires. Christianity was presented and accepted by both the sensible and the senseless. All of them were forced not by the sword but instead by the wonders from heaven. And this is the most powerful proof that Christianity is the truth and the proper religion and is explained by verses from God, and by God is the triumph!]

Another Example: It was said that a man from Rome went to Iraq seeking knowledge and the knowledgeable, some of them asked him: Explain the Religion of the Nazarene (Christianity)? He Said:

- Christianity is believing without the need for proof; and the faith exceeds any human proof. They asked Him What Else?

- He Replied: "Faith in things unknown to the intellect as if it was belief in things fully well known.

They asked Him What Else?

- He replied: "Faith that is compelling to believe because of the wonders and verses on the hands of those who wrote it."

They asked Him What Else?

- He replied: "An affair that exceeds Human ability, so I desired to join it out of desire and not out of fear."

They asked Him What Else?

- He replied: "It is a proven beyond any doubt truth, What compels one to accept it is what is very hard to prove howbeit it is accepted by people of science, intellectuals and philosophers although those who preached it were neither wise men nor philosophers."

And this reply matches the saying of the Apostle: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Corinthians 2:6-9). Complete.

12. Concerning the Reasons for the Union and Why It is Necessary:

The scientists (theologians) mentioned many reasons for the union, and it can be attributed to two categories: Firstly, What is concerning the Creator; Secondly: what is concerning us (the creation).

What is concerning the Creator has two proofs,

First, The reason for our being (existence) is His being (existence), and the reason the Creator connected with us is to complete His Grace on us because He is the most Graceful in Giving. And the best giver is the one that gives the best gifts. And the best gift to give was His own self and that is the reason we connect to Him.

Secondly, His connecting with us was possible because what prevents the possible is the impossible and with Him there is no impossible. Because the impossible has nothing that will negate it (and this is not a situation faced by the Creator because He is Mighty in all His deeds). He said in the Torah (Old Testament): “He Created man in His image” and similarity makes it easier to connect (communicate). And if His connecting with us was possible and it aims to achieve honor, perfection, and Grace. Nothing will prevent its happening except for inability or being stingy and these are futile qualities not attributable to the Creator, Glory and Honor to His name, it was necessary that He connects with us.

Concerning Us: When it was His will that we reach the fullness of Human perfection that is possible for humanity to reach, and when all the prophets and messengers achieved what they could achieve with a small number of the humans they were able to reach, the God was Incarnate (took flesh) and took our nature (humanity) and became connected to us and appeared among us in the flesh and guided us to the way of righteousness by what He taught us by his sayings and his deeds and ordained for us a law of righteousness and perfection and He achieved in many of the members of the human race the most righteousness and perfection possible for humans above which humans can not go higher. And He made us achieve what the prophets were not able to achieve and this brings on the Christians extreme happiness noted in the affairs of those who call themselves Christian as compared to other religions manifested in their avoidance of the worship of idols, and their turning from live of world richness and excesses to the life of commitment (to Christ) and abstinence. And their changing from the life unrighteousness to the life of commitment to blessed and gracious existence, and there are many proofs of what we stated in the books of history and archeology. It was His will for us and He achieved in us the Law of Perfection which we were able to achieve through His union with our Humanity in the fullness of time.

13. Concerning what All Three: Yacoubites, Nestorians, and Malakites Agreed on:

The common grounds between all three denominations is that they all agree that God is One Essence with three manifestations (Ukaneem) and they express these with its characteristics: Fatherhood, Son-hood, and Procession. Each of these characteristics combined with the Essence is called uknuum (manifestation). So when they take the Fatherhood with the Essence of God, they call it ‘uknuum al aab’ God the Father. When they take the Son-hood with the Essence of God, they call it ‘uknuum al ibn’ God The Son, and when they take the procession with the Essence of God, they call it ‘uknuum al-rooh al-qudos’ God The Holy Spirit. And they agree that each manifestation is One God, so they do not say three Gods, but they say One God. Their saying that each manifestation is God is a reference to the One Essence that is considered with each manifestation. And they agree that the actions is by the Essence (the Trinity) and not by any one manifestation. This action is by true will and purpose and not by force, dictate, or

enslavement. It is not a habit like fire that burn, and not by act of favoritism. The union with the Human nature was only for the second manifestation, the Son only to accept. And the union took place when the Angel announced to the Virgin Mary the Good News and this was the instant in which the Human born of the Virgin was conceived. And they agree that the birth of the Christ (Savior) born of the Virgin followed his incarnation and not His Divinity that was united with His Humanity (in conception). They also agree that the Son manifestation (Christ) is unchangeable and is unconvertible and that Christ was crucified, suffered on the Cross-, died, was buried, and rose from the dead, and ascended to heaven. They also agree that the suffering and death did not affect His Divinity (the Essence did not die) in anyway. They also agree that this union belongs to Christ alone and no one before or after Him is subject to this union and this is a matter of agreement by all three.

(Their saying birth followed His Incarnation (His Humanity) and not His Divinity meaning that the union of the Divinity has taken place in conception and the Divinity did not leave the Humanity since the union took place and is not an event that took place after the birth and His birth Divine united in the Human that we can touch and feel is according to a mysterious (divine) plan).

What they disagreed on is as follows: We the Yacoubite (Oriental Orthodox Christians) say: The essence of God united with the Essence of man (humanity), the humanity that He took from the virgin Mary and became One Essence, One Nature, One Will, One Uknuum (Manifestation) that is the Worshipped God, the Born Christ, He is the one that shows the wonders and performs the miracles. (The saying of the Yacoubites One Nature united, supercedes the argument of those who say two natures, two wills). And we have already explained the reason for this to stop the argument of those who say the opposite and to remove the doubt in the minds of those who differ.

Nestorians say: The union was the union of the ancient with the new and was characterized by will, knowledge, and calling the human son as in giving honor to the human because the true son-hood is for the Word (logos) and his union with the human as a preference. they may also say that the union is in making the will of the son manifestation and human manifestation one will., and our knowledge of the two is that of one that is what he is, and thus they make the union in Christ null and void because to them he is two manifestations and not one, two essences and two uknuums.

The elder philosopher 'sheikh' 'abu Zakariah Yahia ibn Adi' -the reasoning mind of the Yacoubites- may his soul repose about Nestorians said: "they believe that God the Word (Logos) who is the eternal son took an altar in a full human, perfect in body and spirit and without sin, the logos stayed with him and did not depart him from conception, to birth, to nursing, to crucifixion, to death, to burial and did not depart him. They call taking the altar union. They use the name Christ to refer to the Word of God and the "human" altar that he took. They do not approve of the name to be used for the Word without the human altar and vice versa. They also state that Christ with his two Essences is one son and not two, they say he is one Christ, but he is two Essences and two manifestations, and if you will you can say two persons one is the Essence of God and the other is the Essence of man who is an altar united with the

divine. And they attribute to the Son manifestation all that can be attributed to God, but not to the human altar. They also attribute to the human the characteristics attributable to the flesh but not to the logos, and they call the union of the two 'ovbrocobon' meaning face or image, will, choice, or son-hood.

The major difference between the Nestorians and us is in what we believe concerning Christ that he was one essence, one God, God was born, was crucified, died, buried, etc. The Nestorians refuse to say such and they say that it is manner of speaking and not true happening.

Others told about them that they were bothered by the saying that the Word of God was in the womb of a woman or the womb contained it, they use own explanation that the annunciation is like an order from above, but she became pregnant like the rest of women and such she gave birth to a human as any human is born until the day of baptism (that is 30 years later). In baptism, according to Nestorians, when the Holy Spirit came upon him in the Jordan river and the voice was heard from heaven "This is my beloved son, by whom I am pleased" He became Son at that instant. And that the son of the flesh is the one who suffered pain and humiliation by the separation (of the natures). It was told about Nestor when he became bishop of Constantinople, he admonished the Nazarene (Christians) from saying that the Virgin Mary gave birth to God and tried to convince them that the one born of the virgin is a mere human like any of us. And when it was proven that he said the before mentioned, he was excommunicated, removed, and exiled (Nicene Council, 325 AD).

The Malakites (followers of Chalcedon) say that He has two natures and two wills. He has two actions, two wills, two natures, one they say, is the divine and the other is the human. His humanity suffered pain, crucifixion, and death and acted as all humans will act. And they said that he is one manifestation 'uknum wahid' of the Divine Essence, one person, and their believe in the two (wills and natures) as it is told about them was out of fear that one might start thinking about mixing and confusion of the (natures) and is caused by their refusal to accept that anyone might attribute pain and suffering to the eternal Essence. It was also told that their denomination believed that the union was between the full essence (The whole and not the Son manifestation) with the human. It was said that this was their saying until they held the sixth council and it was then retracted.

14. Concerning the Reasoning of the Yacoubites:

We previously gave the proof that the Union of Christ the Lord Glory be to His Name according to what is comprehensible by mind and reason. And to insure our understanding we will mention some of what mentioned in acceptable books full of truth that the eternal Word born of the Father by Divinity is He Christ the Lord who was born of the virgin by His Humanity and as an example (of the proof) is the saying of David the Prophet: "from the womb of the morning: thou hast the dew of thy youth." (Psalms 110:3). And the saying of the Wise Solomon: "While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the

foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.” (Proverbs 8:26-31).

David also said: “He sent his word, and healed them, and delivered them from their destructions.” (Psalms 107:20). And Isaiah the Prophet said: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isaiah 7:14). He also said: “And the one like a son of man will come, born of a pure virgin and brings to the people hope and goodness.” (Isaiah???) and he also said: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel.” (Isaiah 9:6-8). And David the prophet about him said: “He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.” (Psalms 18:9-10). And he also said: “: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.” (Psalms 2:7). And (the prophet) Isaiah said: “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.” (Isaiah 34:1,2). Zechariah said: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (Zechariah 9:9). And Joel said: “And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:32). And Zephaniah said: “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.” (Zephaniah 3:14). Micah the prophet said: “The Lord will come from Zion and his garment is like mine?” (Micah ??). He also said: “He lands on the sea and the winds bow to him and He is the one that wrote the tablets for Moses by His finger” (Micah ??) Micah 4:13. and “Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.” (Micah 4:13). David said: “When the LORD shall build up Zion, he shall appear in his glory.” (Psalms 102:16) and he said: “For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;” (Psalms 102:19) and “God standeth in the congregation of the mighty; he judgeth among the gods.” (Psalms 82:1). And said: “And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.” (Psalms 87:5). Zechariah said: “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.” (Zechariah 2:10). Malachi said: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” (Malachi 3:1). He also said: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers,

and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.” (Malachi 3:5). And: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” (Malachi 4:2). Isaiah said: “The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.” (Isaiah 3:13,14). He also said: “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.” (Isaiah 40:3). “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah 35:10). Hosea said: “The Lord cometh from heaven and walketh in the markets of the sons of Israel.” (Hosea???) Solomon said: “Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” (I Kings 8:57). Jeremiah the prophet said: “This is our God, we worship no other god. He found all the ways and righteousness and gave it to his young man Israel” (Jeremiah ??). And Hosea said: “My body is from them. how do I build it? I became to Ephraim help and to Israel God and not man” (Hosea??) and Jeremiah saying: “I saw the Lord entering Egypt on a light Cloud.” (Jeremiah ??). And many other sayings by the prophets indicating that God will appear in the flesh and His Word will appear in human form (Incarnated).

And since the human and divine acts of Christ appeared to us at the same time (together), we cannot divide Him, or make Him after the union two natures. And we can not say that He is God and man this is because when he was born and was enclosed and laid down in a place (the manger) as a stranger or weak person, the angel of the Lord appeared to the shepherds to declare to them the (Good) News of the birth and he made it clear to them that in that day was born a Savior, a Lord, a Christ (Redeemer), and with him appeared a multitude of Heavenly Hosts (extremely large number of angels) praising and saying: “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14). Then came the magi from East by the might power of God who guided them with a bright star that led them to the place where He was laid down and they bowed (worshiped him) and gave Him their offerings. And when Joseph (the Carpenter) took the child and His mother and escaped to Egypt, the objects made by hand, I mean the idols of Egypt, ceased to be for His sake. And when he was baptized as one of the humans who were baptized (on the hands of John the Baptist) the doors of heaven were opened and the Holy Spirit descended upon Him and a voice was heard saying: “, This is my beloved Son, in whom I am well pleased.” (Matt 3:17). And when he attended the wedding in Cana of Galilee as one of the many who were invited, He transformed the water into wine without giving orders or touching the water but because He can tell the thing to be and it will become (John 2). And when the spirit took him into the wilderness to be tempted, He was tempted by the devil three times like the devil would tempt any human, but He defeated the devil and commanded him to go away from Him and the devil could not stand against Him and the angels came and served Him (Matt 4, Mark 1, Luke 4). And when He came to Lazarus tomb, He cried like any human would cry over the loss of a dear friend, and He called him with aloud voice saying: “Lazarus, come forth.” (John 11:43). “And he that was dead came forth, bound hand and foot

with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.” (John 11:44). And Lazarus lived for nine years afterwards, eating and drinking and acting (as a normal human being). And when He was crucified on the wood of the cross, He forgave the thief that was crucified to His right side, and made him to enter into paradise before all the righteous people, and when He died there were eye witnesses to His death in truth, and afterwards He stabbed with the spear and out of his side (wound) rushed blood and water.

And since His human and divine acts were parallel (coincident). And the two coincident acts are by the same person at the same time, it is not proper for us to divide him, or to use the dual phrase in referring to Him. The Fathers, Leaders, of the Church and its teachers forbade us from such and told to us many sayings that prevent us from speaking (of duality of nature). From their sayings is what Athanassios the Apostolic said: “The one born of the Father before all ages, is He the same that was born of the Virgin in a specific time. It is not proper for any believer to make Christ two after the union that cannot be divided again. He is not two one to worship without the other. We also do not worship two equal Lords and do not (worship) God and man (‘abdd’) and not His divinity without His humanity, but the Word (logos) became flesh and the flesh is the Word. He is not one of the humans, but God in truth became man.” He also said: “He is born of the Father without a mother, and from a mother (the Virgin Mary) without a father, He is the Son of God and the Son of Mary.” St Cyril the Great in the Patriarchs said: “Who does not believe that the Son of God the Father was united in the flesh as ‘uknuum wahid’ (One manifestation), and that He is by the flesh One Christ, One God Incarnate, shall be excommunicated.” Gregorious (the speaker of divine things) said: “Any one who says other than that the eternal Son of God is He (twice repeated) who was incarnated of the virgin as it is written shall be excommunicated.” Gregorious the wonders maker said: “we do not separate the divinity from the humanity but He (repeated twice) is One. I excommunicate those who worship the Word of God without His humanity.” He also said: “The God in truth that was not in the flesh appeared in the flesh complete with His divinity, not two appearances, not two natures, and we do not worship four Father, Son, Holy Spirit, and Humanity. For this reason we excommunicate anyone who says two manifestations, two natures one is the divine and the other is the human after the union.”

In the seventh excommunication he said: “If anyone says that one suffered and the other did not suffer and did not believe and confess that the unsuffering Word suffered by the flesh as it is written, is excommunicated.” St. John the golden mouth (Chrysostom) in a ‘mimar’ contemplation about advent (birth of Christ) wrote: “Today, the eternal was born and became human like all humans, and He did not leave (behind) His divinity.” The Patriarch Theophilus one of the patriarchs of Alexandria wrote a mimar about advent in which he said: “The Son in the Bosom of His Father and in the Womb of the virgin Mary, The one worshiped by the angels is on the arms of the virgin, and the one the seraphim can not look at stood (judgment) in front of Pilate, the one carried on the thrown was carried (hanged) on the cross!”

