

## 1: Nestorian Timeline

*Nestorianism is a Christian theological doctrine that upholds several distinctive teachings in the fields of Christology and Mariology. It opposes the concept of hypostatic union and emphasizes a radical distinction between two natures (human and divine) of Jesus Christ. That Christological position is defined as radical dyophysitism.*

Nestorius is regarded as one of the principal heretics in Christology, and the heresy traditionally linked with his name, Nestorianism, was formally condemned at the church councils of Ephesus and Chalcedon. Nestorianism, as it was understood at the time, so insisted upon a radical distinction between the human and divine natures of Christ. Christianity in Persia faced intermittent persecution until the Persian Church formally proclaimed its full independence of Christian churches elsewhere, thereby freeing itself of suspicions about foreign links. Under the influence of Barsumas, the metropolitan of Nisibis, the Persian Church acknowledged Theodore of Mopsuestia, the chief Nestorian theological authority, as guardian of right faith, in February 431. This position was reaffirmed under the patriarch Babai, and since that time the church has been Nestorian. When supporters of Nestorius gathered at the theological school of Edessa, it was closed by imperial order in 431, and a vigorous Nestorian remnant migrated to Persia. By the end of the 5th century there were seven metropolitan provinces in Persia and several bishoprics in Arabia and India. The church survived a period of schism c. 484. After the Arab conquest of Persia, the Caliphate recognized the Church of the East as a millet, or separate religious community, and granted it legal protection. Nestorian scholars played a prominent role in the formation of Arab culture, and patriarchs occasionally gained influence with rulers. For more than three centuries the church prospered under the Caliphate, but it became worldly and lost leadership in the cultural sphere. By the end of the 10th century there were 15 metropolitan provinces in the Caliphate and 5 abroad, including India and China. Nestorians also spread to Egypt, where Monophysite Christianity acknowledged only one nature in Christ. In China a Nestorian community flourished from the 7th to the 10th century. In Central Asia certain Tatar tribes were almost entirely converted, Christian expansion reaching almost to Lake Baikal in eastern Siberia. Western travelers to the Mongol realm found Nestorian Christians well-established there, even at the court of the Great Khan, though they commented on the ignorance and superstition of the clergy. When during the 14th century the Church of the East was virtually exterminated by the raids of the Turkic leader Timur, Nestorian communities lingered on in a few towns in Iraq but were concentrated mainly in Kurdistan, between the Tigris River and Lakes Van and Urmia, partly in Turkey and partly in Iran. In a number of Nestorians reunited with Rome and were called Chaldeans, the original Nestorians having been termed Assyrians. Thomas, allied itself with Rome, then split, half of its membership transferring allegiance to the Syrian Jacobite Monophysite patriarch of Antioch. In Urmia, Iran, a group of Nestorians, headed by a bishop, were received in the communion of the Russian Orthodox church. Learn More in these related Britannica articles:

### 2: Nestorianism; Nestorius | Free Online Biblical Library

*Overview. Religion in pre-Islamic Arabia was a mix of polytheism, Christianity, Judaism, and Iranian religions. Arab polytheism, the dominant belief system, was based on the belief in deities and other supernatural beings such as djinn.*

Christology[ edit ] In the Nestorian view, the human and divine persons of Christ are separate. It can be seen as the antithesis to monophysitism , which emerged in reaction to Nestorianism. Where Nestorianism holds that Christ had two loosely united natures, divine and human, monophysitism holds that he had but a single nature, his human nature being absorbed into his divinity. A brief definition of Nestorian Christology can be given as: Monophysitism survived and developed into the Miaphysitism of the Oriental Orthodoxy. Nestorianism never again became prominent in the Roman Empire or later Europe , though the diffusion of the Church of the East in and after the seventh century, spread it widely across Asia. However, not all churches affiliated with the Church of the East appear to have followed Nestorian Christology; indeed, the modern Assyrian Church of the East , which reveres Nestorius, does not follow all historically Nestorian doctrine. Bosch observes, "By the end of the fourteenth century, however, the Nestorian and other churchesâ€”which at one time had dotted the landscape of all of Central and even parts of East Asiaâ€”were all but wiped out. Isolated pockets of Christianity survived only in India. The religious victors on the vast Central Asian mission field of the Nestorians were Islam and Buddhism ". Nestorius developed his Christological views as an attempt to understand and explain rationally the incarnation of the divine Logos , the Second Person of the Holy Trinity as the man Jesus. He had studied at the School of Antioch where his mentor had been Theodore of Mopsuestia ; Theodore and other Antioch theologians had long taught a literalist interpretation of the Bible and stressed the distinctiveness of the human and divine natures of Jesus. Nestorius took his Antiochene leanings with him when he was appointed Patriarch of Constantinople by Byzantine emperor Theodosius II in 428. As a result of this prosopic duality, he proposed Christotokos Bringer forth of Christ as a more suitable title for Mary. A more elaborate Nestorian theology developed from there, which came to see Christ as having two natures united, or hypostases, [8] [ citation needed ][ dubious â€” discuss ] the divine Logos and the human Christ. However, this formulation was never adopted by all churches termed "Nestorian". Indeed, the modern Assyrian Church of the East, which reveres Nestorius, does not fully subscribe to Nestorian doctrine, though it does not employ the title Theotokos. Nestorian Schism Nestorianism became a distinct sect following the Nestorian Schism , beginning in the 5th century. Nestorius had come under fire from Western theologians, most notably Cyril of Alexandria. Cyril had both theological and political reasons for attacking Nestorius; on top of feeling that Nestorianism was an error against true belief, he also wanted to denigrate the head of a competing patriarchate. Celestine found that the title Theotokos [10] was orthodox, and authorized Cyril to ask Nestorius to recant. Cyril, however, used the opportunity to further attack Nestorius, who pleaded with Emperor Theodosius II to call a council so that all grievances could be aired. However, the council ultimately sided with Cyril, who held that the Christ contained two natures in one divine person hypostasis, unity of subsistence , and that the Virgin Mary, conceiving and bearing this divine person, is truly called the Mother of God Theotokos, meaning, God-bearer. The council accused Nestorius of heresy , and deposed him as patriarch. However, a number of churches, particularly those associated with the School of Edessa , supported Nestorius â€” though not necessarily his doctrine â€” and broke with the churches of the West.

