TYPES AND SYMBOLS OF THE CHURCH IN THE WRITINGS OF JACOB OF SARUG

A DISSERTATION

Submitted to

The Faculty of Theology

In Partial fulfillment of the Requirements

For the Degree of

Doctor of Theology

(C)

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Eichstätt, Bavaria, Germany July 2017

ABSTRACT

TYPES AND SYMBOLS OF THE CHURCH IN THE WRITINGS OF JACOB OF SARUG

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This study deals with the life story of Jacob of Sarug (A.D. 451-521) and the various typologies of the Church scattered in his copious mimre. Jacob of Sarug is one of the most prolific, distinguished, and influential Syriac authors, yet a systematic examination of his symbolic language referring to the Church remains a desideratum. The following research satisfies this want which stems from the fact that the Church is next to Jesus Christ in importance, as her subject is prominent in Jacob's poetic works. The work presented herein complements and contributes to the scholarly works already published in the theological field of Syriac Ecclesiology. Moreover, it is a foundational study for further researchers and theologians wishing to investigate Jacob's comprehension of the Church.

This study shows that the question about the person of Jacob of Sarug shall remain unsatisfactorily answered, for his life stories discovered in extant manuscripts are hagiographical. Next, it reveals the Church as a building on Golgotha based on the actions of Melchizedek, Abraham, Jacob, and Moses. Then, it explains Jacob's depiction of the Church as a fisherman and lifegiving fishnet. Next, it deals with the topic of the Church as the Garden of Eden on Earth in whose midst is the Tree of Life. Lastly, this study explicates the notion of the Church as the Virgin Bride of Christ.

The Church as such emerges as a permanent reality solidly founded on the cross, a sacramental and missionary Church, and sacrifice is central to her understanding. The Mysteries and the proclamation of the Good News are essential to the continuation of her Lord's mission. Moreover, she is a return to the Garden of Eden which anticipates God's promise of salvation in the afterlife.

Finally, Christ will always be united to her no matter what, for she is in effect his created body. Therefore, she remains with him wherever he is, and her actions mimic his deeds. She follows him to Sheol, breaks down its gates, frees Adam, resurrects with her Lord, is victorious over sin and death, and nothing overcomes her.

In memory of my parents, Badih and Laurence To my siblings, their spouses, children, and grandchildren مْ رَقْنَ مُنْ الْمُوا إِلْمُ الْمُونِ وَالْمُونِ وَالْمُونِ وَالْمُونِ وَالْمُونِ وَالْمُونِ وَالْمُ

They are one: wheresoever he is, behold she is with him.
—Jacob of Sarug

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ACKNOWLEDGMENT

Many have made this study possible by their support and encouragement. My adviser, Prof. Dr. Peter Bruns, has accompanied me throughout this research project. His guidance and insights were invaluable to bring this work to fruition. To Prof. Dr. Sidney Griffith I also owe my gratitude for having taught me Syriac and Christian Arabic literature, and for serving as a reader.

In addition to the formal reading committee, I would like to thank Domkapitular Paul Schmidt, the previous rector of Collegium Orientale, Eichstätt, Germany, Dr. Oleksandr Petrynko, the current rector, for their friendship, and for hosting and allowing me to use the Collegium's resources for research.

Dr. Boulos Feghali, my uncle, has challenged me, pushed me forward every step of the way, and provided me with immeasurable advice. Dr. Seely Beggiani, Dr. David Fisher, and Dr. William J. Prather have been instrumental in editing this work. Their motivations, guidance, time and a keen eye for details are much appreciated. I also wish to thank Robert Rapljenović and Felix Rohr for editing the German summary of this work. Of course, any mistakes remain my own.

I am indebted to His Excellency Robert Shaheen, Bishop Emeritus of the Maronite Eparchy of our Lady of Lebanon of Los Angeles, and his successor, His Excellency Bishop A. Elias Zaidan. They allowed me to leave my pastoral duties at St. Rafka Maronite Church, Denver, CO, to pursue a deeper knowledge of the Syriac Church Fathers. Furthermore, their financial support helped me during these past few years.

It is equally my privilege to acknowledge a friend who insists on being anonymous, and Don Sawyer, pastor of Our Lady's Maronite Church, Austin, TX, for their encouragement and funding my educational aspirations. I will never be capable of recompensing them for their generosity. A special thank you is also due to Dr. David Fisher, then pastor of St. Anthony of Padua Maronite Church, Cincinnati, OH, Fr. Elias Abi-Sarkis, pastor of St. Thérèse de Lisieux Maronite Church, Tulsa, OK, and Chorbishop Sharbel Maroun, pastor of St. Maron Maronite Church, Minneapolis, MN, for their monetary gifts.

My gratitude goes likewise to Periodeut Peter Fahed, Rector of Our Lady of Lebanon Maronite Seminary, Washington, D.C., and the seminarians for their patience and urging me on during the final stages of writing.

Without the support of my family and friends, this work would have never seen the light of day. Therefore, I would like to thank a former parishioner who emboldened me to undertake this endeavor. My friend, Rodrigue Constantin, has been the shoulder to lean on since we first met in 2002. The friends I met during my time in Germany, especially Petro and Iryna Stanko, and their two daughters, Marjana and Anastasia, made my sojourn in Germany wonderful. Last, but not least, I extend my gratitude to my cousin, Dolly Saliba, and her husband, Raymond Saliba, and their children, Grace, Aldo, and Alain, for welcoming me with open arms when my plane first landed in Frankfurt, Germany. To all of you and those who remain unmentioned, for they are too many to enumerate, I am thankful.

Finally, I am mostly indebted to my siblings, Joe, Silvie, Tony, Bakhos, Zeina, and John, their spouses, and their children, for their blind and unconditional support, encouragement, and love. To them and in memory of our parents, Badih and Laurence, I dedicate this study.

ABBREVIATIONS

Biblical Text abbreviations follow those recommended in Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertation: Chicago Style for students and researchers*, 8th ed. (Chicago: The University of Chicago Press, 2013), 340-342.

[] Text left out by the author A.D. Anno Domini B.C. before Christ bzw. beziehungsweise ca. circa ed(s). editor(s) et al. et alii ibid. ibidem i.e. id est	[]	Text added by the author
A.D. Anno Domini B.C. before Christ bzw. beziehungsweise ca. circa ed(s). editor(s) et al. et alii ibid. ibidem i.e. id est		
bzw. beziehungsweise ca. circa ed(s). editor(s) et al. et alii ibid. ibidem i.e. id est	A.D.	
ca. circa ed(s). editor(s) et al. et alii ibid. ibidem i.e. id est	B.C.	before Christ
ca. circa ed(s). editor(s) et al. et alii ibid. ibidem i.e. id est	bzw.	· ·
et al. et alii ibid. ibidem i.e. id est	ca.	
ibid. ibidem i.e. id est	ed(s).	editor(s)
i.e. id est	et al.	et alii
	ibid.	ibidem
	i.e.	id est
Lit. literally	Lit.	literally
Mt. Mountain	Mt.	Mountain
n. Chr. Nach Christus	n. Chr.	Nach Christus
trans. translator	trans.	translator
u. a. unter anderem	и. а.	unter anderem
vgl. vergleiche	vgl.	vergleiche
z. B. zum Beispiel	z. B.	zum Beispiel
AB Analecta Bollandiana	AB	Analecta Bollandiana
AS Acta Sanctorum	AS	Acta Sanctorum
ASPD Aphraatis Sapientis Persae Demonstrationes	ASPD	Aphraatis Sapientis Persae Demonstrationes
BED Baker Encyclopedia of the Bible	BED	
BKV1 Bibliothek der Kirchenväter: Auswahl der	BKV1	
vorzüglichsten patristischen Werke in deutscher		vorzüglichsten patristischen Werke in deutscher
Übersetzung		•
BKV2 Bibliothek der Kirchenväter: Eine Auswahl patristischer	BKV2	Bibliothek der Kirchenväter: Eine Auswahl patristischer
Werke in deutscher Übersetzung		••
BOCV Bibliotheca Orientalis Clementino-Vaticana	BOCV	Bibliotheca Orientalis Clementino-Vaticana
CSCO Corpus Scriptorum Christianorum Orientalium	CSCO	Corpus Scriptorum Christianorum Orientalium
CSD A Compendious Syriac Dictionary	CSD	A Compendious Syriac Dictionary
ECR Eastern Churches Review	ECR	Eastern Churches Review
ED Euntes Docete	ED	Euntes Docete
ETL Ephemerides Theologicae Lovanienses	ETL	Ephemerides Theologicae Lovanienses
FC Fontes Christiani		
GECS Gorgias Eastern Christian Studies	GECS	Gorgias Eastern Christian Studies

GEDSH Gorgias Encyclopedic Dictionary of the Syriac Heritage

HCO Het Christelijk Oosten

HJS Homilies of Mar Jacob of Sarug HJSS Hugoye: Journal of Syriac Studies

HS Heiligenkreuzer Studien

HSJS Homiliae Selectae Mar-Jacobi Sarugensis

JSS Journal of Semitic Studies

LM Le Muséon L'OrSyr L'Orient Syrien LVS La Vie Spirituelle

ML'UniSJ Mélanges de l'Université Saint-Joseph NAKG Nederlands Archief voor Kerkgeschiedenis

NBD New Bible Dictionary

NIDB The New Interpreters of the Bible
OCA Orientalia Christiana Analecta
OCP Orientalia Christiana Periodica
OLA Orientalia Lovaniensia Analecta

OS Ostkirchliche Studien
OrChr Oriens Christianus
Pdel'O Parole de L'Orient
PO Patrologia Orientalis
PS Patrologia Syriaca
RC Revue Catholique

ROC Revue de L'Orient Chrétien
REB Revue des Études Byzantines
RSE Revue des Sciences Ecclésiastiques

SC Sources Chrétiennes

SM S. Martyrii, Qui et Sahdona Quæ Supersunt Omnia

SPL Scrinium Patristicum Lateranense
SVTQ St. Vladimir's Theological Quarterly
TCLA Texts from Christian Late Antiquity

TH The Harp
TTV The True Vine
TS Thesaurus Syriacus

ZDMG Zeitschrift der Deutschen Morgenländischen

Gesellschaft

ZKG Zeitschrift für Kirchengeschichte ZKT Zeitschrift für Katholische Theologie

INTRODUCTION

The Syriac Christian writers' love for typological depictions of their beloved Church¹ yielded the richest fields of symbolism in early Syriac literature.² Murray shows the extent of this preference for this kind of ecclesiological-theological expositions in *Symbols of Church and Kingdom*. The work presented herein unfolds such imageries scattered in the vast poetic writings of Jacob of Sarug (A.D. 451-521), one of the most prolific writers in the Syriac Christian corpus.

Of the Syriac Fathers who can be studied, the choice fell on Jacob of Sarug, for no modern scholar has yet studied extensively his symbolic language referring to the Church³ albeit he has anchored his thoughts in the Syriac tradition and enjoys the reputation as one of the most important Syriac poets. In his *Symbole der Kirche: Die Ekklesiologie der Väter*, Rahner lays out thematically the Church's symbols as employed in Greek and Latin literature. However, Syriac authors, except for a brief adverts to Ephrem⁴ and Jacob of Sarug,⁵ are absent from his work. Studying Syriac typology, one cannot do without *Symbols of the Church and Kingdom*, which has become a reference

Die Kirche Christi, seine Braut und sein Leib, ist durch Personen und Geschehnisse der alten wie der neuen Heilsgeschichte vorgebildet. Die Syrer lieben es, überall Typen der Kirche zu sehen, wieder ein Anzeichen dafür, wie viel ihnen die Kirche bedeutet. Die Erklärung solcher Typen gibt uns wiederum einigen Aufschluss über die Gedanken, die sich die Syrer über der Kirche machen. Wilhelm De Vries, Der Kirchenbegriff der von Rom getrennten Syrer, OCA, vol. 145 (Roma: Pont. Institutum Orientalium Studiorum, 1955), 184.

^{2.} See Robert Murray, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*, 1st Gorgias Press ed. (Piscataway, NJ: Gorgias Press, 2004), 1.

^{3.} In contrast to Jacob of Sarug's images of the Church, his Mariological symbolism has been studied and published. See James Puthuparampil, *Mariological Thought of Mar Jacob of Serugh* (451–521), Mōrān 'eth'ō, vol. 25 (Kottayam, India: St. Ephrem Ecumenical Research Institute, 2005).

^{4.} See Hugo Rahner, *Symbole Der Kirche: Die Ekklesiologie Der Väter* (Salzburg: Müller, 1964), 299, 519.

^{5.} *Ibid.*, 355.

book in the field since its first publication in 1975. In this work Murray laid down the foundation for such studies. He consciously limited his extensive research to the period before the fifth-century schism, since De Vries had already published Der Kirchenbegriff der von Rom getrennten Syrer, which covers the subsequent period⁶ (only the last chapter of De Vries's book corresponds in scope to Murray's research and the study presented herein).⁷ Furthermore, De Vries's primary interest lay in surveying only Syriac authors he considered separated from the Church of Rome⁸—i.e, non-Chalcedonians. Accordingly, Murray's research ends before the Council of Chalcedon (A.D. 451), while De Vries's study covers the post-conciliar period. These two works supplement each other and together examine the impressive and extensive corpus of Syriac literature. The two scholars, however, do not take into account the theological thought of Jacob of Sarug, an important Syriac author functioning and writing at the height of the Chalcedonian controversy. Neither Murray nor De Vries makes use of his compositions. The former rightly does not avail himself of Jacob's poetic fecundity, since he did not compose within the time span of the Syriac literary works investigated and presented in Symbols of Church and Kingdom. The latter mainly chooses not to include Jacob's oeuvres because his research interest lay in Syriac writers who rejected the Council of 451. By accepting Peeter's arguments9 that placed Jacob in the Chalcedonian camp, ¹⁰ De Vries rarely quoted this Syriac wordsmith.

^{6.} See Murray, "Symbols," 1.

^{7.} See De Vries, "Kirchenbegriff," 154-190.

^{8.} See also Wilhelm De Vries, "La Conception de l'Église chez les Syriens Séparés de Rome," *L'OrSyr.*, 2, (1957): 111-124.

^{9.} See Paul Peeters, "Jacques de Saroug appartient-il à la secte monophysite?," *AB*, 66, (1948): 134-198.

^{10.} Es ist aber zweifelhaft, ob das Zeugnis des Jakob von Sarug den syrischen Monophysiten zugeschrieben werden darf. Paul Peeters zog neuerdings die übliche These vom Monophysitismus des Jakob von Sarug stark in Zweifel und brachte gute Gründe für dessen Orthodoxie bei. De Vries, "Kirchenbegriff," 23-24.

Owing to his interest in exploring Jacob of Sarug's doctrinal stances, Abbeloos does not include, in his treatise on Jacob, any of his typological imagery of the Church.¹¹ Bou Mansour, who published two volumes on the theology of Jacob of Sarug, 12 recognizes in his chapter on the Church Jacob's interpretive method but elects not to expound on it. He wrote, "I certainly do not have the intention to study at this juncture all the ecclesiological typology that Jacob discerns in the people and events of the Old Testament."13 Engberding, studying the liturgy of the Church of the East, explores the theme of the Church as the Bride of Christ. 4 Once again Jacob of Sarug's writings on the subject do not come into the picture. Jacob's influence on East Syriac theology is minimal, in view of the fact that they do not consider him one of their Church Fathers. Following in Engberding's footsteps, Overstraeten centers her research on the nuptial liturgies of the different Syriac Churches and explores the subject of the Church as the Bride of Christ¹⁵ but without availing herself of Jacob's oeuvres. Graffin writes on the same theme and only translates a few texts of Jacob of Sarug related to the subject. ¹⁶ Besides Graffin, Harvey investigates biblical women as images of the Church in Jacob's works. ¹⁷ As important as the studies of Graffin and Harvey are, they remain limited, for they present two types of Jacob's symbolic language of the

^{11.} See Joannes Baptista Abbeloos, "De vita et scriptis Sancti Jacobi, Batnarum Sarugi in Mesopotamia episcopi, cum ejusdem syriacis carminibus duobus integris, necnon Georgii eius discipuli" (Vanlinthout, 1867).

^{12.} See Tanios Bou Mansour, *La Théologie de Jacques de Saroug: Création, Anthropologie, Ecclésiologie et Sacrements*, vol. I (Kaslik, Liban: Université Saint-Esprit de Kaslik, 1993).

^{13.} Nous n'avons certainement pas l'intention d'étudier ici toute la typologie ecclésiale que Jacques discerne dans les personnes et les événements de l'Ancien Testament. *Ibid.*, 149.

^{14.} See Hieronymus Engberding, "Die Kirche als Braut in der ostsyrischen Liturgie," *OCP*, III, (1937): 5-48.

^{15.} See Jeanne-Ghislaine Van Overstraeten, "Les Liturgies Nuptiales des Églises de Langue Syriaque et le Mystère de l'Église-Épouse," *Pdel'O*, 8, (1977-1978): 235-310.

^{16.} See François Graffin, "Recherches sur le Thème de l'Église - Épouse dans les Liturgies et la Littérature Patristique de la Langue Syriaque," *L'OrSyr*, III, (1958): 317-336.

^{17.} See Susan Ashbrook Harvey, "Bride of Blood, Bride of Light: Biblical Women as Images of Church in Jacob of Serug," in *Malphono W-Rabo D-Malphone: Studies in Honor of Sebastian P. Brock,* ed. George Anton Kiraz, GECS 3, (Piscataway, NJ: Gorgias Press, 2008).

Church. Consequently, the lack of an overarching presentation of Jacob of Sarug's typologies referring to the Church is the catalyst for this undertaking. The present study supplements the works of the aforementioned authors and fills in a gap in the research of Syriac studies, especially in the overall theological worldview of Jacob of Sarug.

Jacob the poet and biblical interpreter was no systematic theologian in the modern sense of the term. His Semitic thought process fits well the style followed by his intellectual ancestors such as Aphrahat and Ephrem. Their repetitive spiral-like expositions draw their audience into a deeper understanding of the mystery of God. 18 Notwithstanding the fact that Jacob of Sarug's writings follow a particular order that fulfilled the intent for which he tirelessly composed them, he did not arrange them in conformity with specific dogmatic themes, e.g., Christology, Ecclesiology. Therefore, the student of Jacob's theological concepts on the Church has to ferret out the rich nuggets sprinkled throughout his impressive corpus and be satisfied with what they could find knowing in advance that finding all of them could be a life long pursuit. Hence, the findings presented herein are in no way exhaustive but should provide the reader an insight into Jacob's concept of the Church. One must cautiously proceed in this endeavor bearing in mind Murray's warning of the danger of unfaithful interpretation when modern presuppositions supersede the thought of the texts under consideration. Furthermore, one has to take into account Murray's emphasis on 'listening.' He stresses that "the interpreters of early Syriac Fathers, as of the New Testament, must 'listen to them' to discover their theological idioms; their purposes were not necessarily the same as ours, and we will fail in our purpose if we impose a pattern alien to their thought."19 Brock echoes Murray's emphasis on listening concerning the writings of Jacob of Sarug, "... I should stress at the outset that it is essential to read Jacob on his own terms, and not to approach him with our

^{18.} See Murray, "Symbols," 2.

^{19.} Ibid., 1-2.

own western European presuppositions, if we are to appreciate his true originality and profundity."²⁰

The scope of this work is limited to the Jacob of Sarug's body of work, as published in Bedjan's Homiliae selectae Mar-Jacobi Sarugensis (Vol. I-V) and S. Martyrii, Qui et Sahdona Quæ Supersunt Omnia. Still, this undertaking remains an extensive survey of Jacob's extant literary output. Besides, this study avoids entering into the Christological debate of the time, which Jacob shunned in his poems, for the most part, owing to the fact that the research is mainly bound to Church imagery. For this reason, the controversial letters ascribed to Jacob of Sarug, in which their author openly denounces the Council of Chalcedon,²¹ are not considered. The plan adopted for this work is, one the whole, based on the homilies in Bedjan's editions. This research systematically presents the amassed types and symbols of the Church in Jacob's poetry following Murray's arrangement, in an order determined with reference to the Bible. For fear of making this work too large, this study limits itself only to Jacob's writings. Still, the reader will not fail to see herein an attempt at connecting some of Jacob's themes with topics addressed by his intellectual ancestors by leaning on Murray's work.

This dissertation comprises five chapters, a conclusion, and an appendix. The first chapter presents a sketch of the life of Jacob of Sarug based on the available bibliographical sources, his writings, and the audience he addressed. Moreover, it contains a description in broad terms of the theological and political contexts in which he functioned and wrote and his theological positions concerning the Christological issue of the time. The second Chapter explains Jacob of Sarug's depiction of the Church as a building on Golgotha based on the actions of Melchizedek, Abraham, Jacob, and Moses. The third chapter explores how the Lord calls human beings to

^{20.} Sebastian P. Brock, "Baptismal Themes in the Writings of Jacob of Serugh," *OCA*, 205, (1978): 325-347.

^{21.} See *Iacobi Sarugensis Epistulae quotquot supersunt*, ed. Gunnar Olinder, CSCO, vol. 110, Scriptores Syri 57 (Louvain: Parisiis E Typographeo Reipublicae, 1937).

him. This call to salvation becomes the mission of the Church. In this capacity, Jacob of Sarug symbolizes her as a fisher and life-giving fishnet. As a fishnet, the Church is Jesus's instrument of redemption, and as a fisher, she is responsible for continuing her Lord mission by proclaiming the Kingdom of God and calling human beings to him. The fourth chapter explains the notion of the Church as the Garden of Eden on Earth and Jesus Christ, the Tree of Life, is ever present in her. The Son of God is the source of the life of the Church, and she is the excepted eschatological salvation, the return of Adam to the Garden of Eden. The last chapter expounds on the Church as the Bride of Christ and unfolds the inseparability between the Bride and her Bridegroom. This study ends with a conclusion followed by an appendix. The conclusion summarizes the findings of the dissertation and suggests further research on the subject. Finally, the appendix makes available for the first time an English translation of Jacob of Sarug's mimro 134 entitled On Inquiry and Sanctity of the Church. It relates to the Ecclesiological theme of this work, insofar as the Church is the mimro's main protagonist, and some of her symbols found in this mimro are the main topic of discussion in this work.