15. Concerning What Is Told about Malakites:

If you ask this denomination saying: Did you see (meaning know) the one born of the virgin? They no doubt will say: “yes, He is Christ,” and they no doubt will also say, “Christ God the Word (Logos)” So, it is proper to say that the one born of Mary is God. If one asks them: “Have you seen who was hanged on the cross and was stabbed (by the spear), is he the one born or another?” They will find no other answer but to say “He is He the same one.” If one says: “then God was on the Cross,” they will say No. By that they are contradicting their two previous sayings. If the one born is the same one crucified and the one crucified is the one born, He is indeed One Christ and not two. How can they deny the God dies by His humanity while they accept that Christ was born and He and was put in harms way (suffered). The angel told the women who stood near the tomb: “Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.” (Mark 16:6). If he said the one that was risen is Christ then He is the one who was crucified. And if the one that was crucified was a man, the he is the one that rose again. Hence our salvation is by a man and not from God-God Forbid! - There saying two natures, ‘uknuum wahid’ one manifestation is not palatable. Because no nature stands alone without its manifestation, and hence one would say two nature two manifestations, and hence the manifestations are four and not three! And another manifestation hence is added and they do not say that. And when asked did the flesh come into the womb without the Word? They say No. So we say to them then that the Word came into he womb and became flesh and we say to them that the Word is the ‘uknuum’ manifestation and He is the nature and if they say no the word has a nature and the flesh has a nature and that the Word took from the virgin Mary the nature of the flesh with soul, we will say to them that the Word “took from Mary flesh” but the flesh was not ahead of the Word (in time) and the Word was not ahead of the flesh at the time it descended on her and uniting with the flesh, so we can say that one was a nature without the other but after the union the two were always together. And that the Word did not descend in the pure virgin without the flesh to make of him a human nature, and human manifestation. And we do not find the soul preceding the flesh in forming man who is from minute (flesh) so also the way the mystery of the Word of God descended into the righteous virgin and took from her flesh that has an intellectual soul. He united with him (the flesh) in a mysterious union. And was born of her a birth that is beyond human comprehension, and was called God incarnate. Like the union of the simple spiritual soul with the human flesh. He is born and is called a one complete human being. And His presence is from her one human and we do not call the human a flesh without the soul that makes him one, and we do not call the soul one without the flesh that makes Him one. And when the One human suffers we do not say that His flesh suffered without the union suffering together. And when He was wounded, blood issued and we cannot say that the blood issued from the flesh without issuing from the union together. Because the soul without body does not feel or experience pain, and the flesh without soul does not do anything and does not experience pain, but their union together is what makes a one human with feelings, this also true of the born of the pure virgin and we should not speak about flesh without the Word or the Word without flesh (when we speak about Christ), this is the incarnate Word and anyone who speaks about two natures after the union is speaking about two wrong concepts: First, adding another manifestation to the triune nature of God (the Trinity); Second, difference, diversion, and contradiction to what Christ commanded His disciple: “Go ye and baptize the whole world in the name of the Father, the Son, and the Holy Spirit.” And this

denomination (Malakites) agree with us on the words of the Creed “laphz al-amana” that was formulated by the saintly fathers and in it they said: “descended from heaven and was incarnate from the virgin Mary and became man, He was crucified, suffered, was buried, and rose from the dead on the third day.” They did not state that the descending and ascending was for the Son (meaning the Word) and neither did they attribute suffering, crucifixion, and burial to the flesh but attributed everything to the union and it was made obvious (in what they wrote) and anything else is wrong and anyone who adds to what was written (in the creed) is causing division.

16. Concerning What was Said about the Nestorians:

This group is more different in their sayings and less agreeable in their opinions. Some of them say that the union was from the moment of the annunciation and from the moment Christ was formed as a child in the womb of Mary. But they turn around and say the born from her was an innocent child and the union took place by the will (of God later) and he was called son through (divine) Love. So, when they are asked who is he that the Gospel told us about? Who is he? They say he is the Son of God by the Love, we answer them saying: did God have two sons, two Christs? One eternal by essence, and one born in (human) time by love? So if they say, we do not say that there are two Christs, and there are no two sons, it is then proven that there is only One Christ, One Son and it is proven that the eternal was crucified and saved us. I mean by His flesh without separation. But if they disagree, then the one who was crucified is the one in human time according to them, and they must say that there are two sons, one was crucified and the other son was with the Father and the Holy Spirit and this is impossible.

And if they are asked about what came in the Holy Gospel that they believe from the sayings of our Lord that is proof of his divinity and about the weakness of his humanity like his saying: “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” (John 8:58). And “What and if ye shall see the Son of man ascend up where he was before?” (John 6:62). And “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13). And his saying (about the weakness of the flesh): “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.” (Mark 14:36). And His saying: “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke 23:46). Is the speaker here He (the eternal son or the one born in time) you will find them not able to differ with us, and they will say the One united Son. This saying will take them mentally and physically into the true faith. We ask them again and say did you see that the Word of God descended into the human temple by will only? And did he accompany it by grace and did not make him one with His divinity as you say? As if the body that he took was like a borrowed cover to do what needed to take place and then he disappeared and vanished? And if he was discarded was he discarded on earth? But if he did not vanish and did not see corruption and he ascended to heaven? If they say yes and agree that He was united with eternal Son and the father and the Holy Spirit they are then with us, but if he was alone they are not. If they say not they are compelling themselves to believe in four manifestations: Father, eternal Son, Holy Spirit, and a Son born through Love” and this is impossible.

It is said that one who would rebuttal them philosophically has to say: There saying that the union is for two wills that of the Son and that of the human to become one, is to admit that either the union did not occur, or that the union was with all the manifestation, or to completely rule out the whole argument. The proof is in considering the other two manifestations, namely the Father and the Holy Spirit. They either have own will or have no will. If one assumes they have no will, he is saying that they cannot have acts of free choice because he says they have no will. Because one who has will acts by having the will first and then by coming up with the action. This is well said and agreed on between us and them.

We previously said that the action (of the union) is from all of the manifestations and not from a single one. So if we say the action is without will it would be like enslavement or habit and both are against the original premise (that the Creator is a willing God). So if every one of them has a different will then we are faced with disunion and this is not what is agreed to, we then have to say that the will of the Father manifestations is the same as the will of the Son manifestation, which is the same as the will of the Holy Spirit manifestation also. So, if union is the condition of the 'uknuums' manifestations, so it is the condition of the manifestations to be united with one will because if they are not that will negate the basis of our faith. But by affirming the union, we also affirm the union with the Human (in Christ) because if we negate the union indicated as the same will for the Father, and for the Son and for the Holy Spirit. Again we say that if the manifestations do not have the same will, then if the son manifestations wills the thing black, the Father manifestations wills it white, and the Holy Spirit wills it red, then we are making void the notion of the Essence being one God active and as such incapable because some of His manifestations are contradictory or incapable of acting and we accept the union (the act of union between manifestations) of some of His wills without the others, He is active in disunion and this is against one of the two original assumptions that the action is the result of the united will and can not be attributed to on manifestation without the others, and if the will of the manifestations differ then the action will be the result of the will of some of the manifestations and it is impossible that some of the wills of the manifestations of the essence are inactive or prevented from taking place., so saying that the actions are by some of the manifestations without the others is against the original premise.

Also, their saying that the union is making the knowledge of the Son and the Knowledge of the human one knowledge, and attributing this to the Essence of God is making the union of the Son manifestation with the flesh null and void because it attributes the union to the whole essence of God and not to the two know ledges of the Son and the flesh alone, and they are making it to include what is beyond them in ratio as related to the others.

Also if the two know ledges are related with one knowledge in ratio it is two and not four as if it would be if it is related to the whole essence If we assume that two people agreed that their knowledge of this fact is one (the same) and if the relation between them was a union, which is not impossible to envision, and if we assume that this union exists and it is possible for it to exist. And if we assume that the two were one ancient and one contemporary we can say that the two have the full knowledge, but if the two were contemporary then it is impossible for them to have all the knowledge, and that is what they attributed to Christ the union of two contemporaries, and that is against the original premise.

They also said, that Christ is two essences one ancient and one contemporary, united by knowledge and will, and their saying that Mary gave birth to Christ, means that Mary gave birth to two essences ancient and new united in knowledge, and this saying is false.

They then say, the divine acts are attributed to the divine alone, denies Christ effect in any act because if the divine rose from the dead and healed (what was sick) then Christ is not the ancient, not the acting.

It is said about the Armenians that it is told about them that: the body of Christ is lighter than all human bodies, and when they were told about what the Canonic Books say about Him that He is equal in the flesh to all humans in everything except sin, they apologized that what they said was because He was not formed through “tiny flesh” (human intercourse), and that it was not told that he had sperms, and that they agree with the Yacoubites (other oriental Orthodox believers) in the faith of One Nature, One will. They have other customs they invented, but this did not prevent the Yacoubites from sharing communion with them.

17. Concerning Other Denominations and what Each Denomination Said:

... Some of those with differing opinions, and differing in their desires, and were plagued by Satan with differences and lack of harmony, that he befell them in the deep pit that should be avoided. Their saying has no origin, not mentally palatable, and not proven with correct reference. None of them exists in this era, and none of their corrupted beliefs is firm anywhere. But the Fathers continue their struggle, until they erase the effect of their corruption and prove the error of their beliefs.

Here is some of what the Council of Nicea mentioned:

1. The Sabbath Denomination:

They are a remnant of the Jews that entered Christianity with impure hearts. (Because of the impurity of their hearts) they still believe that the Sabbath (Saturday) is more appropriate than Sunday for the offerings. And they say that the Torah (Old Testament) is the book most appropriate to read last, publicly, after all the holy books including the New Testament readings. They also said that it is not necessary to stop the circumcision and it is not necessary to stop any of the laws of the Old Testament but to keep it all. And not to do in the Paschal celebrate except what was originally ordained in the Old. And on this they protested saying: “The New Books do not conflict with the Old Books” And they claim in spite of their pro-Judaism bias that they are true Christians. Those are who Paul the Apostle advised against saying: “[beware of wolves] Beware of dogs, beware of evil workers, beware of the concision.” (Philippians 3:2).

2. The Simonite Denomination:

They are the party of Simon the Magician, the one who desired to buy the gift of the Holy Spirit with ‘draham’ (money), and they used to call him the armored Simon and they claimed he was the Son of God and his secret power, and that he heard from God who sent him to save

them. For this reason they called him 'samaouna' meaning the one that heard. The Holy Disciples called him Simon the Magician. In the book 'almagdal' (the Debate) "he is called Simon and it is claimed that he heard from God and read, and changed and the Lord sent him to save the world on his hands. And that through his magic he made many wonders and miracles. And through the work of devils he made for himself a chariot to fly from place to place. And that all his acts are written in the Acts of the Apostles Paul and Peter. Those heretics went as far as inventing their own gospel in four parts and they gave it a name (the four corners, and four directions of the world). They are all sorcerers, they preach sorcery and wear on their necks red threads as a covenant between them and Satan the deceiver, and they braid their hair the same way the prominent leaders of the Jews used to do.

3. The Markonian and Markonite Denomination

Those are the ones who believe in three gods. The God, The Evil, and the Just in between. For this reason they changed the Holy Books, especially the four gospels and the epistles of the learned Paul. They removed parts of it and completely deleted the Epraksees (the Acts of the Apostles). And they wrote in its place other books that agree with their desires and sayings and called it "The Book of Object and End" They claimed that their leader Markion was the head of the Disciples. And they denied that Simon Peter (Safa) was even a disciple. They made up their own Psalms to use in their prayers instead of the Psalms of David (the prophet). They also preached that there is no rising from the dead, and that any of them that die is immediately raised from the dead when he dies.

4. The Saphostanian Denomination:

These are the ones that say of the re-incarnation of the souls, and in the transfer of souls between humans and animals. They preached that people are like beans that are harvested many times over. Old harvest and new harvest. And they preach that there is no rising from the dead after death, no judgment, and that one receives the wages of his deeds during life on earth only (since they do not believe in the latter day).

5. The Mani Denomination:

They are the followers of Mani who is also known as the mad man. They believe in two Gods: One Good and One Evil. The good god they claim created light and goodness. The evil god created darkness and evil. They preach that there is no rising of the dead, no resurrection, no judgment. They worship the sun and moon, the seven stars, and they follow the twelve astrological (Zodiac/stars) calculus. They preach the permanence of the rules of the stars, and they forbid marriage completely. They preach continuous fasting, and they call many foods unclean. They preach that everything has a living soul including beans, plants, fruits, and other things. They call the Omnipotent Great Creator unjust. They believe in (the power of) ancestors, and they like to keep family trees. They take religion magic, evil verses, and monitoring the motion of the stars. The story of Mani, that mention his migration to the land of Persia, His being killed by the king is written in the book of Phatseesse '(meaning moushaph al-ada)' attributed to the 'holy lakorlas' (The book 'almagdal' contains all these things including their claim of two gods a good one and an evil one, worshipping the sun, the moon, the other seven stars, glorifying the 12 Zodiac signs, light, and their saying that water, fire, trees are essences with living souls, so if one pours water wastefully, extinguishes fire unnecessarily, or cuts a tree, he is a killer of an

innocent soul. They prohibited taking wives from free or slave women, and called all offerings unclean).

6. The Pauline and Paulinonian Denomination:

He is Paul the Shambati, the Patriarch of Antioch. They believe that there is One God, One essence, and One 'uknuum' manifestation. And they call the mentioned three names. They do not believe that the Word is a savior or is from the essence of the Father. And they do not believe that there is a Holy Spirit. They say that Christ is a human created by the divine the way Adam was created. He is like any human in his essence. And his beginning is in his birth from St. Mary and that he was selected (after birth) by the gift to save the human essence and he was accompanied in this task with the grace of God. And for this reason he had instilled in him love and (good) will and that is why he was called the Son of God. They searched and found every place in the Holy Books that mentioned the eternity of the Son, his divinity, and the three manifestations, and they changed it to suit their desire and to agree with their religion. But they did not change the names of the books or their contents (except for what was mentioned).

7. The Oudanian Denomination:

They say that the manifestations are three. That they are compound and not simple, they are united through complexity and not simplicity. You find them some fasting, some praying (not in agreement in what they do). They welcome the stranger and the traveler to their homes. And they weep day and night and dress in black cloths and any one who disagrees with them or laughs; they kick him out of the group.

8. The Barbarian Denomination:

They are dirty, unclean, filthy, sex driven, evildoers. They follow an evil religion, and have bad reputation, and bad acts. They spill the blood of children to please their sorcery. And about them we should say no more. ...

9. The Ququanian Denomination:

Those are like Samaritans in their behavior. They call everything unclean and in particular death and the dead of their people. If one of their people dies they despise him and higher a stranger to care for his burial far away from their habitations. If a stranger meets one of their women and wants to do something unclean with her, they do not object to such act and their denomination has nothing against it, on the contrary they welcome such and consider it doing her a favor, and as such one can say that they favor fornication. They do not believe in the rising of the dead, resurrection, or judgment. They despise skin disease, leprosy, and complications thereof (gouzaam!). They also despised those with diverse illness like those with swine (meaning possessed with evil spirits), the lame, the one eyed, the blind, the paralytic, the deaf, etc. They forced such people to live outside their communities. They changed the Holy Books to suit their ways and wrote for themselves a fifth gospel and called it "The Gospel of the Twelve Disciples."

However, they did not change any of the Books of the Old Testament like the Samaritans (that means that they accepted only the five books of Moses). The Book "al-magdal" the debate included about them: they are like Samaritans, in disliking other people, they do not come close

to anyone who dies and despise all sorts of illness, handicaps, and disease. They do not allow anyone that is not clean or handicapped to enter their house of worship. They wrote a gospel and attributed it to the twelve Disciples. The book did not mention anything else about them.

10. The Desanian Denomination:

They believe in two gods, one good and one evil. They are similar to the Mani's in keeping family trees and keeping track of dates of birth, stars, seven major stars, the twelve signs of the Zodiac, and that it is by heavenly decree. They attribute the rules of the universe to other than the creator. And they believe that man has no choice and is not to be blamed in obeying or disobeying (the commandments). Because they do not believe in the latter day or in judgment. They wear white cloths in excess and teach that those who do likewise is because belong to the good god, but those who were black belong to the evil unjust god!

11. The Ariosan Denomination:

12. The Ayombassi Denomination:

13. The Pauliany Denomination:

14. The Mecadonian Denomination:

All four denominations are similar in some things and different in others. They all favor Arios saying that the Son is a created being. Onomious agrees with him and adds, "they have not changed anything in the holy books" Mecadonius says different, he says that the Son is of the same essence as the Father, but the Holy Spirit is a created being.

He (Mecadonius) falsified many of the new writings and inserted verses to support his claim that the Holy Spirit is a created, made (not eternal) being! The "magdal" book says that the followers of Arios believe that the father, son, and holy spirit are three essences (not one) They believe that the Son is a created being (not eternal) and they had the agreement with them of the followers of Hercules and Mecadonian who ads that the son is of the same essence as the father, but the holy spirit is a created (made not eternal) being!

15. The Montass/Montash Denomination:

Those are also what might be called the Mariannes, because they due to their love for Mary and her righteousness make her a goddess. They claim the Aradconia! (Not Gabriel) announced to her the holy conception and she gave birth to the Son of God. And they came up with wild stories that are hard to mention. They have many laws they made for themselves, of which the law of fasting that they made to be four fasting seasons in the year, each 40 days long. They falsified the holy books and corrupted them.

16. The Timathania Denomination:

They are like the believers in everything and they did not falsify the holy books, but have their own habits like despising those who are rich or spread knowledge (preach) relying in this behavior on some gospel verses: "be ye like the birds of heaven, they do not plant and do not harvest, but your Lord provides for them, ... etc." and His sayings to the Apostles "do not take for yourselves treasures." And any of them that relied on his wealth or possessions to be considered higher than the others was denied position of leadership of the group. And they taught that monastics are better than laymen, and anyone who did not follow monasticism did not have

inheritance in Christ. And they use a reason for this belief the Lords words: “If anyone does not carry his cross and follow me, he can not be my disciple.”

17. The “Abadia” (Worshippers) Denomination:

They are the righteous- and the meaning of righteous here is the clean- they used excessive fasting and washing of everything to be righteous or clean. They did not change the faith or falsify the holy books. They despised those who sin even a little sin and preached that there was no forgiveness for the sinners. And they did not accept repentance from anyone for any sin large or small. They immediately kick the sinner out of their group and are not allowed to live among them. The book “al-magdal” said about them: they believed that the manifestations are compound, (not simple as we believe). They exceed in prayer and giving. They accepted the strangers (to their homes) and wept excessively, read the holy books often, like the other believers but despised the sinners and rejected repentance. They did not tolerate a sin and did not forgive any wrong.