### 3: Nestorianism | [www.enganchecubano.com](http://www.enganchecubano.com)

*Nestorius, deposed after the Council of Ephesus, was sent to Antioch, to Arabia, and finally to Egypt. A work believed to be by Nestorius, Bazaar of Heraclides, discovered c. 1516, gives an account of the controversy.*

Then they would come and dance around it the whole day. During this period, they had a chief named Abdullah ibn ath-Thamir who became the first Najranite to embrace Christianity. A pious Christian builder and bricklayer named Phemion settled among them and led them to his religion and its religious laws, which they adopted. One drew on a variety of Nestorianism [ citation needed ], which a local merchant had acquired during a sojourn in al-Hira, and took back to Najran sometime during the reign of the Sassanid ruler Yazdegerd II. The other was a form of anti-Chalcedonianism. On his return to his native town, he began to proselytise on behalf of the new religion. It sheltered an oligarchy of Christian merchants which were as rich as any in Edessa or Alexandria [ citation needed ]. It had been an important stop on the spice route from Hadhramaut. Najran had been an important centre of Christianity in South Arabia and the focus of international intrigues in which economics, politics, and religion were all entangled. He sent one of his generals, a Jewish prince, north to Najran in order to impose an economic blockade on the oasis by cutting off the trade route to Qaryat al-Faw in eastern Arabia. The Najranite Christians, like other Southern Arabian Christian communities, had close connections with the ecclesiastical authorities in Byzantium and Abyssinia. They were identified by virtue of their religion as "pro-Axumite" and "pro-Byzantine". He also considered Najran to be a Byzantine base that controlled the Red Sea trade route and did harm to the economic situation of Himyar. When they refused, he had them thrown into burning ditches alive. Estimates of the death toll from this event range up to 20, in some sources. This brought about the wrath of emperor of Byzantium , Justin I who, as protector of Christianity encouraged his ally, the Abyssinian king Ella-Asbeha of Aksum , to invade the country, kill Dhu-Nuwas, and annex Himyar in In his C. E letter describing the Najran persecutions in detail, the West-Syrian debater Simeon , the bishop of Beth Arsham describes how female martyrs rushed in to join "our parents and brothers and sisters who have died for the sake of Christ our lord". In one exchange, reminiscent of the Acts of Marta and her father Pusai, a freeborn woman of Najran named Habsa bint Hayyan taunts Dhu Nuwas with the memory of her father: My father is Hayyan who once burned your synagogues". Masruq the Crucifier Dhu Nuwas , said to her, "So, you have the same ideas as your father? I suppose you too would be ready to burn our synagogues just as your father did. I am not going to burn it down because i am prepared to follow quickly this path of martyrdom in the footsteps of my brothers in Christ. But we have confidence in the justice of Jesus Christ our Lord and our God, that he will swiftly bring an end to your rule and make it disappear from amongst mankind: Christianity will increase and rule here, through the grace of our Lord and through the prayers of our parents and brothers and sisters who have died for the sake of Christ our Lord. Whereas you and all who belong to your people will become a byword that will cause future generations to wonder, because of all that you, a godless and merciless man, have wrought upon the holy churches and upon those who worship Christ God. After seeing her Christian kinsmen burned alive, Ruhm, a great noblewoman of Najran, brings her daughter before the Himyarite king and instructs him: They took revenge on them because they believed in God the All-mighty, the All-laudable The stories of the Najran deaths spread quickly to other Christian realms, where they were recounted in terms of heroic martyrdom for the cause of Christ. Their martyrdom led to Najran becoming a major pilgrimage centre that, for a time, rivaled Mecca to the north. Church in Najran[ edit ] The bishops of Najran, who were probably Nestorians , came to the great fairs of Mina and Ukaz, and preached Christianity, each seated on a camel as in a pulpit. Najran pact[ edit ] In the tenth year of the Hijrah, a delegation of fourteen Christian Chiefs from Najran; among them Abdul Masih of Bani Kinda, their chief, and Abdul Harith, bishop of Bani Harith, came to Medina to make a treaty with the Islamic prophet Muhammad , and were permitted by him to pray in his mosque, which they did turning towards the east. However, the historicity of these events is not absolutely reliably established. This is because there is some evidence of a continuing Christian presence in Najran for at least years after the expulsion. The oasis was still one third Christian and one third Jewish, according to the

testimony of the Persian traveller, Ibn al-Mujawir.

*NESTORIANS. This Christian sect that constituted a large part, maybe even the majority of Christians in Arabia and the Middle East during the time of Muhammad.*

Peters , "one of the characteristics of Arab paganism as it has come down to us is the absence of a mythology, narratives that might serve to explain the origin or history of the gods. This according to him led to the rise of idol worship. Based on this, it may be probable that Arabs originally venerated stones, later adopting idol-worship under foreign influences. The relationship between a god and a stone as his representation can be seen from the third-century work called the Syriac homily of Pseudo-Meliton where he describes the pagan faiths of Syriac-speakers in northern Mesopotamia, who were mostly Arabs. List of pre-Islamic Arabian deities