CHAPTER 1

JACOB OF SARUG

1.1 Life

The biography of Jacob of Sarug¹ could not be but brief, for reliable historical information about him is lacking. Still, a few documents narrating snippets of his life story and containing scanty biographical data about him have reached modern times. The following sections detail the available bibliographical sources that allow one to sketch Jacob's life broadly.

1.1.1 Biographical Sources

One of these documents is a panegyric,² entitled In the Name of our Lord We Write a mimro About Mar Jacob, the Doctor, [Bishop] of Batnan in Sarug. [This mimro], Composed by George, his Disciple, is to be Recited on the Feast of Mar Jacob (کُمُنَا مُعُنَا مُعُمُ مُعُنِعُ مُعُنِعُ مُعُنِعُ مُعُنِعُ مُعُنَا مُعُنَا مُعُنَا مُ

^{1.} On how Jacob of Sarug describes himself, see Khalid Dinno, "Jacob of Serugh, the Man Behind the Mimre," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity*, ed. George Anton Kiraz, GECS 8, (Piscataway, NJ: Gorgias Press, 2010).

^{2.} This panegyric, true to Jacob of Sarug's dodecasyllabic metrical *mimre*, is partially reproduced in Syriac and with a Latin translation in Joseph Simon Assemani, *Bibliotheca Orientalis Clementino-Vaticana*, vol. I (Rome: Typis Sacrae Congregationis de Propaganda Fide, 1719), 286-288., and also published in its entirety in Syriac and with a Latin translation by Abbeloos, "Vita et Scriptis," 24-85. For a similar version and a critical-edition of this *mimro* in Syriac and with a German translation, see Paul Krüger, "Ein bislang unbekannter Sermo über Leben und Werk des Jakob von Serugh," *OrChr*, 56, (1972): 80-111.

^{3.} See Assemani, "BOCV I," 340; Abbeloos, "Vita et Scriptis," 22-23; Gustav Bickell, Ausgewählte Gedichte der syrischen Kirchenväter Cyrillonas, Baläus, Isaak v. Antiochien und Jakob v. Sarug zum ersten Male aus dem Syrischen übersetzt, BKV1, vol. 38 (Kempten: Kösel, 1872); Jean-Pierre Martin, "Un Évêque-Poète au Ve et au VIe Siècles ou Jacques

George, the author of the panegyric, lived in the eparchy of Sarug and could have had ties with the church where Jacob of Sarug was reposed. Furthermore, this George is the bishop of Sarug to whom Jacob of Edessa (ca. A.D. 640 - 708) sent a letter⁴ almost a hundred years after the death of Jacob of Sarug!⁵ Unfortunately, the panegyric contains a minimal amount of historical facts about Jacob of Sarug regardless of the identity of its author or the relationship between him and Jacob.

The second document containing information about Jacob of Sarug was written by an unknown person by the name of Xenos ($1 - \xi \in V \circ \zeta$) in the twelfth century. This eulogy, recited on Jacob's feast day, does not add to the biographical details already found in George's panegyric. According to Krüger, Xenos⁷ is not a proper name, but rather a reference to an unknown person. He further explains that this work is not a *mimro*, but rather an introduction to one which is no longer extant. Upon a closer investigation of the text, he realizes it is an edited version of a sixth-century composition and

de Saroug, sa Vie, son Temps, ses Œuvres, ses Croyances," *RSS*, 34, (1876 Juillet), 311-313; Simon Konrad Landersdorfer, *Ausgewählte Schriften der syrischen Dichter: Cyrillonas, Baläus, Isaak von Antiochien und Jakob von Sarug,* BKV2, vol. 6 (Kempten; München: Kösel, 1913), 252-255; Arthur Vööbus, "Eine unbekannte Biographie des Ja'qob von Serug," *ZKG*, 85, (1974), 400; H. Matagne, "De S. Jacobo, Episcopo Sarugensi in Mesopotamia Commentarius Prævius," *AS*, XII, (October, 1867), 928-929.

^{4.} The Epistle of the Holy and Wise in Divine Things, Mār Jacob, Bishop of Edessa, to the Pious and Holy Mār George, Bishop of Sarug, and Through Him to All the Scribes, Who May Encounter This Book (مَا الْهُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ اللَّه

^{5.} See Martin, "Évêque-Poète," 311-312; Landersdorfer, "Ausgewählte Schriften," 254-255.

^{6.} See Martin, "Évêque-Poète," 313 and footnote number 1.

ξένος in Greek means stranger in English. See *A Patristic Greek Lexicon*, ed. Geoffrey W. H. Lampe (Oxford: Clarendon Press, 1961), 932.

^{8.} It is listed under *memra* [*mimro*] B by Krüger. See Paul Krüger, "Die kirchliche Zugehörigkeit Jakobs von Serugh im Lichte der handschriftlichen Überlieferung seiner Vita unter besonderer Berücksichtigung der Pariser Handschrift 177," OS, 13, (1964), 24.

concludes that it is the oldest introduction to a mimro about the life and work of Jacob of Sarug. It is entitled A mimro on Saint Mar Jacob, the Greatest of the Teachers, Composed by an Unknown in the Year 1455 of the Greeks, in Latter Tishrin (November, A.D. 1143/1144) (مَحْدُونُ الْمُحُونُ الْمُحَدِّ الْمُحُونُ الْمُحُونُ الْمُحَدِّ الْمُحَدِّ الْمُحَدِّ الْمُحُمُّ الْمُحَدِّ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ

Matagne provides a Latin translation of a third and brief work containing minimal details about the life of Jacob of Sarug. Abbeloos translated it into Latin and reproduced the Syriac original. It is entitled Another Narrative About the Holy, Chosen and God-Clad Mar Jacob, the Divine Doctor and Bishop of Batnan in Sarug (مُحْمَنُا مُوْمَا مُحْمَنُا وَحُمِنَا مُحْمَنُا وَحَمِنَا مُحْمَنُا وَحَمِنَا مُحْمَنًا وَحَمِنَا مُحْمَنًا وَحَمِنَا مُحْمَنًا وَحَمِنَا وَحَمِنَا مُحْمَنًا وَحَمِنَا وَحَمِنَا مُحْمَنَا وَمَعَنَا وَحَمِنَا وَحَمِنَا مُحْمَنَا وَحَمِنَا وَحَمِنَا وَمُعَنَا وَحَمِنَا وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُعَنَا وَحَمِنَا وَمِنْ وَمُعْرَا وَمِنْ و

Martin recognizes the possibility that extant Syriac manuscripts could be preserving unknown works containing details about the life of Jacob of Sarug could be preserved in. He states, "...[W]e have access to five different texts regarding [Jacob of Sarug], and it is probable that many others exist in

^{9.} See Paul Krüger, "Die sogenannte Philoxenosvita und die Kurzvita des Jacob von Serugh," OS, 21, (1972), 39-40.

^{10.} *Ibid.*, 40-43.

^{11.} See Matagne, "Episcopo Sarugensi," 929.

^{12.} See Abbeloos, "Vita et Scriptis," 311-314.

^{13.} See Krüger, "sogenannte Philoxenosvita," 43-45.

^{14.} See Martin, "Évêque-Poète," 313 and footnote no. 4 on the same page. For the Armenian text with a French translation, see G. Bayan, *Le Synaxaire Arménien de Ter Israel: VII Mois de Méhéki*, PO, vol. 20 (1) (Paris: Firmin-Didot, 1930), 534.

^{15.} See Assemani, "BOCV I," 286-289.

^{16.} See Martin, "Évêque-Poète," 313-314. Assemani and Abbeloos had recourse to manuscripts that did not identify the author of this text.

^{17.} See Abbeloos, "Vita et Scriptis," 89-90.

manuscripts" (translation mine). His assessment was correct, for Krüger and Vööbus published articles about such texts almost a hundred years later! The former wrote about two *mimre* containing accounts of Jacob's life. One of them is a variation of George's panegyric previously discussed. Krüger describes the one published by Abbeloos and the other he discovered as two brothers of the same mother. The other *mimro* brought to light by Krüger is entitled [A Mimro] About Mar Jacob, the Vigilant Shepherd of Batnan in Sarug, the Church's Ornament and Pride of All Teachings (المُحْمَا اللهُ الله

Vööbus discovered a manuscript kept at the monastery of Mar Ḥanānjā also known as the Za^cfarān monastery. In it, he finds a text entitled [A Mimro] About Mar Jacob, the Teacher, Bishop of Batnan in Sarug.²³ Unfortunately, Vööbus does publish neither the Syriac original nor a modern translation of the work although, according to him, it is the only available document whose author attempted to write a proper biography of Jacob of Sarug.²⁴ Still, Vööbus provides details of the most critical stages of Jacob's life described in the *mimro*.

Although the reliability of the biographical information about Jacob of Sarug found in the previously-mentioned documents is questionable, these texts remain to date the best available sources containing bits and pieces of his life story. With this caution in mind, what follows is at best a hypothetical

^{18.} Martin, "Évêque-Poète," 311.

^{19.} See Krüger, "sogenannte Philoxenosvita".

^{20.} See Krüger, "unbekannter Sermo," 81.

^{21.} See Paul Krüger, "Ein zweiter anonymer Memra über Jakob von Serugh," *OrChr*, 56, (1972): 112-149.

^{22.} Ibid., 112.

^{23.} See Vööbus, "unbekannte Biographie".

^{24.} Ibid., 401.

sketch of Jacob of Sarug's life,²⁵ reconstructed based on these preserved writings.

1.1.2 A Sketch of Jacob's Life

Jacob was born to pious Christian parents²⁶ in Kurtam (مِنْ الْمُوْدِ الْمُوْدِ أَبِي وَمُالُّمُ الْمُوْدِ أَبِي وَمُّالًا مُالِمُ الْمُودِ وَالْمُ اللهِ اللهِ اللهِ اللهُ اللهُ

Jacob's father was perchance a priest, and Jacob's mother was perhaps sterile (مَعْتَ وَمُنَا وَالْمَا مَعُنَا اللهُ ال

حُز ثُرُواْ وَاتُّهُا مِهُتِمِثًا هَكُورًا

^{25.} See Severin Matthias Grill, *Jacob von Sarug. Die Forschung und das Heiligtum der Kirche*, HS, vol. 13b (Horn: Berger, 1970), 5.

^{26.} Assemani, "BOCV I," 286.

A son of vows of believing and sterile parents

^{27.} Abbeloos, "Vita et Scriptis," 311.

^{28.} See Martin, "Évêque-Poète," 315. Sarug is known today as Suruç, a rural district in modern-day Turkey, several miles southwest of Urhoi (هُوَهُوُ) (also known as Edessa or Urfa, Turkey). See Thomas Kollamparampil, Jacob of Serugh: Select Festal Homilies, trans. Thomas Kollamparampil (Rome: Center for Indian and Inter-Religious Studies, 1997), 3.

^{29.} See Assemani, "BOCV I," 286.

He (Jacob) is from Kurtam, a town on the Euphrates.

^{30.} See Krüger, "sogenannte Philoxenosvita," 43-44.

^{31.} Abbeloos, "Vita et Scriptis," 312.

^{32.} See Behnam M. Boulos Sony, "La Doctrine de Jacques de Saroug sur la Création et l'Anthropologie" (Institutum Patristicum Augustinianum, 1989), 47.

^{33.} Abbeloos, "Vita et Scriptis," 32:74.

^{34.} *Ibid.*, 311.

^{35.} See Vööbus, "unbekannte Biographie," 401.

and Abbeloos's reading of the Syriac text³⁶ could be debatable, for another interpretation of the expression Large is possible. Abbeloos presumes it is the name of a certain *dominus Barhadatus*. The more likely reading, however, could be, "the revitalizing Lord."³⁷ Regardless of the English rendition, the biographer wanted to highlight that God's hand unquestionably came into play not only at Jacob's conception but also throughout his life. The hand of God took hold of his hand and guided him.

A fictitious³⁸ text narrates an unusual event which occurred when Jacob, a three-year-old child, was with his parents at a packed church on the feast of the Epiphany or another dominical feast. At the invocation of the Holy Spirit or epiclesis, the Holy Spirit bestirred Jacob to leave his mother, cut

الْمِحَةُ وَكُمُ اللَّهِ وَكُمْ اللَّهِ وَكُمُ اللَّهُ وَكُمُ اللَّهُ وَمُعْالِكُمُ اللَّهُ وَمُعْالِكُمُ اللَّهُ وَمُعْالِكُمُ اللَّهُ وَمُعْالِكُمُ اللَّهُ وَمُعْالِكُمُ اللَّهُ اللَّ

To decipher the meaning of ارکز شبه, one can look at رکز شبه, a similar expression, which means to do evil or to harm anyone. See R. Payne Smith, ed., TS, I (Oxonii: E Typographeo Clarendonianon, 1879), 812; J. Payne Smith, ed., CSD, (Oxford: Clarendon Press, 1903), 82. In this context نج is a verb. When taking it also to be a verb in ابک شبه, this expression could mean to make new, to refresh, or to revitalize. Thus, one could argue for the validity of the following translation:

Her husband brought her to *the revitalizing Lord* (گئند ۽ کُن شبا). They prayed there. He knew her according to God's will, and she bore a son of wonder.

Abbeloos, "Vita et Scriptis," 32:73-80.

رِّاحَةُوب كُوبًا وَاثْهُو حَفَزَاً أَسَامُوهُ وَوَهُ. مَام كُلُوا حَوْسَكُولًا حَدَكَرُبُتُ. وَهُنَا قَازًا هَعْمَلُم حَوَةً كَبِهُوْب وَهُو. حَسْكُم مُنِنَا وَقَد رَقَد وَدُ وَهُمُ وَدُ الْمَعْمُلِ. هُلُا لُكِنُا هُخَ مُكِفًا أَه لَمُحَلَّهُ. وحفة وَثُلُا هُؤَاً بِثَنَّا بَصْفَرَتُ وهَه. هُحَنَّا أَنتَ أُه لَمُتَعلَّا كُلُهُ لِللَّهُ اللهُ أَلْكَ وَالْمَنِ الْعَلَّا كُلُهُ لِللَّهُ اللهُ ال

The story of this child informs of the following:

His father was a priest and his mother was sterile.

They brought pure oblations and gifts ($\hat{\beta}_{ij}$, a calque on the Greek δωρεά see note v. 75 in *Ibid.*, 33.)

before God in faith at all times.

The Divine Goodness visited them

and bestowed on them this gift because they were deemed worthy.

He was born and was raised by his parents

in the fear of God, the beginning of all wisdom.

38. See Vööbus, "unbekannte Biographie," 401.

^{36.} Since Vööbus did not publish the Syriac text and this author did not have access to the manuscript Vööbus consulted, his interpretation of the Syriac document remains unverified.

^{37.} See Abbeloos, "Vita et Scriptis," 311.

39. See Abbeloos, "Vita et Scriptis," 34:87-36:109.

When the child reached the age of three years,

his mother took him on the feast of the Epiphany of the Only-Begotten and went to the holy church, along with many.

While the bishop was in the inner sanctuary

at the banquet table upon which the Son of God is sacrificed,

[and] while he was bent down, and was petitioning God in sorrow and tears for the Holy Spirit to come down, rest upon and overshadow his offering, and perfect the mystery, which are pardons all who partake of it and they become heirs in heaven on high with the holy ones,

whom baptism bore in holiness,

Divine Goodness bestirred the Child.

He went down from his mother's arms

and cut through the crowd while all who gathered were watching him.

He entered the inner sanctuary rejoicing.

He immediately approached the life-giving banquet, lowered his head

three times, and bowed himself before it as in the [service of the] mystery.

Just as one who thirsts for water to drink and greatly rejoices

when water is found to quench his thirst,

so the pure one (Jacob) stretched forth his hands before the banquet table (فُكُةُوُّا) and drank three times three handfuls (sips?).

[Lacuna

Here and now, the Spirit began to reveal and explain to him all the hidden [mysteries] in the divine books.

[Lacuna]

See also Assemani, "BOCV I," 287.

هُوهُا دُرِ لِكُم هِنْتِي دِسُ شِي خُلِوْل هُرُنُدًا ٱللِّهُدَم ٱصْو دَرُلُا. وَدَرُنُا وِمَوْزُدُنَا وِهُسُماآه وَوَقُسُا مُرْسَفًا وَحُسُ

. ﴿ اَنَّهُ الْمُا اَمُ اَلْمُ اَلْمُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اَلَٰهُ اللهُ الل

See also Abbeloos, "Vita et Scriptis," 311-312.

٥٤ وهُ ا كَذِ الْكُلِم هِنَّتِ، أَلْمُوهِ أَتُوَهُوهِ إِنْكُو اللَّهِ مَدُواْدُه وَالْكُوه وَهُواْدُه وَالْكُوه وَهُواْدُه وَالْكُوهُ وَمُواْدُه وَاللَّهُ وَهُواْدُه وَمُواْدُه وَمُواْدُه وَاللَّهُ وَمُواْدُه وَمُواْدُه وَمُركُم اللَّهُ وَمُواْدُه وَمُوا وَمُواْدُه وَمُواللَّهُ وَمُواْدُه وَمُواللَّهُ وَمُواْدُه وَمُوا وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّه وَمُواللَّه وَمُواللَّه وَمُواللَّه وَمُواللَّهُ وَمُواللَّا وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّه وَمُواللَّه وَمُواللَّهُ وَمُواللَّا وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّالِقُولِ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُواللَّهُ وَمُؤَاللًا وَمُواللًا وَمُولًا ومُنْ وَمُولًا ومُولًا ومُعَالِمُ ومُولًا ومُولًا ومُولًا ومُولًا ومُعَلِّم ومُولًا ومُولً

When he (Jacob) was three-years-old, his parents brought him along to pray on the feast day of the Lord, who roused the child (اثنية كَمْمُع عَدُّة). [See Thomas Joseph Lamy, "Études De Patrologie Orientale: S. Jacques De Sarug," RC, 1:9 [25], (1867), 516 Footnote 1. Abbeloos reads in die festo sancti Makimi pueri. See Abbeloos, "Vita et Scriptis," 313.] There was a large crowd, the people who had come to pray in the holy temple had crammed the house of God, and priests had filled the chancel. Also, after the Holy Spirit had come down to consecrate [the bread into] the life-saving Body of our Savior, Jesus Christ, our Lord, God, and Redeemer, the child went down of his mother's arms, made a way through the crowd standing in the house of God, went up to the holy altar, and stood before the life-giving banquet table [i.e., the altar]. As all those present in the church of the martyrs were watching him, the Lord's angel came down and gave him an extraordinary gift. He (Jacob) stretched out his hands and drank three sips like Ezekiel when he ate the scroll [Ezekiel 3:3]. Henceforth, the Spirit of the Lord made him flourish, and he began to speak unusual utterances.

See also Krüger, "zweiter anonymer Memra," 118.

We mention first of all his teaching that he received since his childhood by the grace of the Holy Spirit. As he was still growing up on his mother's arms, he was greatly loved because great honors stirred him since his childhood. His mother took him and went up [reading مُحْكُمُ] to the holy place (church) on a feast day because of a hidden mystery whose manger is the Lord. The Holy Spirit, revealer of mysteries, revealed a stupendously heavenly vision to the child. As the bishop was standing in the holy temple, celebrating the divine and awe-inspiring mysteries, he (the child) saw life-giving water flowing from the sanctuary. He made a way through the crowd of the people. The Spirit directed him to the sanctuary, and he took three handfuls and drank as in the [service of the] mystery while the people wondered at what he had done. Behold the chosen one began henceforward to teach.

the origin of the extraordinary talent Jacob had in composing copious *mimre* and elucidating many scriptural passages as an adult.⁴⁰ His teaching abilities, revealed later in his adult life, were considered not as a product of any human schooling but rather due to exceptional gifts that the Holy Spirit granted him.⁴¹

Another legend narrates that Jacob began composing dodecasyllabic (twelve-syllable) meter *mimre* at the age of twelve. The number twelve has probably a theological import. The Holy Spirit placed it into the heart of the young Jacob to correspond to the number of the twelve Apostles at an age identical to that of the twelve-year-old boy Jesus (see Lk 2:41-52). This imaginative story explains once more the outstanding talents which the future Syriac poet enjoyed. Thus, Jacob is known as the inventor of the dodecasyllabic meter⁴² named after him.⁴³

^{40.} See Grill, "Heiligtum der Kirche," 5.

^{41.} See Joseph Simon Assemani, *Bibliotheca Orientalis Clementino-Vaticana*, vol. II (Rome: Typis Sacrae Congregationis de Propaganda Fide, 1721), 321-322.

اَوْنَا ثَى مَقُونًا وَوَمُنَا مُحْكَ كَمُوَحَمُّا وَكُو مُوَالُهُمُ الْمُحَدِّمُ وَهُوَالُمُ وَتَعَلَيْهُا. He (Jacob) received the gift of teaching not from human's instruction but the endowment of the Spirit.

^{42.} See Krüger, "zweiter anonymer Memra," 118-119.

وكِ كَنِهِنَا أَوْلُكُوهُمْ حَسُوهُ أَكُوهُو وَوَا. هَزُد هُحكُد هُلُوهُمْ وَمُحكُوهُمُا. وَأَبِ هُلَوهُ وَكَ كَتَلَا وَهُم كَلَا أَوْلُوهُمُ هُم وَمُحكُوه هُلِ كَوْرُهُم هُم يَوْرُكُوهُوه . هُم أَوَلُكُهُمُا هَوَاللَّهُ وَمُحكُوه عَلَا أَلْ أَلَوْهُمُ هُم يَعِكُوهُ وَمُحكُوه . هُم أَوَلُكُهُمُا وَمُحكُوه عَلَى اللَّهُ وَمُحكُوه عَلَى اللَّهُ وَمُحكُوه ومُحكُوه ومُحكُوه

When the twelve-year-old [Jacob] was alone, he began to compose refined doctrinal *mimre*. He gushed out and spurted, as through from a spring, major *mimre*, [and] a new meter never used before him. He measured a meter with twelve syllables, finer than both Greek and Syriac meters. He saw the foundation of the orthodox faith built on twelve rocks, a building of the disciples. [Accordingly,] he measured the meter the Holy Spirit fashioned and forged, and orderly authored his compositions based on their number. Just as the Spirit typified and fashioned the meter on the tablets of his heart, so he (Jacob) forged the meter of his expressions in wisdom. The Spirit, who chose and instructed the Twelve, who established the foundation of the orthodox faith, is the one who fashioned this meter in [Jacob's] pure heart that he might arrange his compositions on the foundation of apostleship.