18. The Barbarian Denomination:

Also called ‘moalmeen’ causers of pain. Like the Maryanne’s they consider Christ and his mother Mary two gods other than God the Al-mighty. Some of them said about Christ in relation to God, “he is a flame of fire from a flame of fire” so one did not decrease the other (according to one of them called Bassellious). Some of them also said that Mary did not carry Christ in her womb 9 months but he passed through her as the water goes through a pipe. They said that the Word came to her ears and passed him through her womb immediately (this is the thesis of one of them called Elli an). Some of them also preached three gods: god, evil, and just that is the one in between (this is the writings of Markonian and his followers who claimed that Markonian was the leader of the Disciples and deny that Peter was one of them).

The council of the 318 (the Council of Nicea) mentioned all these denominations and many more that are not listed here, but are listed in the book by Eklintous and he counted 70 different (heretic) denominations. And there is the book by Ekleemes called “The Book of Mysteries” in which he wrote that the Lord Christ told Peter the Apostle that the epistles of those who believe (meaning wrong beliefs) in him will reach 74 in number, and each will say different things, and that the first that he (Peter) should resist is Simon the Magician, then Mani, then mentions the other four by four until he reaches 70 in count!

Chapter Two

Concerning 'alamanah alorthozoxia' the Orthodox Creed

Includes the text of the Orthodox Creed,
That was approved by the Council of the
Three Hundred and Eighteen Bishops who
Met in Nicea and was completed by the
Council of the Fathers who met in
Constantine pole, and the verses of evidence
From the Holy Books

The Creed First, it is mentioned in the book of 'Descolia' (the teachings of the Apostles) written according to the 'mastoghogia!' style, in the thirty first canon that when Arius blasphemed against the divinity of the eternal Son, and started to believe that he was a created being, the Council of Nicea was convened, and they wrote the creed (of faith) in the way mentioned here and they ended it with the phrase: "we believe in the Holy Spirit" and when the heresy of Mecedonius that said that the Holy Spirit is a created being and not eternal, appeared, the council of Constantinople was convened and they anathemized (excommunicated) Macdonius. And all those who do not say that the Holy Spirit is the same in essence as the Father and the Son. And they added to the Creed, concerning the Holy Spirit, the following statement: "the Lord giver of life who proceeds from the Father."

We Believe in one God the Father the Pantocrator 'dabet el-koll': -

The evidence of this statement is the saying of Christ our Lord to Him is Glory in the gospel according to St. John: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). Also, his saying: "You are the only true God" And from the Gospel of St. Matthew, his saying to the tempter: "(Then saith Jesus unto him, Get thee hence, Satan: for it is written,) Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10). And his saying to the leader who called Him "Good Master" in reply: "And he said unto him, Why callest thou me good? There is none good but one, that is, God." (Matthew 19:17). And His saying to the disciples: "Your Father is One in heaven" (Matthew 7:21). And from the epistles of (St.) Paul to the Romans he wrote: "To God only wise" (Romans 16:27). And to the Corinthians: them; "and I will be their God, and they shall be my people." (II Corinthians 6:16). And "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;" (II Corinthians 1:3). And from Ephesus: "One God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:6). And from the epistle to Timothy: "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus;" (I Timothy 2:4,5). And also: "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach

unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” (I Timothy 6:15,16).

Creator of Heavens and Earth, the Seen and unseen:-

The evidence of this is the opening verses of the gospel according to St. John: “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. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” (John 1:1-5). His saying “all things were made by him.” and his saying: “without him was not anything made” is evidence that He created heavens and earth, the heavenly powers like angels and other things unseen. Everything. And in the epistle of St. Paul to the Colossians: “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” (Colossians 1:15-17). And from Hebrews: “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:” (Hebrews 1:10).

We Believe in one Lord Jesus Christ the Only begotten Son of God:-

The evidence of the prophecy is the statement in the opening of the gospel according to St. John: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18). And the voice heard declaring: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:17, Mark 1:11). And the voice that was heard by Peter, James, and John in the transfiguration: “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.” (Matthew 17:5,6). And the saying of Lord in the gospel according to St. John: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:16-18). And many other verses in the Bible to show that Jesus Christ is the Son of God who came to the world. Also the saying of Paul the Apostle in his first epistle to the Corinthians: “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” (I Corinthians 8:6). And his saying in the book of ‘epraksseese’ Acts: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:36).

Born of the Father before All Ages: -

The evidence of this truth is from the opening of the gospel according to St. John: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14). And the saying: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18). And John the Baptist saying: “John bare witness of him, and cried,

saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.” (John 1:15). And the saying of the Lord himself: “.., Before Abraham was, I am.” (John 8:58).

Light of Light:-

The evidence of this truth is in the opening of the Gospel according to St. John: There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.” (John 1:6,7). And the Lord’s saying to His Disciples: “... , I am the light of the world.” (John 9:5). And His saying to them: “While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.” (John 12:36). And the saying of Simeon the priest (about Jesus): “A light to lighten the Gentiles, and the glory of thy people Israel.” (Luke 2:32).

True God from True God, Begotten not Made, One with the Father in Essence:-

The evidence of this truth is the saying of the Lord in the Gospel according to St. John: “I and my Father are one.” (John 10:30). And His saying: “for I proceeded forth and came from God; neither came I of myself, but he sent me.” (John 8:42). And His Saying: “Not that any man hath seen the Father, save he which is of God, he hath seen the Father.” (John 6:46). And to Philip His saying: “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:9). And His saying: “Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” (John 14:11). And His saying: “All things that the Father hath are mine. ..” (John 16:15). And the saying of the Apostle Paul in the epistle to the Hebrews: “Who being the brightness of his glory, and the express image of his person, ..” (Hebrews 1:3).

By Him All Things Were Made:-

This phrase is not in all the editions of the Creed of Faith, but is definitely present in the Coptic edition and the evidence of this truth was presented before from the opening of the gospel according to St. John: “. All things were made by him;” And His saying: “and without him was not any thing made that was made.” (John 1:3).

Who for Us and for Our Salvation Came from Heaven: -

The evidence of this truth is the saying of the Lord glory be to His name in the gospel according to St. John: “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13). And His saying: “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” (John 10:28). And “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John 5:24). And from the gospel according to St. Matthew the words of the angel to Joseph the fiancé of Mary: “: for he shall save his people from their sins.” (Matthew 1:21). And from the saying of St. John: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17). And His saying to His Disciples: “I am come that they might have life, and that they might have it more abundantly.” (John 10:10). And the saying of Paul the Apostle: “But when the fullness of the time was come,

God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4:4,5). And in the epistle to the Ephesians: “When he ascended up on high, he led captivity captive, and gave gifts unto men.” (Ephesians 4:8). His ascending was not unless He descended into the lower places (Hades). So, the one who descended (into Hades) is the one that ascended into ‘sama al-samaout’ the highest heaven. And from his epistle to the Hebrews: See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.” (Hebrews 12:25,26)

He was Incarnated of the Holy Spirit and of the Virgin Mary: -

The evidence of this truth is from the gospel according to St. Luke in the words of the angel to her (St. Mary) when the angel announced to her the divine conception: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:35). And the words of the angel to her fiancé Joseph the Carpenter in the gospel according to St. Matthew: “, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:20,21). And again his saying: “for that which is conceived in her is of the Holy Ghost.” (Matthew 1:20). And the saying of Paul the Apostle in the epistle to the Romans: “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” (Romans 8:3).

And Became man, He was crucified under Bantus Pilate, Suffered and was buried, and He Arose from the dead on the third day as was written: -

The four gospels testified to His crucifixion during the reign of the mentioned (Bantus Pilate). They recorded his suffering, burial, and His ascension from the dead on the third day. A witness clear in its meaning and there is no need to repeat it here. And there is no difference whatsoever between all Christians about this fact. The evidence of His incarnation (becoming human) is in all the holy gospels. From His sayings about His humanity: “: for the Son of man cometh. “ (Luke 12:41, Matt 25:13,etc.). And His calling Himself: “The son of man” (Matt 26:24, Mark 14:21,etc.). And His saying to His Disciples after His resurrection: “; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:39). And from the Epistles of Paul many proofs. From the epistle to the Romans: “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” (Romans 1:3,4). And his saying: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:” (Romans 6). Also: “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” (Romans 8:11). And to the Ephesians: “Which he wrought in Christ,

when he raised him from the dead, and set him at his own right hand in the heavenly places,” (Ephesians 1:20)

And to the Philippians he wrote: “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:” (Philippians 2:8,9). To the Hebrews he wrote: “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” (Hebrews 2:18). And also to the Hebrews: “For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” (Hebrews 10:10). And:” How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14). And “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:13,14). And in the book of Acts: “And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead:” (Acts 13:28-30).

He ascended to the Heaven, and sat on the right-hand of the Father: -

The evidence is in all the gospels. In the gospel according to St. Mark: “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” (Mark 16:19). In Luke: “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” (Luke 24:51). In John: “What and if ye shall see the Son of man ascend up where he was before?” (John 6:62). In the epistle to the Ephesians the Apostle Paul said: “Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)” (Ephesians 4:8-10). To the Hebrews he wrote: “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” (Hebrews 1:3). He sat on the right hand of the throne of God. And from the Catholic Epistles, In the epistles of St. Peter: “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (I Peter 3:22). And from the book of Acts Stephen said: “And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” (Acts 7:56). And from all of these verses we conclude that He (Christ) is the one that is at the right hand of God.

He will come back in His glory to judge the living and the dead: -

The evidence of this is the saying in the holy gospel according to St. Luke: “, when he shall come in his own glory, and in his Father's, and of the holy angels.” (Luke 9:26). And in the gospel according to St. Matthew: “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” (Matthew 25:32-34). And His saying: “And then shall appear the sign

of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Matthew 24:30). And in the gospel according to St. John: “For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.” (John 5:26,27).

From the epistles of the blissful Paul in his epistle to the Thessalonians: “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,” (II Thessalonians 1:7). And: “Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” (I Thessalonians 3:11-13). And in his second epistle to them: “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:” (II Thessalonians 1:7,8).

In the Catholic epistle of St. Peter: Who shall give account to him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (I Peter 4:5,6). And from the book of Acts: “. it is he which was ordained of God to be the Judge of quick and dead.” (Acts 10:42).

His Kingdom shall have no end: -

The evidence of this truth is the saying of the angel Gabriel to the virgin ¹in the gospel according to St. Luke: “And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1:30-33).

We believe in the Holy Spirit the Lord giver of life who proceeds from the Father: -

This statement is taken directly from the saying of our Lord in the gospel according to St. John: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:” (John 15:26).

We worship and glorify Him with the Father and the Son: -

The evidence about worship is the words of our Lord to the tempter (the Devil) in the gospel according to St. Matthew: “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Matthew 4:10). And His saying to the Samaritan woman: “Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye

¹ The author did not make a single remark or any explanation because the verse is very clear, self explanatory. It is sad however that our Roman Catholic brothers changed the wording of the creed and wrote in their version what is referred to as “filioquia” procession from the Father and the Son.

worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” (John 4:21-23).

Who speaks through the prophets: -

What that means is – The Holy Spirit of God speaks in the prophets, in all of what they said as revelation or prophecy concerning the coming of Christ the Lord, glory be to His name, that he is Emmanuel (God with us), the eternal Son of God, the Son of Mary in human time, the eternal shepherd of Israel (meaning here all who believe in Him). And by stating that He speaks through the prophets the Creed states that He is one of the Trinity, and is the same with the Father and the Son in divine essence. He is the One that gives the power to speak (the power of intellect). And He is the one that gives the wisdom of the prophecy and supports those who have the gift of prophecy.

And in One Holy, Universal, Apostolic Church: -

The Church is the group (congregation). The congregation of Christ is His bride ‘bayaa’ (the Church that He bought with the precious blood on the cross). His bride is His sheep. He said: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” (John 10:16). And also His saying in the Gospel according to St. John: “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.” (John 17:9,10). This is the evidence of one ‘baya’ Apostolic Church because it was built based on the (strong) foundation of the Apostolic preaching of the gospel (good news) of Christ the Lord as also is in the statement of our Lord, glory be to His name, to Peter: “, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18)¹.

We believe in one baptism for the remission of sins: -

Recognizing baptism (in the creed) is a statement about the ‘Nazarene’ Christian faith that our beliefs are made complete through receiving baptism. By baptism the person becomes Christian, he is born of the Holy Spirit that comes and stays with him. Without baptism one can not see the kingdom of heaven as the Lord stated to the teacher Nicodemus: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5). And His command to the Disciple to go to all the corners of the earth preach, and baptize: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15,16). And the saying of Paul the Apostle to the Hebrews: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” (Hebrews 6:1,2). And his saying in Ephesus: “One Lord, one faith, one baptism,” (Ephesians 4:5).

¹ Please Note her that in the Orthodox concept the rock is the faith and not necessarily the person that was being addressed, in this instance St. Peter.

We believe in the resurrection of the dead and the life of the coming ages. Amen: -

The concept of the general resurrection from the dead was not well accepted until it was told and repeated by the Lord Christ and these sayings are mentioned in His holy gospel. One example is His saying to 'alzanadequah' (the Sadducees): "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine." (Matthew 22:32,33). He proved it clearly when He raise Lazarus from the dead, the son of the widow of Najin, and the daughter of (jarius) the leader of the group, and finally in Himself when He rose from the dead (by His own power) when He returned His soul to the flesh that He left by His own choice and He received it by His own choice also and His flesh did not see corruption. This we learned from Him and from His holy Disciples and pure Apostles to fear God and have hope in His mercy, to fear His punishment (judgment) and His wrath (upon those who are not pleasing to Him). Paul the Apostle repeated the hope of resurrection many time in his epistles. And the life of the coming ages was promised by the Lord in the holy gospel in many places. For example His saying to Nicodemus: "that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). And His saying in John: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:28). And His saying about eternity in the gospel according to St. Matthew: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:46). And Paul the Apostle in his epistle to the Hebrews said: " So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28).

A summary of the Exposition of the Creed of Faith By Bishop Saverus (Ibn El-Mouquafaa)¹

Ibn El-Mouquafaa said, our saying “ we believe in One God” believe means trust, trusting is accepting as true with the intention of not doubting. So, it is important for the believer not to speak except of those things that he believes and hold true, being sure, and truthful. The saying of the Fathers (of the Church) “One God” to deny the saying of anyone who speaks about more than one God and to distinguish ourselves from those groups with differing views that we clearly call corrupt beliefs. Because the belief in many gods is not a straight thinking and is against the order of the creation (as we understand it). And is subject to contradiction and disharmony. These are all ‘afaat’ ailments that cause improvisations, insufficiency, and corruption. For this reason the believer will deny these sayings and accept the belief that God is one in essence that is different than all the creations and nothing in the world is like Him in essence, and ‘la sharek lahu’ He has no cohort in this.

We call Him ‘aba’ Father following the saying of Isaiah: “Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.” (Isaiah 63:16). And the gospel saying- “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.” (Matthew 6:10, Luke 11:2). Meaning that His kindness to us is like the kindness of a father to his children as the prophet David testified: “Like as a father pitieth his children, so the LORD pitieth them that fear him.” (Psalms 103:13). And we repeat the sayings of the ‘honafaa’ learned that the Star ‘zohal’ Saturn is “the father of all” and in other language akronus. According to learned pagans he is holding all things together and for that they hold on to him and keep his anniversaries! Some of them claim that he leads the whole and not the parts of the species, the individual here meaning person. This is also the saying of ‘aphlaton’ Plato and his followers who theorized that there is a One God who is kind and compassionate. And that he is the best of beings that holds everything (pantocrator). He governs his creation as a whole and as parts with kindness, gentleness, wisdom, power, and knowledge.

Our Saying: Creator of heaven and earth, all things seen and unseen:

Our earlier statement that God the most high is One, and He is the father of all, he holds everything together, we also have shown that He is the creator of heaven and earth. The Fathers stated that in their reply to Anksarghos the philosopher who said: ”the universes are 300, each has its sun and moon and what moves it.” And they also answered those who say that the universes are many or without end (infinite). Also they answered Mani , ibn wessan, and Markorian and their followers who said: The (god) of darkness created some of the creation, and the (god) of light created others. The fathers proved that they were all wrong, and they said: “God created everything seen and unseen.” – meaning what is above the heavens from angels and their ranks and all the ranks of the heavenly host, the things in the seas shallow and deep and

¹ Saverus Ibn El-Mouquafaa was the bishop of the district of Ashmooneen in middle Egypt during the Time of Pope Abraam known as Ibn Zaraa (the Son of the planter) the 62nd Pope and Patriarch. He was a pious man and a blessed scientist (doctor) of the Church. He produced many translations from Coptic to Arabic and wrote many expositions and He wrote a History of the Coptic Church Patriarchs.

the sea animals and many other wonders, also things under the earth, all kinds of His many creations. He did not delegate this task to an angel as the Jewish tradition states. He did not also use other gods about them Plato said that the God gave them life. He also did not use the cursed Devil in any of His works. All of these were created by the One generous God, everything the eyes see and senses feel. And things the eyes cannot see and the senses cannot feel.