The pre-Islamic Arab religion was polytheistic, venerating many deities and spirits through statues, baetylus and natural phenomena. According to the Book of Idols , there are two known types of statues; idols sanam and images wathan. Allah Some scholars postulate that in pre-Islamic Arabia, including in Mecca, Allah was considered to be a deity, possibly a creator deity or a supreme deity in a polytheistic pantheon. It also considers some of his characteristics to be seemingly based on lunar deities like Ilmugah , Kahil, Shaker, Wadd and Warah. Wellhausen states that Allah was known from Jewish and Christian sources and was known to pagan Arabs as the supreme god. Hughes states that scholars are unsure whether he developed from the earlier polytheistic systems or developed due to the increasing significance of the Christian and Jewish communities. He also adds that it is difficult to establish whether Allah was linked to Rahmanan. It has also been associated with the "idol of jealousy" erected in the temple of Jerusalem according to the Book of Ezekiel , which was offered an oblation of barley-meal by the husband who suspected his wife of infidelity. It was used as a title for the goddesses Asherah and Athirat. From Safaitic and Hismaic inscriptions, it is probable that she was worshiped as Lat It. According to tradition, the Kaaba was a cube-like, originally roofless structure housing a black stone venerated as a fetish. According to one hypothesis, which goes back to Julius Wellhausen , Allah the supreme deity of the tribal federation around Quraysh was a designation that consecrated the superiority of Hubal the supreme deity of Quraysh over the other gods. Menstruating women were forbidden from coming near his idol. In pre-Islamic times pilgrims used to halt at the "hill of Quzah" before sunrise. They believe in no other gods except Dionysus and the Heavenly Aphrodite; and they say that they wear their hair as Dionysus does his, cutting it round the head and shaving the temples. They call Dionysus, Orotalt ; and Aphrodite , Alilat. I, calls her Alilat and equates her with the Assyrian goddess Mylitta and the Persian goddess Mitra. Origen stated they worshipped Dionysus and Urania. Suwa is an important god of the Banu Hudhayl tribe. Apparently, animal sacrifice was also practiced. According to the Book of Idols, animals such as camels and sheep would be sacrificed before the deity, often performed on an altar. Both tribes were devout worshippers of the goddess Manat. The civilizations of South Arabia had the most developed pantheon in the Arabian peninsula.

### 5: nestorian church @ jubail in saudi arabia | CANAUK

*The cross on the tomb of St. Thomas near Madras, India, known as the famous Nestorian Cross. Marco Polo's interesting account of it can be found in his well known book of travel.*

And Miaphysite Christians tend to identify themselves as being the true followers of Cyril. YouTuber Ryan Reeves has a series of informative videos on Church History, but they reflect his bias as a Protestant of the Reformed tradition. He also reflects the very Western Bias in how we tend to view Church History, including when he talks about Nestorius as if the opposing side was the one vindicated by History. Because the Church that did not condemn Nestorius may well have actually been larger than all of Chalcedonian Christendom at some points during the Middle Ages. Catholic Apologists will often attempt to smear Protestants by associating them with Nestorianism, chiefly because of the refusal to call Mary by the title Theotokos Mother of God or God Bearer. And there are other ways in which Nestorians have been compared to Protestants. In my opinion the core disagreement between Chalcedonians, Miaphysites and Nestorians is semantical. They all view Jesus as both Divine and Human, and as not being one more than He is the other. Critics of Nestorius have greatly exaggerated the implications of what he taught, there is nothing "Schizophrenic" about the Nestorian view of Jesus because the issue in mind is His Nature s not His Personality. Ryan Reeves seems to feel that the Nestorian view is a problem for the doctrine of Salvation, specifically of Jesus dying as our substitute. And it was only His Divinity that made that Sinlessness possible. The semantic technicality of how they relate are irrelevant to that. So no, what Nestorius taught was not inherently related to the Pelagian Heresy. It is also wrong to suggest that Nestorius believed in something bordering on Adoptionism as Ryan Reeves makes it sound. They refused to condemn him as a Heretic and for that reason rejected the 3rd and all following Ecumenical Councils, but his teachings are not considered core defining doctrines of their Church. Now there are people who would call themselves Nestorians both within and without that Church, but that position is not the definition of the Church itself. Before the Council of Ephesus even happened the Christians who were east of what the Roman Empire controlled were already becoming isolated from the Roman Church, partly because the persecutions they faced from the Persian Government were often politically justified by their being associated with a foreign rival nation. The Council of Ephesus in was really two Councils, one lead by Cyril, who started it before most Bishops likely to be sympathetic to Nestorius arrived, that excommunicated Nestorius without him even being there. And then when the other Bishops arrived they held their own council that excommunicated Cyril. The Anti-Nestorius ruling became the official position of the Roman Church essentially because Theodosius II decided they were the valid one, because his sister was good friends with Cyril sharing her immense hatred of The Jews. So the Christians outside the Roman Empire had very good justification to simply reject those proceedings altogether. Christianity had reached Iraq and Persia very early on. I also firmly believe Peter was exactly where he said he was when he wrote his First Epistle, and in response to some criticism of that I am going in the future to argue he may have wrote it there before 41 AD. So the Christian Communities that rejected Ephesus had deeper roots than those in Rome, Alexandria and Constantinople. If any Ecumenical Council was the product of the then Roman Emperor asserting his will it was this one. Nestorianism is thought to have had some presence in Pre-Islamic Arabia, with figures in the biography of Muhammad sometimes said to be either Nestorians or Ebonites depending on who you read. He lived to the year AD. Actually it may be much of the reason for this association is how many Christian Communities of Arabia were moved to Mesopotamia by early Caliphs. I recommend this YouTube Video. One thing it suggested was that by the time this monument was erected the Church of the East may have been twice the Size of the Western Church. Claims of the Church of the East reaching Japan are more controversial. They tend to get tied into speculation about the Hata Clan which in turn gets tied into Lost Tribes coming to Japan theories. Those theories I have an interest in, but the thing left out is that the Hata Clan arrived and become prominent in Japan before when the Nestorians reached China according to the above video. However a claim I do find fairly plausible is that a Persian Missionary arrived in Nara in AD during the reign of Emperor Shomu and that his wife Empress Komyu might have converted. However these Christians were

probably always a small Minority in Japan just as the Catholics have been since they arrived. For a time they were the dominant political force in what we today call Mongolia until they were conquered by Genghis Kahn. The adoptive father of Genghis Kahn Toghrul was a ruler of the Keraites. So if either side of the Schism should be viewed as the Heretics who broke off from the true Church, it would be the Roman side.