^{43.} See Sebastian P. Brock and others, eds., Gorgias Encyclopedic Dictionary of the Syriac

Jacob's story continues when he was twenty-two years old. His talent for preaching attracted many to him⁴⁴ when he was still probably a student in Edessa. During that period, the books of Diodore of Tarsus (d. A.D. 394), Theodore of Mopsuestia (ca. A.D. 350-428), and Theodoret of Cyrrhus (A.D. 393-466) were being translated from Greek into Syriac and scrutinized.⁴⁵ Consequently, Jacob's fame drew the attention of the ecclesiastical hierarchy and several bishops came to examine his orthodoxy.⁴⁶ Who these bishops

هُمُّ وَنُلُ مُووَى اِنُلُ كِنُمُومُ اَنْ رَمُوم المِنْدُا أَوْدَعُت و مَدْتُنُا أَوْدُت وَوَ مَكُ دَاوُوهُ وَقَالُم الْكُوتُونُ وَقَالُم الْكُوتُونُ وَقَالُم الْكُوتُونُ وَقَالُم اللّه اللّه وَاللّه وَالل

For this reason, I have been telling of your honor, [O Mar Lazarus], for more than forty-five years, ever since I was applying myself to studying the Holy Scriptures in the city of Edessa at the time when the books of the impious Diodorus were being translated from Greek into Syriac... I came across a treatise by Diodorus and Theodoret and found out that all of them had been drinking from that bitter vomit: along with the anathematized Nestorius, the cursed Diodorus, Theodore, and Theodoret...

Assemani published an Arabic text that reports that Jacob of Sarug was educated at the School of Edessa, along with Barsauma. It states, "Jacob of Sarug was old, his faithfulness was genuine, and he was educated at the school of Edessa, along with Joseph (ويعقوب السروجي كان قديما صحيح الامانة وتربى مع برصوما في اسكول الرها) ".Barsauma Simon Assemani, Bibliotheca Orientalis Clementino-Vaticana, vol. III,1 (Rome: Typis Sacrae Congregationis de Propaganda Fide, 1725), 384. Landersdorfer reiterates this claim. (See Landersdorfer, "Ausgewählte Schriften," 256.) That Jacob of Sarug studied at this famous theological school with Philoxenos of Mabbug, as Landersdorfer informed his readers, is a highly plausible assertion. However, this could not have been the case with Barsauma who had already been bishop of Nisibis for sixteen years when Jacob of Sarug was born! (See Taeke Jansma, "L'Hexaméron de Jacques de Sarûg," L'OrSyr, 4, (1959), 263.) The date of Barsauma's episcopal ordination is not exactly known. It could have been taken place as early as A.D. 435 or as late as 459. (See "GEDSH," 58.) Jacob of Sarug was eight-year-old in 459 and, consequently, could not have studied with Barsauma at the School of Edessa. The other Barsauma, who lived during that time and whose account reached modern times, died ca. 458, seven years after Jacob's birth, and, therefore, he and Jacob of Sarug could not have been together at the aforementioned school. On Jacob's year of birth, See below.

Heritage, (Piscataway, NJ: Gorgias Press, 2011), 434.

^{44.} See Gabriel Cardahi, *Liber thesauri de arte poetica Syrorum nec non de eorum poetarum vitis et carminibus* (Roma: Typographia Polyglotta, 1875), 15.

^{45.} Jacob of Sarug mentions his education at the School of Edessa in one of his letters addressed to the Monks of the Monastery of Bassus. See "Epistulae," 58:21-25,59:18-22.

^{46.} See Abbeloos, "Vita et Scriptis," 38:120-129.

were is unknown. However, Bar Hebraeus (ca. A.D. 1225-1286) claims that Severus (d. A.D. 538), the patriarch of Antioch, was the one bishop who tested the rectitude of Jacob's teaching although Bar Hebraeus admits that others say that Jacob was scrutinized by five bishops when he was a young man.⁴⁷ Upon these bishops' request, Jacob composed an impromptu commentary on Ezekiel's chariot, 48 an extant *mimro* entitled *On the Chariot That the Prophet*

فئِس وَوُا لَهَاكُل وِمُحَكُنةُ أَنهُ كُارْكُمْ فَتَنُى.
وِنْهُدَةً وَنُمُ مُنْهُ فَى هُتَعُكُلُ وِنُـوه ثُم وَهُنا.
وَهُنَّ وِنُمُقُلْ حُدُّ أَرْكُكُلُ مُكْحَكُلُ.
وَهُنَّ وِنُمُقُعْ فَى قَدِ وَحَمُّلُ وَكُونُكُلُا.
وَقُتُسُمُونُ فَى مُحَمُّلُ وَتُسَاقً وَكُونُكُمُ الْمُكَالِدُ الْقُتُسِمُ فَى الْمُسَالِ وَنُسَاقً وَسُلَقًا وَمُسَاقًا وَسُلَقًا وَمُسَاقًا وَسُلَقًا وَسُلِكُ وَسُلِقًا وَسُلِكُ وَسُلِقًا وَسُلِكُ وَسُلِقًا وَسُلِكُ وَلَيْلُولُ وَسُلِكُ وَسُلِكُ وَلَكُ وَسُلِكُ و سُلِكُ وَسُلِكُ وَسُلِكُمُ وَسُلِكُ وَسُلِكُمُ وَسُلِكُ وَسُلِكُ وَسُلِكُ وَسُلِكُمُ وَسُلِكُمُ الْمُسْلِكُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ السُلِكُ وَسُلِكُمُ السُلِكُ وَسُلِكُمُ وَسُلِكُمُ الْمُسْلِكُ وَالْمُسْلِكُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَالْمُسُلِكُ وَالْمُسُلِكُ وَسُلِكُمُ وَسُلِكُمُ وَسُلِكُمُ وَالْمُسُلِكُ وَالْمُلِلْمُ وَسُلِكُمُ وَل

حُرِ حُصِفَهُمُ أَوْ أُو الْمَا وَحُصَوْبَ مِنْ اللَّهُ اللَّهُ وَالْمَا وَلَيْ وَالْمَا وَلَمْ وَلَمْ وَلَمْ وَالْمَا وَلَمْ وَلَمْ وَلَيْ وَالْمَا وَلَمْ وَلَا مِنْ وَلَمْ وَلَا مِنْ وَلَمْ وَلَمْ وَلَا مِنْ وَلَمْ وَلَا مُعْلِمُ وَلَمْ وَلَمْ وَلَا مِنْ وَلِمْ وَلَمْ وَلَا مُعْلِمُ وَلَمْ وَلَمْ وَلَمْ وَلَمْ وَلَا مِنْ وَلِمْ وَلَمْ وَلَمْ وَلَمْ وَلِمْ وَلَا مُعْلِمُوا وَلِمْ وَلَمْ وَلَمْ وَلَمْ وَلَمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلَمْ وَلَمْ وَلَمْ وَلَمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلَمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلَمْ وَلِمْ وَلَمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلِمْ وَلَمْ وَلِمْ وَلَمْ وَلِمْ وَلِمُوا لِمُولِمُوا لِمُعْلِمُ وَل

When [Jacob] was twenty-two years old,

the fame of his teaching spread in the four corners [of the world]

People began coming to him from all places

to received from the treasures which the Spirit granted him.

Behold! Henceforward, his teaching gushed out as a sea

and began to irrigate every field with eloquence.

The life-giving drink the Spirit mixed inside its stream

is sweeter and more delightful than the honey of a honeycomb.

It is also said about him, that five bishops

came to him to look into his teaching.

Assemani, "BOCV I," 287-288.

. وَكُونَ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَمُكُونَا وَهُمُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْمُولِ وَلَمُولِ وَالْمُولِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَلَا مُعْلِمُ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّالِيَّالِ وَاللَّهِ وَاللّمِنْ وَاللَّهِ وَاللَّالِمِيْلِقِلْمِلْ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللّالِمِي وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّالِي وَاللَّالِيّالِي وَاللَّالِمِي وَاللَّهِ وَاللَّالِمِي وَالل

47. See Assemani, "BOCV II," 322.

هُ الْكُتُنِ هُ الْكُفُ فَمُعُلِ ثُرُسُلِ وَحُكُمُ أَهُ فَي مُرْسِفًا هَاهُ زَا فَهِ زُنْ زُلْ إِلْ الْمُحُكَ فَالْمُكُم . وَالْمُكُم فَكُونُهُ فَي مُرْسُفًا هَاهُ زَلْ اللَّهُ مَا مُرْسُلُ وَمُعَمَّا أَنْدُهُ فَلَا الْمُكَمِ مَا لَهُ مُنْ وَلَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مَا اللَّهُ مُنْ اللَّهُ مَا اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّالِمُ مُنْ اللَّهُ مُلِّلْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّالِمُ مُنْ

A sample of his brilliant teaching was examined and scrutinized by St. Severus, patriarch of Antioch. It was was accepted and praised by him. Some say that [Jacob's] teaching was examined by five bishops when he was young.

48. See Abbeloos, "Vita et Scriptis," 38:130,40,42:161.

أَلَّا حَتَمَعَمُا كَحَمُّنَكُا أَسٍ وَاق أَنَّ وَ وَتَمَ وَدُه نَحَمَّنَكُا كَمُ مِنْهُ أَنَّ مِنْ اللَّهُ وَدُه نَحَمَّنَكُا مَحَدَةً اللَّهُ وَدُه نحصوب (نَحَمَّدُنوب) أَنَ مَنْ اللَّهُ مُحَدَةً الْهُ اللَّهُ مُحَدَةً اللَّهُ مَكَنَةً وَمُن مَكِنَةً اللَّهُ مَكْمَ اللَّهُ مَكْمُ اللَّهُ وَاللَّهُ مَن اللَّهُ مَكْمُ اللَّهُ مَكْمَ اللَّهُ مَكْمَ اللَّهُ مَن اللَّهُ اللَّهُ مُن اللَّهُ مَن اللَّهُ اللَّهُ اللَّهُ مَن اللَّهُ اللَّهُ مَن اللَّهُ مَن اللَّهُ اللَّهُ مَن اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَن اللَّهُ مَن اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنِ

حُرِهُ هُحَرَّى مِوَهُ وِلَا مِوْلُ حَوْمُنَا هُلُور هَلَعَرَّا.

وَحِهُ هُنَهُ وَبِهُم هُكُلُا مَوْم سَعَمَةُ اهَوْ مُحكُوهُ وَجُهُ هُمُ الْمَدَّ وَمُنكُلُا مَوْم سَعَمَةُ اهَوْ مُحكُلُا مَوْم سَعَمَةُ اهْ وَمُ الْمَدْ وَمُوهُ أَحُوهُ الْمَدْ حَمْدُ الله الله وَهُوه أَحُوهُ الله وَهُوه أَحُوهُ الله وَهُوه أَحُوهُ الله وَهُوه أَحُوهُ الله وَهُوهُ الله وَهُوهُ الله وَهُوهُ الله وَمُحَدِّمُ الله وَهُوهُ وَمُحَدُّمُ الله وَهُوهُ وَمُحَدُّمُ الله وَهُوهُ وَمُحَدُّمُ الله وَهُوهُ وَمُحَدُّمُ الله وَمُحَدِّمُ الله وَمُحَدِّمُ الله وَمُحَدِّمُ الله وَمُحَدِّمُ الله وَمُحَدِّمُ الله وَمُوالِمُوالله وَمُحَدِّمُ الله وَمُحَدِي الله وَمُوالله وَمُوالله وَمُحَدِي الله وَمُوالله وَمُحَدِي الله وَمُوالله وَالله وَمُوالله وَمُوالله وَمُوالله وَالله وَمُوالله وَالله والله والل

مملا وةه مُعْدُه وُحِكْمه بُالْمَة أُحِمُّ الْمُعَا وَهِم مِلْ ةُه سُلامُعلى بِحُنُا وِلْهَوْا هُوِهِ مُعْزُا. مُع وِوْلُ كُلِّ وَهُ زِنْكُمُ وَهُ لِكُمْ Lacuna وَلَا كُلُّ مِنْ Lacuna مُع وِوْلُ كُلُّ وُاحِدُ وَوُا حَدِّبُاً Lacuna هُ فَي مَا وَقُوهِ حَسَّالًا وَوَقُسُلُ هُ هَ لُمُعَدُّل. ةَالْحُزِّرِ وَوَا ثُعِ شُعِيةً أَهُ وِهُوزُا حَزَّـكُا ةُمكُا وْأَمَّة حَفُلًا زُمُل وِمُحَدُفَةً أُهِ. مُرُم هُه خَمُّا وَهُمْ مِثْنَ مَوْا وَهُمْ مُكَّةُ مُكَافِي. مُرُم هُهُ خُمُّا مُرَّا مُكْمَّا مُنَا وَأُو أُو خُمُّا مُرَا زُمُا وِئُمُ مَ خُدَ مُعَرِفُكُمُا وِلَّا مُعَاجَمُا Since they (the bishops) thought he (Jacob) did not compose *mimre* by the Spirit but by worldly wisdom as they do, they asked him to compose a text before their Excellencies to examine whether his teaching is true. They had agreed among themselves if he said anything that harmed the orthodox faith the Fathers had preached, they would not depend on him to compose mimre or a sughito in the church of the Son but would reject and condemn him. So his teaching would not be accepted in any form. The Holy Spirit, who had chose him to teach, immediately revealed to him the whole beauty of faith. The humble one, because of humility, did not want to speak out before the crowd present. However, the bishops compelled him, along with the crowd present in the church of Batnan in Sarug, to get up and compose a *mimro* on a topic of their choosing, and they would not condemn him as they had reckoned because of it. He immediately asked them "Which mimro do you ask of me " They all looked at the veil of the altar of truth and saw the chariot that the prophet saw drawn [on it]; Ezekiel the prophet of wonder and marvel. They asked him to speak about it as long as possible. He stood on the step [Lacuna] of the bema [Lacuna] that was in the church [Lacuna]. He received the blessing from the holiness of the blessed curtain. The power of the Spirit opened the mouth of the innocent one, and he cried out and said in a booming a voice teaching before a great crowd who was thirsty to hear his words, "Exalted One, sitting on the inscrutable Chariot, may a wondrous mimro about your Exaltedness be uttered through me."

وَهَى وَبْنِي هَنْ، وِنَفِزَا مُلَاتِزَا وَمُحَفِّتَهُ أَلَّ فَسِبًا حَمَّدَ اقْتَقَعَقُوا وَمُعِنَ أَلَّهُ وَنُحَفُّنُونَ . وَفُوهِ كُو وَمُعَ أَلَّهُ وَنُحَفُّنُ وَمُونَ كُو وَنُكُونَ مُلَاتًا وَلَمْنَا مُثَالًا . وهَنْ، وَلَمْنِ، وَهُلُونَ خُلَا وَنُكُونَ خُلا وَنُكُونَا اللّهُ وَاللّهُ وَاللّهُ عَلَيْنَا اللّهُ وَاللّهُ وَاللّهُ اللّهُ ال

Assemani, "BOCV I," 287-289.

Thenceforth, he began to compose mimre and homilies. As soon as bishops heard [about him], they came to him to test him. They commanded him to recite a *mimro* on the Chariot that Ezekiel saw. He began to say, "Exalted One, sitting on the Heavenly Chariot."

This Mimro Is Holy Mar Jacob's First mimro.⁴⁹ Could this have been Jacob's first mimro as its title claims?⁵⁰ Four recensions of this mimro might have existed, for four authors quoted four different opening verses of it.

Exalted One, sitting on the inscrutable Chariot, may a wondrous *mimro* about your exaltedness be uttered through me.⁵¹

Exalted One, sitting on the inscrutable Chariot, grant me your word that I should proclaim on earth that you are eternal.⁵²

Exalted One, sitting on the heavenly Chariot [Lacuna]⁵³

Exalted One, sitting on the inscrutable Chariot, allow me to proclaim your exaltedness, for you are eternal.⁵⁴

Needless to say, the examining bishops wondered at him and were so impressed with his ability⁵⁵ that they commissioned the twenty-year-old Jacob

زُمُل وِعُلْد كُ كُو مُذِكُدكًا وِلَا شَمْحُرِبُل ثُمُ مُكُو حُد مُعلَادًا وِأَدَوُا خُو زُحَةُ لُون

52. Paul Bedjan, ed., *Homiliae Selectae Mar-Jacobi Sarugensis*, III (Paris and Leipzig: Harrassowitz, 1907), 543.

53. Assemani, "BOCV I," 289.

زُهُل وعُمُّد حُدٌ مُذِقُدهُ المِّقْمُعُمُّال.

54. Cardahi, "Liber Thesauri," 13.

وُصُل وِسُكُمت مُحَدِّ صُّرَتُكُما وِالْ صَمْحَرِيل : فَتَ مَا وَالْ عُلِي وَوَالْ هُو وَأَلِيمَ هُو أَلِيمَ هُ

55. See Abbeloos, "Vita et Scriptis," 44:182-199.

هَيْ سَبُ وَ دُه اهَ تَسَعَقُ فَا مُحَدُّ هُوْنَهُ. حَمَّ حَفَاتُهُ أَهُ وَمِعُا شَكِنًا. وَمُنَا لَهُ حَمُّا. الله انس تُسَخَّ نَمُّ تُلَا شَهَّ كُمُهُ، وَاسْمُ مِنْ كُهُ مَن كُلُهُ الْحَدِّرُ الْهُذَا. وَأَحْسَمَ عَبِلًا مَنْ ثِيْرِهِ. قُدِهُ وَالْمَاتُلُهُ. ^{49.} See Paul Bedjan, ed., *Homiliae Selectae Mar-Jacobi Sarugensis*, IV (Paris and Leipzig: Harrassowitz, 1908), 543-610. For an English translation of this *mimro*, see Alexander Golitzin, *Jacob of Sarug's Homily on the Chariot That Prophet Ezekiel Saw*, ed. Mary Hansbury, trans. Alexander Golitzin, TCLA, vol. 3 (Piscataway, NJ: Gorgias Press, 2009).

^{50.} Golitzin suggests that Jacob of Sarug recited this *mimro* before listeners attracted by the idea of ascending to the heavenly throne and that Jacob's audience was primarily monks. See Alexander Golitzin, "The Image and Glory of God in Jacob of Serug's Homily "on That Chariot That Ezekiel the Prophet Saw"," *SVTQ*, 47, no. 3-4 (2003), 331. Although this does not preclude the presence of bishops in Jacob's audience, it could question the historical context occasioning the recitation of Jacob's presumedly first-composed *mimro*.

^{51.} Abbeloos, "Vita et Scriptis," 41:160-42:161.

to teach in the church.⁵⁶ He began composing *mimre*, many of which he wrote in Hawra, where he eventually ministered as a *periodeutes* (اقْطَانُونُونُ).⁵⁷

The dates and locations of Jacob's priestly ordination and elevation to the Order of *Periodeutes* are unknown. However, it must have happened some time before 502/503,⁵⁸ since he was already fulfilling his role as a *periodeutes*⁵⁹

لًا أَحَكْم وِهُا مُحَفِقُهُ وَحَمُّتَدُمُانِ
ثَمُ اللهِ مَقْدُرُا وَمُقَدِقُهُ وَوَاللهِ مَوْدُا وَمُ اللهِ مُواللهِ مُؤاللهُ مُواللهُ مُواللهِ مُواللهُ مُواللهِ مُواللهِ مُواللهِ مُواللهِ مُواللهِ مُواللهِ مُواللهُ مُواللهِ مُؤاللهِ مُواللهِ مُواللهِ مُواللهِ مُواللهُ مُواللّهُ مُواللهُ مُواللهُ مُواللهُ مُواللهُ مُواللّهُ مُواللّهُ مُواللهُ مُواللّهُ مُواللّهُ مُوال

حَبُّمُا إِنَّاءَ رَبِ كَمَّمُاهُ اقْتَمَوُّفُا حَبُّمِ هُلُمِ وَمُا مُلاً كُلُّهُ وَ مَاكُمِ وَالْكَثِيرَ وَاكْمَا. حَبُّمُا وَهُنِّنَا هَٰبَرُ رَبِّهُ وَنَ مِنْ الْفَيْقِ وَالْمَالِيَّةِ وَمَنْ الْمُعَالَّمُ الْمُكَارِ وَهُا ثَمْ وَمُنْ مِنْ كُسِ مُصَعَفًا عُمُا.

Then [Jacob] rose to high honor in the eyes of all.

The bishops greatly embraced him and his teaching.

Since they recognized by the divine verses

that his teaching was sweet, for it contains wisdom,

and that the chosen one spoke indubitably by [the power] of the Holy Spirit, no one thought superfluously about him.

They (the bishops) commanded him not to disregard the talent

bestowed on the good servant by God,

but rather to commit his teaching to writing,

that the Church, along with all her children, might delight in his hymns.

Up until the bishop came to the chosen one,

he had not committed [any of] his teachings to writing.

He had composed but had not written anything that he recited

because of the beauty of his humility and reverence.

Up until the Lord sent the bishops to him,

the treasure, which they revealed, was concealed from many.

Behold! Henceforth, his teaching gushed out like a sea.

They drank from it all who thirsted and were delighted.

56. See Assemani, "BOCV I," 289.

هُتْرٍ قُمِوْهِ، وَحُمِّتُكُمُّا نُمِكُم مُحَفِّقُهُ مَجْرِيًّا. وَهُزُّد وَبُعُم مُلاعثًا وَمُحَفِّتُكُنَّا حَبِيلًا كَبِرُا كَبِ أَخُوهِ، خُن هَنْد دد.

Then they commanded him to commit his teaching to writing in the church. He began to compose mimre and homilies in the church when he was twenty-two-years-old.