Our Saying: One Lord, Jesus Christ the Only Begotten Son:

To answer the leaders of the pagans who say there are many Lords, and that many people and angels were called Lord as a sign of respect, and elevated position; the Fathers said: "There is One Lord" and they made Him known to us that he is Jesus Christ The Only Begotten Son of God. And that others who were called Lords were only called that as a matter of respect or elevation like the way David called King Saul when he saw him and fell down and bowed before him, and like when Jacob called his brother Esau when he advanced to meet him (for fear of his life).

And because one of the nine ranks of heavenly hosts that were mentioned by the respected Dionysius, the bishop of Athens mentioned in his book was called 'arbaab' Lords, also Adam and Eve were called in the bible Lords.

For these reasons the victorious fathers showed that: **the worshiped God is One, and He is Jesus Christ.** And by saying that He is Jesus Christ, they disclaim the sayings by the leaders of the Jews that he is 'adonai quato' or their saying that the angel that spoke to Moses saying I am the Lord, is the Lord, creator of the universe. And since the Bible called Jacob: "my first born son," and the Lord's saying to David concerning Solomon: "I will be to him a father, and he will be to me a son." And his saying to the Israelites: "I will be to them father, and they will be my children."

The Holy Gospel calls the believers: "Sons of God" and the fathers told us in the creed of faith that they all were called that as an honor and as a mercy, but there is only one son of God, and he is Jesus Christ.

Our Saying: Born of the Father before all ages:

This means that this son is characterized by the fact that He was born of the father, but all the others that are called sons are like him. About the birth of Jesus Christ (from the Father), it was before all times, all ages, all worlds. David the blissful prophet said about that: "before the morning star, He was born" The fact that He is still with the Father is the words of God, glory be to his name in the Torah: "And God said, Let us make man in our image, after our likeness ..." (Genesis 1:26). And the saying of Christ the Lord to the Jews: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58). And the saying of John the theologian in the beginning of his gospel: "and the Word was with God." (John 1:1). And the saying of the Apostle: "Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13:9). The prophets of God so this Son in union with Him, and described (the Son in) His sitting on the throne, His conversation (with the Father), as was mentioned in the prophecy of Daniel and the other prophets.

No one can claim that the one that sat on the throne is God the Father, if God Al-mighty is not seen, not limited, and cannot be contained in a place or confined to countries. And the proof that no one has seen God is in the teachings of the Jewish religion and the saying of many learned people, that He (Al-mighty) does not Have a dense body, or the formation thereof. If it is so, then we see things through their manifestations like their colors or other characteristics. So we say to them that the unseen can only be seen through their manifestations like color or other characteristics. Is the Creator a physical object, God forbid no, so how can we see Him? Only He is seen through the only begotten Son who was born of the Father before all ages. No one has seen the Father as the Holy Gospel states. And His being seen by the prophets is we described here (through the only begotten Son) because His person is unseen and His Essence is not a physical being.

Our Saying: light out of light true God out of true God:

The fathers here are trying to explain to us how He is born of the Father before all ages, so they stated that His birth from the Father is like the birth of light from the light. By their saying they meant; that the light that we notice and see is from light without beginning or separation (from the source). He is present forever as the source (the Father). Also as the ray of the sun is generated from the essence of the sun, and the light generated from a fire emits from the essence of the fire. So is the birth of the Son from the Father was described by our respected teachers and the heads of our religion, not like the birth of the created beings, but many of them used the analogy of the birth of our word from our mind, and speech from the soul (spirit of man).

In summary, there are many saying on the topic of the origin of faith that proves the trinity and union, sufficient to explain to anyone who desires to know through examples and analogies that is the complete proof.

Our Saying: True God from true God:

This means that He is not Lord by respect and grace, as Moses was called: “A Lord to Pharaoh” and as the Israelites were called “Gods” True God from true God is a unique character for Him and one else is equal to Him in this regard. From this point we can see that He is not divided and is not partitioned, because God the Al-mighty cannot be partitioned or divided. The fathers intended to tell us that the Son of God is His Word born from His being and His essence. And it is that God Has “Qunnums” (manifestations), for that we call the Son God, and we describe Him with the descriptions of God. Because the essence gives His manifestations the name and the function? As the humans each has a name and function and also animals each has the name and function as its type might be. That is from the essence of God is called God, as for that from the essence of gold is called gold, and that from the essence of water is called water, and that from the essence of humans is called human.

The scripture proof that He is true God from true God is what is written in the Torah: “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the (hands of the) LORD out of heaven;” (Genesis 19:24). And the saying of David the prophet: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalms 110:1). And the saying of the gospel: “Who, being in the form of God, thought it not robbery to

be equal with God:” (Philippians 2:6). Also: “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.” (John 1:1,2). And the saying of the Apostle: “him; and one Lord Jesus Christ, by whom are all things, and we by him.” (I Corinthians 8:6).

Our Saying: Begotten not made, Consubstantial with the Father:

Here the fathers (of the Church) showed the error of Arius in his saying: “The word of God is created, newly made, and had a lord?” And he also claimed that it is not comprehensible that the word was born of the father unless he had to suffer the pain and symptoms associated with (human) birth. John Chrysostom said in his book the explanation of the creation: We do not deny- even if we knew with clear evidence and prior knowledge- that the Word of God is born of the essence of the Father. He is not created. for this we do not question how He was born of the Father, as we do not question how the creator created the creation.” But the fathers did emphasize (that He is of the same essence as the Father) by their saying: “Consubstantial with the Father” (of the same essence) since Arius states (differently) that the creator is of three different essences, an old essence that is the Father, and two newer ones, that is the Son and the Holy Spirit. The learned ones told us that: the Son is equal (one) with the Father in His essence.” He is equivalent to Him in Essence,” and that: “Through Him all creation was made,” as the Prophet David, said: “For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.” (Psalms 119:89-90). The holy gospel said: “All things were made by him; and without him was not any thing made that was made.” (John 1:3). And the Apostle said: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell;” (Colossians 1:16-19). And this is the response to Onomias and his followers who agrees with Arius and his corrupt sayings.

Our Saying: Who for us and for our salvation descended from heaven:

This statement achieved for us the truth that He did not delegate the matter of our salvation to an angel to redeem us. He also did not delegate it to a human to save us, because none of the members of the human race can afford the precious price He paid for us. And he accomplished all the prophecies of the truthful prophets who spoke about the coming of our savior.

Our Saying: He was crucified for us, meaning for our sake we the human race, during the reign of Bantus Pilate, He suffered, was buried, and rose again from the dead on the third day:

It has been mentioned already that He came for our salvation. This was done for us by the cross that he suffered for us, and patiently accepted it to redeem us the way that is fit to satisfy His Justice and Wisdom. He did not desire to defeat Satan by His Might and Power, but through the cross was the survival and salvation of the world.

The fathers reminded us of the time (reign of Bantus Pilate), so that all generations in all the world will remember this event that it did happen in a specific time. They also said: “suffered, and was buried” to make null and void the saying of some that he did not truly suffer. And that it was not imagined as was the heresies of Oticha, and Elian the bishop of Sacrasphos? and before them the followers of Mani, Vallitis?, and “Ibn Weissan” the son of Weissan? and others like them. The fathers intended to teach us that: “He was crucified and truly suffered.”

Our Saying: “He ascended to the heaven and sat on the right hand of the Father”:

The fathers here are following the gospel statement: “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13) and what the prophets have shown us about His ascension. And as His descending was without being absent (from heaven), His ascending was without Him leaving earth, because He, glory always be to His Holy name, does not need to make distance or go by places, or to fill a space, or to evacuate a space, but He is Christ the Son of God in heaven, on earth, and in every place. No place is without him. They mean by their saying: “sat on the right hand of the Father” His Majesty and Power as the Apostle said: “... sat down on the right hand of the Majesty on high;” (Hebrews 1:3). The right hand here is not as in the opposite of the left hand, but it means: Glory, Power, and Majesty as the prophet David said: “and thy right hand shall save me.” (Psalms 138:7). So, the meaning of their saying: “He sat on the right hand of the Father,” means the Glory, Majesty, Power, and Dominion. So, it is for the humanity that the Son of God united with became has the same status.

Our Saying: “He comes again in His glory to judge the living and the dead, His kingdom shall have no end”:

Christ, glory be to His name, has two comings: in one of them he came to save the human race from the hand of the enemy. In the other, the second coming when He comes to judge the living and the dead, and this will be at the end of the world and the cessation of its motion. Daniel prophesied about His second coming.

Our Saying: “We believe in the Holy Spirit, the Lord giver of life, who proceeds from the Father. We worship and glorify Him with the Father and the Son”:

When the learned taught us the Father and the Son, they arranged for us the way to confess our faith in both, they also taught us how we must confess our faith in (the) Holy Spirit. They said: “(the) Holy Spirit is one spirit, because there are many spirits. Spirits of angels and of devils also. So, the Learned said that (the) Holy Spirit is one (unique), and He is the Lord giver of life. He flows (proceeds) from the essence of the Father. And is not “a created holy spirit” as Mecedonious claimed. He is (the) Holy Spirit from the essence of God as mentioned by many of the prophets.

Our Lord, glory be to His name, told His disciples in the holy gospel: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” (Matthew 28:19) is a proof that (the Holy Spirit) is of the same essence of the divine. If He were created, He would not have been counted with the Father and the Son. Paul the Apostle said: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (I

Corinthians 3:16). And in saying of our Lord: “them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matthew 28:19) is a proof that these are names for the person and essence of the Creator, blessed be His name.

As Gregorius said: “If I said God, I mean Father, Son, and Holy Spirit.” And if the Holy Spirit was a created being, as Mecedonius claimed, then his mention in the baptism (of Christ) with the Father and the Son is meaningless, and he would have no gift to be gained in the baptism (ours), So, the Holy Spirit is not created flows (proceeds) from the essence of the Father, descends on the righteous prophets, and He is the life with which the universe lives and stays in its (ordained) order. They also said: “we worship and glorify him” because he is from the person of God and His essence. Here, at this point the fathers closed their statement about the Holy Trinity. They professed the characteristics (works) of each one of the “aknuums” (manifestations), and they combined them in giving worship and praise to all. They said that the character of the Father is to be Father, the character of the Son to be born of the Father before all ages, and the character of the Holy Spirit to proceed from the essence of the Father, and that He is the Lord giver of life.

In their saying: “we believe in one God the Father,” the “pantocrator” in control of everyone, and one Lord Jesus Christ the Son of God born of the Father before all ages, and one Holy Spirit the Lord giver of Life is a proof that the three manifestations are three individual characteristics, that are one in essence. And since each was named individually, we say they are characters (persons) because the character is the one that can be counted individually, and he is the one whose characteristics do not belong to another character but him alone. So the Trinity is three manifestations, one essence the Father the Son the Holy Spirit, God the living the speaking. And life and speech (intellect) are two characteristics of His person. These characteristics are equal, but one if favored over the other mentally (intellectually) but not sensibly.

Our Saying: “who speaks through the prophets, and in one Holy, Universal, Apostolic Church”:

This is the characteristic (works) of the Holy Spirit is to speak on the tongues of the prophets. He descended on the Apostle and the chosen (Disciples). Their saying one Holy, Universal, Apostolic Church means that anyone who divides or departs the Church, the Church is innocent of his transgression, because they (the fathers) believe in the one Holy, Universal Church they received from the Apostles and that it became their inheritance, and that they do not believe that it can be two (more than one) Churches. And it is one Holy Church, this is the faith that the Lord spoke about to Cephas (Peter) saying: and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18). That means that upon this (type of) faith that you declared publicly which the Father has declared to you from heaven and against which the gates of hell shall not prevail I built my Church. The doors of hell are the heathen kings, the soldiers of the wicked devil, the heretics, and all those who came up with false doctrines. Because anyone who deviates from her (the Church) and comes up with opinions other than what is agreed to, is from the outcast heretics. But those who are affixed to it are like: “the wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” (Matthew 7:24-25).

Our Saying: We believe in one baptism for the remission of sin”:

The fathers stated that: “we believe in one baptism” because there are many baptisms. Some are: the baptism in the flood that killed all the wicked nations and cleansed the earth; and there is the baptism of soaph (the red sea) that killed Pharaoh and his army. Also the baptism of the Israelites that was by the blood of the sacrifices that was sprinkled on them by their priests. Also, the Samaritans had their own baptism that they claimed that it cleansed them from their uncleanness everyday. And also the baptism of John the Baptist, the baptism of the Apostles, The theologos (Gregorious the speaker of divine things) claimed that there are five types of baptism: Moses baptized by walking under the cloud, John baptized with water for the forgiveness of sin, The Holy Apostles baptized with the Holy Spirit , the blood of the martyrs is considered the fourth baptism, and the tears of the (repentant) sinners are considered the fifth baptism. The baptism of the Apostles (before the resurrection) and the baptism of John the Baptist were with water and without receiving the gift of the Holy Spirit to call the people to repentance and to believe in Christ. But after the Resurrection and when the Holy Spirit the “paracleet” (the advocate) was sent to the Apostles, they baptized with the Holy Spirit everyone that sought to receive it.

This baptism after the resurrection and when everything was completed is the one about which the prophet Ezekiel said: “; and I will take the stony heart out of their flesh, and will give them a heart of flesh:” (Ezekiel 11:19). The other prophet said: “He gathers their transgressions and throw it in the deep ???” For this reason they said that this one (not to be repeated) baptism gives the forgiveness of sin. It is like being resurrected for the one who was dead. Because we were dead the death of the sin of our father Adam, and He gave us life, the life of resurrection from the death of sin, and sometimes a new life by the second birth. This is what Christ spoke to Necedimus about saying: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5).

Our Saying: “We await the resurrection of the dead, and the life of the world to come”:

The believers who believed in the Lord and His Christ, they lived by righteousness, left behind all vices, and took off the old man and put on the new are awaiting the resurrection promised to them by Him. They look forward to entering the paradise and to enjoy the gifts “that Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared.” (I Corinthians 2:09). And they will live forever and unto the age of all ages. This situation is granted to all those whom the Lord spoke about saying: “If any man serve me, let him follow me; and where I am, there shall also my servant be: ...” (John 12:26).

May the Lord help us to do all the works that leads to Him through His mercy and kindness?
Amen. Glory be to Him who wills the intellect.

Concerning the Difference (schism) in the Church:

The “bayaa” (Church) is still united and the Church is in harmony, and whenever a heresy appears in the orthodox faith and the most proper beliefs, the fathers the patriarchs and

the learned bishops meet to resolve the doubts and stop the heresy and they were supported in doing that by faithful kings for 420 years since the glorified ascension¹.

Following the death of the “king of the ruum” (emperor of the Eastern Roman Empire) Theodosius the lesser and when Mercian become ‘king’ emperor in the fourteenth year of the rule of ‘Yazroghard Ibn Bahraam’ the ‘king’ emperor of Persia. He called Descores the 25th Patriarch of Alexandria, Descores, the disciple of ‘Kyrollos Al-Kabeer” Cyril the Great, and became Patriarch following his departure. This was in the 37th year of the rule of Theodosius. Mercian wanted for Descores to agree with him on his version of the (creed) of faith, and to agree with his article, but he (Descores) refused so he exiled him from his chair (removed him from his position).

An argument ensued between a physician monk named Oticha in Constantinople and Eusephius (Joseph) the bishop of ‘Darwlia’ concerning the (creed of) faith. The bishop proved the monk wrong in his claims. Oticha claimed that the body of Christ is light (heavenly) and not like our human flesh, and that the Son did not take anything for Mary. So, Eusephius agreed with Philaapianous (Phillip) the bishop of Constantinople to demonish him. He complained to the emperor Theodosius that he was unfairly demonished. The emperor wrote to the Patriarch of Alexandria (Descores) and the Patriarch of Antioch ‘Daquiphos’ and the Patriarch (bishop) of Rom Leon, and the Patriarch of ‘beet el maqudis’ Jerusalem Pellanius, to come with their bishops to address the situation. They all met in Ephesus (the Second Ecumenical Council) under the leadership of Descores and they examined the claims and proved that it was false and they re-asserted the orthodox faith and excommunicated anyone that opposes it. He also wrote to Leon the patriarch of Rome (the decisions of the council)² and they all left Ephesus (to go back to their own chairs) and this was in the 40th year of the reign of Theodosius the lesser.

After the death of Theodosius and when Mercian was in charge, and Bolkharia the sister of Theodosius married him in the 155th year of the rule of the Roman emperors, the bishops came to congratulate and bless him. They told him about what took place in the second council and what Descores the Patriarch did. So, he wrote to all the patriarchs and bishops to convene in Chalcedon to examine what Descores, the patriarch of Alexandria wrote, because he was saying that Christ is one essence from two, and ‘eknuum’ (one manifestation) from two manifestations, one nature from two natures, one will from two wills. But Mercian and his kingdom (empire) were saying the He (Christ) is two essences, two natures, two wills, and one ‘eknuum’ manifestation.