### 6: Sola Scriptura Christian Liberty: Nestorianism and The Church of The East

*Nestorianism was accused of dividing Christ into two separate personalities with separate experiences. At a late point in his life, Nestorius stated that he believed that Christ was indeed one person. Whether he had changed opinions, or had been misinterpreted earlier, is a matter of speculation among scholars.*

See also for more detail: Muhammad learned monotheism from Christians The evangelism and preaching by Christians is the primary 1 cause of the rise of Islam. Arabs were "late bloomers" when it came to rejecting polytheism and adopting monotheism. While much of the world had rejected polytheism, Arabs, like late blooming adolescents finally gave up their eternal history of paganism Muslims today believe the myth that Muhammad introduced monotheism to the area around Mecca and Arabia in general. The truth is that Muhammad got tired of the Christians constantly preaching monotheism to him fellow Arabs, knowing in his heart, that they were correct in their criticism of Arab paganism. There can be little doubt that Christians, in their evangelism of the area around Mecca, charged the Arabs with paganism and polytheism. Christians criticized those worshipping pagan gods at the Kabah and offered Christianity as a far superior monotheistic religion. In his heart, Muhammad knew the Christians were right and had a better religion of monotheism. But some Muslims today, are totally ignorant of the fact that monotheism was widely preached before, during and after the rise of Muhammad, by the Christians. It was a well known theology and the Arabs were familiar with it. The Meccans had numerous contacts with Christians. Montgomery Watt, Chapter 3: The time was ripe for a religious revival. Islam and the Arabs , Rom Landau, p Muhammad was only one of several preachers of monotheism in the Arabia of his day. Muhammad and His Religion , Arthur Jeffery, , p 85 "the religious situation of Arabia, and particularly of Mecca, as it was at the end of the sixth century, there must have been many serious-minded men who were aware of a vacuum and eager to find something to satisfy their deepest needs. Montgomery Watt, , p In brief, in the sixth century after Christ, the majority of the people of Arabia were still pagans, but monotheism was spreading steadily. The time was ripe for the Arabs to abandon their superstitions in favour of a more spiritual and monotheistic conception of God. It is well known by anyone who has read the Bible that praying to Mary, adoration of Mary, the assumption of Mary into heaven, the perpetual virginity of Mary are not found in the Bible. Perhaps calling Mary "mother of God" was the single most repulsive and confusing thing Muhammad saw in what he thought was true Christianity. Muhammad evidently thought that the trinity consisted of the Father, the Son and Mary. He went much farther than Eastern Christianity, whose Christolatry and Mariolatry he regarded as idolatry. Not even Judaism withstood the test of his monotheistic zeal. He regarded the Jewish reverence for Ezra as on the same level as the Christian adoration of Jesus 9, The False Nestorian view of Christ having a split personality Nestorius died around and is the father of Nestorianism. This false doctrine teaches that Christ was two separate persons, one divine and one human. The Bible teaches Jesus Christ was one person with two natures. The United Pentecostal Church International , for example, teaches that when Jesus prayed, he was praying to himself. This assaults the common sense more than it contradicts the Bible! Muhammad would likewise not be impressed with a religion that not only considers Mary "the mother of God", but that Jesus is a "schizo" split personality that goes around talking to himself. Between the false doctrines of the Roman Catholic church and the outrageous heresy of the banished Nestorians who were driven from civilization into Arabia, not much wonder Muhammad what he thought was Christianity! The devil always uses false doctrine to turn people away from the truth! Lamsa, The Short Koran, p15 Although most of the Arab tribes of the Syrian desert became nominal Christians, however, their new religion seems to have been little more than skin deep. It was doubtless difficult for a people who held such strong views on the honourable duty of revenge to absorb the spirit of a religion which commanded them to love their enemies and to turn the other cheek to aggressors. Unfortunately, in , a monk called Nestorius preached a new interpretation of the Incarnation, which was condemned as heretical by the Council of Ephesus in As a result, the Nestorian Christians migrated in considerable numbers to Persia, where they established themselves chiefly in the Euphrates valley as far south as the head of the Persian Gulf. Islam and the Arabs , Rom Landau, p The influence of Christianity was

brought to bear upon Arabia both from Syria in the northwest and from Mesopotamia in the northeast. In the sixth century A. From these regions and in this time if not also earlier, Christian ideas spread on into the farther reaches of Arabia. He was specially impressed, it seems, with the fact that both the Jews and the Christians were People of a Book, and it was his desire likewise to provide his own people with a Book which would be to them what the Torah was to the Jews and the Bible to the Christians. Nationalistic Arab pride Historically, in AD, the Arabs had felt like the little guys and underdogs in the world arena. For Muhammad to realize that his own pagan and polytheistic Arab culture offered nothing towards truth in religion, must have been a difficult and humiliating thing. So the "converted to monotheism" Muhammad had a choice. He could implement monotheism by going around telling his native pagan Arabs that everything they have been doing for years is vain, false and condemned. Or he could implement monotheism by telling his pagan Arabs that all of their pagan ritual the Hajj or pilgrimage was good, but they had to give up all their pagan gods for one God, Allah. Think about just how much more effective you could be in this second approach. Then think about how poorly the truth that all of pagan religious culture had to be thrown out and adopt the Christianity of the "big boys" in Rome. Too bad Muhammad allowed all the pagan practices of the Arabs to be adopted wholly into Islam because he was too proud to admit the non-Arab nations held the key to religious truth! This problem exists even today. The remarkable expansion of Islam, especially in the Far East and tropical Africa, long after its initial political and military impetus had exhausted itself, was in no small measure due to the ease with which it absorbed local cults and then directed them towards the broader social and cosmological purpose of the monotheistic vision. Islam in the World , Malise Ruthven, , p 5: Rejection by the Jews: One of the most obvious proofs that Muhammad was no prophet and Islam is an invented religion, is the fact that Muhammad prayed towards Jerusalem 5 times a day for many years at the beginning of his "call". But the Jews wanted nothing to do with his myths and inventions and Muhammad was ostracized from Jerusalem. Only then did ambitious Muhammad, start looking for another place to direct his prayers. A rejected wanderer always longs for home Had the Jews not rejected him, Jerusalem would have been the most holy place on earth for Muslims to circle meteorites 7 times, once in their life, and not Mecca. This is quite clear. Had Muhammad any prophetic call, he never would have prayed to Jerusalem as long as he did. In fact, if Muhammad was a prophet, God would have immediately told him to pray towards Mecca. There is no known explanation that can salvage or explain away this most damaging fact of Muhammads lack of prophethood by praying towards Jerusalem. When Muhammad found himself established in al-Madinah, with a very good prospect of his obtaining possession of Makkah, and its historic associations, he seems to have withdrawn his thoughts from Jerusalem, and its Sacred Rock and to fix them on the house at Bakkah as the home founded for mankind,-. Blessed, and a guidance to all creatures. The house at Makkah is made "a place of resort unto men and a sanctuary " Surah ii. In any case he felt no enthusiasm for the Meccan sanctuary. During the first period after the Hidjra Muhammad was busy with very different problems. But when the expected good relations with Judaism and the Jews did not come about, a change set in. The change of attitude was first shown in the kibra edict: From the dogmatic point of view this volte-face was justified by an appeal to the "religion of Abraham", which was specially invented for the occasion Sura ii. First Encyclopedia of Islam, E. Brill , , Islam, p. Muslim tradition at first adopted this cosmology completely, as is evident from the statements which are still wholly under the influence of the predominance of Jerusalem. They were however not content with this and transferred a considerable part of these sayings to Mecca. It is well documented that people rarely drift far from the religion of their parents. So Muhammad, after wandering around trying to start his religion outside of Arabia, decided to make his home town the center of the planet. Muslim tradition insists that he had no dealing with the pagan cults of his native city. This seems unlikely, and there are clear indications in his later life to suggest that, like everyone else, he practised the religion of his fathers. One little-known tradition has him offering meat which had been sacrificed to idols to a monotheist, who refused it and rebuked him. He is said to have belonged to the hums, a brotherhood which practised its own special rites at Meccan ceremonies and observed additional taboos. Each tribe wishing to have the honour of raising the black stone into its place, they quarreled amongst themselves. But they at last agreed that the first man who should enter the gate of the enclosure should be umpire Muhammad was the first to enter, and he was appointed umpire. He thereupon

