THE DOCTRINE OF THE APOSTLES.

In the three hundred and thirty-ninth year of the kingdom of the Greeks, in the month Hestraa, on the fourth day of the same, which is the first day of the week, and the completion of Pentecost, on this same day the Disciples came from Nazareth of Galilee, from the place where the conception of our Lord was announced, to the mountain which is called Baith Zaithe, our Lord being with them, but not being visible to them. And at the time of the great morning our Lord lifted up his hands, and laid them upon the heads of the Eleven Disciples, and gave to them the gift of the Priesthood; and suddenly a bright cloud received him, and they beheld him as he went up to heaven. And he sat down on the right hand of his Father. And they were praising God because they saw his ascension as he had told them; and they were rejoicing, because they had received the Right Hand of Priesthood of the house of Moses and Aaron. And from thence they went up and proceeded to the upper room, that in which our Lord had celebrated the Passover with them, and in the place where the inquiries had been: Who is it that betrayeth our Lord to the crucifiers? There also were the inquiries, How they should preach his Gospel in the world. And as within that upper room the mystery of His body and blood began, that it might prevail in the world, so also from thence did the teaching of his preaching begin to have authority in the world. And when (a) the Disciples were thrown into this difficulty, How they should preach his Gospel to strange tongues which they knew not, and they were speaking one to the other after this manner: Although we be confident that Christ will perform by our hands mighty works, and miracles before strange peoples whose tongues we know not, neither are they acquainted with our tongue, who shall teach them and inform them, that it is by the name of Christ, who was crucified, that these mighty works and miracles are done? And while the Disciples were in these deliberations, Simon Cephas rose up and said to them: My brethren, This is not our business, how we shall preach his Gospel, but it is our Lord's; for He knoweth how it is possible for us to preach his Gospel in the world; but we rely upon his care for us, which he promised to us and said: "When I am ascended to my Father I will send to you the Spirit, the Paraclete, that he may teach you every thing which it is meet for you to know, and to make known." And when Simon Cephas had spoken these things to his fellow Apostles, and reminded them, a voice of mystery was heard by them, and a sweet odour, which is strange to the world, was diffused on them, and tongues of fire, between the voice and the odour, came down to them from heaven, and alighted and sat upon every one of them; and according to the tongue which each one of them had received, so he prepared himself to go to the country in which that tongue was spoken and understood. And by the same gift of the Spirit which was given to them on that day, they also appointed Ordinances and Laws which were agreeable with the Gospel of their preaching, and with the true and faithful teaching of their doctrine:

John 14:26 in Doctrine of The Apostles Syriac: -“that he shall teach you everything”

John 14:26 in Peshitta Syriac -“He shall teach you everything”

John 14:26 in Old Syriac -“She shall teach you everything”

Old Syriac changes the gender of The Holy Spirit from masculine (He), as in Peshitta and in Doctrine of The Apostles, to feminine (She). This required also a change in the verb “shall teach” from 3rd person masculine to 3rd person feminine- (“She shall teach”).

The reference is from Acts 1:12-“And after this, they returned to Jerusalem from the Mount which is called Bayth Zaytha, which is beside Jerusalem and separated from it by about seven furlongs.” – this author's The Original Aramaic New Testament in Plain English

I. The Apostles therefore appointed: Pray ye towards the East, “because as the lightning which lightenth from the east, and is seen even to the west, so shall the coming of the Son of Man be"; that by this we may know and understand that He will appear from the East suddenly.
For just as lightning goes out from The East and appears unto The West, so will the coming of The Son of Man be.

For just as lightning lightens from The East and appears unto The West, so will the coming of The Son of Man be.

Peshitta Mat 24:27

The Aramaic of Doctrine of The Apostles is practically identical to the Peshitta and also to The Old Syriac here; only one word differing from each. The Greek varies more significantly from The Doctrine of The Apostles than the Peshitta and Old Syriac do, using the two verbs, εξερχεται (comes out) & φαινεται (shines)

No Christian should apologize for Sunday worship services. It has Apostolic sanction and is an Apostolic ordinance going back to AD 30, at the foundation of Christianity.