When the council was convened and the number of bishops in attendance was 630 bishops, they saw to agree with the king’s opinion out of fear that he might remove them from their ranks. So, they accepted his thesis and agreed to his faith, except for Descores the patriarch of Alexandria and six other bishops who agreed with him (Descores). These did not depart the

¹ the writer is stating that up to the time just before the unfortunate Chalcedon council things were done harmoniously, i.e. the Church was united to that time

² Leon did not attend the council and sent two priests to represent him, so Descores the head of the council wrote to him to inform him of what took place to be on ‘the same page’ like the other patriarchs, and this was the beginning of division between the Church of Rome and the rest of the Churches.

Orthodox opinion and were in disagreement with him (the king). And when the bishops convened wrote and signed a statement of what they agreed to, Descores asked to see it so he also can sign it. When he received, he wrote on it his statement of the faith and excommunicated (anathemized) those bishops and anyone that follows their statement. When Mercian received it (the news), he wanted to kill Descores and he brought him in the presence of the bishops and they all negotiated with him to get his agreement but he did not agree (to their statement). The (Empress) Boulkharria spoke to him and he answered her in a way that she did not like, she became angry and hit him and he lost two molars. The bishops in attendance excommunicated him and exiled him from his chair. This was in the 393rd year for Declotian¹. Between this Council and the Council in which Nestor was excommunicated by Cyril the great is 521 years.² Descores sent his teeth and the plucked hair of his beard to Alexandria, and told them: “These are the fruits of my suffering for the orthodox faith” (‘hazehi thamarat taaabi ala alamana’).

From this time the enemy planted the seeds of the weed of division between those who followed the king's statement and those who stayed on the orthodox faith with Descores. On his way to exile, he traveled through Palestine and the holy land and told them his statement (of faith) and they followed him, and he ordained (orthodox) bishops. He was in exile for 7 ½ years and departed in exile on the island of ‘ghanghara’ on the 7th of Tut (Martyrs). When ‘youstianous malik al ruum’ Justin the Roman emperor reigned and that was when ‘youhanna al habeesse’ (John the incarcerated) was Patriarch, and Severus became patriarch on Antioch and he publicized the orthodox faith and wrote ‘senodiaat’ (epistles) about it. This was told to the emperor and he was a follower of the Chalcedon faith, so he brought in Severus the patriarch of Antioch and the bishops of the east and he wanted them to agree with him (on the matters of faith) and none of them did agree with him. So he imprisoned Severus and after two years in prison, Theodora the queen interceded for him so he was released and returned to his chair. Justin traveled to Egypt accompanied by the bishops that agree with his saying, and he made the believers to agree with him and accept his beliefs, and many agreed with him including monks from the monastery of ‘abu makarah’ (St. Makarious Monastery).

There was a believer named ‘Yacoub el-bardae’ (Jacob the Bardessian) who was ordained bishop by the patriarch Severus while in prison. Yacoub traveled the countries (of the east) preaching the people to remain on the Orthodox faith, and this is what made the Orthodox believers being called the Jacobians.

Justin died and a king called (Justinus) reigned after him. He gathered a council in Constantinople and brought Severus and he showed generosity to him hoping that he will agree with him, but he did not. So, he caused him tribulations, but his wife interceded on his (Severus) behalf. He always laboured to affix the believers to the Orthodox faith and he departed in peace. He (Severus) was on the chair of Antioch for six years. He was in the struggle (for faith) 30 years.

¹ This date is wrong. It must be 293rd year from the beginning of the Declotian reign.

² This count is wrong because the Council of Constantinople was in the year 381 and this council was in 451 AD. A difference of 70 years.

Those two fathers (Severus and Jacob the Bardessian) built (strengthened) the Orthodox faith and kept the original religion (unchanged). Their prayers be with us. Amen.

Chapter Three

Concerning the News of the Incarnation of the Lord and its History

This includes the conditions surrounding the glorified birth, the (heavenly) arrangement of the incarnation of our Lord glory be to his name, His selecting his chosen Apostles to preach the gospel of the new testament and the memory of his years (on earth) to complete his happy plan (of our salvation). (Footnote¹) The glorified Birth occurred after the completion of 5500 years for the world.² Aquila and Patra? to the incarnation 30 years, and from Alexander the Macdonian to the incarnation 319 years, and from the exile in Babylon to the incarnation 532 years, and from the reign of David to it 1750³ years, and from the exodus of the Israelites from Egypt to it 1765 years, and from Abraham to it 2172 years, and from Falique? To it 2713 years, and from the flood to it 3241 years, and from Adam to it 5500 years.

We previously mentioned the union and the reasons behind it. Most assuredly, the existence of God (Allah) that requires that He connects (communicates) with us. When it was the His will, praise be to His name, to complete this good news and make it appear in power through His active presence in the universe, He sent His eternal Word. The eknum that is equal to (one with) Him in essence, to the Virgin Mary the daughter of Joachim from the tribe of David and the 'sibt' branch of Judah as He promised (in the Old Testament) and he was incarnated from her. . (Footnote) Joachim her father was from the branch of Judah and her mother Anna is from the daughters of Aaron from the branch of Levy, so she is from the branches of the kings (Judah) and priests (Aaron). And from her appeared the eternal King of Kings and the permanent ('sarmady') unearthly (divine) Arch-priest

He was born in time in Bethlehem the land of Aphratha, the village of David. His birth was on Tuesday, the 25th of Canoon the First (25th of December) – which is the 29th of Koiak, the fourth month of the Egyptian Calendar – It was said that it coincided with the 10th of Shaabaan of the Crescent Calendar. This was in the 42nd year of the reign of the Roman emperor Augustus, and during the reign of Herod Antonitus on the Judean quarter. (Footnote) Saint Apiphanos the bishop of cypress said that the birth was after 9 PM on Monday, the 28th of that month, and that is why the feast is kept for the two days. The Apostles commanded the feast be celebrated on the 29th, because night precedes day and the evening of Monday with the day on Tuesday is one full day⁴. As the Lord commanded in the Torah. They arranged that it be from midnight, so those who celebrate on the 28th (during the day) is not correct. ..

¹ In this book there are many original author footnotes. And not to confuse it with modern version, we chose to include some in the main body of the text preceeded by the word footnote in paranthesis.

² Translation Footnote: The Jewish calendar assumes that the creation happened 5500 years before the Advent of Christ.

³ All the numbers in the original hand written manuscript included Coptic numbers (Apquati) under the Arabic numerals. Here we are using only the Arabic numerals because the print press of the Arabic did not have the capability to print Coptic letters. See the Coptic Numerals table at the end of this Chapter.

⁴ Translation Footnote: All Church celebrations start the night before. The Jews start the celebration of a day from the evening (sunset) of the previous day. Our Church keeps the same tradition.

(Footnote) It was said the shepherds (who came to worship him) were six in number, these are their names: (1) Asheer, (2) Zabolon, (3) Nostos, (4) Nephalius, (5) Joseph, and (6) Serbana or Berbana.

The angel announced to the shepherds that were in the (hill) villages the birth (of the savior) so they came to Him. It was said that they offered Him psriases, a lamb, and milk. It is said that they were six persons. And to Him came the Magis from the East (Persian Kings) by the guidance of the power (of the star) that appeared to them from heaven. The likeness of a star moved ahead of them to guide them, and they offered him offerings (gifts) gold, frankincense, and mirah. (Footnote) It is said that the number of magis that came to Jerusalem was three prominent ones not including their followers and these are their names: The First, Banshoraam, and he is the one that offered gold; The Second, Milikhia, and he offered frank incense; The Third, Salissia, and he offered mirah. Their stay after they departed Bethlehem was in the house of a Persian man.

He completed the human plan in fullness and upbringing. Joseph the Carpenter brought Him with His mother Mary to Egypt, and the idols of Egypt fell. He reached "shaeed" Upper Egypt and returned back after two years. He lived in Nazarene of Galilee to fulfill all that was written concerning Him.

When He reached the age of 30 years, He was baptized by John the son of Zechariah in the Jordan River on Tuesday, the 6th of Canoon the Second that corresponds to the 11th of Toba.¹ The Holy Spirit descended on Him like a dove and landed on Him, and the Voice of the Father screamed from heaven saying: "This is my beloved son with whom I am pleased." And hereon He started to show the law of righteousness and perfection.

(Footnote) Anba (St.) Yacoub the bishop of Serog mentioned that the baptism was in the eleventh hour of Tuesday evening, and that is why we make a 'baramoan' preparation for it as we do for the birth (Christmas).

He urged the people by sayings and acts clarifying that He is the Christ the Son of God who came to the world for the salvation of Adam and his seed. He made the most warnings to the Jews, and that did nothing but made them more obstinate, more unthankful, more infidel ('kafara'), and more distant except for those that the Vail was removed from their hearts, and the door was opened for their inner self, and were enlightened to believe in their Lord.

He chose from those that believed His wonders, and considered the miracles they saw to be true, 12 men and He called them (Apostles) and He chose seventy more. He made them capable of performing wonders in His name, and He sent them to preach to the Israelites (first) the God News of the Gospel, and to save them from the slavery to Satan eel (Satan).² They did not want to surrender and did now want to follow the faith, instead their minds were full of their own desires and their minds were filled with ignorance and high living? (esteawa??) So that the

¹ This is the date we celebrate the glorified Baptism Feast (Epiphany)

² One of the names of the devil that was mentioned in the Holy Bible. Others include: Balzabool or Balzaboob, Eplees, Satan, and the ruler ('raees') of this world, the liar, ... etc.

old prophecies will be fulfilled in them and the truthful sayings that was spoken by the Holy Spirit on the tongues of the fathers the prophets be completed in them.

He stayed among them on earth from His birth from the Virgin Mary to His ascension 33 Years 4 months 10 days. Before His baptism 30 years 12 days. He performed wonders for 3 years 2 months 18 days. They captured ('thaboo eliah') Him and condemned Him to death, and they turned Him over to be crucified by His own will. He died by the flesh for us by His own will. His crucifixion was at the 6th hour. .

(Footnote) Saint John mentioned that crucifixion took place at the 6th hour (12:00 Noon); and St. Mark mentioned that the crucifixion took three hours to be completed, and both are right, because it took three hours of the day for His trial and three hour to complete the crucifixion and that adds up to 6 hours of the day and was crucified at the 6th hour as St. John stated; and 3 hours to complete the act of crucifixion (the way of the cross) as St. Mark stated.

From Friday the 23rd of the month Azaar which is the 27th of the Coptic month Baramhaat during the reign of Bantus Pilate ('Pilatos el-bounty') in the year 319 for the two horned¹ and this was in the 29th year of the role of Herod the Lesser ('irodos') the son of Herod (the Great) the son of 'Antinotos' as the king of Israel (does not include Judea with Jerusalem as the capital). This was also in the 18th year of the rule of king (emperor) Tibarios Cesar, the son of Augustus, in the front part ('zaher') of Jerusalem in a place called the place of the skull 'golgotha' and its interpretation in Hebrew is the place of the skull, it is said that at this location ...

(Footnote) When the time of death of Jared the son of Mahalaleel the sixth generation of the sons of Adam he called his son Enoch, "Matusla the son of Enoch, Lamach the son of Matusla, and Lauch the son of Lamach (Genesis 4:19) and told them: "I know that God will not leave you or forsake you in this generation, but if any of you leaves he shall take the body of our father Adam, and these three offerings: gold, mirah, and frank incense. And I ask you to place the body of Adam in the middle of the land and you shall make one of your male children to serve there, he shall be aetic all his life, does not get married, and does not spell blood, and does not make offerings from birds or any of the animal sacrifices, but to offer bread and wine, because from this shall be the salvation of Adam. His dress shall be from the skin of lions, does not shave his head, and does not trim his nails, because he shall be called the priest of the most high- meaning Melchizedek." And "when Noah departed the Ark with his wife and his sons and their wives by the order of God, he carried the body of Adam and his sons Sam carried the Gold, Ham carried the Mirah, and Japheth carried the Frank Incense." And when Noah departed ('died') Sam told his brothers that: "Our father advised me to walk in the land until I reach the sea, and to see its valleys and tributaries and come back to you." And he asked Falik Ibn Aber give me your son Melchizedek to be a help to me on the way. He secretly took the body of Adam and took Melchizedek and went on their way and the Angel of the Lord appeared to them and the angel was with them until they reached the middle of the land and when they place the body of

¹ Referring Alexander the Mecadonian also know as Alexander the Great who conquered Egypt, Palestine, Persia, and parts of India who established Alexandria in 330 BC.. This support the dating of the birth of Christ in 6 BC and not in 1 AD.

Adam, the ground was opened so they called it the place of the skull 'golgotha' and it is the place of the ekraneion, which is also the place of the 'hagela' and Sam spoke to Melchizedek saying: "Sit (stay) here and be the priest of the most high God, because He chose you to serve in front of Him. And know that the Angel of the Lord will come down to you at all times." Sam left him there and returned back to his brothers and when 'Falik' asked him the where about of the boy? He replied, he died and I buried him!

So, Melchizedek is 'Ibn' the son of Falik, Ibn Aber, Ibn Shaleh (Matusslah), Ibn Quanian, Ibn Arvkhshad, Ibn Sam, Ibn 'Nooh' (Noah), and he is the seventh generation of the born of Noah, and the 16th generation from Adam. And the saying of Jared that from this place (Golgotha) will be the salvation of Adam and his children (descendants)- is symbolic of the crucifixion of Christ (at that place) for the salvation of Adam and his seed. (Footnote Complete)

The bones of Adam- Since Noah carried the bones of Adam in the Ark and when they departed the Ark, he divided everything three ways between his three sons. Jerusalem was part of the inheritance of Sam, so Noah buried the bones of Adam in it (Jerusalem).

It was also said that this place (Golgotha) is where the tree sprouted on which the Lamb that was sacrificed in place of Isaac was hanging. And is where Abraham made his offerings, and where Melchizedek performed his duties as priest, and where David built the altar and made his offerings; and where Solomon built the temple, and where Christ was crucified, and with Him were crucified two thieves one on his right and one on his left for the prophecy of Habakkuk to be fulfilled. " , revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. (Habakkuk 3:2,3). The right thief, his name was "Diuac" (Dimas) believed in him, and the left thief and his name was 'wrotoc' (Rotoss) denied (refused to accept) Him.

He gave up the ghost at the 9th hour of the day (3:00 PM) of the mentioned day and He was buried in a new tomb-as the Gospel testified- and to remove the doubts of the Jews about His resurrection, He was buried alone so that they will not say that another rose from the dead. And His burial was alone as was His birth alone (unique with no similar) from a Virgin He came out and she remained (forever) virgin ...

(Footnote) At the time of the crucifixion of our Lord, Glory be to Him, Herod was the chief of the quadrant of Galilee of Judea. John the golden mouth (Chrysostom) said in the interpretation of the 4th Chapter of the Gospel according Matthew: "Herod the king who killed the children (of Bethlehem) had three sons. One of them Herod during whose reign the crucifixion took place; the second (Archellaos) was the rule of Palestine (The land near the Mediterranean sea); and the third (Phillopos (Phillip)) was on Amman and the surrounding region (The land East of the Jordan River, present day Jordan). When Bantus Pilate sent the Lord Jesus to Herod, Herod asked him many questions but He did not answer any. - as Luke testified (in his gospel) – Herod and his soldiers mocked Him and they put on Him a bright colored (red) garment and sent Him back to Pilate. And it was said that the garment that Herod put on Him is the vestment of priesthood so that they make Him deserving of the judgment of death, according

to their law that any man who put on the vestment of priesthood and was not a (Jewish) priest is deserving to die at once. John said in his interpretation of the gospel of Luke: "Augustus Cesar ruled for 56 years. And in the second year of his reign he abolished the Jewish kingdom and attributer the rule to Rome, and their priesthood was abolished, and Herod the son of Antinitous who was from the gentiles ruled them (34 years). Herod was from the "Ashkilan" race, and he made the Jews to pay tribute (toll tax). Herod also killed their head priest and his son Jonah. And through this the seven weeks prophesied by Daniel the prophet, and was told him by the Archangel Gabriel, were completed (fulfilled): And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Daniel 9:23

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Daniel 9:23-26) The number of the weeks will be 69×7 (483 years). The first of these years is the 6th year of Darius the son of shassiph in which he allowed the Israelites to return back to Jerusalem, and the House of the Lord (2nd Temple) was built, and the last of it was (30) years from the reign of Augustus Cesar in which Christ was born. And when Herod became ruler on the Jews for the Romans, and they did not want him to rule, he ordered two walls of the Jerusalem be demolished (removed), and he killed many of the inhabitants of the city, and took the vestment of the head priest, and he did not allow any one to remain head priest for more than a period of one year, and he also deposed anyone the Jews appointed ruler. (Completed).

(Another Footnote) It was found written in some books the following

Event	Calendar Year	tic (Solastic) (Day)	ptic (Moon) (Day)
Advent	5500	6	28
irth of Christ	5501	2(d)	9
Baptism	5531	3	11
Resurrection	5534	7	13

From this it was verified that the advent was on a Saturday, Birth and Baptism (of Christ) was on a Tuesday, and Resurrection was on a Sunday.

Also it was proven that He was buried alone, and He exited the tomb and the stone was not moved, and He was buried in the garden of benefit (reward), this is because Adam sinned in the garden, and the Lord starting from a garden the plan of Adam's salvation and gave life back to him. It is also said that the stone that covered the opening of the tomb is the rock from which sprang water in the wilderness!