ordered them to place the stone upon a cloth and each tribe by its representative to take hold of the cloth and lift it into its place. The dispute was thus ended, and when the stone had reached its proper place, Muhammad fixed it in its situation with his own hand. A Dictionary Of Islam , Thomas Patrick Hughes, , Kaba, p The old Arabian paganism was at that time in a process of disintegration, but Judaism and Christianity were widely represented in the peninsula, and to a lesser extent Zoroastrianism and certain Gnostic sects. Several preachers of monotheism had arisen and each had gained a following, but it was Muhammad who succeeded in syncretizing certain basic elements of Judaeo-Christian faith and practice with native Arabian beliefs and, by his own burning faith in his mission and indomitable courage in carrying out that mission, initiated what has become one of the world religions of our day. Muhammad and His Religion , Arthur Jeffery, , p xi-xiv 7: But we must not overlook the key role Islam played in lining the pockets of the Meccans with lots of cash. Muhammad sure was a good businessman for he guaranteed forever, that those in charge of the Kabah would always be rich and that that the city of Mecca would always be a world tourist attraction that made the local residents rich. Like several other shrines in Arabia, it was part of a haram, or sacred area, where intertribal fighting was forbidden in order to facilitate trade. Islam in the World , Malise Ruthven, , p The development of Mecca as a commercial centre was partly due to its geographical position about the middle of the caravan route up the west coast of Arabia from the Yemen, and at the beginning of a route to Iraq. It was also facilitated by the existence of the sanctuary, since in the sacred territory blood feuds were in abeyance and there was therefore some security for men to come together at trade fairs. Certain months were also regarded as sacred, and it was during these that the fairs took place. One verse indicates the dependence of Meccan prosperity on the sanctuary: Tor Andrae, Mohammed, 86, suggests that the theological terms are borrowed from Syrian Christianity; but even if some conceptions came from this source, the appropriateness to the thinking of the Meccan merchants was also an important factor. The points made by Torrey have been well summarized: Religion In Pre-Islamic Arabia, p What seems to be clear is that the bedouin came into the towns to worship at the fixed shrines of the gods there. The incentive may have been principally commercial-fairs are a consistent feature of such urban shrines-and there was undoubtedly conscious policy at work: The chief of those was security. Bedouin were ill at ease in very close quarters:

### 7: Nestorian | Define Nestorian at [www.enganchecubano.com](http://www.enganchecubano.com)

*Nestorius was deposed as Patriarch and sent to Antioch, then Arabia, and then Egypt. Nestorianism survived until around The problem with Nestorianism is that it threatens the atonement.*

Nestorius and Nestorianism Nestorius 3 and Nestorianism. One of the most far-reaching controversies in the history of the church is connected with the name of Nestorius, who became patriarch of Constantinople in A. So protracted has it been that even to the present day Nestorian churches, as they are called, exist in Assyria and India, and their members are not in communion with those of the other Christian churches in the East. The history of the form of thought which produced such far-reaching results must be interesting to every student of theology. Nestorius himself was brought up in the cloister, and had, as Neander remarks, imbibed the tendencies to narrowness, partisanship, impatience, and ignorance of mankind which are not unfrequently found among those who have been educated apart from their fellows. He was brought from Antioch, we are told—a fact of which the significance will presently be seen. He appears to have been eloquent and sincere, and his austerity of life had won for him the admiration of man. Socrates, a specially well-informed contemporary, and a layman of judgment and fairness, speaks with some severity of his first steps after he became patriarch H. He is described as addressing the emperor Theodosius II. Assist me in destroying heretics, and I will assist you in vanquishing the Persians. It was no doubt pleasing to the multitude, but Socr. On the fifth day after his consecration, he resolved to destroy the oratory in which the Arians were wont to celebrate their worship, and thereby he not only drove them to desperation, but, as Socrates adds, he alienated thinking men of his own communion. He next attacked the Quartodecimans and the Novatianists with equal violence, although neither sect was involved in heresy by its schism from the church, and the Novatianists had steadily supported the church in its controversy with the Arians. He then turned his attention to the Macedonians. For this rash act they were deprived of their churches in Constantinople and the neighbourhood. It was at least unwise to convert the members of four "denominations," as we should now call them, into bitter antagonists, and it was not very long before an occasion arose for them to display their hostility. The development of theology in Syria had for some time taken a different direction from that which it had taken in Egypt, where the tendency had been to lay stress on the divine, and therefore mysterious, side of Christianity. But in Syria a school had arisen, of which Diodorus of Tarsus and the celebrated Theodore of Mopsuestia were the leaders, which devoted itself to the critical interpretation of Scripture, and favoured the application of logical investigation to the facts and doctrines of Christianity. These two tendencies were certain some day to come into collision, and when reinforced by the personal jealousy felt by successive patriarchs of Alexandria at the elevation in of Constantinople, as New Rome, to the second place among the patriarchates, over the head of a church which could boast of St. Mark as its founder, there was plenty of material for a conflagration. The violence of Nestorius and his supporters set fire to the material already provided; the immediate occasion being the sermon of a presbyter named Anastasius, whom Nestorius had brought with him from Antioch, and in whom he reposed much confidence. Anastasius is said to have used the words Socr. It is also found in the letter of Alexander of Alexandria to Alexander of Constantinople. He was promptly charged with having involved himself in the heresies of Photinus or Paul of Samosata. Socrates denies that this was the case. But he remarks on the unreasonable antipathy of Nestorius to a word to which orthodox churchmen were well accustomed. This antipathy may partly, perhaps, be explained by a dislike on the part of Nestorius to the tendency to undue honour to the Virgin which had already displayed itself. But it was still more due to the teaching of Theodore of Mopsuestia and his school, which had laid undue stress on the humanity of Christ, and had not shrunk from representing the inhabitation of the Man Christ Jesus by the Divine Logos as differing rather in degree than in kind from that by which God was pleased to dwell in the prophets and other holy men of old. The ferment caused by these injudicious utterances spread far and wide, and soon reached Alexandria. Cyril, the patriarch, who had succeeded his uncle Theophilus, was by no means disinclined to lower the credit of a rival whose elevation he at once envied and despised. We must not suppose, however, that Cyril had no convictions of his own on the point, for, as Dorner very properly reminds us, he had already