"Sixth day of the week" is “Arubta” נזר in Aramaic, here and in the Peshitta NT, marking Friday as the day of Christ’s crucifixion. The Aramaic word for Friday differs from the other days in that it has no number in it, as the other days do, except the Sabbath. “Arubta” comes from the root, “erev”, which means, “to set”. It refers to the darkening of the sun at noon on Good Friday for three hours, which was seen worldwide. Thus that day’s name was changed from “6th day of the week” to “Arubta” –“evening” or “sunset", due to this strange event of the darkening of the sun. Here is IV. in Aramaic:

The birth of our Savior- (i.e. "Christmas") is dated here as January 6th. “Latter Canun” is “January” in Aramaic.
the Passion of our Saviour fast ye, and then celebrate the day of the Passion, and the day of the Resurrection, because our Lord himself also, the lord of the festival, fasted forty days, and Moses and Elias, who were invested (👨‍זרמ‍יה) with this mystery, they also fasted forty days each, and then they were glorified.

VIII. Again the Apostles appointed, That at the conclusion of all the scriptures, the Gospel should be read, as being the seal of all the scriptures: and the people should listen to it standing up on their feet, because it is the glad tidings of Salvation of all men.

IX. Again the Apostles appointed: At the completion of fifty days after his resurrection, make the commemoration of his ascension to his glorious Father.

X. The Apostles appointed, That, except the Old Testament and the Prophets and the Gospel, and the Acts of their own Triumphs, let not any thing be read on the pulpit of the Church.

XI. Again the Apostles appointed, That whosoever is not acquainted with the Faith of the Church, and the Ordinances and Laws which are appointed in it, should not be a Guide and Ruler; and whosoever is acquainted with them and has transgressed them, should not minister any more, because, not being confirmed in his ministry, he acts falsely.

XII. Again the Apostles appointed, That whosoever sweareth, or lieth, or beareth false witness, or goeth amongst sorcerers and soothsayers, and Chaldeans, and puttheth faith in fate and nativities, which they hold who know not God, should also, as being a man that knoweth not God, be dismissed from the ministry, and not minister.

EXTRACTS FROM VARIOUS BOOKS, RELATING TO ABGAR THE KING AND ADDAIUS THE APOSTLE.

I.

OF THE BLESSED ADDAIUS THE APOSTLE. FROM HIS DOCTRINE WHICH HE DELIVERED IN EDISSA BEFORE ABGAR THE KING AND THE ASSEMBLY OF THE CITY.

And when he entered the sepulchre, he rose again and came out of the sepulchre together with many; and those who were watching the sepulchre saw not how he came out of the sepulchre; and the Watchers from on high, they were the proclaimers and announcers of his resurrection. For he had not willed he had not died, because he is the Lord of death, the exit; nor (משה) had it not pleased to him, would he have put on the body, insomuch as he is himself the creator of the body: for that will which caused him to stoop to the birth from the virgin, the same again humbled him to the suffering of death. And after a few words, For although his appearance was that of men, nevertheless his power, and his knowledge, and his own authority, was that of God.

The Syriac text of the Doctrine of Addai seems not to have been translated from Greek, or a Greek or Hebrew text of the Bible; rather it contains a distinct and unique Peshitta reading of the Peshitta Old Testament Psalms:

Syriac of Doctrine of Addai:
He is The Lord of Death, The Exit (the Exodus)

Peshitta text of Psalms 68:20
LORD JEHOVAH is The Lord of Death, the Exit (the Exodus)

The Apostle Addai quoted the Peshitta Psalm 68 and interpreted it as a reference to Jesus as God, The Lord of Death and the Way Out of death, in prophecy.
Doctrine of Addai:

"Lo, your house is left desolate."

Doctrine of Addai Syriac:

We were commanded to preach his Gospel in the whole creation.

Peshitta Mark 16:15

And he said to them, "Go to the entire world and preach my Good News in all creation." - OANT

The two Old Syriac manuscripts, Syriac Sinaiticus and Syriac Curetonian lack the last twelve verses of Mark (Mark 16:9-20) altogether.

There is no doubt in my mind that Addai (Thaddeus) The Apostle) quoted our Lord’s Aramaic words from memory and rephrased them in an indirect quotation.