So, while all the guards that were assigned to guard the tomb were present, and some say that they were 15 in number; three leaders and twelve soldiers, according to what was recorded in the history of the Hebrews. Some of the soldiers were roman AND OTHERS WERE OF Jewish origin. He arose from the dead on the third day. About the time of His resurrection there is a question? Because Matthew said it was evening, John said it was daytime, Luke said very early in the morning, and Mark said at sunrise. In reality the evangelists did not tell about the time of resurrection, because if they did it would have been disputed, but they told about the visits of the women (that followed Him) to the tomb. These visits were four: The first is in the eve of Sunday (Saturday Night) and to the morning at which time Mary came. .

(Footnote) The saying of Matthew the eve of the Sabbath does not mean at sunset, but he meant to say the evening before Sunday. And the proof is his saying the morning of Sunday. This also indicates that most of the night has passed, and for this reason it is not lawful to eat or drink, not from the early evening but late (completed).

Mary Magdalene and the other Mary (Our Lady) so an angel who told them about His resurrection, and afterwards they so the savior and He identified Himself to them and told them to carry the news of His resurrection to the disciples. and this is what Matthew mentioned about Mary Magdalene , and because of the magnitude of the event, she came back a second time to be sure (she doubted)in the early morning and she saw that the stone was moved from the opening of the tomb, and she thought that someone took His body and moved , so she went to Simon (Peter) and John and said: "they took my Lord away and I do not know where they put Him." So they hurried up and went to the tomb and they saw the stone has been removed (and they entered the tomb) and they saw the (burial) cloths in the place (folded and placed where he was buried) and they left. Mary Magdalene saw the Lord alone one more time and He announced to her the news of His resurrection. This is the second time and this was mentioned in John's gospel. When the women that followed Him in Galilee came back around noon and Our Lady was with them

and they have brought spices, and this is the third time mentioned in the gospels, two angels appeared to them and told them that He has risen. And this was mentioned in the gospel of Luke. The fourth mention was at sun rise when Mary Madeline came with Mary the mother of James and Salome and they saw one angel who told them: "He has risen" and this event is the one mentioned by mark. His resurrection was on the third day as it is written. ...

(Footnote) Our Lord, Glory be to him, told the scribes and Pharisees that asked Him to show them a sign: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). About the three days many had many things to say: Some said we ought to count starting from the eve of Friday because the Lord prepared Himself to be crucified from this time and so we count from the eve to Friday to the middle of that day is one day. The hours of crucifixion on Friday to the middle of the day Saturday and this is one more day. Then from the evening of Saturday to the early hours of Sunday and that add to a third day. All together three days and three nights. Some said that Mark mentioned that He was crucified over a three hours period and this was one day. Then from the evening of Friday to the morning of Saturday is one day; the evening of Saturday to the early morning of Sunday is a third ay. And the rest is just implied. One might say that I walked a day to reach that place and it could be that he walked for an hour but the day was used to accomplish the effort. It is agreed to by all that the Lord was crucified during the day hours of Friday and was buried at the end of the day Friday, was in the tomb part of Friday and all of Saturday and rose in the morning hours of Sunday, so he was in the tomb part of Friday, all of Saturday and part of Sunday and that is three days. He said that I will be in the heart of the earth for three days and three nights and He did not say that He will be in the ground for that length of time (complete).

He first appeared to the women as was previously mentioned and in the evening of the day in which He rose he came to the place where the disciples were assemble (hiding) for fear of the Jews and said peace be with you, receive the Holy Spirit: " Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:19).

After eight days he came back and the doors were closed, and He stood in the middle and showed Thomas His hands, and His feet, and (the wound in) His side. We have to mention the number of times He appeared to His disciples after His resurrection and it is ten times. Four mentioned by John: 1- to the Magdalene near the tomb, 2-The evening of the Sunday (of resurrection) in the upper room, 3-Also to the disciples eight days henceforth, 4-AT the Lake of Tiberia , and he showed them the miracle of catching fish "Heetan' meaning large." Three mentioned by Luke: 1- Once to Simon (Peter), 2-another to the family of Caliphaz 'kalouba', 3-The third to the 11 when they were assembled. Matthew mentioned two appearances: 1- to the Madeline and the other Mary as they were walking towards the tomb, 3- and again another time to the eleven disciples in Galilee. Mark mentioned only one appearance and that was to the eleven when they were assembled. And as Luke mentioned in the first appearance to the eleven: " , Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them,

why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: (Luke 24:36-52) And He ascended in front of them to heaven from the mount of "tor-sina" the is the mountain facing the 'beit el-maqudis' (Holy Land meaning Jerusalem). His ascension was on Thursday the 10th of Iyar of the year 337 for Alexander known as the two horned.

(Footnote) This date is recorded because Alexander's rule started in the year 5182 of the universe, and the Lord was born in the year 5501 of the universe, so there is 319 years between the rule of Alexander and His birth. Our Lord lived on earth 33 Years and 4 months, so the date of His ascension equals the number of his years for Alexander???

The disciples proved that they recognized Him, and were certain of His resurrection, and they knelt down and worshipped Him. And they were pleased because they understood the Books (concerning Him. He commanded them to stay in 'beit el-maqudis' (Jerusalem) until they receive power from on High. Afterwards to go and preach the whole world and to baptize them in the name of the Father, and the Son, and the Holy Spirit. And to teach them to keep all that He commanded them.

And He promised them that He will send to them the Holy Spirit the 'parakleet' (advocate/lawyer) as He promised them earlier. And He put His hand on their heads and blessed- as was mentioned in Luke- and He made them priest in place of the priesthood of the sons of Israel (Moses & Aaron's priesthood) that the Lord despised because this is the saying of the Lord on the tongue of Malakhi the prophet: "You sons of Aaron, I despised the priesthood of Levi your father, and the priesthood of Aaron will I remember no more, because the priest is the angel of the Lord"?????"saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, the table of the LORD is contemptible." (Malachi 1:6,7) and His saying: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts." (Malachi 2:7). So He appointed them and gave them the laws and cannons and commandments that they might depend on it. And to advise the believers to follow all of it. And He ascended to the heavens as they watched Him

go above the clouds until they could see him no more. And when they gazed to the heaven two angels appeared to them – as the gospel testified- And they assured them that Jesus Christ the Nazarene did ascend to heaven in front of their eyes, assuring them of what they have already seen.

And when He disappeared and they were no longer able to see Him, they departed the mount of Olive and returned to Jerusalem happy and full of joy because of what they have received from the laying of His hand on them; and His Glory that they have seen, and they went and were assembled in the upper room, and it was said that it belonged to Joseph the Aramith¹ and the interpretation of his name ‘elmousheer’ the advisor.

And they continued to fast and pray for ten days, thinking about how they can bring the message of the faith to the whole world if they did not know the languages of the gentiles. And while there, they chose “Mathias” one of the seventy by lot and he became one of them in place of Judas the son of perdition and again there number of twelve became complete. The lot was to choose for a particular country??

And when the Pentecost, ansara, or ansareet² (50th day) after His resurrection arrived – and as they were assembled in the upper room in Zion (Judea) which was the 10th day after the glorified ascension; and it was said that it is on the same day that the Law ‘Torah’ descended on Moses on mount Sinai ‘bitor sina’ and at Noon which is the Third hour of the day, they heard a sound from heaven like many winds, and they smelled a nice aroma like good spices; And the upper room was engulfed in lights and tongues of fire were seen descending on the heads of the disciples and it rested on their skulls. And they were filled with the Holy Spirit, and they spoke each with the tongue of the country he was directed to travel to.

Some wise men said that each disciple spoke with all the languages (that were uttered). And some said that the gift of the Holy Spirit was given to the twelve Disciples, Seventy Apostles, the four women the daughters of Philip, and it was also said that the total number that received the gift of the Holy Spirit was 120 souls. And by descending of the twelve disciples, the Holy Spirit completed them in the ranks of faith, leadership, and priesthood. And made everyone of them that was a Bishop (Pastor); a Patriarch (Head or Father of Fathers); and made the Apostles priests, and afterwards the disciples made of them bishops and patriarchs; and made the four daughters of Philip deaconesses that have the gift of prophecy and to be able to crescent the woman who enter the faith with the oil of myron after baptism.

And when those who came to Jerusalem for the great paschal feat and the feast of the weeks (harvest) heard the loud sound and smelled the amazing good aroma, and saw the bright lights in the upper room they gazed at the upper room where they (the disciples) were given the armor/weapon (of the Holy Spirit) The people moved forward towards the upper room to find out the reason of all that, so they found the ‘hwariioon’ disciples speaking in diverse languages and telling amazing stories, so they were amazed and dumbfounded. And they said to one

¹ The Church believes that the upper room where they received the promise of the Holy Spirit, is also where they had the last supper and it was in the house of Joseph the father of St. Mark the Evangelist

² Ansara is an Arabization of the Hebrew “ansareet” meaning: limit, end, last, or stoip.

another: “And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?

And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.” (Acts 2:6-12). And Simon Peter rose up and answered them: “But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Acts 2:14-21)

And when these things became known, men like Necodemus and (other) head priests started to see them in secret to learn more about their teachings because of the wonders and miracles that were performed on their hands. Also “Anicho, Nira, Annan, Kiafa, and Alexandrus the Jewish priests” they all confessed their faith in Christ the Lord to the disciples secretly, they then declared it publicly and became followers of the Apostles. And they became assistants to the Apostles in their tribulations and the difficulties they endured because of the gospel (preaching the good news). And after the Apostles have departed the world, some of these became leaders, pastors, and teachers of the way to the people, teaching what they have learned from the disciples (‘hawaryeen’).

The Guide to Coptic Numbers

Mentioned in the Footnote of page 48 of the original, beginning of Chapter 3

This table is taken from the Coptic Grammar Book “Mallon” and from Indices Kept in the Hand Written Manuscripts section of the house of the Patriarchate Library

Authored by Semika Basha with the help of Mister Yassa Abdelmesseh,
The trustee of the Coptic Museum in Old Cairo

Note: The First column is Latin (European) Numbers, the Second Column is the Corresponding Roman Numerals

TBD

And when the disciples were filled with the Holy Spirit, they inspired the writers of the (four) gospels, and what should be done by the future Christians who are coming forward to accept the Christian faith on their hands concerning prayer and worship. Also they were inspired to determine what commandments and laws they should follow. So, they glorified God and knelt down to Him, and fasted 40 days. And some said fifty.

(Footnote) Both saying are correct. The pure disciples fasted 10 days after the Lord's ascension to heaven; and fasted 40 more days after receiving the gift of the Holy Spirit.

And they thanked God and agreed who the writers of the gospels should be. So, they chose two from the 12 disciples: John the son Zebedy, and Matthew the tax collector. And two from the Apostles: Luke the physician, and Mark. And the four of them¹ agreed to write the gospels. And they agreed that the rest will disband and will publish what the four will write. So, the four gospels were written in different place, in different languages according to the needs of the places and people they preached. For every nation their language and it was all done by the inspiration of the Holy Spirit. And they took the Mir rah and other spices that Joseph and Necedimus used for the burial of our Lord. That the disciples found it in His tomb after His resurrection. They took it and ground it and added to it pure Palestine oil². The spices weighed 100 Ibs by the measure of Palestine 'elshaam'. - As the gospel testified- this is equivalent to 400 Ibs by the Egyptian measure. They prayed on it and blessed it in the upper room and distributed it among themselves to use it in crestning³ 'elmoutanasreen' (those who enter the Christian faith) when they decide and baptize them. Each one of them took also a copy of the gospel, a copy from these commandments⁴ and their portion of the oil of confirmation, and also a portion from the yeast of the bread of the offerings (from an epistle by Elias the Metroplpoetan of Nasibeen).

The Mashqushquan one of the 'malfinah' of the Syrians in explaining the stories of the disciples that they have kept the yeast by providence 'elham' from God, and they saved it from the bread of offering that Christ the Lord used in the last supper on the Thursday of the Paschal week.

And they started by what the Lord, glory be to Him, Has commanded them to do and that is to call all to the faith, and to travel from to the ends of the world, as was ordained for each one through the lot that they made as will be explained in the Chapter that is a summary on the acts of the Apostles. They were commanded to extend (add to) the bread and oil each from its kind and to be blessed by the hands of the priest so one (generation) will pass it to the next to the end of ages.

And it happened also that Luke the writer of the gospel carrying his name wrote an epistle (letter) to a noble man named Theophlos (of Alexandria, Egypt) and it is called Acts 'Epraksees' a Greek word meaning news- this I mean is the name of the Book, Acts. The same in Syrian (Aramaic) is called 'Tashaeet' And now we are about to mention a summary of the acts of

¹ The four persons chosen

² They mixed it together

³ This is the oil of confirmation 'myroon'

⁴ The cannons of the 12 Disciples known as Descolia

the Pure Apostles, and Elect Disciples in a brief way consistent with the way we present the topics in this book, and in agreement with the purpose of presenting this subject. Asking the help of Him who gives vision, and enlightens the inner, to Him is Glory always and forever.

Chapter Four

Contains the News (Acts) of the Apostles
(And in one copy the Interpretation of the
White (Clean) Hearted Holy Prophets

(1) Peter (bettross): He Is Simon the Safa (cimeon). He is also Chipha (Xifa). The interpretation of Safa is the rock. His father's name is youna, and his mother's name is Youanna (Eirana) He is from the tribe of naphtaly from bethseida from the region of Tiberia.

He, his father, and his brother were fishermen by trade. He evangelized after the ascension of our Lord for 35 years in Jerusalem and the surrounding region, Antioch, and Rome. He went to Rome because of Simon the magician and the Lord destroyed him on this hands and he traveled with the apostles to their places (where they preached) and the Lord performed many wonders and miracles on his hands and he lead many to the (Christian) faith. He wrote to epistles that are included in the 'catholicon' (Catholic Epistles). His martyrdom was in Rome on the hands of the Cesar Nero. Agribos the ruler of the city of Rome was charged with capturing him and he was crucified upside down (his head was down and the feet were up) on the 5th of Abeebe which is the 29th of Hoziraan (June) 35 years after the ascension of the Lord.

Peter is a Greek name meaning father. His body is kept in the city of Rome, and the pronunciation of his name 'Cipha' is mentioned in the gospel of John and in the Pauline epistle to the Galatians¹.

(2) Andrew (endrawas): His preaching assignment was the Kurdish Kingdom (Northern Iraq) and the surrounding region. A disciple named Philemon assisted him². (Philemon) had a good voice and the gift of music, which helped lead many to the faith. Andrew preached in Nicea, Nighoss, Achaia, Brantia, the city of escitts, and the city of Archellaos and among cannibal nations.

He performed many miracles, and on his hands many believed. He was a preacher for 33 years, and was martyred. In another copy of the original he traveled to the islands in the sea and the barbarian countirs. It was said that he was martyred in the city of Nighos, and in another copy in the city of quapross the city of the dog faces? - In the book al-magdal that he was killed and crucified in the city of Katira which is the last city of his lot.

¹ Original Author Footnote: In the book al-magadal it is mentioned that he raised a human, a bull, and healed a handicapped (unable to walk). He stopped witchcraft, and made so many healing miracles that people who were able to be in his shadow were healed., also they used pieces of his cloths to be healed. He was by lot chosen to preach in Rome, Antioch, and the shore land. His wife was the daughter of Aristo-paul the father of Mark the Evangelist.

² The mentioned Philimon was a disciple of Paul and not Andrew (but this footnote was found in the original hand written manuscript in the right margin of the page and that is why it was included in the printed Arabic manuscript).

He was buried in brantia on the 4th of Koiak and his name is of Roman origin meaning Courageous. He is from the tribe of Naphtaly, preached the gospel for 33 years, and is celebrated on the 4th of Koiak which is the 39th of Tashreen althany (December).

(3) James Son of Zebede (Yacoub ibn Zabadi): He, his father Zabadi and his brother John were fishermen. His mother's name is Thaeophelia and also was called Mary. The Lord Christ, glory be to His name, caled him and his brother "bonargis" meaning the sons of the thunder. He is from the tribe of Zeplon from Bettseida (Bethesda).

When they had their lots, his was the city of 'abendia' so he preached there and brought many people to the faith and was martyred on the hands Herod Agripas in Jerusalem on the 17th of Baramodah. His name is of Hebrew origin (meaning to catch the heel) and was called 'ibn alraad' the son of the thunder and is from the city betheda meaning the home of the fishermen.

(4) John Son of Zabade (Youhana ibn zabad the brother of James): One of the greater disciples and the Lord loved him, and He told him while he was on the cross concerning His mother the Virgin: this is your mother, and to her He said: this is your son, and from that time he took her to his house.¹

(Footnote) St. Athanasios said: "He was called John Theologos son of the Thunder because of his high esteem, high voice (meaning leadership), and the glory of his sayings.