published his opinions on it. Not content, however, with assailing with rare theological ability the opinions of Nestorius, he condescended to less worthy expedients. Theodore, from whom Nestorius had imbibed his theology, was in the most direct antagonism to Apollinaris, whose teaching, while insisting strongly on the Godhead of Christ, involved the denial of His Perfect Manhood. And the divines of all schools of thought in the East, in the opinion of the disciples of Augustine, were more or less tinged with Pelagianism. Before entering into the history of the controversy, we must pause for a moment and endeavour to understand the questions involved, and the different aspects from which they were approached by the disputants. The Syrian school, as we have seen, approached these questions from the human side, and favoured inductive methods. The starting-point of Theodore was man, in the sphere of the visible and tangible. The starting-point of Cyril was God, in the sphere of the mysterious and unknown. The development for of such a development Scripture unquestionably speaks of the Manhood of Christ when inhabited by the Godhead seems to have been the prominent idea on the part of the Syrian school. It inquired whether the indwelling of the Godhead in Jesus Christ was one of Nature or simply of energy, and it undoubtedly leaned too much toward the assertion of a dual personality in Christ. The watchword as Neander calls it of the Alexandrians, on the other hand, was the ineffable and to human reason inconceivable nature of the inhabitation of the Man Christ Jesus by the Divine Logos. We must not forget that the Syrians, though not of course unacquainted with Greek, habitually thought in Syriac, and used a Syrian version of the Scriptures, which had been in existence in their churches in one form or another ever since the 2nd cent. Nestorius, unfortunately for himself, was not a clear thinker or reasoner, and was therefore no match for his antagonist Cyril. Whether the soul of an infant is derived from its parents is an old and still debated question. The Syrians inclined to the former, the Alexandrians to the latter. Nor should it be forgotten that though many modern divines are wont to represent Theodore of Mopsuestia as a dangerous heretic, he was rather, like Origen at an earlier period, a pioneer of theological inquiry [See ARIUS], and that, like Origen, he lived and died in the communion of the church, though some of the propositions laid down by him were afterwards shewn to be erroneous. One Proclus, who had been appointed bp. Proclus was probably giving expression to real convictions, but was clearly not in a position which justified him in undertaking the task. Nestorius replied, and attacked the extravagant laudation of the Virgin by Proclus, describing it as derogatory to the honour of her Son. The dispute grew warm. Placards were affixed to the walls of the churches in Constantinople, and sermons preached against the patriarch. The opportunity thus given was not one which Cyril was likely to neglect. Though a man of ability and a theologian far above the average, he was ambitious, violent, and unscrupulous. Cyril wrote to the monks of Constantinople commenting severely on the action of Nestorius, and insisting strongly that the union of the Godhead and Manhood in Jesus Christ was a real union, and not a mere conjunction. When he learned that his letter was resented, he wrote one to Nestorius himself. He complained that the unfortunate language of Nestorius had reached Celestine of Rome, and was thus throwing the whole church into confusion. But it was too late. Cyril had already taken action against Nestorius, and when the latter suggested a council at Constantinople, took measures to undermine still further the influence of his antagonist. He wrote two treatises on the controversy, one addressed to the emperor and empress Eudocia , and the other to Pulcheria and the other sisters of the emperor. Then he wrote to Celestine of Rome an unfair account of what had occurred. He contended that Nestorius had represented the Logos as two separate beings, knit closely together. Nestorius complained that Cyril garbled his quotations He was, however, pronounced a heretic by two synods held at Rome and Alexandria Whether Cyril acted as craftily as Neander supposes, or whether Nestorius maintained too lofty a tone in his letter to Celestine, and thus offended one who was anxious to secure his supremacy over the church of God, must be left undecided. Certain it is that the high-handed action of Celestine in requiring that Nestorius should at once readmit to communion the presbyters whom he had repelled from it, and that he himself should sign a written recantation within 12 days, was quite unprecedented in the history of the church. Another patriarch, John of Antioch, now appears on the scene. Cyril had endeavoured to intimidate him by representing that the whole West was united in condemnation of Nestorius, and John wished to act as a mediator. Cyril next issued 12 anathemas against the teaching of Nestorius. Nestorius replied by 12 counter-anathemas. It is unfortunate for our full comprehension of the position that these are only to be found