The Doctrine of Addai epistle is dated AD 29-30 in the epistle itself, at the end of the first book:

**These things were done in the year three hundred and forty.**

Year 340 is based on the common chronology starting with the first year of the Greek Empire of Alexander The Great, which was 311 B.C. 340 years after 311 B.C. is A.D. 29.

Syriac text of baptism in Triple Names:

"Be baptized in the Triple Names of The Father, and of The Son, and of The Spirit of Holiness."

Peshitta Mat. 28:19

"Baptize them in the name of The Father and The Son and The Spirit of Holiness" -OANT

Both Old Syriac mss. lack Matthew 28:8-20 altogether. They omit the appearances of the risen Christ to his disciples and his great commission to them to preach the Gospel to the world. The same post resurrection appearances are missing from Mark 16, as well as the great commission and his ascension to Heaven to sit at the right hand of God. Only in Luke 24 can we read that Jesus actually arose and appeared to his disciples, and that he commissioned them to preach repentance (or conversion) to all nations for forgiveness of sins. The Sunday resurrection is
nowhere mentioned in Old Syriac, neither is the ascension to God’s right hand in Heaven. Everything is left “up in the air” after “he was lifted up from them.”

Thankfully, the Apostles had much better testimony and left a much better Testament to the world and the church than the so called Old Syriac Gospels, contained in two manuscripts, neither of which contains all of any one of the four Gospels; in fact, the two “Old Syriac” manuscripts together cannot supply any one of the four Gospels whole.


The two Old Syriac Gospels manuscripts lack any reference to the ascension of Christ into Heaven and his session at the right hand of God The Father, both in Mark 16 (verses 9-20 are missing, including the resurrection) and in Luke 24. Syriac Sinaiticus does have an abbreviated- “and when he blessed them, he was lifted up from them” in Luke 24:53, though Heaven is not mentioned, and Syriac Curetonian has nothing at all for that verse, as for the verse previous and following!

The accounts within both documents, The Doctrine of Addai, and The Doctrine of The Apostles, in the Syrian dialect of the Aramaic language in Edessa, are dated by the writers to circa A.D. 30 with Apostolic authority- that of The Apostle Addai- “Thaddeaus”, whose words and deeds they record.

Here are a few excerpts from William Cureton’s publication of early Syriac documents and some of the references about his sources and the validity of the early dates they ascribe to the words and events recorded in those documents:
The main scope and object of this work—of which I can safely say
that it is, with one exception, the most generally interesting of all Dr.
Cureton's publications—is clearly enough stated in the passage from
one of his own writings quoted above. He was himself firmly per-
suaded of the genuineness of the epistles attributed to Abgar, king of
Edessa, and our Lord; an opinion which he shared with such illust-
rious scholars as Baconius,† Tillemont,‡ R. Mountague, bishop
of Norwich;§ and Grabe.|| Whether right in this particular point or
not, his book undubitably proves the conversion of King Abgar
Ukka, and a considerable number of the Edessenes at the hands of
Addai or Thaddeus, one of the seventy Disciples, and presents us
with authentic documents relative to the persecutions of the early
Christians in that city, from the time of the first martyr Sharbil, down
to that of the last, Rabih.

FROM THE HISTORY OF THE CHURCH.
[BY EUSEBIUS, OF CESAREA.]

[CHAPTER] THE THIRTEENTH.

CONCERNING THE KING OF EDessa.