57. See Abbeloos, "Vita et Scriptis," 312.

أَلْمُؤُدِّ وَوَا أَبِ حَدَّوا رُحِنَّ مِن وَهُ اللَّهِ عَلَيْهِ مِن وَهُ اللَّهُ عَلَيْهِ مَا لَعُ مُلكَّال مَعْ مُلكَّال مَعْ اللَّهُ عَلَيْهِ مَا لَكُ عَلَيْهِ مَا لَكُ عَلَيْهُ مَا لَكُ مُلكَّالًا مَعْ مُلكًّا مَعْ مُلكَّالًا مَعْ مُلكَّالًا مَعْ مُلكَّالًا مَعْ مُلكَّالًا مَعْ مُلكَّالًا مَعْ مُلكَّالًا مَعْ مُلكًّا مُلكًّا مَعْ مُلكًّا مُلكًّا مَعْ مُلكًّا مُلكًّا مُلكًّا مَعْ مُلكًّا مُلكِّلًا مَعْ مُلكًّا مُلكًا مُلكًّا مُلكًّا مُلكًّا مُلكًّا مُلكًا مُلكًّا مُلكًّا مُلكًّا مُلكًّا مُلكًا مُلكًا مُلكًّا مُلكًا مُلكًا مُلكًّا مُلكًا مُلكًا

He grew up in Hawra in Sarug, where he became a periodeutes and composed many mimre.

Vööbus, "unbekannte Biographie," 402.

- 58. See Anton Baumstark, Geschichte der syrischen Literatur: mit Ausschluß der christlichpalästinensischen Texte (Bonn: A. Marcus und E. Webers Verlag, 1922), 148.
- 59. A periodeutes (الْمُحَافُةُ or الْمُحَافُةُ in Syriac) was a priest commissioned by a patriarch, metropolitan or bishop to perambulate and visit parishes. His responsibilities included rebuilding churches and monasteries that had fallen into disrepair, collecting the revenues of his hierarch and repairing bridges and streets. He was also a public official

during that period, He was encouraging Christians to trust in divine salvation and not to flee the invasion of Kawad, the Persian Shah.⁶⁰ Joshua the Stylite mentioned this tidbit of information in passing,

(People) prepared to flee westwards, but the respected Jacob, the preiodeutes, who composed mimre on sections of the Scriptures and sughyotho and songs (zmirotho) on the time of the locusts, did not neglect his duty at that time. He wrote letters of exhortation to all the cities, encouraging people to trust in divine salvation, and not to flee.⁶¹

In his panegyric, George describes how the Holy Spirit inspired Jacob of Sarug to digress from talking about the chariot seen by Ezekiel and to narrate the pain, suffering, and destruction that the Persians brought to Amid.⁶² As ahistorical as this version of George's story sounds, it still

and was escorted by the police. He had the faculty to speak in person in monasteries and present his homilies and writings. Only the bishop's tribute he was not allowed to collect. See Grill, "Heiligtum der Kirche," 6. Ball describes a periodeutes as a visitor, also called visitator, "a middle rank between the episcopate and the priesthood." Charles James Ball, "Jacobus Sarugensis," in A Dictionary of Christian Biography, Literature, Sects and Doctrines During the First Eight Centuries, Being a Continuation of 'the Dictionary of the Bible', ed. William Smith and Henry Wace, (London: John Murray, 1882), 327. Landersdorder, Sony, and Kollamparampil ascribe the chorepiscopal ministry to Jacob of Sarug and assign him the title chorepiscopus or chorbishop although the extant Syriac documents explicitly state that Jacob was a periodeutes. See Landersdorfer, "Ausgewählte Schriften," 256,259,260; Sony, "La Doctrine de Jacques," 49; Kollamparampil, "Festal Homilies," 4. On the development of the ecclesial offices of chorbishop and periodeutes see Robert Amadou, "Chorévêques et Périodeutes," L'OrSyr, IV, (1959): 233-240.

- 60. See Assemani, "BOCV I," 285; Landersdorfer, "Ausgewählte Schriften," 259; Sony, "La Doctrine de Jacques," 49; Sebastian P. Brock, "Jacob's Forgotten Sughyotho," in Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity, ed. George Anton Kiraz, GECS 8, (Piscataway, NJ: Gorgias Press, 2010), 39.
- 61. See Landersdorfer, "Ausgewählte Schriften," 260; The Chronicle of Pseudo-Joshua the Stylite, ed. Trombley, F.R., and J.W. Watt, trans. J.W. Watt (Liverpool: 2000), 63-64.
- 62. See Abbeloos, "Vita et Scriptis," 42:162-178.

 مَحُرِ وَهُمْ الْ وَهُا مَدُا وَالْمَوْا مَوْوَهُمُوْا وَهُوهُمُوْا وَهُوهُمُوْا وَهُوهُمُوْا وَهُوهُمُوْا وَهُوهُمُوْا وَهُوهُمُوْا وَهُمُ وَمُلَا مُسْتَكُمُ وَمُثَا وَسُبْتُ وَهُمُ الْمَدِ خَنْطُ وَسُبْتُ اللّهِ مُعْتَمُ اللّهُ وَسُبْدُ اللّهُ وَسُبُوا وَمُحْتَمُ الْمُعْتَمُ وَمُوا وَمُحْتَمُ اللّهُ وَاللّهُ وَمُنْ وَاللّهُ وَمُعْتَمُ اللّهُ وَاللّهُ وَالّهُ وَاللّهُ وَاللّه

highlights the atrocities that Amid saw at the hands of the Persians and point to a role that the *periodeutes* Jacob played during the horrible events that swept the city.

Jacob's writings betray a deep monastic spirituality, detailed knowledge of the monastic life and a relationship to monks and monasteries. According to Sony, all of this coupled with the fact that the student at the school of Edessa had to follow a monastic mode of life could reveal that Jacob was a monk. Before Sony, Krüger had reached the same conclusion. Nonetheless, Kollamparampil casts doubt on the issue. Jacob's biography that Vööbus found describes Jacob observing stereotypically rigid monastical practices: dried bread and water were his only nourishments. He spent long hours in prayers, vigil, and wailing. That Jacob was a monk is perhaps more of an attribution than a reality. Griffith says it best,

And just as it is easy to suppose that Mar Ephraem was in his lifetime an $\hat{\imath}h\hat{\imath}d\bar{\delta}y\hat{o}$, and a so-called "son of the covenant," so those who have written of Mar Jacob have not hesitated to speak of him as "having lived as a monk, in an ascetic life-style characteristic of Syriac monasticism," as Wolfgang Hage⁶⁷ has put it.⁶⁸

Toward the end of his life, bishops, priests and the laity imposed on Jacob the episcopal office.⁶⁹ He was already sixty-seven and a half years old in

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^{63.} See Sony, "La Doctrine de Jacques," 48-49.

^{64.} See Krüger, "kirchliche Zugehörigkeit," 28.

^{65.} See Kollamparampil, "Festal Homilies," 3.

^{66.} See Vööbus, "unbekannte Biographie," 403.

^{67.} See Gerhard Müller, ed., *Jakob Von Sarug (Ca.* 450–520/21), Theologische Realenzyklopädie, (Berlin/New York: Walter de Gruyter, 1987), 471.

^{68.} Sidney Harrison Griffith, "Mar Jacob of Serugh on Monks and Monasticism: Readings in His Metrical Homilies on the Singles," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity*, ed. George Anton Kiraz, GECS 8, (Piscataway, NJ: Gorgias Press, 2010), 73.

^{69.} See Vööbus, "unbekannte Biographie," 403.

shear the bishop of Batnan in Sarug, ⁷¹ and he remained in this office two and a half years. During his episcopacy, he wrote his last⁷² mimro entitled Mary and Golgotha (בֹּבְיבֹם), ⁷³ which he never finished due to his death on 29 November, 521. Jacob was buried in Sarug the city⁷⁴ or Batnan. ⁷⁵ Krüger claims that Jacob was forced to abdicate his Episcopal See and retire into the desert where he died. ⁷⁶ The document discovered by Vööbus reports that Jacob died on 29 November, 520, one year and eleven months after his consecration as the bishop of Batnan in Sarug. Therefore, his elevation to the episcopacy could have taken place toward the end of December 518. ⁷⁷ That Jacob became the bishop of Batnan in Sarug in 519 and

حُكُوْثِ وَوَا أَفَسَعِهُ مُا خُصَوْمُ حَبِيكُا حَرِ أَكُوهِ عَنْ هَكُم وَعَدُم هَنْتِ وَفَحَهُ وَأَكُمه وَلَا لَمُعُلَا وَمُعُمُل مُلَمُ الْمُدُولُا وَمُو حُكُو وَلاَلًا وَمُو حُكُو وَلاَلُمُ وَمُعْسُل.

Afterward, he became the bishop in Sarug the city when he was sixty-seven and a half year old. This was in 830 the year of the Greeks that is in the year 519 after the coming of Christ.

- 71. See Abbeloos, "Vita et Scriptis," 312.
 - َ مُنَا هُ حَدِّبِاً ۖ وَ وَمُنَا وَحَدِباً وَ وَمُنَا وَحَدِباً وَ وَمُنَا وَحَدِباً وَكُوبَ وَهِنَا وَمُؤَاه وَأَنْ وَاللَّهُ وَمُنَا وَمُوبَاء وَمُنا وَمُوبَاء وَمُنا وَمُؤَاه وَاللَّهُ اللَّهُ وَمُناكُم وَمُؤَاهُ وَمُعْلَى اللَّهُ وَمُعْلَى اللَّهُ اللَّهُ وَمُعْلَى وَمُعْلَى اللَّهُ وَمُعْلَى وَمُعْلَى اللَّهُ اللَّهُ وَمُعْلَى وَمُعْلَى اللَّهُ وَمُعْلَى وَمُعْلَى اللَّهُ وَمُعْلَى وَمُعْلَى اللَّهُ وَمُعْلَى اللَّهُ وَمُعْلِمُ اللَّهُ وَمُعْلِمُ وَمُعِلِّمُ وَمُعْلِمُ مُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ مُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ مُعْلِمُ وَمُعْلِمُ وَمُؤْمِ وَالمُعِلَمُ وَالمُعِلِّمُ وَمُعْلِمُ وَمُعْلِمُ وَالمُعِلِّ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمِ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْمِعُلِمُ وَالمُعْلِمِ مُعِلِّمُ مُعِلِّمُ مُعِلِمُ مُعْلِمُ وَمُعْلِمُ مُعْمِلًا وَمُعِ
- 72. See Assemani, "BOCV II," 322; Abbeloos, "Vita et Scriptis," 312; Paul Mouterde, "Deux Homélies Inédites de Jacques de Saroug," ML'UniSJ, 26, (1944-1946), 4.
- 73. For Mouterde's French translation and the Syriac text of Jacob of Sarug's last and unfinished *mimro*, see Mouterde, "*Deux Homélies Inédites*," 9-14 and 23-28 respectively.
- 74. See Assemani, "BOCV I," 289.

حُر أِبِ مكن حَرِّلًا وَهُولًا بِسُتًا وَالَّهِ حَدُكُن ثَمَا كَمَانًا مَالَّهِ مَدُتشًا : هَنُ حَوْلًا مَكُن مُعَانِّهُ وَمُحَدِّنَا وَالْمُعَالِ وَهُمَا اللهُ اللهُ اللهُ عَنْ مَا مُعَانُ مِنْ مَا مُعَانًا وَهُمُ عَلَى الْمُتَعَلِّلُ وَهِي حَدِي حَلْهِ مُعْتَالًا وَهِي حَدِي حَلْهَ اللهُ عَلَى ا

After he had filled the Church with life-giving teaching, had overflown the entire earth with his teaching and splendid [biblical] interpretations, he departed to his Lord and was honorably buried in Sarug, his city, on 29 November in the year 833 [of the Greeks].

- 75. Batnan was called Sarug after the Arabs' invasion of the district of Sarug. See Landersdorfer, "Ausgewählte Schriften," 251; Handscriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg I Sammlungen: die Handschriften, ed. Arthur Vööbus, CSCO, vol. 344, Subsidia 39 (Louvain: Imprimerie Orientaliste, 1973), 4; Kees Den Biesen, "Jacob Van Sarug Homilie Over Het Geboortefeest," HCO, 48:3-4, (1996), 183.
- 76. See Paul Krüger, "Neues über die Frage der Konfessionszugehörigkeit Jakobs von Serugh," in Wegzeichen. Festgabe zum 60. Geburtstag von Prof. Dr. Hermenegild M. Biedermann OSA, ed. Ernst Christophor Suttner and Coelestin Patock, Das östliche Christentum NF 25, (Würzburg: Augustinus-Verlag, 1971), 245-246.
- 77. See Vööbus, "unbekannte Biographie," 403. See also Grill, "Heiligtum der Kirche," 8; Sony, "La Doctrine de Jacques," 55.

^{70.} See Assemani, "BOCV I," 289.

that his death occurred in 521 are the currently accepted dates.⁷⁸ Jacob lived a total of 70 years.⁷⁹ Accordingly, he could have been born in A.D. 451. It was happenstance that Jacob came to life the year the controversial Council of Chalcedon took place!

1.2 Works

Just the sheer number of *mimre* Jacob of Sarug wrote bears witness to the fact that he was a prolific writer.⁸⁰ Bar Hebraeus tells of seventy amanuenses who accompanied the bishop of Batnan and wrote down the *mimre* he composed, which numbered 760, and his other works which include biblical commentaries, letters, odes, and canticles.⁸¹ The third document containing insights into Jacob's life and mentioned above also attests that Jacob of Sarug authored 763 *mimre*,⁸² theological tracts, interpretations, hagiographies, and canticles.⁸³ The significance of his writings - not just the

(Jacob of Sarug) had with him seventy scribes who wrote down the *mimre* he recited. They [numbered] 760 [*mimre*], excluding [biblical?] commentaries (عَدُّ اللهُ عَنْهُ), letters (أَدْرَاتُهُ), odes (اكْرَبَّةُ), and canticles (عَدْ اللهُ عَنْهُ). The last *mimro* he recited [was] *On Mary and Golgotha*, which he did not finish.

^{78.} See "GEDSH," 433.

^{79.} See Assemani, "BOCV I," 289.

تُكهة ﴾ هنَتُا بُسُا هُحمَّى. همُّى هُمُّت هُوْتُ هُوْتُهُ عَبُم بِثَهُ الْقُيهِ عَقْفُا. مارَلى هنَت هُوْتُه نَ تُر أُمُّه وِيهِ أُقِيهِ عَقَفًا.

⁽Jacob's) total lifespan was 70 years. 67 and a half years before he became a bishop, and two and a half years while he was a bishop.

^{80.} To have just a slight idea of how prolific Jacob of Sarug was, one has only to thumb through the four volumes in which Vööbus published the literary output of the Bishop of Batnan. See "Handscriftliche Überlieferung I"; Handscriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg - II - Sammlungen: der Bestand, ed. Arthur Vööbus, CSCO, vol. 345, Subsidia 40 (Louvain: Imprimerie Orientaliste, 1973); Handscriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg - III - die Zerstreuten Mēmrē: die Handschriften, ed. Arthur Vööbus, CSCO, vol. 421, Subsidia 60 (Louvain: Imprimerie Orientaliste, 1980); Handscriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg - IV - die Zerstreuten Mēmrē: der Bestand, ed. Arthur Vööbus, CSCO, vol. 422, Subsidia 61 (Louvain: Imprimerie Orientaliste, 1980).

^{81.} See Assemani, "BOCV II," 322.

هُوهُه كُوه خُوه هُدِدُع هُدِيًا وِدُهُدَع مُلاتُهُو وَالْحَدِ وَهُوَ عَدَدُمُا وَهُمَّاعٍ : هَمَّى شَعَ دَهُ وَالْدَ وَهُوهَ وَالْمَدِ وَهُوهَ مَدُولُوا وَالْمَا وَالْمُولِدِ وَهُوهِ وَمُرْوَعًا وَالْمُؤَالِقِيمُ وَهُوهِ وَهُوهُ وَالْمَا وَالْمُولِدِ الْمُؤْمِدِ وَالْمَدِيمُ وَهُوهُ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَهُوهُ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَمُؤْمِدُ وَالْمَا وَالْمُؤْمِدِ وَهُوهُ وَالْمَالِقُومُ وَمُؤْمِدُ وَمُؤْمِ وَمُنْ وَالْمُومُ وَالْمُؤْمِدِ وَالْمُؤْمِدِ وَالْمُؤْمِدِ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدِ وَالْمُؤْمِ وَاللَّهُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِدِ وَاللَّهُ وَالْمُؤْمِنُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِونِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَاللَّمُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَلَامُ وَاللّمُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّمُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِلُونُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِلِينُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُوالِمُوالِمُ وَالْمُؤْمِ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُوالِمُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمُ

^{82.} Martin speaks of 800 *mimre*. See Martin, "Évêque-Poète," 317.

^{83.} See Abbeloos, "Vita et Scriptis," 312.

وَاحِمْد صَنْعُا مِاوَة يُحِمُّا وَاق لَقَحنُمُا وَصُوَّتِهُا . وَمُحكُونَةُ أَا مِدَّسِمُا وَالْ لُحَّيْمُا. وألمائي مُنْه وسُرِّه

quantity of his compositions - afforded him the honor to be counted among the most distinguished Syriac authors.⁸⁴

Mimre (sing. mimro) is the literary genre for which the bishop of Batnan is famous. Vööbus explains that this genre of a composition is not meant to be sung, but rather to be recited, as its name implies, in a way unique to the ears of the hearers. He describes it as a religious epic set to a poetic meter. For Jacob's beloved meter was dodecasyllabic, which, as stated above, he pioneered. Indeed, the majority of his extant mimre were composed using this twelvesyllable meter, which was conducive to the quality of his writings. The subjects with which Jacob dealt in his mimre are numerous. They cover the whole gamut of religious life, hagiographies, and do not lack on interpretations of biblical texts out of the Old and New Testaments. Jacob's main source of inspiration is unquestionably the Holy Scriptures. Unfortunately, a significant number of Jacob's mimre are still unearthed hidden in manuscripts or have not reached modern times. Still, more than 300 are still extant, of which Bedjan have published 212 texts. Along with

دُه. أَهِدُسِنُ ثِب وِهُومًا مُحَفِّقُهُ سُحَقِّم بُدِّتُ وِحُمُّال مُاهِزًا ثِب هِدُحمُّال مُهَمَّع وَبَاكُمُّال مُعاهِزًا ثِب إِسَائِنا وَهُمُ وَالْكُمُّال مُعاهِزًا ثِب إِسَائِنا وَهُم واللهُ مَا مُحَمِّد واللهُ مَا مُعَمِّد واللهُ مَا مُحَمِّد واللهُ مَا مُعَمِّد واللهُ مُحَمِّد واللهُ مُعَمِّد واللهُ مَا مُعَمِّد واللهُ مُعَمِّد واللهُ مَا مُعَمِّد واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعِمِّد واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مِنْ مُعِمِّد واللهُ مُعْمِينًا واللهُ مُعْمِينًا واللهُ مِنْ مُعْمِينًا واللهُ مُعْمِينًا واللّهُ مُعْمِينًا واللهُ مُعْمِينًا واللّهُ مُعْمِينًا واللّهُ مُعْمِينًا واللّهُ مُعْمِينًا وال

[[]Jacob of Sarug] committed to writing [theological?] tracts (قَاعُتُكُ), interpretations (قَاعُتُكُ), hagiographies (الْمُتُكُكُ), canticles (هَا اللهُ الل

See Vööbus, "unbekannte Biographie," 402.

^{84.} See "Handscriftliche Überlieferung I," v.

^{85.} Ibid., 17.

^{86.} Ibid., 18.

^{87.} Ibid., 20.

^{88.} Ibid., 21.

^{89.} Bedjan reproduced these *mimre* in Paul Bedjan, ed., *S. Martyrii*, *Qui et Sahdona Quæ Supersunt Omnia*, (Paris and Leipzig: Harrassowitz, 1902). For a comprehensive list of Bedjan and other scholars' publications of Jacob of Sarug's writings and some modern translations of his works, see Paul Bedjan and Sebastian P. Brock, eds., *Homilies of Mar Jacob of Sarug*, VI (Piscataway, NJ: Gorgeous Press, 2006).

^{90.} See Kollamparampil, "Festal Homilies," 15.

mimre, the bishop of Batnan wrote seven other poetic genres. ⁹¹ Jacob's literary fecundity also extends to prosaic works, which includes six festal homilies on the liturgical feasts of the Lord, biographies of hermits, a baptismal rite and three anaphoras attributed to him, and letters. ⁹² No wonder that Jacob of Edessa referred to Jacob of Sarug, the Doctor, as "The Flute of the Holy Spirit and the Harp of the believing Church" (آحَوُمُ اللهُ وَمُورِيُّا اللهُ الل

Jacob also describes himself as a ten-stringed instrument, particularly a cithara (مُشَارُا رُحِمَّ: هُتِـُه), or a harp (مُشَارُا رُحِمَّ: هُتِـُه),

I am a ten-stringed cithara you have constructed.

Play me that I may chant your praise for your sake.

Sweep your finger and strum my still strings
that, through me, sweet music may sound in a blaring tune.

[Just as] a string does not emit a tune without a player,
so the mouth does not [utter] a word without your gift.

The cithara could not sound by itself,
for unless the one holding it plays it, it is mute and silent.

The player on the cithara sweeps their finger by their skills
and gives rise to a tune in the string that was still.

Play me, my Master, since you hold me, and I am gazing at you
that glory should richly produce through me your revelation.

The string is still, and the sound that it is producing does not belong to it.

It is looking for the player to awake a tune in it.

^{91.} See "Handscriftliche Überlieferung I," 22-27.

^{92.} See *Ibid.*, 28-34; Kollamparampil, "Festal Homilies," 16.

^{93.} Assemani, "BOCV I," 286.

^{94.} Paul Bedjan, ed., *Homiliae Selectae Mar-Jacobi Sarugensis*, V (Paris and Leipzig: Harrassowitz, 1910), 394:3-4.

^{95.} Paul Bedjan, ed., *Homiliae Selectae Mar-Jacobi Sarugensis*, II (Paris and Leipzig: Harrassowitz, 1906), 375:14-15.