In his lot were Asia (minor) and Ephesus and the surrounding regions. He went there and preached and wrote the gospel in the Greek language in the second year of Nero's reign. This was 30 years after the ascension of Christ our Lord. He wrote his (3) epistles that are part of the 'catholiconn' catholic epistles. He died of natural cause at the age of hundred and one. Some say that his death occurred while he was in the city of Ephesus, others said no he died one Island of Patmos, the island he mentioned in 'elabou ghalamsees' the Book of Revelation¹ on the 4th of Tobah². The interpretation of his name is "grace on him" (in reality it means Lord Had Mercy "allah tahnaan") He is the one the about whom the Lord said to Peter: "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me." (John 21:22).

(Footnote) The book al-magdal mentioned that he traveled the countries meaning Ephesus after he invited the people of Thesselonia, Corinth, and the land of saose? To the faith. He raised the son of the king of Ephesus from death, drove the water of the sea to flow after him rapidly³ without a digging a ditch y, when the people of the city complained about him He was asked that his tongue be cut, and it was done and he spoke to the people while the tongue was placed in front of him, and he praised God. This made the king of Ephesus to believe with all that heard him speak. He died in Ephesus.

¹ The book of Revelation the Last Book of the Holy Bible.

²² The original mentioned on top of the 4th of Tobah date 15th of Bashans as the original date.

³ It flow like a rapid water fall

(5) **Philip ('phellopos')** His name is Greek and it means one who loves horses and his father's name is 'julianos' and his mother's name is 'sariah' and their business was training animals. He is from the tribe of Asher from beitseida. Of Galilee the city of Andrew and Peter. He preached in Caesarea and died there on the 18th of Hathor and was buried there also. In one copy it mentions that he preached in a city in Africa and his lot was koash (a city in Ethiopia) and Cathagna (a city in Northern Africa) - in present day Tunisia. In one copy he was stoned in Ephesus and he died and was buried there.

(Footnote) The book al-magdal mentioned that he called the people of Syria, Klekia, and 'elmaghreb' to the faith and was stoned in 'manba¹g'

(6) **Bartholmeous ('batholomeus')**: It was said that his name was Joshua, and the name of his father 'elsakher²' from Aphron; and the name of his mother 'armaneen' and he was a gardener and preached for 30 years. And his preaching was in the city of 'wahaat' and he traveled to the city of the barbarians where Andrew was preaching and preached the cities on the seashore. And many believed on his hands. He is buried in an Armenian Church. His martyrdom was on the 1st of the month of Tut (and it was said the 15th of Tut which is the 12th of Aylol (September).

The book al-magdal mentions that that he is Nathaniel ibn talmi (One copy said so) from the tribe of Isakhar! The book also mentioned that he traveled to Ashor (Northern Iraq) and Babylon (Southern Iraq) and to the sea (Persian Gulf) and then to the islands of China, and that he was martyred and crucified in the city of Davriros in the land of Armenia.

(7) **Thomas- 'altawaam' the Twin (didimus Thomas)**: His name is Greek meaning the amazing; He is from the tribe of Judas and from Jerusalem. His father's name is Diwnanous and his mother's name is Rowaass. He preached in India 'bilad elhind welsind' and he sold himself as a slave to one of the highly regarded Indian people called Awkios pretending he is a physician and performed of wonders. His owner mocked him and he skinned his face, and he lived for a time carrying the skin of his face. On his shoulder and worked as a physician performing surgery and performing wonders. And when he placed the skin of his face on the dead they rose from the dead, and on the sick they were healed. And he led many to the Christian faith and his preaching took him to the lands east of the Red Sea towards the end. After the Lord healed his body, he traveled to Macedonia (in Asia Minor) and he preached there and he was martyred on the way back to India and this was by being stabbed with spears. On the 26th of Bashans and was buried in an Island in India called Sektara³ (16th Tut to 9th Babah)⁴.

¹ Manig in the original.

² Written above the word 'elsakher' setaphos

³ An original author's footnote in the main part of one original indicating that the story is true that he was buried on the mentioned Island and that his hand is visible and is still lively and did not dry or spoil. And his fingers that touched the body of our Savior is alive and the finger nails are trimmed every year on his feast. "One that saw it told it to me"

⁴ Refer to the Holy Synxarium.

(8) Matthew the Evangelist Tax Collector (matheos): The meaning of his name the chosen 'mostafa' and his original name with Levi, his father's name is Darwsas and his mother's name is Zarkwa, he is from the tribe of Isakhar from the city of Nazarus. He preached in Palestine, Soor! Saida and the city of Nassry! He also preached among some who were called the blessed because they believed in the Lord Christ before they were approached and this is why they are called blessed, he baptized them and returned to Jerusalem and he wrote the Gospel in Hebrew eight years after the ascension of our Lord. He was martyred in Katagena and some say in the city of Basra on the hands of Quastos the Arkon by being stoned, and was also killed by the sword afterward, this was on the 12th of Babah and was buried in Caesarea of Karagena. He is the brother of James 'yacoub' ibn halpha who also died-copy- He called also the people of the mount of Jerusalem (gabal alquds)¹

(9) James the Son of Hapha ('Yacoub ibn Halphi,' alpheus): From the tribe of Manassas from Sabastia near Naples (Northern Israel). His father's name is Oriass, and his mother's name is Eskina and his profession the making of jut 'kittan' He preached in the lands of India and returned to Jerusalem and performed wonderland was martyred on the hands of Eklodius by stoning on the 10th of Amshir. He was buried in Jerusalem- copy-² He is celebrated on the 16th of Babah which is the 9th of Tashreen the First. The book almagdal mentioned that he baptized many of the people of Palestine, and was killed by the sword of the cursed Marnitinous.

(10) Judas son of James ('yahouza ibn yacoub' youddas): He is also called Liaos or Tadeus from the city of Antioch from the tribe of Simon. His father's name is Nakrios and his mother's name is Salans and the interpretation of her name is 'quamar' moon. He preached in Syria and 'algaziar' (the Island could mean the Arabian desert!) and he departed in brontos in 'algazira' on the 2nd of Abib (12th Abib corresponds to 6th of Baramoda!)-copy- His lot was the land of the Dailam!, Mousel, and Iraq-copy-that he was killed and buried in the land of the Armenians and was buried in Satrous, and his preaching was in tadmor and Yemen.

The book almagdal he is the eleventh and also it was mentioned that the 10th ahead of him is Simon 'samaana alqunaai', and Luke called him the brother of the Lord in his gospel and in the book of Acts 'epreksees. Mark and Matthew called him tadeus and Labaeus.

(11) Simon the 'qunaai' ('samaana al-qunnaai'): He is called the Zealot 'alghayoor' His father's name is balinos and his mother's name is inatmen. A relative of Nathaniel 'nathanail' the gift of God and the head scribe who was mentioned in the gospel that Phillip found him and told him: (we found the messiah who is the Christ) and he came with him to the Lord and the Lord called him by his name. (So, he asked the Lord how did he know him) and the Lord replied: (before Phillip called you while you were under the fig tree I saw you). Nathaniel replied: "you are the Son of God, you are the King of Israel. Some scientists (theologians) mentioned that the reason Nathaniel was led to the faith and his profession of the Lord Jesus. Glory be to Him, is

¹ Original Author's footnote in the main body of the original: The book almagadal mentioned that he made the upper room an altar when he met with James. He was killed in the land of Iraq, also it was said that he died in Hama al Shaam (A city in Syria) and was buried there. He is celebrated on 19 Tamooz and it was said 2nd of Hathor.

² This word is repeated many times in the original manuscript and it is assumed that the author ment the to indicate the references that he used to compile the material or to use as proof that these were the sources of information.

these gentle words (on the surface, it does not appear to be a great verse as compared to great wonders that the Lord did and people still did not believe in him). It is truly a mysterious affair what went on and was explained by the Lord in another place. That is when Herod ordered the killing of the children of Bethlehem when the Magis that went to worship the new born king, mocked him, by not returning back to him on their way back to their countries as they promised him for his devious demand to know the place “to worship him”

This Nathaniel was a baby during that time, so his mother feared for his life as one of the children of Bethlehem and the surrounding region, so she hid him in the hollowed trunk of a fig tree, and she nursed him when he was hungry and took him back to the hiding place in the fig tree. When he got older, his mother told him the story of hiding him as a baby and asked him to care for that tree. So, when the Lord told him about the events under the fig tree, he realized that his speaking to the one that knows the secrets and believed that the one speaking to him is the Son of God as it is written.

He is from the tribe of Ephraim. His father’s name is Philip ‘phyloppus’ from Cana of Galilee, and was the one in his house the wedding of Cana took place and in which the Lord turned the water to wine. He preached in Shambassat, Alleppo ‘halab’, Maneg, Brantia, Samaria. He ordained Cornelius a bishop on the city of Samaria, lived 120 years, and was bishop on Jerusalem. The Jews turned him over to king Dadianous who crucified him in Birantia near Naples ‘nabblus’ on the 9th of Abib, which is the 3rd of Tamooz and his name, first was (‘Dakima ibn Youkhan’)¹.

(12) Matthias (‘mat-thias’): He was selected from the seventy Apostles to complete the number of the disciples. The eleven disciples chose him from the seventy apostles by lot. And they made him in place of Judas Iscariot. He is from the tribe of Reuben. He preached in Sacalia, the land of ‘sharah’ and Damascus. It was said that the people (of Damascus) threw him in the fire and he did not die and they believed on his hands. And he went to (the cities of the cannibals) and they blinded him but the Lord restored his eyesight. He was martyred in one of the cities of Judea called Kallown on the 8th of Baramhat, which is the 4th of Azar-copy- He was martyred in Damascus.

(The Stories of the twelve are complete)

Paul the Elect ‘paulous almontakhab’ – He is from the tribe of Benjamin from the city of Tarsus in Klekia. He was one of the well-known teachers of the Law in Israel during the time of Gamalael the head priest in Jerusalem. He believed in the Lord Jesus in the second year after the ascension of Our Lord God and Savior Jesus Christ, which is the fourth year for ‘faious’ Cesar the king of Rome. In this year Stephen (the archdeacon while Paul watched his stoning and was

¹ Footnote by the original author in the main body of the manuscript: One copy mentioned that he was Nathaniel, and the true thing is that Nathaniel is the son of talmy, and his Hebrew name is bar-talmeou meaning the son of talmy. And the story should have been mentioned under the name of Barhlmeou because it is about him and this is the way it should be. The book almagdal mentioned that he was the leader ‘ahel’ of the mount of Jerusalem and that he went to the most barbaric regions, and made many of them Christians, and was killed their, was slaughtered and was buried.

satisfied). Paul traveled the world starting from Jerusalem to many of the great cities of the world in his time all the way to Enrico the farthest great city in the western (region of the Roman Empire). He met hatred, tribulations, disorderly actions, and many other difficulties and through patience he triumphed over humiliation, beatings, capture, and imprisonment for the sake of Christ the Lord, to Him is glory- The apostles agreed that the preaching to the gentiles and all (non Jewish) nations to be Paul's lot. And the preaching of the sons of the Israelites be for Peter and the rest of the Apostles.

Paul preached for 24 years. Traveling the nations. He went to Alexandria but they did not accept him. He was imprisoned in Capadocia for two years. And two years in Rome until he was martyred by being killed (beheaded as an accused Roman citizen) by Nero the Cesar the king of Rome in the 13th year of Nero's reign. At the same time Peter was crucified in Rome upside down 'monakaas alraas' and this was on the 5th of Abib in the 35th year after the ascension of Christ our Lord.

And it was when they went out to be killed, Peter made Mark his successor and Paul made Luke his successor. In this day many believers were martyred. So, Mark and Luke went out during the night and took the bodies of Peter and Paul and could not identify the head of Paul because there were many that were killed and was mixed with the heads of the other martyrs and it was night so they could not find it. After a longtime following these events shepherds were passing by this place and they found the head of Paul mixed with the heads of others who were killed so they took as a silly fooling around act. And one of them took the head and put it on a rod and raised it as a protection for his sheep and he slept. In his sleep he saw a fire above the head and he was in great agony so he immediately got up and entered the city of Rome and went to saint kastos the bishop of the city and told him what has happened. The bishop brought in the care takers (pastors) of the Church and told them "listen to what this man is saying" and when they heard it they all agreed: There is no doubt that this is the head of Saint Paul. The bishop told them: We need to make sure that it is so" so they asked how can we be sure? He replied: "We take this head and stay up all night and pray to the morning asking the Lord to show us the truth about this head, and we bring out the body of the saint and put the head near the feet, and if the Lord sends his angel to turn the body to the location of the head until the head is attached to the body, we and all the people will know that this head is the head of the Apostle Paul, otherwise it is not his head." And they did as he commanded them, and they brought out the body of the saint and they placed the head at his feet and they spent the whole night in prayers and supplications and when they awoke they saw that the body turned and became attached to the head as if it was never severed! So they increased in prayer, praises, and glorification to the Lord because He showed this wonder to them and all the believers and all doubt about it was removed from them.

These two luminous bodies are in the city of Rome to this day. I mean the body of the Apostle the Saints Peter and the body of the armored Paul. Endowed with honor and glory. To God is praise, thanksgiving, and glory to the age of age. Amen.

The Names of the Seventy Apostles

Of them Evangelists (2), The Serving Deacons (7), those mentioned by Paul the Apostle in his epistles (7), those who were with Peter(6); and the rest (48)¹.

(1-21) Ady Ibn Queis the Armored ('adi ibn queis al saleeh'): He preached in the city of Raha, Nesiben, and the land between the two rivers (Central Iraq) and it was said that he healed the King El-Abgar from his leprosy, and baptized him. He was killed by king 'sodis' the son of king 'abgar' after his father's death, and he was a native of 'quameess'

(2-21) Hanania the Deacon: He is the one that was living in Damascus near the marked called 'berssia'- meaning the straight- and the Lord sent Paul the Apostle his way and he opened Paul's eyes and baptized him.

He preached in Damascus and 'arbal'. Was killed by Phillip the leader of the army of (king) 'artosh'. His tomb is in Damascus¹ and his martyrdom is celebrated on the 27th of Baona.

(3-21) Maliano also called 'maniaggy'² and the Light 'aldia' : He preached in the Island of Rhodes and drowned in the sea. Some said that he went to Alexandria and was ordained bishop, and that he was the third from Mark the Evangelist and that he was stoned and buried there (in Alexandria).

(4-21) Sostaniss 'sostaniss': The slave (servant) of Naqutos that was mentioned by Paul in the epistle to the Corinthians. He made him a companion in his service at the beginning and it is said that he was thrown in the sea by the order of 'youna el-patreeque'

(5-21) Barnabas 'barnaba' and was called Thomas by 'el-maniggy' and he is a relative of Mark the Evangelist. He is the one that traveled with Paul, and the one mentioned in the book of the epistles 'eprekseese' and is also called 'berssiass' and is called 'youstoss' also. The translation of his name is "the son of condolence" He was from Cypress from the tribe of Levi, and his name was also Joseph 'Youssef' and known as the disciple of the Apostles. His martyrdom is on 21st of Koiak and he was buried in 'bashamoss' on the Island of Cypress.

(6-21) Friscos the Sandy 'Friscoos el-ramly': He preached in Ghalatia and Fostat (became Constantine pole). It was said that he preached in Alexandria also and was imprisoned there and died of hunger.

¹ The original author counted some with other titles and the rest is 48 and it adds up to 70 Apostles.

¹ The English Translator visited the tomb of the Apostle Hanania in Damascus, Syria in 1973. The tomb is on a street called 'alzoqaque al-mostakeem' exactly as mentioned in the book of Acts and in this book.

² Meaning from the city of 'manigg'

(7-21) Thomas the Maltese ‘tomas el-moulaty’: He preached in the Roman countries (Europe) and many believed on his hands, he was imprisoned there for many years; and he returned to Jerusalem where he died and was buried.

(8-21) Necedimus¹ the Pharisee ‘necedimuss el-feeressi’: He was a leader of the Jews and he loved the Lord and became His disciple secretly and after the ascension he pretended to be a disciple and died in Jerusalem where he was buried.

In the book ‘epsalteen’² (meaning the Apostles) it was mentioned that he, Ghamalael, ‘wassao’, ‘elaoui’, ‘faddi’, ‘labsou’, ‘Annan’, ‘quiafa’, and ‘eskandrus’ all heads of priests of the Jews used to come to the apostles in the night (secretly) and confess that this is the Christ that we made a liar; and that He is the true Christ that the prophets prophesied about and that He is the Son of God in truth.

They did not speak openly for fear of the Jews, and the apostles accepted them and asked them to confess Him openly and they did and they accompanied the apostles in Jerusalem, and when the apostles went out to preach they became leaders and pastors of the Church (in Jerusalem).

(9-21) Joseph Aramiath ‘Yousef el-balooty’ From Aramia ‘elramah’ and the interpretation of his name the advisor ‘el-mousheer’. He is the one that asked Pilate about the body of the Lord and he took Him and wrapped Him and buried him in a (new) tomb that he has built for his own burial. He preached the gospel in Galilee and the 10 cities (these are the cities of Israel mentioned in the Holy Bible). He died and was buried in Aramia ‘el-ramah’ his hometown.

(10-21) Narquos: He baptized the people of ‘bal-zablon’ a city of the Romans and died and was buried there.