But the history which was about Thaddeus was in this fashion:—
When the divine nature of our Saviour and Lord Jesus Christ was
published abroad among all men by reason of the wonderful mighty works
which he wrought, and myriads, even from countries remote from the
land of Judaea, who were afflicted with sicknesses and diseases of every
kind, were coming to him in the hope of being healed, King Abgar also,
who was renowned for his valour among the nations on the east side of
the Euphrates, had his body afflicted with a severe disease, of such a
kind as there is no cure for it among men: and when he heard and was
informed of the name of Jesus, and about the mighty works that he
did, which all men equally testified concerning Him, he sent to him a
letter of request by the hand of a man of his own, and entreated him to
come and heal him of his disease. Our Saviour, however, at the time
that he called him, did not comply with his request: yet he deemed
him worthy of a reply; for he promised him that he would send one of
his Disciples, and would heal his diseases, and give salvation to him and
to all who were near to him. Nor was the fulfilment of his promise to
him long deferred: but after he was risen from the dead, and was taken
up into heaven, Thomas the Apostle, one of the Twelve, as by the
instigation of God, sent Thaddeus, who also was numbered among
the Seventy Disciples of Christ, to Edessa, to be a preacher and Evan-
gelist of the teaching of Christ, and through him the promise of
Christ was fulfilled. You have in written documents the evidence of
these things, which is taken from (20) the Book of Records which
is at Edessa; for at that time the kingdom was still standing.
In the documents, therefore, that are there, in which is contained
whatever had been done by those of old up to the time of Abgar,
these things also are found preserved there up to the present hour. But
there is nothing to hinder our hearing the very Letters themselves
which are taken by us from the Archives, and have the following
form of words which are translated out of the Aramaic into Greek.

Copy of the Letter which was written from King Abgar to Jesus,
and sent to him by the hand of Hananias, the Tabularius, to
Jerusalem.

"Abgar Uchana, Chief of the country, to Jesus, the good Deliverer,
who has appeared in the country of Jerusalem, Peace. I have heard
about thee, and about the cures which are wrought by thy hands,
without medicines and herbs; for as it is reported, thou makest the
blind to see, and the lame to walk; and thou cleansest the lepers, and
thou castest out unclean spirits and devils, and thou healest those
who are tormented with lingering diseases, and thou raisest the dead.
And when I heard these things about thee, I settled in my mind one
of two things: either that thou art God, who being come down
from heaven, dost these things, or that thou art the Son of God, and
doest these things. On this account, therefore, I have written
to request of thee that thou wouldst trouble thyself to come to
me, and cure this disease which I have: for I have also heard
that the Jews murmur against thee, and wish to do thee harm. But
I have a city, small and beautiful, which is enough for two."
Copy of those things which were written from Jesus by the hand of Hanania, the Tabularius, to Abgar, the Chief of the country.

"Blessed is he that hath believed in me, not having seen me. For it is written concerning me; that those who see me will not believe in me, and those who have not seen me, they will believe and be saved. But touching what thou hast written to me, that I should come to thee, it is meet (saith) that I should fulfil here every thing for the sake of which I have been sent; and after I have fulfilled it, then I shall be taken up to Him that sent me; and when I have been taken up, I will send to thee one of my disciples, that he may heal thy disease, and give salvation to thee and to those who are with thee."

But to these same Letters these things also are appended in the Aramaic tongue: that after Jesus was ascended, Judas Thomas sent to him Thaddeus the Apostle, one of the Seventy: and when he was come, he lodged with Tobias, the son of Tobias. But when it was heard about him they made it known to Abgar, that the Apostle of Jesus is come here, according as he sent thee word. And Thaddeus began to heal every disease and sickness by the power of God, so that all men wondered. But when Abgar heard the great and marvellous cures which he wrought, he supposed that he was the person about whom Jesus sent him word, and said to him, "When I have been taken up, I will send to thee one of my disciples, that he may heal thy disease." Then he sent and called Tobias, with whom he was lodging, and said to him, I have heard that a mighty man is come, and is entered in, and lodges in thy house; bring him up therefore to me. And when Tobias came to Thaddeus he said to him, Abgar the King has sent and called me, and commanded me to take thee up to him, that thou mayest heal him. And Thaddeus said, I will go up, for it is for this purpose that I have been sent to him with power. Tobias therefore rose up early the next day, and took Thaddeus, and came to Abgar. But when they went up, his princes were assembled and standing there. And immediately as he entered in, a great vision appeared to Abgar on the countenance of Thaddeus the Apostle. And when Abgar saw it, he fell down before Thaddeus; and astonishment seized upon all who were standing there, for they had not seen that vision, which appeared to Abgar alone. And he asked Thaddeus, Art thou in truth the disciple of Jesus the Son of God, who said to me, I will send to thee one of my disciples, that he may heal thee (saith) and give thee salvation? And Thaddeus answered and said, Because thou hast nobly believed on Him that sent me, therefore have I been sent to thee; and again, if thou wilt believe on Him, thou shalt have the requests of thy heart. And Abgar said to him, thus I have believed on him, so that I have even desired to take an army and lay waste those Jews who crucified him, were it not that I was hindered on account of the dominion of the Romans. And Thaddeus said, Our Lord has fulfilled the will of his Father, and having fulfilled it, he has been taken up to his Father. Abgar said to him, I have believed both in Him and in his Father. And Thaddeus said, On this account I lay my hand upon thee in His name. And when he had done this, immediately he was healed of his sickness and of the disease which he had. And Abgar marvelled, because like as he had heard concerning Jesus, so he saw in deeds by the hand of his disciple Thaddeus, that without medicines and herbs he healed him; and not himself only, but also Abdu, son of Abdu, who had the gout; that he too went in, and fell at his feet, and when he prayed over him he was healed. And many other people of their city he healed, and did great works, and preached the word of God.