أَحَةُ حُرِ إِنَا قَفَ دُو قُارِضَ: هُفَازُاً لا : قُلْا مِهَ صِلْا حَلُوكُا وِنْفِهُا فُرَهُمُلًا *

The soul is the string. Behold! It is silent from your praise. Strum it that it should play sounds of praise with great astonishment.⁹⁶

Jacob of Sarug likens the five strings of the ten-stringed harp to the five physical senses, i.e., smell (هُمومُا), touch (هُمومُا), taste (هُمومُا), hearing (هُمومُا), and sight (🏂 ______). The other five strings refer to the five faculties of the mind: comprehension (هـةَوْمُـلُـر), thought (هـةَوُلُو), discernment (هـقَوْمُـلُـر), reason (كَرَحَكُل), and intelligence (مُدِحُل).

Arise my harp and sound distinctly praise to the Son with sounds abundantly filled with love. Rouse yourself, O spiritual harp, to make a joyful sound to the one who richly plays you. Arise and sound eloquent [tunes] with the ten strings Goodness interwove in you by to glorify [God]. O eloquent harp, established by the One who established all, arise by yourself and sound glory with new tunes. With the five physical senses glorify [God] openly and also with the five spiritual [faculties] glorify [God] secretly. With [the senses of] smell, touch, taste, hearing, and sight, with all these five senses glorify [God] physically. And also with comprehension, thought, discernment, reason, and intelligence, with the hidden faculties of the soul, confess [him]. Through these, play, [O] ten-stringed harp, and without ceasing, sound praise distinctly.97

97.

Ibid., 184:12-185:12. 96.

> مَوْهِ دُ أَامُد أُبِ وَحِمَةُ حسُو مُعَمَّكُمُ مِ وِثْلَامُكُ كُ دُورُ الْمُدُولُ مُكِمًا حَفُلًا وُتُعَالِمُ أُو لُا وَقُمُا أَسِم ثُوهِ مُحَمُّا وِلُا مُوهُحِمُّونِ وْالْا بِهُم دُه وَه وَلِكُم كُوه سَبْم وَهُ وَهُلا * ٥٥٥ محمَّة دُه مُلًا حمَّتِكُا وهُكُم عُكُ اللهُ هُمُ لأن دُ مُوسُل كُ ﴿ يُكِنُو كُلُونُ مُكُلُو كُلُواً لَكُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ هُ كُلُوهُ مُ اللَّهُ عَلَى الْمُعَالِدُ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مؤه دُه أَرْمُن مُكَّت هؤدسًا حَأِه وَٰل زُدُل ﴿ Ibid., 77:3-18.

> > كُذُا حَقُلًا وَمِكْبِ مَةُدُا خُمُّنُ اللهِ كُعنْدُدة كَرُهُ وِنُكُم حُو خُمُوْأُمْ ﴿ وُعَيُّكُم حُرِ مُع لِمُحدُلًا كَعَمُحُمْ ﴿ رةُ ﴿ أَيِكُ مُعْنُو وَرَضُوا مُؤَدِنُهُ السِّبُوا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ ةُحسَّعهُا لِأَوْتِ وَقُسُنُنَا حَثِيعِمُا لِمُحْسِ * حسَّعَهُ أَسِهُ وَ وَهُل هُدُس فَحِزُنُالُم * ەۋەئل ومركل دۇر كىسە دىلى بالدۇل أورا ب هُولًا هُكِنًا رَضَى أَهِدَةُسِكُا فُرَةُهُلًى ·

مُّكُوزًا إِنَّا وَحِهُمْ: ثُعْتُحُ وَإِيمَ زُقُدِكُمُ وَت أَنَّى وَحُر هَاأُس شُكَّت هُمَّتهُمُا: لًا يُحِمَّ خُودُا ثَعِيمُا فُلًا ولُا يُعَمَّدُ ا كُو مُسَارُزُا مُعِمِّد الْعُنِ وَوُ مِنْ فَعِيْدُو : مُكُونَةُ وَالصُّه وَهُ رُحِدُه خُصِهُ عَنَّهُ وَهُ مُكُونَةً وَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الله حُد حُد وحة حد وَاسْم أيد حُد مكر مُلِّو إنا : مُعلِمُا مُحنا ود ومُلا وِنُوحًا كُو وَيُكُو وهُ : مُعِكُمُ وَد يُعِمُ لَ وَوُلَ هُكُمُ فُلُ فَعِي أَهِمَ مُعِدُم عَالَم عَالَم عَالَم عَالَم عَالَم ع

أَلْلَكُمرَ ثُنُونَ وَارْضَ مَوْضُلُ فُرُوَّهُلِّكِ : أَيِمْ كُو أَكُم: أُه مُمكُولًا وَقُسُنُكًا : أَلِلَكُمَ وَرَضُ خُحِصً شُتُّع مُتُكُمُّكُ : أُه مَّكُولًا مَكُملًا وَالمَصْ هُه مُحَمَّم مُحَاثَم مُحَاثَم مُحَاثَم مُحَاثَم مُحَاثَم مُحَاثَم م دسَّعُمُ اللَّهِ عَالَهُ عَالَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّ حَقُومًا و يُحِدُّا و لُحِدُا و هُجِدُا أُف حُسلُاً : ەأەت دُىرُحگُل ەُدھەدُكُلا ەُدھە**زىم**ُنلى: ةُحِيِّر وُكْبِ سَوْرِ مُسَكِّوْلُ وُحِهُمْ: ثُعَيِّبِ : This harp should continually praise the Son of God, lest death come, take it apart, thus silencing it. In the stillness of Sheol, there are neither choristers nor speakers. Therefore, one could attribute the prolificness of Jacob of Sarug to his attitude toward his call in life, which consists of praising the Lord and teaching.

Bestir yourself, my harp, to the praise the Only-Begotten, lest death loose your sounding strings.

Offer praise to the Son of God with a loud tune.

He for designed you to praise him. Why did you cease to praise [him]? Play for God while you exist, for it is easier for you.

[The day will come when] you will be silent. Play now, for it befits you. Bestir yourself, play [tunes] about the greatness of the Lord, your Lord, lest the sleep of death and stillness of Sheol silence you.

In Sheol's pit, there are neither choristers nor speakers.

Until that time give forth the sound of praise richly. 98

Moreover, "As long as this present life still exists [for you], plant teaching in a land that offers the fruits of praise richly." "The bishop of Batnan is also known as the "Channel of the Holy Spirit," "loyal Zither of the Church," "Teacher of Truth," "Spiritual Pillar," or just "Doctor." ¹⁰⁰ Jacob was translated early on into Coptic, Arabic, Ethiopian, ¹⁰¹ Armenian, ¹⁰² and Georgian. ¹⁰³

حُبِلًا ثَمْنًا مُحْدَلًا حَثَنَّتِ مُحُكُّكُمُا ﴿
حَمَّاتُمُ صُعُرِ حَثَى كُمُّلًا ﴿
الْمَلَّا أَسْمُ كُو مُحُرِّ هُمُّا بِمَقَّدِ هِهُ كُو ﴿
الْمَلَّا أَسْمُ كُو مُكَلًّا هُمْكُمًا بِمَقَّدٍ ﴿
كَبُلًا لِمَكْتِ مُنَهً مُحَمَّلًا هَمْكُمًا بِمَعَدُ ﴿
حَبْلُ الْمَكْتِ مُنَهً مُحَمَّلًا وَهُمُكُما بِمَعَدُ ﴿
حَدْ هُؤْمًا أَيْكِ أَلُهُ هَدُّسُلًا كَمُّنَأَلًا ﴿

^{98. &}quot;SM," 808:8-17.

^{99. &}quot;HSJS II," 78:10-11.

خُلوْخُل وِئُوخُل قُلوُّا وِهِقُحْسُل كُمُّـزُأُهُم ﴿

أَلْلَكُمَا ثُنُولُ كُلُ الْمَحَوَّسُالُ وَ أَسْتُولُا : هَ دُو هَوْمُلُ لِكِّهُ لِحُلُّا وَهُلًا وَهُلًا وَهُلًا وَهُلًا الْكَوْلَ : اللَّذِ لَلْكُولُ كَمْ كَمُع أَبِلا إِصفَّمَ اللَّهُ كُونَ الْمَالِكُونُ وَهُونَا لَا كَوْلًا : الْلَكْمَا كُمُلُّ كُلُّ وَحُوْلُو وَهُونَا كُمُنَّ لَا يَعْفُرُ : حَفَّدُلُ المِّكُمُ لُلُ هِ هَدِّسُنُا وَلَا تَحْدُلُلا :

كُر مُنُع كُر زُدِيًا وِشَتْا رَوْهُ مُ ذَكِياً :

^{100.} See Martin, "Évêque-Poète," 316.

^{101.} See Siegbert Uhlig, "Dərsan des Ya'qob von Sərug für den vierten Sonntag im Monat Taḥśaś," *Aethiopica* 2, (1999), 12-16.

^{102.} See Levon Ter-Petrossian, "Jacob of Serugh's 'Life of Mar Daniel of Galash," *Ējmiadzin* 36:3, (1979): 22-40.

^{103.} See Tamara Pataridze, "La version géorgienne d'une homélie de Jaques de Saroug Sur la Nativité. Étude et traduction," *LM*, 121:3-4, (2008): 373-402.

1.3 Jacob's Audience

The question of Jacob's audience pertains to the members of the congregations who were present as he recited his *mimre*. The bishop of Batnan spent most of his life (approximately forty-eight years out of the seventy he lived) delivering his compositions to diverse audiences.

A few of Jacob's *mimre* betray a monastic audience, while others a church community. He directed his exhortations at monastic communities. He warned the monks against boredom, lethargy, distractions, anxious thoughts, desires, and uncertainties. Moreover, he exalted poverty and fasting and enjoined the monks to remain focused, attentive, and engaged in their struggle.¹⁰⁴

Jacob also preached to the lay person whose life's exigencies and attraction to the distractions of the world competed with the ever multiplying and time-consuming liturgical celebrations and the Gospel's message. Busy with the hustle and bustle of their daily lives, Christians seemed to have been too occupied to attend the services offered by the clergy. When they did participate, they fidgeted in Church, were impatient with long homilies and liturgical celebrations, or allowed their mind to wonder. Some were so eager to leave the Church that they would exit in the middle of the service when the doors were opened to allow the catechumens to leave. At this time, the late arrivers would sneak in. If this were not enough, Christians who were attracted by what the theater had to offer, exposed themselves to messages that competed with the Gospel's tidings. 105

However, the majority of Jacob's *mimre*, especially the biblical ones, are timeless, for they transcend time and rarely hint at the historical context in which he wrote them. He addressed them to Christian congregations without

^{104.} See Susan Ashbrook Harvey, "To Whom Did Jacob Preach?," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity*, ed. George Anton Kiraz, GECS 8, (Piscataway, NJ: Gorgias Press, 2010), 124.

^{105.} Ibid., 117-123.

due regard to the profession, age, gender or social status of the hearers.¹⁰⁶ The communities to which Jacob preached were most often a mixture of clergymen, monastics, and laity. Laity would have attended services held at monasteries, and monks and nuns, including solitaries, would also have participated in liturgical celebrations held at different parishes. Jacob's genius in preaching made his *mimre* accessible to all present at the various rites of the Church.¹⁰⁷ The bishop of Batnan did not differentiate between the clergy, monastics, and laity as far as their Christian obligations are concerned. Harvey explains,

Jacob does not, in fact, understand the devotional obligations to be different for the laity, monastics, or clergy in their essential discipline. Love of God, compassion for the poor, sick, and needy; service of the church; distance from worldly desires: such self-discipline in Jacob's view was required of every Christian, of every station in life, regardless of age or gender. ¹⁰⁸

The Bishop of Batnan infused his *mimre* with his theological viewpoint and comprehension of the Christian message. Overwhelmingly Christological, they offer theologians a lot to ponder over and discuss. However, they provide historians few contextual crumbs, ¹⁰⁹ which leave the student of history disappointed and frustrated.

To whom did Jacob preach? Harvey thus answers the question concerning Jacob's audience,

Jacob spent most of his career traveling throughout the district of Serugh preaching at vigils, serving daily offices and celebrating liturgies. In his homilies we glimpse his congregation amidst its every-day world; for in his exasperated criticism and his delighted praise, Jacob also shows us who they were by the lives they lived. The reverse to his complaints of their behavior looked like this: his parishioners were hardworking, beleaguered, and harried men and women struggling to provide for their families, seeking respite from the pressures of their burdens. They were newlyweds longing for children, frightened of the dangers even as they craved the wonders of new life. They were the widowed and bereaved, worn, exhausted, and lonely. The were monks and nuns who struggled in all sincerity to work with

^{106.} Ibid., 116.

^{107.} *Ibid.*, 116-117.

^{108.} Ibid., 125.

^{109.} Ibid., 116-117.

unflagging commitment at the daily grind of self-sufficiency, while earnestly striving for illumination of the heart. They were ordinary villagers and townspeople who at the same time served their churches faithfully as deacons and deaconesses, chanters and readers, choir members, pastors, and teachers. And now and then, they all managed to sing together, in tune, in harmony, at the right time, and in the right place.¹¹⁰

Just as Jacob's *mimre* would have enriched their hearers back then, they could expand the mind of their reader today and the many generations to come. Although Jacob wrote to a specific Christian audience toward the end of the fifth century and the beginning of the sixth, the timelessness of his rich theological message witnesses to the fact that his preaching could reach other generations beyond those who heard him deliver his compositions. In fact, his preaching and teaching are a treasure for the whole Church. Could the bishop of Batnan have been aware of this? "Your word is vigilant, and the silence of Sheol could not compel it to sleep. Let it be uttered through me that future generations may utter it too."¹¹¹

1.4 Theological and Political Contexts

Jacob of Sarug lived at a time during which bitterly divisive controversies plagued the Church. They came to a head after the Council of Chalcedon (A.D. 451), and whose effects on the Church's unity still reverberates today. The contentious Christological symbol of faith promulgated by the Council was at the heart of the debate. It could be summarized as follows: Jesus Christ; one person, one *hypostasis* ($\dot{\upsilon}\pi\acute{o}\sigma\tau\alpha\sigma\iota\varsigma$) in two natures. ¹¹²

Consequently, three main competing Christological formulations emerged over a period and could be identified mostly by the church communities that represented them. Each claimed to possess the correct

^{110.} Ibid., 130.

^{111. &}quot;SM," 809:3-4.

كُنُا وَد مُحكُم ولًا مُدِهْدِ كُون هُمُمُون زُهِدُ اللهُ الْمُكُل حُد زُبِعُ حَدُّدُونُ وَوَا وُلْل الم

^{112.} See Alois Grillmeier, Jesus der Christus im Glauben der Kirche: Das Konzil von Chalcedon (451) - Rezeption und Widerspruch (451-518), vol. 2/1 (Freiburg im Breisgau: Herder, 2004), 3.

formulation of how divinity and humanity co-exist in Jesus Christ. How one is to express and correctly explain the incarnation of the Word of God. The opposing factions exchanged anathemas and excommunications. That facilitated subsequently the emergence of independent ecclesial entities¹¹³ which took shape and consolidated with the Islamic conquests.¹¹⁴ The theological disagreements between rival Christian factions coupled with antagonisms between patriarchal sees and topping it with political meddling and cultural differences led not only to breaking up the one Church of Christ but also atrocities committed by Christians against Christians such as the mutual slaughter between rival groups that took place in Constantinople in the early part of the sixth century.¹¹⁵

The following sub-sections are, therefore, meant to highlight major theological debates leading to the Council of Chalcedon and those that took place during the life of Jacob of Sarug. They paint with a broad brush the political and ecclesial circumstances surrounding the Council of Chalcedon and its consequences. The goal of this endeavor is not to be exhaustive but rather to present the reader with a modest summary of the ever so complex ecclesial and political context in which Jacob grew and functioned.

1.4.1 The Precursors of the Council of Chalcedon

Calling a council to address challenges bedeviling the Church is not an invention of post-biblical ecclesiastical hierarchy. It finds its roots already in the New Testament. The Apostles were the first to convene in Jerusalem to address the pastoral concern of whether non-Jews must abide by the Mosaic law as a condition to coming into the Church (see Acts 15; Gal 2). Since that time, the so-called "Council of Jerusalem" became the model for future

^{113.} See Sidney Harrison Griffith, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (Princeton: Princeton University Press, 2008), 129-155.

^{114.} Ibid., 129.

^{115.} See *Pseudo-Dionysius of Tel-Mahre, Chronicle (Known Also as the Chronicle of Zuqnin) Part III: Translated with Notes and Introduction,* trans. Witold Witakowski, Translated Texts for Historians, vol. 22 (Liverpool: Liverpool University Press, 1996), 7.

councils and the preferred way by which the gathered Church confronts difficult theological and other issues facing her.

Jesus's question to his disciples, "But who do you say that I am?" was not put to rest when Peter answered, "You are Christ, the Son of the living God" (see Mt 16:15; Mk 8:28; Lk 9:20). Around A.D. 318, Arius, a Libyan priest living and teaching in Alexandria, attempted to answer for himself Jesus's question. Endeavoring to preserve the unicity of God, Arius ended up denying the divinity and eternity of the Son of God by asserting that he was a creature, albeit the first and most noble of all creatures, and that there was when he, i.e., the Son, was not. Sonship, in the eyes of Arius, is not intrinsic to the Son of God, but he earned it and God granted it to him, for he willed it so. Arius's rejection of the ontological relationship between God and his Son greatly troubled the Church.

The stability and unity of the state, which depended on that of the Church, led Emperor Constantine to convene a council. The Church convened in Nicaea in A.D. 325. The Council Fathers promulgated a Christological symbol by which they rejected the teachings of Arius and his followers. Also, they maintained the divinity and eternity of the Son of God, and declared their faith in the one Lord Jesus Christ. This Lord is from the substance of the Father (ἐκ τῆς οὐσίας τοῦ Πατρός), true God from true God (θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ), begotten not made (γεννηθέντα οὐ ποιηθέντα), and consubstantial with the Father (ὁμοούσιον τῷ Πατρί). Unfortunately, the Council of Nicaea triggered other sets of theological problems which revolved mainly around the Greek word homoousias

^{116.} See J. N. D. Kelly, Early Christian Doctrines (Revised Edition) (San Francisco: Harper, 1978), 226-231; Alois Grillmeier, Jesus der Christus im Glauben der Kirche: Von der Apostolischen Zeit bis zum Konzil von Chalcedon (451), vol. 1 (Freiburg im Breisgau: Herder, 2004), 360-373.

^{117.} See J. Stevenson and W. H. C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to Ad 337* (London: SPCK, 1999), 338.

^{118.} See Kelly, "ECD," 231-237; Grillmeier, "Jesus der Christus 1," 405-412.

(όμοούσιος) or consubstantial, a philosophical term with gnostic overtones, 119 and led to splintering the Church into several factions. 120 The ruling emperor sided with one Christian group against another. His support gave the imperial party the power to enforce their teaching. 121

In the second half of the fourth century, the Cappadocian Fathers ironed out the Trinitarian dispute between the theological schools at that time. One Christian faction emphasized that the Godhead comprised three things $(\pi o \alpha \gamma \mu \alpha \tau \alpha)$ or persons $(\pi o \phi \sigma \omega \pi \alpha)$. For the other Christian group it was indispensable to protect the unity of God. Thus, it championed the teaching of the one hypostasis (ὑπόστασις), which was usually taken to be a synonym of substance ($o\dot{v}\sigma(\alpha)$). These two schools could neither agree nor reconcile, for they did not speak the same language literally and figuratively. 122 The Cappadocians provided a solution to this complicated theological quagmire. They modified the original meaning of hypostasis (ὑπόστασις) by making it also mean *person*. Accordingly, the Godhead comprises three hypostases or three Persons. This theological term was supposed to explain what is unique to each Person of the Trinity: the Father is the *Unbegotten* ($\alpha \gamma \epsilon \nu \nu \eta \sigma (\alpha)$), the Son the *Begotten* ($\gamma \epsilon \nu \nu \eta \sigma (\varsigma)$), and the Holy Spirit the One *Proceeding* (ἐκπόρευσις). The Cappadocians kept *ousia* (οὐσία) to mean substance, a term that explains the commonality between the three Persons of the Trinity. 123

The Council of Constantinople, held in A.D. 381, confirmed the divinity of the Holy Spirit and his consubstantiality with the Father and the Son against the teachings of some theologians. The Council's Fathers toiled to avoid and succeeded in steering clear of philosophically laden expressions,

^{119.} See Grillmeier, "Jesus der Christus 1," 409.

^{120.} See Kelly, "ECD," 247-251.

^{121.} Ibid., 237.

^{122.} See Johannes Hofmann, Zentrale Aspekte der alten Kirchengeschichte, ed. Jürgen Bärsch and others, Theologische Lehr- und Lernbücher, vol. 4, 1 (Würzburg: Echter, 2013), 160.

^{123.} On the Cappadocian Christology, see Kelly, "ECD," 263-269; Grillmeier, "Jesus der Christus 1," 535-547.

especially the term *homoousios* (ὁμοούσιος), that had proven to be controversial. Instead, they had recourse to the Bible for confessing that the Holy Spirit is Lord (2 Cor 3:17f), giver of life (Rom 8:2; Jn 6:63; 2 Cor 3:6), has spoken through the prophets (2 Pet 1:21), proceeds from the Father (Jn 15:26; 1 Cor 2:12), and is adored and glorified with the Father and the Son. The last expression finds its source, not in the Bible but the Church's prayer tradition.¹²⁴ Unfortunately, each council contributed to the further splintering of the Church and left behind it shrapnels of discord. Already the Council of Constantinople recognized and condemned seven dissident Christian factions, including the Apollinarians.¹²⁵

The Apollinarians veered away from the Trinitarian debate and ventured to explain how divinity and humanity co-existed in Jesus Christ. In this question lies the seed that eventually led to the Council of Chalcedon. Apollinarianism finds its roots in the Platonic trichotomy, i.e., the tripartite view of a human being as spirit, soul, and body. Applying it to Jesus Christ while maintaining his divinity, the Apollinarists ended up denying him having a human mind (voūς), which, they claim, the Word of God replaced. In other words, in contrast to a normal person comprised of a spirit, mind, and body, Jesus Christ comprehends the Word of God, a soul, and body. Accordingly, Jesus Christ, lacking a mind, is no longer a whole human being. Although the Fathers of the Council of Constantinople rejected Apollinarianism, they did not provide an alternate explanation. The problem festered consequently, and two theological schools butted heads, namely, the theological Schools of Alexandria and Antioch.