(11-21) Justine ‘Youstos’ He is the one mentioned by the Apostle Paul in his epistle to the Colossians. His name is Joshua ‘Yashu’. He preached in Caesarea and Tiberias. It was said that he was killed; other said that he died and was buried in Caesarea.

(12-21) James the Son of Joseph ‘Yacoub Ibn Youssef’: The son of Joseph the carpenter that is called the brother of the Lord in the flesh³ From the tribe of Judas. His mother is Salome that is mentioned as one of the women that stood under the cross and she was the daughter of

¹ Translation Footnote: this is the same Necedimus mentioned in the Gospels who with Joseph Aramiath cared for the burial of our Lord.

² Translation Footnote: There is no mention of these events in modern writing. Necedimus could be the only one that believed secretly but there is no mention of him professing Christ the Lord and preaching the gospel openly.

³ From his assumed father Joseph the Carpenter.

Translation Footnote: This cause a lot of controversy in modern times and we have to explain that the identity of Christ had to be kept secret and that the saint Joseph the Carpenter was used by the heavenly plan for the Incarnation of the Logos to protect the Virgin St. Mary from being stoned according to the Law of Moses.

‘angaad’ the brother of Zahariah the priest. He was the first bishop on Jerusalem. He baptized many people and preached for 30 years.

The news of the Apostles ‘epsalteen’ book mentioned that he was the preacher, the baptizer, the converter to the Nazarene ‘elmounasser’; the ordainer of priest ‘elmoukahin’, the pastor ‘elmoudaber’ to the Jews who as well as other nationalities that were in Jerusalem and the land of Palestine, and the surrounding areas towards Homms (in Syria) and Caesarea (coastal Palestinian city), and the beginning of ‘higaaz’ (Arabian coastal cities. He is the writer of the epistle to the twelve tribes in the catholic epistles of the New Testament other than the Pauline epistles ‘catholicon’. King ‘Amrinos’ despised him and order him beheaded and he took his head and placed it on the rod of ‘quasara’ that is the ‘Kudis’ He died on the 18th of Baramhat and it was said Amshir in the third year of Nero’s reign. After his martyrdom, king ‘asiasianous’ surrounded Judea and he robbed them and exiled them out of Jerusalem. This is “the second exile.”

(13-21) Jude ‘yahouza’: His brother who wrote the seventh (last) epistle in the catholic epistles of the New Testament. He preached in ‘badraat’, ‘elraha’, ‘harran’ and the surrounding region. He healed ‘abgar’ the king of el-raha from his leprosy. He was martyred on the 25th of Baonah in ‘badraat’.

(14-21) Jose the Son of Joseph the Carpenter ‘yousse ibn youssef el-nagaar’ He is the brother of them (the two mentioned above) and one of the children of Joseph the Carpenter. He preached in ‘farsoss’ and was killed and buried there.

(15-21) Simon the Son of Joseph ‘samaan ibn youssef’: Their brother (brother of the three above). He preached in Cypress and the other Islands of the (Mediterranean) sea. On his hands many wonders and miracles were performed and many people believed through his works. He died and was buried there (in Cypress).

(16-21) Silas ‘sheela’: He preached in Secalia ‘sacaliah’ and from there he went to the western Islands. He traveled with Paul and was mentioned in his epistles. He also was mentioned in the catholic epistles (‘epreksees) that when he was imprisoned with him an earthquake occurred that caused the doors of the prison to be opened. It was said that he died in Secalia.

(17-21) Jude Persaba ‘yahouza bersaba’: He preached in the strange speaking lands (‘agaam’ a reference to those who lived east of the Jordan river and in particular in Persia because they spoke a strange tongue) and in ‘tabarstan’ (the land of tabar). Many believed on his hands and he was cut with a saw like cutting wood, he was mentioned in the book of ‘epreksees’ in the verse number 218¹

(18-21) Mark the Evangelist: His name initially was John as was mentioned by Luke in the ‘eprekseese’ book of Acts. He is the First Patriach on Alexandria. He and his cousin

¹ Before using Chapter numbers, whole books of the Bible were numbered as verses from beginning to end.

Barnabas were preaching companions of Paul. His father was from the five western cities¹ His father's name is 'aristo-paul' and the name of his mother is Mary. His father was rich and became poor so he departed 'eptarah' his land of residence and lived near Jerusalem. His mother was a cousin 'ibnit amat' the wife of Peter the Apostle. John surnamed Mark used to stay with Peter and learn from him. His mother Mary was from Jerusalem, the sister of Barnabas; natives of Cypress. His mother taught him three tongues: Latin 'efrengy'; Hebrew 'eprani'; and Greek 'younani' He believed in The Lord Christ before his father did.

It happened that one time he went with his father to the Jordan region and on the way they met two lions; so John the surnamed Mark told the lions: "The Lord Christ commands you to be split in half" and when his father so the wonder that they were split in half; he believed and became Christian. Mark was one of the followers 'talaameez' who drank from the water that was transformed to wine at weddin in Cana of Galilee; and he is one of the disciples (meaning followers) that the Lord sent to prepare the Paschal celebration; Saying: "that you will meet a man carrying a water pot. Follow him wherever he goes, ..." and they went to the house of Simon from Cyrene 'quirani'² where the Secret (Last) Supper 'elasha el-syrri'. And he traveled Peter to Rome 'rumiah'

He wrote the gospel in the 'fregia' (Latin) language³ 12 years after ascension. Twenty five years after ascension he came to Egypt and he preached there since this was his lot. Because the lot for him was to preach in Egypt, Lybia 'lobiah' and 'tobaqui' (Tabrok in present day Tunisia) and other cities.

He traveled to Egypt in the 9th year of the reign of Claudius Cesar. He preached in the five Western Cities and 'barquah' and returned to Alexandria and ordained 'inianous' the shoe cobbler bishop⁴ and he baptized the Copts in Egypt, Nubia, and Ethiopia.

And he returned back to Alexandria and the pagans ganged on him and captured him on the second day of the Paschal season and they dragged him on his face (meaning his face was down touching the ground) until his body was cut (his head was separated from his body) and he died and was buried there (in Alexandria). He received the (crowns) of preaching 'elrissalah', the patriarchate, the Evangelism ('elbisharah bil-engeel') and the Martyrdom. His martyrdom was the end of Baramodah which is the 27th of Nissan during the reign of Tiberious. It was said that his body was burned. It was also said that he is still buried in the eastern Church ('elbyaa elsharquiah') on the shore of the sea in Alexandria until some Italians from Venice 'baad elfrengah el-banadekah' through trickery stole his body and left the head behind, and took it to Venice 'elbondekiah' and it is still there to this day⁵. And the

¹ These cities are part of the See of St. Mark they are west of the Egyptian borders on the North African Sea coast and they extend from Lybia to Algeria.

² Meaning Simon from Cyrene a city in north Africa in the country of the west 'bilaad el maghreb' the original home land of Mark the Apostle.

³ Translation Footnote: It is not accepted in modern times to say that the gospel of Mark was written in Latin, it is the accepted assumption that it was originally written in Greek then translated to other languages including Latin.

⁴ Inianous is the first Coptic bishop after Mark the Apostle and is the second in the order of the Popes of Alexandria.

⁵ Translation Footnote: At the time of writing the original book the situation was as described, but in 1986 an agreement was reached between then Pope Cyril VI of Alexandria and Paul VI, Rome to send some of the remains

head was moved to a house in Alexandria known as the sons of thanksgiving ‘awlaad el-shoukry’ and it is there to this day¹.

(19-21) Luke the Evangelist ‘luca el-engeely’: The physician. The friend of Paul and the writer of the Gospel in Greek in Alexandria 20 years after the ascension. He preached in it (Alexandria) with Klouba. He was at first a companion of Peter and served him in Rome; and when the two apostles were martyred in Rome, Luke disappeared from the face of the king Nero. He wrote all the acts of Peter and he made it public and publicized it. The number of believers on his hands increased everywhere: in Africa, the West, the Great Sea, and many faraway regions. He wrote the book of the Stories² and Nero heard about it so he brought him to Rome and he killed him with those who believed in Christ with him- at the time of his martyrdom- hundred and sixty-nine souls and this was on the 22nd of Babah.

(20-21) John and Manson (‘yuhanna wi-mansoon’): They preached in Balbak (Lebanon) and Satron (the View) and they were thrown to the lion in the city of Balbak and they received the Martyrdom.

(22-23) Sahy and Herod (‘sahi wi hreodes’): They used to visit the city of Akah and the coastal region (of Palestine) and they were killed by the ruler of this region and were buried there.

(24) Yasoun (‘ayasoon’): He preached in bafamia and cinzer and the surrounding region and was buried there.

(25) Hamel the Son of Demetrious (‘hamil ibn demetrious’): He preached in Ghanghara which is Aka and the region around and was burned there.

(26) Alexandrous the Son of Simon of Cirene (‘eleskandrus ibn samaan el-quirawani’): (He is the one whose father was forced to carry the Cross of our Lord). He preached in the land of ‘dailam’ and the city of ‘filpin’ and baptized them. He was killed there and buried – in another copy- was thrown in a den of water (well) and he died.

(27) Romis the Son of Simon of Cirene (‘roomss ibn samaan el-quirawani’): He preached in the city of Herphilos, baptized its people, and was thrown in a den of water (well) and died – in another copy- died in the land of ‘dailam’.

of St. Mark to back to Egypt and keep some in Venice where a major Cathedral and a big square carries the name of St. mark.

¹ It was the customs of the Popes of Alexandria until very recently to travel to Alexandria after ordination to receive the blessing of the head and changing its covers- as was mentioned in the book the Precious Jewel in Church Sciences by the Son of Zakariah in the Chapter on the Patriarchs ‘elgouhara el-nafissa fi eloom el-kanessah li-ibn zakariah an bab el-patarikah’

² The Book of Acte (‘eprekseese’)

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- (28) **Simon of Cirene ('samaan el-quirawani')**: He preached in the Island of belpfos and baprtized her people and was killed there. He is the one that was forced to carry the wood (Cross) of the Lord; glory be to Him.
- (29) **Paulnas the Cirene ('baultnas el-quirawani')**: (Also known as Capreanous) He preached in Niecabor and baprtized it's people. The pagans tied him to the tail of a horse and he was cut to pieces and died.
- (30) **Ckelopa Hophelona Akuva 'ekloupa hofilona aklofa')**: The brother of Joseph the Carpenter from the tribe of Judas- He is the one the Lord after the resurrection said about him the other disciple. He and the other disciple, Luke, met the Lord on the road to the village of Emmouas on the day of resurrection. He preached in the city of lod¹ : and the Land of Palestine. Was killed and buried in Lod on the 1st of Hathor.
- (31) **Simon the Son of Ckelopa ('samaan ibn kelopa')**: Was ordained bishop on Jerusalem in place of his uncle James. He was crucified by the ruler Anross on a wood (Cross). His martyrdom was on the 9th of Abib in the 9th year of the reign of king Tarsoss.
- (32) **James the Great ('yacoub el-kabeer')**: He preached in the city of Saamodia and baprtized it's people; died and was buried there.
- (33) **Judas called Simon ('yahouza almossama samaan')**: He preached in Ramah and the surrounding region and was killed by the Jews. It is said that he is Simon the Lepor that is mentioned in the gospel.
- (34) **Bouranss ('boranss')**: He preached in the city of ouquiah and baptized it's people and the pagan people of the city ganged on him and burned him.
- (35) **Phastarious ('fastarius')**: He preached in Maghreb (country west of present day Algeria) and baptized it's people – the people of the Island of soo – and was buried there.
- (36) **Stephen ('estafanous')**: The First Deacon and First Martyr. He was the head of the seven deacons (chosen by the apostles) for the service of tables. From the tribe of Benjamin, and he is a relative of Paul the Apostle. The Jews killed him by stoning in Jerusalem on the 15th of Tut. His bones were found on the 1st of Tobah in the fourth year of the reign of the Cesar Phaios. He was buried in the village 'kafr' 'hamla' in the frontal regions 'bizaher' of Jerusalem – In another copy – He was killed 7 ½ years after ascension and at the end of that year (six months later) Paul the Apostle became a believer.
- (37) **Pharakhoss ('farakhoss')**: He became bishop of Nicodemia and he is the in-law of Stephen. He is the one that wrote the story of John Ibn Zabade, and he is one of the mentioned seven deacons.

¹ Lod is the city of St. Gaourgeous (Mar girgis) in Palestine.

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- (38) **Nikator ('nekator')**: He became bishop on the city of Bassra (Southern Iraq) and the surrounding regions. The Greeks burned him with fire and he is one of the seven deacons who served the tables.
- (39-40) **Patmon and Pharmona**: They died in the days of the Apostles. The stories of the Apostles do not mention that they preached anywhere. This Patmon preached and became bishop on Bassra in the region of Balka. (Celebrated) on the 26th of Babah. They are from the seven deacons.
- (41) **Philip ('filoppos')**: He is the one that baptized the Ethiopian Eunuch the minister ('wakeel') Kindaka the queen of Ethiopia between Jerusalem and Gaza. He preached in the city of Samaria and the countries of Asia Minor and its allies. He had four daughters who prophesied. It was said that they were with the Apostles in the upper room at the time of the descent of the Holy Spirit. This Philip baptized Simon the magician. He died on the 14th of Babah and he is one of the seven deacons that served the tables. He was buried in manpag with his four daughters.
- (42) **Nickleus ('niqulaous')**: Was called in 'eprekseese' (the book of Acts) the stranger from Antioch. It was mentioned that he was removed because he followed (invented) the heresy of the Nichlonians. He was one of the seven deacons.
- (43) **Andrewnechus ('andreniquous')**: He became bishop on Sossass and departed on the 22nd of Bashans. He was one whom Paul mentioned in his epistles and it was seven (that he mentioned?)!
- (44) **Timothy ('teemossaouss')**: One of the seven disciples mentioned by Paul. He preached in Ephesus and baptized its people and became bishop on it. He is the disciple of Paul that was mentioned in the epistle to Rome.
- (45) **Titus ('tietuss')**: He preached in Euphrates and died there. He is one of the seven mentioned by Paul in his epistles. And he is the one with whom he sent his epistle to Timothy.
- (46) **Philemon ('balmon')**: He is one of the seven mentioned by Paul in his epistles. Was baptized in Meltia¹ and died there.
- (47) **Patroba ('batrouba')**: One of the seven mentioned by Paul in his epistle to the Romans. He preached in Chalcedon. He baptized its people, died and was buried there.
- (48) **Songhritos ('songhritoss')**: One of the seven Paul mentioned in the mentioned epistle. He entered the land of 'ahwaaz' preached, died, and was buried there.

¹ Melatia in Asia Minor

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- (49) Hermas ('herma'): One of the seven Paul mentioned in the epistle to Romans. He preached in Antioch and Caesarea and died and was called (the pastor) and some say was called the preacher 'eldaei'
- (50) Kharmastorous: One of the six that were with Peter the Apostle in Caesarea and he preached in the Islands of the sea. Died and was buried there.
- (51) Quartalss; The Manpagi called him Markiliss. He preached in the cities of the barbarians and ephritish and baptized its people. He was killed and he is one of the six.
- (52) Paranton and Simon el-dbagh: they preached in the city of Parantia! and were killed by the ruler Silwawess. They are from the six.
- (54) Anoss ('anoss'): He is one of the six. He preached in Antioch and the surrounding region. Was mentioned in the stories (Acts) in the 305th verse. He was martyred on the 4th of Amshir.
- (55) Aphloss el-mahssy: He preached in gehaan and was killed in besskhar by its ruler who burned him with fire. He is one of the mentioned six.
- (56) Nawoor Yaphoss: (also called lunia) He preached in simone in Maghreb, baptized and was killed martyred and was buries there.
- (57) Astikhoss and Youriouss: The traveled to the countries of Nubia and Sudan preached and died and were buried there.
- (59,60,61) Aristalos, Abomssa, and Estaphoss: They preached in the countries of the Romans ('bilaad el-room') Antonious captured them and they died in the prison and were buried in those lands.
- (62) Marphinos: He preached in Nossa, and Artarnizzoua and he baptized her people and died and was buried in a Church he built there.
- (63) Ruffus (also called Ephram): He preached in China's inner lands and the surrounding region and died and was buried there.
- (64) Eisssoon (also said Marksoss): He preached in Rahoos and died.
- (65) Simon the Son of the Widow: The one who was raised from the dead by Christ in the village of najin, Tiberia mount and he preached in el-souaad and Batnia, and Horan with Jude the brother of James (yacoub) the son of Joseph and was buried there.
- (66) Maphin-Banghaniss (he is also called Aghapos or Aghapon): He preached in Jerusalem with the Apostles and was killed by Quiapha the head priest in the temple of the Holy City and was buried there (in Jerusalem).
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- (67) Mazola (also known as Taphona): He preached in the city of Yaloss and baptized and died there.
- (68) Hermanoss: He preached in Aquonia and baptized and died by asphyxia.
- (69) Quiaaos (He is also Kiafa): He preached in Homms and Balbakand the surrounding region. He preached and died and was buried there. Paul did not agree with many things he has done!
- (70) Levi: He preached in the city of Atnass the city of the philosophers. They ganged on him and killed him and was buried there. The one who said these thing is Karmos.

(The News of the Seventy is Completed)