After these things, Abgar said to him, Thou, Thaddeus, doest these
things by the power of God, and we are astonished at them. But in addition to all these things, I entreat thee to relate to me the history of the coming of Christ, and how it was; about his power also, and by what power he did those things which I have heard.

And Thaddeus said, For the present I will be silent; but because I have been sent to preach the word of God, assemble for me tomorrow all the people of thy city, and I will preach before them, and sow amongst them the word of life; also concerning the coming of Jesus, how it took place; and about his mission, for what purpose he was sent by his Father; and about (ὢ) his power and his deeds, and about the mysteries which he spake in the world, and by what power he did these things, and about his new preaching, and about his abasement and his humiliation, and how he humbled and stripped and abased himself, and was crucified, and descended into hell, and broke through the wall of partition which had never been broken through, and raised up the dead; and descended alone, and ascended with a great multitude to his Father.

Abgar then gave orders that in the morning all the people of his city should assemble, and hear the preaching of Thaddeus. And then he afterwards commanded gold and silver to be given to him; but he received it not, and said to him, If we have forsaken that which was our own, how can we accept that of others?

These things were done in the year three hundred and forty. But that these things might not have been translated in every word out of the Aramaic to no purpose, they are placed here in their order of time.

Eusebius, the 3rd century Bishop of Caesarea, Palestine, wrote much on the history of the church and of the New Testament. Here is an extract on the language of the twelve disciples of Jesus:

"Go forth, and make disciples of all the nations." [Matt.xxviii. 19.] "But how, the disciples might reasonably have answered the Master, "can we do it? How, pray, can we preach to Romans? How can we argue with Egyptians? We are bred up to use the Syrian tongue only, what language shall we speak to Greeks? How shall we persuade Persians, Armenians, Chaldeans, Egyptians, Indians, and other barbarous nations to give up their ancestral gods, and worship the Creator of all?" - Eusebius of Caesarea: Demonstratio Evangelica (circa AD 320)

Notice the statement: "We are men bred up to use the Syrian tongue only". The Syrian tongue was Aramaic. This statement of Eusebius, of Caesarea Palestine, who spoke Aramaic himself as his native tongue, knew something about the language of his own country, and was scarcely two centuries removed from the death and resurrection of Jesus when he wrote this. The Jews of Israel in the 1st century spoke only one language, and that language was Aramaic.

Eusebius has this from The Epistle to The Hebrews:

"And the Epistle to the Hebrews has this in mind when it says:'Cast not away then your confidence, which has great recompense of reward. For ye have need of patience, that, doing the will of God, ye may receive the promise. For yet a little while, and he that cometh will come, and will not tarry. And the just shall live by my faith. And if he draw back, my soul hath no pleasure in him.'" -Heb. 10:38

This reading agrees with the Peshitta text of Hebrews 10:38- “the just shall live by my faith”, and not with the Critical Greek & Latin Vulgate, which have “my just one shall live by faith”, nor with the Majority Greek—“the just shall live by faith”. This phrase “the just shall live by my faith” is repeated again twice in the following passage, so as to remove all doubt which reading he had before him in Hebrews. The LXX Greek translation of Habakkuk 2:2 has the same phrase, though the verse reads with first and last clauses in reverse order from the Hebrews quotation of Habakkuk 2:3,4 : For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry. If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.