While the latter, in its emphatic rejection of Apollinarianism, stressed the separation between the divinity and humanity in Jesus, the former strived to maintain the unity between the Word ($\lambda \acute{o} \gamma o \varsigma$) and flesh ($\sigma \mathring{a} \varrho \xi$) in the

^{124.} See Hofmann, "Zentrale Aspekte," 165-171.

^{125.} See J. Stevenson and W. H. C. Frend, *Creeds, Councils and Controversies: Documents Illustrating the History of the Church, Ad* 337-461 (London: SPCK, 1989), 116.

^{126.} See Kelly, "ECD," 289-295; Grillmeier, "Jesus der Christus 1," 480-497.

person of Christ. To express this unity, the School of Alexandria employed a formulation that goes back apparently to the Apollinarians' teachings: one physis (φύσις) of the incarnate Word (μία φύσις τοῦ θεοῦ λόγου σεσαρκωμέη). The crux of the matter is the meaning of physis (φύσις). The Alexandrian School had used it to refer to the one person (φύσις) of the Incarnate Word God and to mean nature (φύσις) as in the two natures (φύσεις) — divine and human — as regards to Jesus Christ. The reading of physis (φύσις) to mean nature leads to the following Christological formulation: one nature (φύσις) of the incarnate Word. The ambiguous formulation of one physis (μία φύσις) drove some to postulate that there was truly a divine nature and a human nature before the Incarnation of the Word, but one nature afterward. As a result, either the divine nature engulfed and eliminated the human nature - this could be comparable to a droplet of water in an ocean - or the divine nature was mixed with the human nature to produce a new nature in Jesus Christ. 127

The Antiochene School faced difficulties in explaining adequately how the two distinct natures unite in Jesus Christ. The divine nature and the human nature remain two separate and independent entities after the Incarnation, whereat the Word of God lives in the man Jesus as a person residing in a house. What brings the two natures together is admittedly Jesus Christ, the person ($\pi \varrho \acute{o}\sigma \omega \pi o \nu$). Nonetheless, the unity existing between the two natures is neither substantial nor ontological but is a relative and moral relationship, i.e., a unity of the wills. The Antiochene School sounded as though it was dividing Christ into two persons, and, by extension, introducing a new person into the Godhead, thus transforming the Trinity into a quaternity. The Introducing is a quaternity of the Wills of the Godhead, thus transforming the Trinity into a quaternity.

^{127.} See Kelly, "ECD," 317-323; Grillmeier, "Jesus der Christus 1," 673-686.

^{128.} See Grillmeier, "Jesus der Christus 1," 614-634.

^{129.} See Grillmeier, "Jesus der Christus 2/1," 288-289.

The Council of Ephesus took place in A.D. 431. At the heart of the debate was the title appropriate for Mary: 1. *Anthropotokos* (ἀνθοωποτόκος) or the one who bore the man [Jesus]; 2. *Christotokos* (χριστοτόκος) or the one who bore Christ; 3. *Theotokos* (θεοτόκος) or the one who bore God, i.e., the Mother of God. The city of Ephesus saw two rival councils convening one after the other and whose participants strongly condemned each other. 130 On the one hand, the Alexandrian led council adopted Theotokos as the title for Mary due to the concept of communicatio idiomatum¹³¹ "(ἀντίδοσις ίδιωμάτων), i.e. that in view of the unity of Christ's person, His human and divine attributes, experiences, etc. might properly be interchanged." On the other hand, the Antiochene side professed one Christ, one Son, One Lord, in whom two natures are united without being mixed. Now based on this unity, they accepted the title *Theotokos*. ¹³³ It is certain that Mary did not give birth to God qua God, but to Jesus, who is God and man and in whom - in this one person - are united both the divine nature and the human nature without being mixed. Because of this unity between the two natures, one can crisscross the idioms, i.e., natural properties or attributes, that refer to God and man. In another term, what one declares about the Son of God, one can also say of the Son of Man and vice-versa. Accordingly, the Fathers of Ephesus could teach that Mary gave birth to God. By the same token, one could say that God, the Immortal, died on the cross! It was not until 433, however, that the Antiochenes and Alexandrians finally agreed on a common profession of faith. 134 Although both rival schools accepted the symbol of faith of 433, not everyone on both sides was happy because they interpreted it as a theological sellout. 135

^{130.} See Kelly, "ECD," 326-328; Grillmeier, "Jesus der Christus 1," 687-691.

^{131.} See Grillmeier, "Jesus der Christus 1," 631-632; Hofmann, "Zentrale Aspekte," 178.

^{132.} Kelly, "ECD," 143.

^{133.} See Ibid., 328-329; Grillmeier, "Jesus der Christus 1," 704.

^{134.} See Stevenson and Frend, "Creeds," 313-319; Grillmeier, "Jesus der Christus 1," 703-704.

^{135.} See Kelly, "ECD," 330-331.

Meanwhile, the East Syriacs, who belonged to the see of Antioch, who followed its theological directions, and who lived outside the Roman Empire, cut the umbilical cord from their mother Church for linguistic, cultural, and political reasons. Moreover, they declared themselves in 410 and again in 424 as the Church of the East, whose Catholicos resided in Seleucia-Ctesiphon. In contrast to the Antiochene school who modified the teachings of Diodore of Tarsus and Theodore of Mopsuestia as presented above, the Church of the East, under the influence of Narsai (d. ca. 500) and Barsauma of Nisibis (d. ca. 491-496), clung to the extreme interpretation of their Antiochene Christology: Jesus Christ; two natures, two persons, morally united in a *prosopon* ($\pi \varrho \acute{o} \sigma \omega \pi \sigma v$). ¹³⁶

The direct theological debate leading to the Council of Chalcedon was the narrow reinterpretation of the expression "one *physis* (φύσις) of the incarnate Word," namely, the assertion that the Lord is of two natures (ἐκ δύο φύσεων) - divine and human - before the Incarnation, but one nature afterward. Furthermore, Jesus's human body is intrinsically different from that of a human and is, therefore, not consubstantial with it. Although this extreme interpretation does not represent the original formulation of and enunciation by the Alexandrian School, Alexandria rose to its defense. Pope Leo wrote a letter known as *Tomus Leonis* or also as *Epistola Dogmatica ad Falvium* to be read at a council in Ephesus, which was held against his will in 449, and which he later calls it *Latrocinium* (Brigandage) or the "Robber Synod" of Ephesus. In this letter, he condemns this new formulation and upholds the teachings of the symbol of faith of 433. Its title indicates, the

^{136.} See Hofmann, "Zentrale Aspekte," 185-186.

^{137.} See Grillmeier, "Jesus der Christus 1," 732-733.

^{138.} See Stevenson and Frend, "Creeds," 335-336.

^{139.} See Hofmann, "Zentrale Aspekte," 187-188.

^{140.} See Kelly, "ECD," 334.

^{141.} See Stevenson and Frend, "Creeds," 336-344; Grillmeier, "Jesus der Christus 1," 734-750.

Robber Council proved to be very controversial and divisive. It was the catalyst that drove the Church to Chalcedon.¹⁴²

1.4.2 The Council of Chalcedon (A.D. 451)

The Church convened in Chalcedon in A.D. 451 and declared,

... One and the same Christ, Son, Lord, only-Begotten, [is] made known in two natures [which exist] without confusion, without change, without division, without separation; the difference of the natures having been in no wise taken away by reason of the union, but rather the properties of each being preserved, and [both] concurring in one person (*prosopon*) and one *hypostasis* - not parted or divided into two persons (*prosopa*), but one and the same Son and only-Begotten, the divine Logos, the Lord Jesus Christ; even as the prophets from old [have spoken] concerning him, and as the Lord Jesus Christ himself has taught us, and as the Symbol of the Fathers had delivered to us.¹⁴³

Based on this declaration, the Council's Fathers rejects both extreme interpretations of the Antiochene and Alexandrian Christologies. They employ four adjectives to explain how the Lord Jesus Christ is made known in two natures (έν δύο φύσεσιν). The two adjectives without confusion (ασυγχύτως) and change (ατρέπτως) are meant to rebut the extreme Alexandrian Christology that claims that there were two natures before the Incarnation, but a single nature afterward. The two other adjectives without division (ἀδιαιρέτως) and separation (ἀχωρίστως) discredit the strict Antiochene assertion that the two natures are so separate that two persons exist and are united in one *prosopon* ($\pi o \circ \sigma \omega \pi o v$). Although the two natures are united without confusion, without change, without division, and without separation, their different characteristics are not taken away by reason of the union (οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνηρημένης διὰ τὴν ἕνωσιν) and their distinctive properties are maintained (τῆς ἰδιότητος ἑκατέρας φύσεως). They concur not in two parted and divided persons (prosopa) (οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον) but in one person (prosopon)

^{142.} See Hofmann, "Zentrale Aspekte," 189-190.

^{143.} Aloys Grillmeier, Christ in Christian Tradition: From the Council of Chalcedon (451) to Gregory the Great (590-604), trans. Pauline Allen and John Cawte, vol. 2 (Atlanta: John Know Press), 3.

(εν πρόσωπον) and one *hypostasis*¹⁴⁴ (μίαν ὑπόστασιν), in the one and the same Son and Only-Begotten, the divine Logos, the Lord Jesus Christ. 145

Instead of bringing the different warring factions together, Chalcedon hardened the position of each group. Three main Christian parties finally emerged. The first are the Chalcedonians. They adhered to and promoted the teachings of the Council of Chalcedon. This group includes the Christians of Antioch, Rome, Constantinople and a small group of West Syriacs known as the Maronites. The second party is the East Syriacs. They belonged to the Church of the East, clung to the extreme interpretation of the Antiochene Christology, and were outside the realm of the Roman Empire to be affected by the Christological inclinations of the Roman emperors and by their church policies. The third and final party taught and promulgated the Alexandrian Christology and rejected its extreme interpretation. This group included the West Syriacs and the Christians of Alexandria, Ethiopia, and Armenia.

1.4.3 State and Church

Since the time of Emperor Constantine, a precedent had already been set for emperors to call for Councils, depose and exile opposing bishops deemed heretics, and meddle in Church policies. That was the case of Pulcheria, the sister of Emperor Theodosius (d. 450), who persuaded General Marcian, her husband, to call together a Council to settle the dispute between the Antiochene and Alexandrian Christological teachings. He obliged by calling the Church to assemble in Chalcedon although against Pope Leo's wishes. Besides, the Emperor, who was present at all of the conciliar sessions, forced the assembled bishops to produce a symbol of faith, albeit against their will. 148

^{144.} Both *Prosopon* and *hypostasis* mean person.

^{145.} For the Greek terms, see Grillmeier, "Jesus der Christus 1," 755.

^{146.} See Ibid., 738.

^{147.} See Hofmann, "Zentrale Aspekte," 190.

^{148.} See Grillmeier, "Jesus der Christus 1," 753.

The sympathizers with the Alexandrian school rejected the Chalcedonian Christology, for they found the Council's formulation to be too separative. It promoted, according to them, the teaching of two separate persons in Christ. Furthermore, the deposition of Dioscorus, the bishop of Alexandria, added insult to injury. The backers of the Alexandrian School must have felt as though they had lost the fight to Antioch! Consequently, the unity established in A.D. 433 fell through. The conflict reemerged and bedeviled the Church. As a result, violent rebellions occurred in Alexandria and other cities. Emperor Marcian responded forcibly to restore order and enforce the decrees of the Council of 451. Handward and exiled. Handward and other clergy were deposed and exiled.

The situation worsened with the death of Emperor Marcian in A.D. 457 and with the coming of Emperor Leo I, a pro-Chalcedonian, to the throne. For example, a mob in Alexandria killed a Chalcedonian bishop in the baptistery, dragged his corpse through the streets, hung it, burnt it and scattered the ashes to the four winds. An account of the resistance reports the slaughter of over ten-thousand people in Alexandria. Emperor Leo I remained faithful to his pro-Chalcedonian policies until his death in A.D. 474, around the time when Jacob of Sarug was gaining fame for composing *mimre*.

Zeno (d. A.D. 491) succeeded Leo I as emperor in A.D. 474. Basiliscus, Zeno's son-in-law, who was an anti-Chalcedonian, overthrew him already a year later. Although Basiliscus's reign was also short lived because Zeno returned at the head of a strong army and overthrew him in A.D 476, Basiliscus was able to depose Chalcedonian bishops and install anti-

^{149.} See *Die Geschichte des Christentums: Der lateinische Westen und der byzantinische Osten*, ed. Norbert Brox and others, Altertum, vol. 3 (Freiburg im Breisgau: Herder, 2005), 120-122.

^{150.} *Ibid.*, 125.

^{151.} Ibid., 126.

^{152.} Ibid., 127.

^{153.} See Grillmeier, "Jesus der Christus 2/1," 268.

^{154.} Ibid., 279.

Chalcedonians, adherents to the Alexandrian Christology, in their stead. Consequently, Bishop Acacius of Constantinople (d. A.D. 488) called the Emperor a heretic and refused to sign the emperor's edict¹⁵⁵ issued against the Council of Chalcedon.¹⁵⁶

The situation did not improve even six years after Emperor Zeno had regained the imperial throne. As a result, the Emperor attempted to reconcile the warring factions and to reunify the Church by issuing an edict, known as the *Henoticon*, ¹⁵⁷ in A.D. 482. With the *Henoticon*, Bishop Acacius composed ¹⁵⁸ tried to find the middle ground between the Chalcedonians and their opponents. ¹⁵⁹ However, it was proved to be a failed attempt at achieving unity and led eventually to the first schism between the two Churches of Constantinople and Rome ¹⁶⁰ whose bishops were pro-Chalcedon. In 489, Emperor Zeno shut down the famous theological school in Edessa, where Jacob of Sarug had studied, to hinder the doctrinal influence of the Church of the East from seeping westward. ¹⁶¹

A new lifeline was given to the anti-Chalcedonians when Anastasius I climbed the imperial throne following Emperor Zeno's death in 491. His preferential treatment to the anti-Chalcedonians helped the two protagonists, Philoxenus of Mabbug,¹⁶² and Severus, defend and promote the Alexandrian Christology, and even catapulted the latter to the Antiochene episcopal See in 512.¹⁶³ With the death of Emperor Anastasius I on July 9, 518, began the pro-Chalcedonian comeback.

^{155.} For a German translation of Basiliscus's edict, see *Ibid.*, 269-271.

^{156. &}quot;Geschichte des Christentums," 129-131.

^{157.} For a German translation of Zeno's edict, better known as the *Henoticon*, see Grillmeier, "Jesus der Christus 2/1," 285-287.

^{158.} Ibid., 284.

^{159.} See "Geschichte des Christentums," 133.

^{160.} Ibid., 134-135.

^{161.} Ibid., 136.

^{162.} See *Ibid.*, 140-141; Grillmeier, "*Jesus der Christus 2/1*," 304-409.

^{163.} See "Geschichte des Christentums," 143-144.

On July 10, 518, Justin I was proclaimed emperor. The Chalcedonians could not have wished for a better choice, for Emperor Justin was a huge supporter of the bishop of Rome and a zealous defender of the pro-Chalcedonian cause. Consequently, many anti-Chalcedonians bishops were deposed already in 518. Whereas Severus, the Bishop of Antioch, who found refuge in Alexandria, and his likes were excommunicated, Iacob of Sarug was elevated to the See of Batnan in 519.

1.5 Chalcedonian or Non-Chalcedonian?

In this tumultuous period grew up Jacob of Sarug, witnessing the effects of a divided Church, and the repugnant violence committed in the name of Truth. The world in which he lived was disturbed and tossed around by Christological symbols of faith.

What should he who is seeking to speak about your generation do when everyone wants to talk about it according to their whims?

The one [group] gazing at your divinity and greatness wants [only] to hear you are God and nothing else.

Another [group] came closer to you. Since it saw you have a body, it hastened to cry out that you are [just] a human being.

The other [group], being cunning, perceives that you are two [persons]: a God and a man.

What could your Virgin Church, betrothed to you, make of these opinions [of the different groups], which, opposite each other, bark at her?

O Speaker, why would [anyone] agree to talk to you, for each one desires to hear the saying according to their whims? The simple, innocent, and single-minded folk are agitated by the many and various expressions.

The world is perturbed. Still, each to themselves wants to uphold [their] perturbing saying[s] with perturbing voices that obey [them]. 167

ة اسلا و حُدًا لِكُلَّ مَنْ حُو هُلُا تُحدُّ : سَر هُا سُلُو خُلِكُهُ ةُلِهُ هَذَخَهُ لُو : اِسَنُالُ هَنْ كُو هُمُّ إِسُّر وأَسْمَ كُو فَهِنَا : اِسَنُالُ هُكَ نُبُ الْمُورِ فَرِ قُدِكُمُ عَالَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّ

^{164.} Ibid., 146.

^{165.} See Arthur Vööbus, "Découverte D'Une Lettre De Sévère D'Antioche," *REB*, 33, (1975), 298.

^{166.} See "Geschichte des Christentums," 148.

^{167.} Mouterde, "Deux Homélies Inédites," 25-26.

وَحُ الْمُ دُدًا وَالْمِ وَحَدُنُهُ لَكُمْكُ لَاهِ وَمِكْنُهُ لَكُمْكُ لَاهِ وَمِكْنُهُ لَكُمْكُ لَاهُ وَمُرْكُوا أَلِيهُ دُمُونُ مُؤْمِ لُا هِ صُوْدًا وَخَرْنُهُا أَلِيهُ هُوْدًا وَخَرْنُهُا أَلِيهُ هُ وَمُرْنُهُا أَلِيهُ هُ وَمُرْلُهُا هُ مِنْ خَرَالُهُا هِ وَمُرْلُعُا هُ وَمُرْكُوا هُ مِنْ خَرَالُهُا هُ

Jacob himself, however, did not contribute to the discords. His *mimre* betray a pastoral and biblical approach which allowed him to engage in the controversies of his day without being directly involved in the conflicts over doctrinal terminologies. Whereas many of his contemporaries chose the path of confrontation, debate, and theological investigation of the Son of God, Jacob of Sarug elected the less traveled road by rejecting theological inquiries into him.¹⁶⁸

The Father freely offered us his Son that we might speak about him with love and undebatable simplicities, [and] not with contention, and not with strife, and not with debate, and not with knavishness which begets words by perversions. ¹⁶⁹

Jacob of Sarug's association with a specific Christological school is difficult to ascertain, for he walked a thin line between the feuding Christian parties. Nonetheless, the following explores some of the available scholarly research on the subject.

Undoubtedly, Jacob of Sarug refuted the teachings of the Docetists, Apollinarians, and Euthychians, and also rejected the Christological formulation that divided Christ into two persons. However, his position on the Chalcedonian symbol of faith is ambiguous not only to modern readers but his earliest readers as well. The anecdote of bishops coming to ascertain the rectitude of his teachings allows the reader a glimpse into a world when influential clergy was forced to take up a clear position regarding Chalcedon. Furthermore, it highlights the enigmatic position of Jacob of Sarug. Bar

شُكِمًا مُهِمًا حَقُلًا مُتِهَا وَشُعِمُم حُدِي دُون ﴿

^{168.} See appendix below.

^{169. &}quot;SM," 686:21-687:3.

حسةُدُل بِمُحكِّمُونِ خُفِيَّتُهُمُّا وِلَا مُحَرَّقِهُ * وَلَا دَسُرْحَوُلُا وِبُكِرًا تُحَلَّلَ خُوفُکُمُّا *

وَهُنَا أَحَدُر كُرِأًا حِلَّهُ كُلًا وَهَدُوا كُر : أَه أَهُوَّزًا هُنَا تُحَدِّر وَهِمُكَلَّ كُر : ثَنِفًا هَمْنَكُما وَأَصْعِ مُعَقًا أَلْإَقَ كُره : وَلَا عَيْسِم خُكِمًا وَثَكْنُم وَكُره كُذًا إِنْفُع :

حسةُ دُه وَ احُل سُوم كَى مُحُى كُسَبُدُه : لا حَدَّنُنُا ولا حَمْقُ أَل ولا خَرْهُ لا :

^{170.} See Paul Krüger, "Das Problem der Rechtgläubigkeit Jakobs von Serugh und seine Lösung," OS, 5, (1956), 172.

Hebraeus's claim that it was Severus, the bishop of Antioch, who tested and accepted the teachings of Jacob of Sarug further shows how, at least, Bar Hebraeus, who lived in the thirteenth century, associated Jacob of Sarug with the party of Severus. However, Timothy, the priest of the main church in Constantinople, believed to have lived in the seventh century, wrote that Jacob was an adherent of the Chalcedonians.¹⁷¹

The question of Jacob's faithfulness to the Council of 451¹⁷² returned to the fore no sooner than Western scholars took notice of him. Already in the late 1700s, Renaudot judged Jacob to be a disciple of Severus of Antioch and a champion of the heresy of Eutyches.¹⁷³ Assemani,¹⁷⁴ followed by Abbeloos¹⁷⁵ and Lamy,¹⁷⁶ defended Jacob's pro-Chalcedonian stance. Interestingly, Lamy goes as far as accusing Anti-Chalcedonians of doctoring some of Jacob's *mimre* by adding expressions that favored their Christological formulation.¹⁷⁷ These are old accusations, for, already in the seventh century, Jacob of Edessa (d. 708) leveled these charges against the same group.¹⁷⁸ Malagne, whose ideas Bickell adopted,¹⁷⁹ propounded the view that Jacob had non-Chalcedonian tendencies, but, at the end of his life, was reconciled with the Chalcedonian Church and died in that faith.¹⁸⁰ Bickel also accused the Anti-Chalcedonians of tampering with Jacob's *mimre* by removing Chalcedonian expressions.¹⁸¹ The circle of arguments was closed with Martin emphatically

^{171.} See Peeters, "Appartient-il à la secte monophysite?", 196.