in a Latin translation by Marius Mercator, a layman from N. Africa, who was at Constantinople while the controversy was going on. But, as usual in theological controversy, each of the disputants replies rather to the inferences he himself draws from the propositions of his antagonist than to the propositions themselves. The famous Theodoret, bp. The emperor at last resolved to call a council. Ephesus was chosen as the place of meeting probably because of the excitement prevalent at Constantinople, and the meeting was fixed for Whitsuntide. The assembly was confined to the bishops of the more important sees metropolitans, as they were now called, and the emperor sent a warning letter to Cyril, condemning his intemperate proceedings. Nestorius came at the appointed time, but fearing the violence of his adversary, requested a guard from the emperor. His request was granted. Cyril and his adherents were also present. But some 40 Syrian bishops were detained by floods, famine, and the riots consequent on the latter. Cyril, seizing the opportunity, and supported by Memnon, bp. This sentence of deposition was affixed to the public buildings and proclaimed by the heralds. Socrates, however, says that Nestorius attended one meeting, and left it after having expressed himself in somewhat unfortunate language. Cyril pretended that the Syrian bishops had purposely stayed away. But this is neither probable in itself nor consistent with the subsequent conduct of the patriarch John. When John and the Syrian bishops arrived, they, though only between 30 and 40 in number, held a counter-synod, which was ridiculed by Cyril and his party for its great inferiority in numbers. John, however, persisted, alleging that the rest of the bishops were simply creatures of Cyril and Memnon. A letter had meanwhile arrived from Celestine in condemnation of Nestorius. This letter was read by Cyril to the bishops of his party, but Nestorius replied that it had only been obtained by gross perversions of his language. Cyril now resorted to other means of attaining his purpose. He endeavoured to gain over the emperor, a task which was only too easy. He contrived to bring the ladies of the court, including Pulcheria, over to his side. He also stirred up the monks at Constantinople to tumult through an agent of his, one Dalmatius, who had immured himself in his cell for 48 years, and was in high repute for his ascetic practices. Dalmatius now represented himself as drawn from his retirement by a voice from heaven, in order to rescue the church from the peril of heresy. A torchlight procession to the emperor was organized. The excitement in Constantinople was general. The emperor was terrified at the furious riots which broke out, in which many persons were injured. So the influence of the court was now openly exerted in favour of Cyril, and the Oriental bishops began to waver. Nestorius himself lost heart. He may also have discovered, when it was too late, that he had rushed into controversy without having been sufficiently sure of his ground.

### 8: Nestorius And Nestorianism - A Dictionary of Early Christian Biography - Bible Dictionary

*Nestorianism seems to have been the most common form of Christianity in Arabia and Muhammad apparently had some encounters with Nestorians. That's about it. There is a much stronger case, I would argue, for Islam to owe its orthopraxic basis to Judaism more directly, despite the presence of Jesus and Mary in Islamic belief, rather than through.*

The doctrine of Nestorius is known through fragments of his letters and sermons preserved in the Acts of the Council of Ephesus, frequent citations in the works of Saint Cyril of Alexandria, fragments of a personal apology Tragoedia composed after his deposition but before, and through the text of another apology, The Bazaar of Heracleides, written toward the end of his life and preserved in an interpolated Syrian version. Nestorius Blasphemias of , who convinced their contemporaries and posterity that Nestorius was a heretic. Some modern historians, such as A. Grillmeier believes that underlying the Nestorian formulas, even though these are contestable or plainly heterodox, there are valuable theological suppositions. The Christological thought of Nestorius is dominated by Cappadocian theology and is affected by Stoic thought. Although it was not devoid of speculative value, nevertheless, in its attempt to avoid Arianism and Apollinarianism, Nestorianism did not reflect the true tradition of the Church. This fact was recognized by the early historians, such as Socrates Ecclesiastical History 8. Cyril spoke of one sole nature *mia physis* in Christ, a nature that could be understood in the way that Cyril intended: But Nestorius defined a nature in the sense of *ousia*, or substance, and distinguished precisely between the human nature and the divine nature, applying in his Christology the distinction between nature *ousia* and person *hypostasis*, which was currently in use in the trinitarian theology. Remarking that "wherever the Scriptures mention the economy [of salvation in the Incarnation] of the Lord," they attribute His birth and Passion not to the divinity but to humanity, Nestorius refused to attribute to the divine nature the human acts and sufferings of Jesus Epist. This statement represents the crux of the disagreement between Cyril and Nestorius; it makes it probable that if their ideas and vocabulary could have been neatly clarified and defined, the argument as well as the schism could have been avoided. Nestorius refused to call Mary the *Theotokos* God bearer, which proved to be the starting point for the whole quarrel. He held that to call Mary the Mother of God would be in effect to say that the divine nature had been born of a woman; Mary had begotten only a man, to whom the Word of God was united. Nestorius would agree to say *Theotokos* Mother of God only on the condition that one said at the same time *anthropotokos* mother of man; for him the right word was *christotokos* mother of Christ. While distinguishing between the natures, Nestorius still affirmed their union. He would not consent to speak of "two sons"; but he spoke of a conjunction, a voluntary union, or one of accommodation, and gave the impression of believing in a union in the psychological or moral order rather than that of a metaphysical nature. This would be an extrinsic union like that of a temple with the divinity inhabiting it, of clothing and the wearer, or of an instrument *organon* and the user. Certain of these examples, such as that of the temple, are found in the Scriptures and in tradition. Nestorius affirmed the close union and conjunction of a concrete human nature with the divinity, and the termination of that union is the *prosopon* or person of Christ, God and man. This involves a central point of difference between the theology of Nestorius and that of Cyril as well as that which the Church made its own at the Council of Ephesus and in subsequent tradition. For Cyril, who justly drew support from the Creed of Nicaea, the unique subject is the Word *Logos* incarnate, become man in such fashion that it can be said that it is the Word that is born, lives, suffers, and dies in the flesh; there is no distinguishing between the Word and Christ. Nestorius on the other hand made a distinction between the *Logos* the divine nature and Christ the Son, the Lord, which he saw as a result of the union of the divine nature and the human nature. Christ for him was like the total of two natures or the expression of their union, rather than the unique divine subject of the Incarnation. Nestorius spoke likewise of a "prosopon of union," the result of the union of the two *prosopa*, the divine and the human. There is no doubt that Nestorius used the term *prosopon* which meant originally the mask or representation of a person in the Greek theater in expressions that recall the "communication of idioms," and he used formulas that Cyril might have employed; but the metaphysical foundation behind this