^{172.} It is not the intention of the author to present a detailed account of Jacob of Sarug's stance on the Council of Chalcedon but to show how scholars teetered between opinions. To understand better the complexity of this issue at hand, see Krüger, "kirchliche Zugehörigkeit," 16-21.

^{173.} See Eusèbe Renaudot, *Liturgiarum Orientalium Collectio*, vol. II (Parisiis: Joannem Baptistam Coignard, 1716), 367.

^{174.} See Assemani, "BOCV I," 290-299.

^{175.} See Abbeloos, "Vita et Scriptis," 136-185.

^{176.} See Lamy, "patrologie orientale," 520-525.

^{177.} Ibid., 521.

^{178.} See Robert Schröter, "Erster Brief Jakob's von Edessa an Johannes den Styliten," *ZDMG*, 24, (1870), 270, 274.

^{179.} See Bickell, "Ausgewählte Gedichte," 206.

^{180.} See Matagne, "Episcopo Sarugensi".

^{181.} See Bickell, "Ausgewählte Gedichte," 213.

asserting, "Jacob was born, lived and died in heresy [i.e., non-Chalcedonian]." Martin seemed to have settled the debate over Jacob's position on the Council of Chalcedon with his publication of anti-Chalcedonian letters attributed to Jacob of Sarug. Moreover, the host of letters edited and published by Olinder¹⁸⁴ and whose author decidedly rejects the Council resolved this debate conclusively. Landersdorfer concluded thus. Landersdorfer concluded

This mystery was supposedly solved, but when it reached modern times, Peeters¹⁸⁶ reopened against all odds. He defended Jacob of Sarug's Chalcedonian affiliation against the predominantly scholarly opinions.¹⁸⁷ He based his arguments on historical events. The gist of it is that Jacob was consecrated bishop of Batnan in 419 during the time of the pro-Chalcedonian Emperor Justin I, who deposed the likes of Severus and Philoxenus of Mabbug. Non-Chalcedonian bishops were severely persecuted, banished from their eparchies, and their empty Sees were filled with Chalcedon sympathizers.¹⁸⁸ Consequently, Jacob, according to Peeters, could not have been but Chalcedonian. Others such as Altaner¹⁸⁹ and De Vries¹⁹⁰ agreed with Peeters's arguments, while Ortiz de Urbina cautiously placed Jacob in the

^{182.} See Martin, "Évêque-Poète," 419.

^{183.} See Jean-Pierre Martin, "Lettres de Jacques de Saroug aux Moines du Couvent de Mar Bassus, et à Paul d'Edesse, Relevées et Traduites," *ZDMG*, 30, (1876): 217-275.

^{184.} See "Epistulae". For a French translation of Jacob's letters, see Les lettres de Jacques de Saroug, trans. Micheline Albert, Patrimoine Syriaque, vol. 3 (Kaslik: Université Saint-Esprit, 2004).

^{185.} See Landersdorfer, "Ausgewählte Schriften," 261-262. Bedjan followed by Jugie arrived at the same conclusion. See Paul Bedjan, ed., Homiliae Selectae Mar-Jacobi Sarugensis, I (Paris and Leipzig: Harrassowitz, 1905), avant-propos, V-VI; Martin Jugie, Theologia dogmatica christianorum orientalium: ab ecclesia catholica dissidentium, vol. 5 (1935), 418.

^{186.} For Peeters's arguments and Jansma's counterarguments, see Peeters, "Appartient-il à la secte monophysite?".

^{187.} Ibid., 134.

^{188.} See Vööbus, "unbekannte Biographie," 402.

^{189.} See Berthold Altaner, *Patrologie : Leben, Schriften und Lehre der Kirchenväter* (Freiburg: Herder, 1950), 303.

^{190.} See Wilhelm De Vries, *Primat, Communio und Kirche bei den frühen syrischen Monophysiten*, OCP, vol. 18 (1952), 59-60; De Vries, "Kirchenbegriff," 23-24.

Chalcedonian camp, and left the question open for debate.¹⁹¹. Meanwhile, Armalé published his study on Jacob of Sarug in Arabic in which he defended Jacob's Chalcedonian affiliation.¹⁹²

Jacob's Christological elucidations remained an enigma, for one could fish out of his vast writings Chalcedonian and non-Chalcedonian. To illustrate this point, one has to read Krüger, who kept returning to this subject over a span of twenty years! Unlike Peeters, Krüger looked at the content of Jacob's writings and dealt with Jacob's letters and mimre. In his first assessment, which he published in 1953, Krüger found Jacob to be Chalcedonian. 193 Looking at the question again, Krüger argued that Jacob was assuredly non-Chalcedonian and ascribed him to the school of Severus. 194 In another article, Krüger arrived at the same conclusion. 195 He was so certain of his investigation that he emphatically wrote that one could say that Jacob of Sarug did not only belong to the non-Chalcedonian party, but he was also its advocate! 196 In the last three articles he wrote on the subject, Krüger defended and adhered to his final opinion on the subject. One can summarize it as such: Jacob started out Anti-Chalcedonian, but at the end of his life, two to three years before he was forced to abdicate his episcopal See and retire back into the desert, i.e., back to his monastery, Jacob reconciled himself with the Chalcedonian Church. 197

^{191.} See Ignatius Ortiz de Urbina, *Patrologia Syriaca* (Rome: Pont. Institutum Orientalium Studiorum, 1958), 99-100.

^{.(}Jounieh: 1946) مار يعقوب اسقف سروج الملفان: بحث انتقادي تاريخي ديني ,See Isḥaq Armalé

^{193.} See Paul Krüger, "War Jakob von Serugh Katholik oder Monophysit?," OS, 2, (1953): 199-208.

^{194.} See Krüger, "Problem der Rechtgläubigkeit," 242.

^{195.} See Paul Krüger, "Untersuchungen über die Form der Einheit in Christus nach den Briefen des Jakob von Serugh," OS, 8, (1959), 201.

^{196.} Ibid., 199.
Nach den bisher von uns vorgeführten inneren Gründen kann es keinen begründeten Zweifel mehr geben, daß Jakob als Monophyit zu gelten hat. Ja, er kann sogar ein Anwalt des Monophysitismus gennant werden.

^{197.} See Krüger, "kirchliche Zugehörigkeit," 28, 32; Krüger, "Neues über die Frage," 248; Paul Krüger, "Zur Prolematik des Memra (Sermo) über den Glauben des Jacob von Serugh und seine Lösung," OS, 23, (1974), 192.

The circle of the debate is once more closed with Jansma who concludes that Jacob's Christology is pure Alexandrian, 198 i.e., the Christology of Cyril of Alexandria, one of the main antagonists who signed the symbol of faith agreed upon with the Antiochene school in 433 (see above). The difference between the two is that Cyril, who slept in the Lord before 451, died in communion with the Church, whereas, alas, Jacob died after 451.

If the Monophysites revere him as their saint, they do so - as we have seen - on good grounds, in spite of the fulminations of the abbot of Mar Bassus ... And if, beginning with Timotheus Constantinopolitanus in the early seventh Century, Catholic authors regard him as one of their number, they too in a sense are entitled to do so. In a sense: for Jacob in his Christology has not written a single positive word that is not to be found in Cyril of Alexandria as well. But whereas Divine grace allowed the latter to die before 451, it fell to the lot of the former to be born in the very year in which the Council met, whose formula was henceforth to be the touchstone of the orthodox creed.¹⁹⁹

Furthermore, Jansma rejects the idea of Jacob's conversion to the Chalcedonian Church toward the end of his life.²⁰⁰ Last, but not least, Bou Mansour joins the debate and extracts doctrinal expressions from Jacob of Sarug's large corpus to argue Jacob's non-Chalcedonian stance.²⁰¹ Meanwhile, he rejects the false claim advanced by Chestnut that Jacob of Sarug was a sympathizer of aphthartodocetism.²⁰²

^{198.} See Taeke Jansma, "The Credo of Jacob of Serugh: A Return to Nicea and Constantinople," *NAKG*, 44:1, (1960), 24, 26; Taeke Jansma, "Die Christologie Jacobs von Serugh und ihre Abhängigkeit von der alexandrinischen Theologie und der Frömmigkeit Ephräms des Syrers," *LM*, 78, (1965): 5-46; Taeke Jansma, "Encore le credo de Jacques de Saroug. Nouvelle recherches sur l'argument historique concernant son orthodoxie," *L'OrSyr*, 10, (1965), 349-350, 475-476.

^{199.} Jansma, "Credo," 33.

^{200.} See Jansma, "Encore le credo," 477-510.

^{201.} See Tanios Bou Mansour, "Die Christologie des Jakob von Sarug," in 2/3, ed. Alois Grillmeier and Theresia Hainthaler, Jesus der Christus im Glauben der Kirche: Die Kirchen von Jerusalem und Antiochien nach 451-600, (Freiburg im Breisgau: Herder, 2004).

^{202.} See Roberta Chestnut, *Three Monophysite Christologies: Severus of Antioch, Philoxenus of Mabbug, and Jacob of Sarug* (Oxford, London: Oxford University Press, 1976), 119-122; Bou Mansour, "Christologie," 463-464.

Lest this important and fascinating topic consume the rest of this work, it must be brought to an end. Was Jacob of Sarug Chalcedonian or non-Chalcedonian? Before placing Jacob in either camp, one must keep in mind that it would have been difficult for a Syriac theologian to accept the formulation of the Council expressed in Greek, which was absurd in the Syriac language because the technical term *nature* (دنيًا) necessitates a *hypostasis* (مىةُمُدا). Nature and hypostasis are closely associated and could not be separated. Therefore, either one nature corresponding to one hypostasis could exist in Christ, or two natures corresponding to two hypostases. Accordingly, the twonature in one hypostasis declaration of Chalcedon would have seemed to Syriac theologians illogical.²⁰³ Furthermore, to declare Jacob's Christology as pure Alexandrian would ignore his Syriac tradition in which he was rooted. He is well established in the tradition of Ephrem, whom Jacob studied while a student in Edessa. The utter hiddenness of God and his incomprehensible nature compels the theologian to adore him rather than inquire into him.²⁰⁴ For that reason, a good number of Syriac Church Fathers, when contemplating the divine realm, prefer the language of symbols, types, and images extracted from the Holy Scriptures, the principal source of their theological elucidation, to a philosophical mode of expression.²⁰⁵

This author agrees with Albert and Konat's discrete analyses: although Jacob of Sarug does not use the exact terminology used by the Council's Fathers, he ascribes to their teachings. By not using the Council's terms, one could pronounce him non-Chalcedonian. However, one could declare Jacob of Sarug Chalcedonian, for he expresses and defends the same beliefs of the Council of 451, albeit within his own pre-Chalcedonian Alexandrian and

^{203.} See Christian Lange, "Jakob Von Sarug, † 521," in *Syrische Kirchenväter*, ed. Wassilios Klein, Urban-Taschenbücher 587, (Stuttgart: W. Kohlhammer, 2004), 219.

^{204.} Ephrem refuses to answer the Arians by developing speculative theology on the orthodox side, as both Athanasius and the Cappadocians did; he sticks to his symbolism and demands that the mystery remain veiled. Not *fides quaerens intellectum* but *fides adorans mysterium!* Murray, "Symbols," 89.

^{205.} See Lange, "Jakob Von Sarug, † 521," 223-225.

Syriac Christological framework. Albert showed this point by looking at the debatable tenets of the Council of 451 and exposed how Jacob of Sarug proclaimed the same beliefs of Chalcedon.²⁰⁶ Taking a closer look at Jacob's typological expressions, Konat evinces Jacob's beliefs in the divinity and humanity in the one person of Christ.²⁰⁷ Konat wrote in his conclusion,

Without going into philosophical criteria to explain how the union occurred in the incarnation - whether it was a hypostatic union or in nature or in the prosopon - he (Jacob) solves the problem by affirming that Christ is fully God and man ... we can affirm that Jacob's writings contain all the essential elements of a sound Christology.²⁰⁸

The irenic Syriac Poet could have purposely avoided the wording of the controversial Council of 451 altogether to give a wide berth to the conflict between the contending Christological schools while hoping for a reunited Church and nostalgically looking at what he found to be a better past.²⁰⁹

^{206.} See Micheline Albert, "Jacques de Saroug (521) et le Magistère," *Pdel'O*, 17, (1992): 61-71.

^{207.} See Johns Abraham Konat, "Christological Insights in Jacob of Serugh's Typology as Reflected in His Memre," *ETL*, 77:1, (201): 46-72.

^{208.} Ibid., 71-72.

^{209.} See Jansma, "Credo," 32-33.

CHAPTER 2

THE CHURCH, BUILDING ON GOLGOTHA

In Jacob of Sarug's theological outlook, the prophets, whose prophecies the Old Testament records, announce the complete truth about the Son of God and his Church. God the Father, however, conceals this revelation as if he had covered the whole Old Testament with a veil. Jacob justifies God's action by the fact that the Almighty did not want to be the cause that led people to polytheism.¹ Only the Son, who did not break the seal of virginity by his birth, does rend the veil of prophecy by his crucifixion,² thus making possible the interpretation and explanation of the Old Testament³ using typology.⁴ Types and symbols⁵ are ubiquitous throughout the pages of the Old Testament according to the bishop of Batnan, who tirelessly fished them out based on people,⁶ events,⁷ and prophecies.⁸ He explains,

Not so are waters gathered in the great sea

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1. See "HSJS III," 285:13-20.
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أَنَ كُنِ لا وَكِنِم كَمُل وَاللهُ كُوه دَا لَاكُوا : أُصِيّ ولَمَدَّا وَمكُه لَوْكُا دُل كُوْتِ هِ الْكُوا : الْمَدُن الْمُول كُوه كُلُوا وَمَدِي فَا يَصِي الْمَدُل الْمَدِي الْمُدَا وَمُول اللهُ وَمُل كُوه كُلُوا وَمَدِي اللهُ اللهُلِمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُل
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^{2.} See Joseph Zingerle, "Eine ungedruckte Homilie Jakobs von Sarug. Einleitung: Jakob's von Sarug Topologie," *ZKT*, 11, (1887), 105; "*HSJS III*," 300:17-18.

مَا مِعْمُوا رِّلُمُ الْ مَا تَكُوْلًا كُنگَبِهُا وَ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى الله عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى ال

^{3.} On the exegetical method employed by Jacob of Sarug, see Zingerle, "ungedruckte Homilie," 315-466.

^{4.} On the Syriac Church Fathers' use of symbols and types, see De Vries, "Kirchenbegriff".

^{5.} On typological exegesis in the writing of Jacob of Sarug, see Johns Abraham Konat, "Typological Exegesis in the Metrical Homilies of Jacob of Serugh," *Pdel'O*, 31, (2006): 109-121.

^{6.} See "HSJS III," 209:5-6.

^{7.} The vision of Jacob at Bethel is such an example. See *Ibid.*, 192-207.

^{8.} Ibid., 287:17.

like the Book of Moses is filled with the types of our Lord.
The sky is not lit by the moon, that orbits in it,
like the Torah shines with the news of the Son of God.
The sun is not adorned by rays surrounding it,
as the Book of the Father manifesting the beauty of the Son.
The glow [of a flame] is not close to it
as the Cross lucidly depicted in the Scriptures.
All those who prophesied about hidden things foretold about our Lord,
for otherwise the revelations of truths would be of no effect.
The Scriptures were for him like [body] members, and he was like a soul to
them
and through, him they were moved to speak about him abundantly.9

These types and symbols foretell not only the coming of the Son of God but also prefigure his Church. The bishop of Batnan poetically states that along the glowing beauty of the Son, the definition of all that is beautiful, 10 shone also forth, in the Book of the Father, 11 i.e., the Old Testament, the beauty and brilliance of his Church. Furthermore, the Church is inseparable from the Only-Begotten, 12 for the type of the Son of God does not journey without her. 13

A building is one of these images that Jacob of Sarug exploits as a type of the Church. For him, prophets, priests, and patriarchs toiled as architects in building her.¹⁴ In fact, they contributed, in their ways, to the preparation and