use of "nature" and "person" was insufficient to protect the personal unity represented by the "Word Incarnate. Amann, Nestorius could not imagine a nature without its own subsistence, or which was not a concrete hypostasis or personality. He did not clearly comprehend the distinction between the concept of real existence and that of independent subsistence. Prestige, Nestorius was not able to reduce to a unique, clearly differentiated person the two natures of Christ, which he nevertheless distinguished with such admirable realism. After the Council of Ephesus a strong Nestorian party existed in eastern Syria around the theological school of Ibas of Edessa, who was apparently a convinced Nestorian. After the theological peace achieved in the agreement of between Cyril of Alexandria and John of Antioch, a number of bishops who rejected that agreement drew closer to the Syrian Church of Persia, which officially adopted Nestorianism at the Synod of Seleucia in . It was thus that the Nestorian Church broke away from the faith of the Church of Constantinople and the Byzantine Empire. This Church continued to flourish in spite of periods of persecution under the Sassanids, and even after the invasions of the Turks and Mongols. Its strength is witnessed by its theological schools at Seleucia and nisibis; its monasticism; and missionary expansion in Arabia, India Malabar , Turkistan, Tibet, and even in China, where the bilingual inscription in Syrian and Chinese of Si-ngan-fu attests its presence in . The invasion and bloody persecution by Tamerlane almost destroyed the Nestorian Church, which today is greatly reduced in size in Iraq, Iran, and Syria and has a number of congregations in the United States. A reunion of the Nestorians of Cyprus with Rome took place in . In the Nestorian patriarch John Sulaqua professed the Catholic faith at Rome and was recognized as patriarch of Mosul. The union thus achieved continues today. Since the Chaldean patriarch has the title patriarch of Babylon. The Chaldeans number about , adherents. The Nestorians of Malabar, reunited with Rome in , have some 1,, communicants and use the old Syrian liturgy of Addai and Mari see syro-malabar liturgy. Paris , Eng. The Bazaar of Heracleides, tr. Geschichte und Gegenwart, 3 v. Geschichte und Gegenwart 1: New York 1945 2.

### 9: Nestorianism | Definition of Nestorianism in US English by Oxford Dictionaries

*Religion in pre-Islamic Arabia was a mix of polytheism, Christianity, Judaism, and Iranian religions. Arab polytheism, the dominant form of religion in pre-Islamic Arabia, was based on veneration of deities and other rituals.*

The theology of Nestorianism deviated from that of the mainstream church with its definition of the nature of Christ. In Nestorianism, Christ was defined as both divine and human, acting as one, but not joined together. Nestorians rejected such terminology as "God suffered" or "God was crucified", because it was the human nature of Jesus Christ which suffered, not the divine nature. Nestorianism was accused of dividing Christ into two separate personalities with separate experiences. At a late point in his life, Nestorius stated that he believed that Christ was indeed one person. Whether he had changed opinions, or had been misinterpreted earlier, is a matter of speculation among scholars. Nestorianism refused to call the Virgin Mary "Mother of God" Theotokos, since her son, Jesus, was born as a human being. It was not from her, but from the Father, that his divine nature was derived. Nestorianism only called her "Mother of Christ" Christotokos. Nestorians were persecuted since its earliest times, but it found refuge in Sassanid Persia. Churches founded by the early Nestorians have survived into modern times, but much of the theology has changed over time. The present-day Nestorian Church of Iraq is related to original Nestorianism mainly in name only, since its Christology was redefined around by Babai the Great, who taught that Christ has two qnomes essences, unmingled and eternally united in one parsopa personality. The Nestorians developed a certain type of prayer, used during Lent, which involved genuflections. In Constantinople, where Nestorius has become archbishop, a deviating explanation of the nature of Jesus Christ, is preached. Conflicts over theology between Nestorius and Archbishop Cyril of Alexandria reach the point where both appeal to Pope Celestine I to solve the dispute. Celestine is well aware of the conflict and sympathetic to Cyril. He arranges a church council in Rome, where the accepted Christology is settled and decided upon that the term Theotokos should be used on Virgin Mary. Nestorius was requested to confirm these decisions, which he apparently refused to do. The Council of Ephesus is convened to condemn the teaching of Nestorius. Nestorius himself is deposed as archbishop, and 17 bishops supporting him are also removed from their offices. The Council of Chalcedon reaffirms the condemnation of Nestorianism from the prior ecumenical council. The Sassanid rulers of Persia grant protection to Nestorian Christians. The Persian Church acknowledges Theodore of Mopsuestia, the chief Nestorian theological authority, as guardian of correct faith. Since that time, the church has been Nestorian. Nestorians are forced to abandon their theological school and stronghold of Edessa, and relocate to Persia. Nisibis is made their new headquarters. It would soon emerge as a famous and influential seat of learning. But few scriptures have survived out of Nisibis. Schism among the Nestorians. Persecution of Nestorian Christians in Persia. Schism among the Nestorians, as Henana of Adiabene tries to replace the doctrine of Theodore with his own doctrine, which was close to the theology of Origen. Babai the Great, the unofficial head of the Eastern Church at that time and reformer of the Assyrian monastic movement, refutes Nestorius and writes what became the normative Christology of the Assyrian Church. Nestorian missionaries reach China. Muslim Arab conquest of Persia, and the independence of the national church is recognized. The Nestorian church prospers and expands. The Nestorians have 20 metropolitan provinces bishoprics, of which 15 are within the Caliphate. The raids of Timur Lenk almost destroys the infrastructure of the church. Nestorianism survives mainly in the mountainous regions of modern Iraq, Iran and Turkey. A large contingent of Nestorians acknowledges the Pope in Rome, forming the church today called Chaldean Catholic Church. The groups refusing this, are since known as Nestorian Church. Nestorian church in India, known as St. Thomas Christians acknowledge the Pope in Rome too.

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