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ەخىدَىدَالُا ھَھُدُھ يَەلُا كُونَالُكِ ﴿
                                                                                                                                                                                                                                                                                                                                                                                                                           أُدُل فَهِنُا مُحُز وَوُا فَكِذُا كُسُونُو :
                                          Ibid., 243:18-244:8.
9.
                                                                                                                                                                                                                                                                                                                                                                                                                                                          لًا وُكُنُا هِدُسُبِ مُعَتُا حِمُعُا زُدًا :
                                                                                                                     أُحمُا وُمثَال حكُدُه وحدَّهَا إِزَّاء مُدَّرٍ *
                                                                                                                                                                                                                                                                                                                                                                                                                               لًا يُهُمُّوا هِمُمُا حِهُم وَا وِمِهُ كُو دُه:
                                                                                                             أُب وَاهَوْكُمُا رُحسُا حَمَّزُدُه وِدُز كُولًا *
                                                                                                               أُبِ وُحِكُمُ وَ وَاحُل هِنَهُ المُعَوْنِهِ وَحِزُا المُ
                                                                                                                                                                                                                                                                                                                                                                                                                  الله وَوْمَ هُمِعُا مَع رُكُتُما وَدُرُّتُكُم حُم :
                                                                                                                                                                                                                                                                                                                                                                                             اً مُزْمُ اللّٰ سُمْعِهِ اللّٰ أَنْ اللّٰهِ الللّٰهِ الللّٰهِ اللّٰمِ اللّٰمِلْمِلْمِلْمِلْمِلْمِلْمِلْمِلْمِلْمِلِللّٰ الللّٰمِ اللّٰمِ اللّ
                                                                                                                  * لَمْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللّلَّا مُنْ اللَّهُ مُ
                                                                                 ه كُورُ مُعَلِينَ وَمَكْكُونَ وَمُعَلِينَ وَمُعَالِمُ مُ
                                                                                                                                                                                                                                                                                                                                                                             ەەرە كە قىكۇل أب ەۇۋىل مەڭ كوئى ئىگا:
10.
                                          Ibid., 301:14.
                                                                                                                                                                                                                                                                                                                                                                                                                  حدِّز ﷺ مُوا ووقعة هذُوا وقد هُدُّا و
11.
                                          Ibid., 244:2.
                                                                                                                أَب زُحكُ دُه زُاحُا هِمُهُا هِدُونُه زُحرُا *
                                                                                                                                                                                                                                                                                                                                                                                                                 لُا هَوْمَ هُمِهُا مُعِ أَكْتَفًا وُدُّبِدُم كُم :
                                           Ibid., 289:18-19.
12.
                                                                          سُم وَا حَدُمُعُمُ وَاهِمُونَ حُزُومُما حَجُزِا لَمُتَا : مُر أَتُو رُفُر مِن وَاجُا وأَجُوهُ وَا خُمُوهُ وَا
                                          Ibid., 193:14.
13.
                                                                                                                                                                                                                                                                                                                                                                                                                     وإِوْآه وَدُا دُحكُم كُمِالًا لُا صَمَحْكِ هُمُا لُا
                                          "HSJS IV," 801:14-15.
14.
```

prefiguring of building the Church,¹⁵ which their prophetical types and symbols constructed.¹⁶ This chapter illustrates the notion of the Church as a building as the bishop of Batnan expressed in his flowery *mimre*.

The Syriac Churches value the depiction of the Church as a building. Their liturgical books, in which this symbolism appears, witness to this fact. In his book *Der Kirchenbegriff der von Rom getrennten Syrer*, Wilhelm De Vries enumerates such building-images: the tent of meeting, Solomon's temple, Noah's ark, the altar built by Abraham on the mountaintop, the stone anointed by Jacob. De Vries writes quoting from the breviary of the Syriac Antiochene Church,

Solomon's Temple, which superseded the tent of meeting, is also considered a type of the Church. The liturgical text where it speaks of these representations enumerates an entire series of different prefigurations of the Church. "The fathers and forefathers foretold of her (the Church) and depicted her in various ways as types: Noah as his ark, Abraham as the altar he built on the mountaintop, Jacob as the stone he anointed, Moses as the temporal tent, and Solomon as the house he constructed." Noah's Ark, the only haven of salvation for humanity, is a befitting image of the Church. "Blessed are you, believing Church, Bride of the Son, for the concealed parables and mysteries find their meaning in you. Noah the righteous depicted you as his ark. Jacob portrayed you as the stone he anointed. Moses, the chosen one, saw you on Mt Sinai and Isaiah with the Eye of the Spritt. Christ perfected your mystery with the blood that flowed out of his side." 18,19

16.

 [﴿] وُمِتِنْكِ حَالَا أُمْحُارُهُ اتَّكُمْمُوهُ لِتُكْبِهِ

دەُئا خُكُا لَاء أَوْوْثَلا وُا ثُى حُكُم :

^{15.} See "HSJS III," 203:13-14.

صَّع مُكُاهِ لَمُ الْحُكُمُ أَزُحُا وَكُكُم مُكِمًا : وَحُكُم مُكُمًا وَحُلُم مُكُمِّا فَكُم مُكُمًّا اللَّهُ المُعْمَلِ : وَحُدُونُ وَحُكُم مُكُمًّا :

See "HSJS IV," 802:5-6.

هُ وَمُرْتُ وَ دُوهُ وَ مُعُورًا وَهُ مُكُستُهُ أُل اللهِ

[:] أُدُّا وَكُلُ حَالُوا وَكُمُ اللَّهِ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ كُلُوا اللهِ مَا اللهِ مَا اللهِ مَ مرابع vol. II (Mosul: Typis Fratri

^{17.} Breviarium Juxta Ritum Ecclesiae Antiochenae Syrorum, vol. II (Mosul: Typis Fratrum Praedicatorum, 1886-1896), 14.

هُوْا وَاكُوهُ اللَّهُ وَهُمْ أَكُوهُ اللَّهُ حَوْقَ وَوَّهَ وَهُمْ وَوَهِ. وَكَانَتُنَا هِمَتَكُفَا كُوهُ هَهُ هُوَا وَوَه. وَهُوه. وَكَانَتُنا هِمَتَكُفًا كُوهُ هَهُ هُوَا. وَمُحْمَدُ أَدِيا هُوَاللَّهُ وَهُمْ مَكْمُوا لَمُعَمِّدًا لَهُ وَاللَّهُ وَمُعْمَدًا وَمُعْمَا وَمُعْمَدًا وَمُعْمَ وَمُواللَّهُ وَمُعْمَا وَمُعْمَ وَمُواللًا وَمُعْمَا وَمُعُمُوا وَمُعْمَا وَمُعُمُا وَمُعْمَا وَمُعْمَامِ وَمُعْمَامِ وَمُعْمَامِ وَمُعْمَامِ وَمُعْمُعُمُ وَمُعْمَامِ وَمُعْمَامِ وَمُعْمَامِ وَمُعْمَامِ وَمُعْمُعُمُ وَمُعْمَامِ وَمُعْمُعُمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُعُمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُعُمُوا وَمُعْمُوا وَمُعْمُو

هُوَّحُمِد جُبِاً صَوْمَعُمُا صَفَنِاْه وَدُال وَدُن أَلْفَقُم قَالِاً وَإِزَّا وَصَّى وَهُ . زُوْم وَهُا نَّس قَائل دَوْ قَامُال وَوَرُال وَصَّى وَهُ . وَدُم وَهُا نَّهُ عَلَا مَوْمُا أَهُمَا اللهُ عَدُمُا وَوَمُا اللهُ عَدُمُا وَوَمُا اللهُ عَدُمُا وَوَمُا اللهُ عَدُمُا وَمُعَالِمُ مُعَالِمُ وَمُعَالِمُ مُعَالِمُ وَمُعَالِمُ مُعَالِمُ وَمُعَالِمُ مُعُمَّدُ مُعَالِمُ مُعُمْلًا مُعَمِّدًا وَمُحَالِمُ وَمُعَالِمُ مُعُلِمُ مُعُوالِمُ وَمُعَالِمُ وَمُعَلِمُ وَمُعُلِمُ وَمُعَلِمُ وَمُعَلِمُ وَمُعِلِمُ وَمُعِلَمُ مُعُلِمُ مُعُلِمُ وَمُعَلِمُ مُعُلِمُ وَمُعِلِمُ وَمُع وَلَمُ وَعُلِمُ مُعِلِمُ مُعِلِمُ مُعُلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ وَمُعِلِمُ وَلَمُ وَمُع وَقُوم وَالْمُعِمِي مُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ مُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُع وَلِمُ وَعُلِمُ وَمُع وَلَمُ وَمُع وَلِمُ وَمُع وَلِمُ وَعُلِمُ وَمُع وَلَمُ مُعِلِمُ وَلَمِ عُلِمُ مُعِلِمُ وَلَمُ وَمُع وَلِمُ وَلَم وَلِمُ وَلِمُ وَلَمُ والْمُعُلِمُ مُعِلِمُ وَلَم وَلِمُ وَلِمُ وَلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ المُعْمِولِ وَالْمُعُلِمُ مُعِلِمُ مُعْلِمُ وَلِمُ مُعِلِمُ وَالْمُعُلِمُ مُعِلِمُ والمُع والْمُعُلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُع مُعِلِمُ مُع مُعِلِمُ مُع مُعِلِمُ مُعُلِمُ مُع مُعِلِمُ مُع مُعِلِمُ مُع مُعِمِلًا مُعِمِعُ مُع مُعِلِمُ مُع مُعِلِمُ مُعُمِلِمُ مُعُلِمُ مُعُلِمُ مُعُم مُع مُعِلِمُ مُع مُعِمِعُ مِنْ مُعُمِم مُعِلِمُ مُع مُعُمِلِ

^{19.} Auch der Tempel Salomons, der das Bundeszelt ablöste, gilt als Typus der Kirche. An der Stelle, wo die Liturgie von diesem Typus spricht, werden noch eine ganze Reihe anderer Vorbilder der Kirche genannt: »Die Väter und Urväter haben sie (die Kirche) vorbedeutet und auf verschiedene Weise in Typen dargestellt: Noe in seiner Arche,

Quoting liturgical texts satisfied De Vries's research interests on this topic. Therefore, he did not provide his readers with other written sources whose Syriac authors could have been the pioneers — at least in the Syriac-speaking world — of these types.

These images are clearly present in the works of early Syriac writers such as Ephrem and Balai. Robert Murray, writing a few years after De Vries, identifies in his book Symbols of the Church and Kingdom: A Study in Early Syriac Tradition Syriac authors who have portrayed the Church as a building in their writings. His investigation shows that Aphrahat appears to have been the first "to develop the image of a building at length, but always as the structure of faith, laid on the foundation of Christ the rock (kepha or šôcâ)."20 This image, however, relates to the individual believer rather than to the Church.²¹ Aphrahat's structure of faith then falls short of referring to the Church. In Ephrem's oeuvres, Murray identifies three Old Testament types symbolizing the Church: the tower of Babel, the Tabernacle and the City of Refuge. Balai, composing about a century after Aphrahat and two generations after Ephrem, develops the image of the temple as a type of the Church.²² Murray's investigation, limited to the period before the fifth-century schism,²³ shows that the Church as a type of a building already belonged to the Syriac theological worldview at the time of Jacob of Sarug.

Abraham in dem Altar, den er auf der Spitze des Berges baute, Jakob in dem Stein, den er salbte, Moses in dem zeitweiligen Zelt und Salomon in dem Hause, das er baute.« Die Arche Noes, der einzige Zufluchtsort der Rettung für die Menschheit ist ein recht passendes Bild der Kirche. »Selig bist du, gläubige Kirche, Braut des Sohnes, da in dir erfüllt worden sind die Parabeln und Geheimnisse, die verborgen waren. Dich stellte Noe der Gerecht dar in jener Arche. Es deutete dich an Jakob der Gerechte durch jenen Stein, den er salbte. Es sah dich Moses, der Auserwählte, auf dem Berge Sinai und Isaias mid dem Augen des Geistes. Christus vollendete deine Geheimnisse in Blut, das aus seiner Seite floss.« De Vries, "Kirchenbegriff," 185-186.

^{20.} Murray, "Symbols," 218.

^{21.} Ibid., 219.

^{22.} Ibid., 219-228.

^{23.} Ibid., 1.

Jacob of Sarug, in turn, availed himself of these types in his interpretation of the Old Testament. Tanios Bou Mansour recognizes this but chooses not to elaborate on the subject. He states,

Jacob goes even further: that the just ones of the Old Testament, "those who lived spiritually," were allowed to celebrate God was due to the mysteries (râzê) of the Church (IV 796, 10-11). Therefore, in light of eschatology, of the Church as an eschatological reality, does the past gain its meaning. In this manner, the prefigurative deeds of Melchizedek, Abraham and Isaac, and in particular those of Jacob, who, by building the house of God (Bethel), has apparently signified the Church, should be evaluated (IV 796, 18sv). Jacob even sees in the building of Bethel a foundation (šetestâ) of the Church (IV 800, 18-19). I certainly do not have the intention to study at this juncture all the ecclesiological typology that Jacob discerns in the people and events of the Old Testament. Let us remember the importance he attributed to the prophets, here to Moses, Samuel, and Elisha (IV 801,8-11), and to the fact that they significantly contributed to the establishment of the Church: Architects have forever toiled in (building) this house; prophets, priests, and patriarchs by their revelations (IV 801,14-15).²⁴

This chapter picks up where Bou Mansour left off. Its objective is to explicate three building-images Jacob of Sarug exploits in the people and events of the Old Testament to speak of the Church. The following section discusses the first type, the Church as *A House on Golgotha for the Holy Things*. Its context is Melchizedek's encounter with Abraham (see Gn. 14:18-20). Then, the second section elaborates on the image of the Church as *The Altar Abraham and Isaac Built* (see Gn. 22: 1-19). This type anticipates the sacrifice of the Lord

^{24.} Jacques va encore plus loin: s'il a été donné aux justes de l'Ancien Testament, "ceux qui ont vécu spirituellement", de célébrer Dieu, c'est grâce aux mystères (râzê) de l'Église (IV 796, 10-11). C'est donc à la lumière de l'eschatologie, de l'Église comme réalité eschatologique, que le passé prend sens. Ainsi faut-il évaluer l'action préfigurative the Melchisédech, d'Abraham, d'Isaac, mais surtout celle de Jacob qui, dans sa construction de la maison de Dieu (Bet-El), a clairement signifié l'Église (IV 796, 18sv). Jacques voit même dans la construction de Bet-El un fondement (šetestâ) de l'Église (IV 800, 18-19). Nous n'avons certainement pas l'intention d'étudier ici toute la typologie ecclésiale que Jacques discerne dans les personnes et les événements de l'Ancien Testament. Rappelons l'importance qu'il donne aux prophètes, ici à Moïse, à Samuel et à Élisée (IV 801,8-11), et au fait qu'ils ont grandement contribué à établir l'Église: Dans (la construction de) cette maison on peiné les architectes ('ardiklê) depuis toujours. Les prophètes, les prêtres, les patriarches, par leurs révélations (IV 801,14-15). Bou Mansour, "Théologie I," 149.

on the cross and the water and blood flowing from his side. The goal of the third part is to explore the type of the Church as The Rock Jacob Anointed (see Gn 27:46-28:5). By doing so, he establishes the foundation of the Church. Lastly, this chapter ends with a conclusion.

2.1 The House on Golgotha Melchizedek Built

Jacob of Sarug shares with his audience the image of a house on Golgotha for the holy things as a symbol of the Church in his *mimro* entitled كم مُحكِّداؤها On Melchizedek, Priest of the Most High God and the Types of Our Lord رِدُو مَذَ اللَّهُ اللَّالَّا اللَّهُ building within the walls of the Holy City, Jerusalem.

That perfect priesthood (هُمزةُ أُل صِعْبِزُلُا) established, from the beginning, the Holy City, the beloved place of the crucifixion. He (Melchizedek) built it abounding in delights and abundant in treasures that the tabernacle of mysteries (المَدُّ مِنْ الْمِازُوْلُ) might be pitched there from the beginning. He became there a proxy for the crucifixion

to minister spiritually according to new mysteries (اَوْرُهُ التَّبِيلُةِ). The faithful [servant] built a house on Golgotha for the holy things (حُسمُا حقةُوهُا that they might be sustained within it by the mysteries of the Church.²⁶

2.1.1 Perfect Priesthood

Melchizedek was a figure of captivating mystery for Jacob of Sarug.²⁷ The Old Testament (see Gn 14:18-20; Ps 110:4) briefly mentions this obscure Canaanite.²⁸ Whereas Ephrem identifies him with Shem, who became a king due to his greatness and was the head of fourteen nations,²⁹ Jacob of Sarug,

وُنُا حِنُهُ وَوُا كُمِحْتُ لِمُا مُنِّا الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم

See "HSJS V," 154-180. For a translation of this mimro see "A Homily on Melchizedek, 25. Priest of the Most High God, and on Types of Our Lord," TTV, 2, (1989): 30-55.

^{26.} "HSJS V," 160:15-22.

دۇء حۇھزۇلما كېتىنىلا ئامتىكى ھۇۋىكا: حرَّمتُ ٨ قَوْمِهُا وَالزُّا وَسُعُا رِّاصُّعَوْلًا * وِلْمُو لَمِزًا مِدُسِمُا وِإِزَّا ادا شَع حُكُم ا رِّ مُحْمُم وهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مُكْلًا فَهُ سُلًّا مِنْ اللَّهِ فَاللَّهِ فَاللَّهِ ف نُهُ: وِهُمِلًا حِصْرِ وَهُلَا لَمْحِ كُلِمُبِهُا ؛ وُحُاهُ تُمَّهُ حَاوُرًا وِحُرِلًا تَعَلَّمُ مِحْهُ ٢ هُوه * رُبِرُ سُحُكُمُا خُمُّا كَقُوْمِهُا حِنَّا هُزُّمَزُا :

See "Priest of the Most High God," 30. 27.

See "HSJS V," 161:1.

وتُحِينًا ووا وكِكُا وم وَوْا حَفُلًا عَرُهُ تُحَا : He (Melchizedek) was a Canaanite, and this is clear to all learned people.

See Sancti Ephraem Syri In Genesim Et In Exodum: Commentarii, ed. R.-M. Tonneau, 29. CSCO, vol. 152, Scriptores Syri 71 (Louvain: Imprimerie Orientaliste, 1955), 68-69.

adhering to Heb 7, does not identify Melchizedek with anyone. According to the bishop of Batnan, Melchizedek's origins, 30 birth, and death are a mystery, 31 and his likeness is transcendent, just like Christ.³² He is a priest forever,³³ whose enduring priesthood has neither beginning nor end.³⁴ In contrast to Ephrem, who claims that Melchizedek received his priesthood from his father, Noah, through the rights of succession, 35 Jacob insists that no priest has conferred it on Melchizedek and he did not pass on to another.³⁶ Furthermore, the priesthood of Melchizedek, by which he established Jerusalem, the Holy City, is unequaled in perfection.³⁷ He is the perfect priest³⁸ embodying the perfect priesthood that contrasts with the imperfect priesthood of the children of Levi.

This imperfection of the levitical priesthood lies in the manner they worshiped. The priests of old immolated sacrificial animals to God, a gift

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هُنُا أِبِ مُحَدَّمَاؤِهِ هُم هُمُ هُ هُ وَهُ وَهُوا مُحَدُّلُ هُمُّ ﴿ زُحَةُلُوه . وَزُحَه [هُرَدُكُا] أَوْحُدُها أَخُهُ وَهِ مُوا.
30.
                           See "HSIS V," 161:9-12.
                                                            31.
                            Ibid., 162:3-4.
                                                                                                                                                                                                                                                              سُفٌ حَادُل مُكِرُه وَمُولُه مِنْ وَقُومُا:
                                                                                    ولًا تُحدُ دُه لًا حَةُوْمًا ولًا حَةُ كُعُل ﴿
32.
                            Ibid., 161:5-6.
                                                  ولُووْا وِحِوُلُو حِدْ اللهِ اللهِ اللهِ وَحِدْسُا اللهِ اللهُ اللهِ اله
                                                                                                                                                                                                                                                                                    لًا هُم وَوُل كُولُ لَا هِوَزُعًا ولًا هِوُكُمًا:
33.
                            Ibid., 162:6.
                                                                                                                                                                                                                                                                      وثوة المغمرة حقمزًا حكم حمل مناثا:
                           Ibid., 155:20.
34.
                                                                                                                                                                                                                                                                                             وُحدَةُ مَرْةُ أَنَّهُ لُا هَذُوْئًا ولُا هَدُكُمُ لَا يُ
Ibid., 161:14.
                                                                                                                                                                                                                                                                وُاف دُومزُولُو حُكُم مُحُل ولًا حَوْسكُفًا *
                          See "In Genesim I," 68.
35.
               وحةُمزًا لِأَوْدِ أَلْمُوهِ، وَوْلِ وَقَدِ نَفُ أَحَةُهِ، حَتَّفُلًا مُحكُونَ وَوْلِ. وَوُ أَنِي وُنُل لُا وَوُل خُحسَّهِ حَرُّمُا حَتَقَمُ
```

أَحَزُهُم سُ وهُا. أَبِ وَامَّد حَلُحُا. أَلَا أَف حَرِّمُا حَبْحَةُم مكبهة حتَّ حَزَّه وَاحَزُهُم. 36. See "HSJS V," 155:21-22.

كُو مُح وَقُدُرُا إِسَرْعِيًا مُدُلا يُوهَا وَقُدُرًا : أُفُلًا حُدُونًا أَسَزُّمنًا أُمِكُم وُمُعَادًاه *

^{37.} Ibid., 160:6.

ولًا أُمْ وَوُل كُوه مُحَزًّا كُوه حَصِيًّا وَمُل اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

Jacob of Sarug seemingly preferred to employ the title المستَّع (pagan priest) when 38. referring to Melchizedek and the title عُده لله (levitical priest) when referring to the priests of Israel, albeit inconsistently.

outside of themselves.³⁹ Abel, Noah the righteous, Abraham,⁴⁰ Levi and his descendants, the great Aaron, the distinguished priest Eleazar, even Phinehas, who kept the angel of death away from the Hebrews,⁴¹ and all other priests of old sacrificed animals and shed animal blood before God.⁴² Despite the holiness of these priests,⁴³ their "priesthood was imperfect, for it served shadows until his advent,"⁴⁴ i.e., until the coming of the Son of God (see Heb 8:5, 10,1).

The priesthood of Melchizedek is perfect and unlike any other priesthood in the Old Testament, for the way he worshiped was distinct. He did not perform his priestly duties like other priests⁴⁵ and did not vest like them, for he was both a king and a priest.⁴⁶ Rather than staining his hands

مُعلَّم وُقْسًا لأَكُوهُ أَل كُمِفُزُحةً *

40. See "HSJS V," 156:11-14.

ه مَوْمُ الْمُعَالِكُم مَتَاهُ الْاحْرَادُ الْمُحَدِّ * عُدْرُ * مُوسُلُمُ الْمُحَالِ * مُوسُلِكُ الْمُحَالِ *

41. See "HSJS II," 200:5-20.

42. See "HSJS V," 156:5.

43. See "HSJS II," 200:21-22.

هٔ حکم تَنه هٔ ر مُصِدِّتُ مِن مُرْسَعُ مِ مُوه الله

44. See "HSJS V," 158:21-22.

حَمْدَتُكُمُ المُعْمَعُ الدِّي اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

45. See *Ibid.*, 156:15-16.

وكُه هُتَهُ أَا وُحَسًا هُزُد لَاكُوهُ أَا *

46. See *Ibid.*, 157:11-158:4.

سأا وهُ الحَدُوهُ ، وَحُرِلًا وَبِهِ مُ هُدِهُ ، وَحُدَةُ مُعِيهُ ، وَحُرِلًا وَبِهِ مُعِيهُ ، وَحُرِلًا وَبِعِهِ مِنْ

كُوْد هُدُّ حَقْدُا وَكُنَّا هَمُعْسَبُوهُ : أَدُوْهُ مِ لَقُد أُووُ الْمُكُلُا وَكُنُا الْمُكُلُا : أَدُوْهُ مِ لَأَدُ

وه المُح حَصَرُا نَهُ آرِيمُا حَرَا رَحِهُمِو. : مُحَمُّد وَمُنَا رَحَهُمُ وَمُرُكُا : مُحَمُّد وَرُدُا رَحَهُ مَوْدُكُا : حُومُ الْمُحَمَّا الْمُحَدُدُ : مُحَمَّا الْمُحَدُدُ : مُحَمَّا اللَّهُ وَمُلِياً مُحَدُدُ اللَّهُ وَمُنا اللَّهُ الْمُلْمُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْم

حُونَا مُرِثَّعا وِمُعا وِمُتكُلًا الْمُوهِ لَاكُوا:

اَنُمُا زِّهُ وَهُ مُ كُولًا كُولًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

لُا حَمَّانُا وَهُا هُو حَمْدَةُ لُا رُحْتُ كُونَا وَهُا

مُحكَماؤُم أِبِ كُو أُبِ وُكِي مُعكَرِّدُ وَوُل :

لًا وُهَا وَا حُوْتَا وِكُمُّا خُحَدُوبُهُ و : كَوْ امْفُا فَا الْ وَهُو الْ فَكُولُ خُحَدُوبُهُ و : كَوْ امْفُولُ : لَا وَوَا حَقْبِلًا مُحَدِّرِتُهِمُّا خَلَا وَلَا حَقْبِلًا كَلا وَلَا عَقْبَلًا كَلا وَوَا حَقْبُرُهُ كُلُ اللّهُ وَفَا : لَا أَنْ هُ وَفُا حَدُّونُ مُولَّا اللّهُ وَفَا خُوْدُ اللّهُ وَقُلْ عَقْبَلًا : لَا مُحَدُّدُ وَوَدَّا وَدَوْدُهُمُولًا :

^{39.} See "HSJS II," 201:5-6.

with the blood⁴⁷ of sacrificial animals,⁴⁸ Melchizedek pleased God the Father⁴⁹ by offering him nothing other than his true self⁵⁰ and his spotless person.⁵¹ Through perfectness, he brought his being to the Lord of Holiness,⁵² stood before him with a clean heart, chaste thoughts,⁵³ and a clear conscience⁵⁴ offering him the sacrifice of the self,⁵⁵ thus making himself a pure oblation, a burnt offering, and ascending to him a pleasant scent that does not stink.⁵⁶ Prayers and a pure mind are, in his eyes, more precious and exalted than sacrifices.⁵⁷ The bishop of Batnan imagines Melchizedek saying,

I shall not bring [animal] flesh to offer to the Lord because he certainly does not eat the sacrifice offered to him. The sacrifice of animals will be an insult to the Lord. [Therefore,] I shall purify myself and sacrifice my mind to the Godhead.⁵⁸

ؤِحتَهُ هُدًا عَرُكُلا كُما كُوهُ وَمِكُوْمٍ مِهُا ﴿ قُلا أُدَوْمُهُا وِكُس لَاكُوا وِسُكُنكُ كُوه ﴿ لًا مُعِمَّا وَوُا زُورًا وِكُتِا وَهُمُّتَّعُونُ : لَا مُعَمَّتُهُ وَوُا دِكُلُا وَيُصَالِحُهُ الْمُعَالِّدُ وَيُعَالِ

لًا رُحًا هوا وتعشل حُرها ووَحَسًا أَتُوهو :

سأر حَمُحَدُسْتُوم بُولًا تُحْسُل حَمِّم وَهُا دَوْمَا :

أُحِ مُحَدُّما وَهِ أَوْلًا وَتَسْلَ وَكُم لَأُدُل ﴿

نَعِمُا مِعْمُا وِحُس لَاكُوهُ ا وَكُمُا وَعُمْا وَعُمُا

مُنْه هُكِذَ أُفِلًا مُثْرِم خُود الأَكُولُ :

مدةُ هُوه مُنْو خُهِمْنة مُلًا حَمُنْا مَدُومُ لَا *

أَلُا مُع وَهُا مِبُع كُنُهُ احْكُمُ إِحْمًا:

هُ اللَّهُ عَمْدًا لَا لَا يُحْدُدُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

مُحَمِّدُوم ثِب دِرْدَسًا وِنُعِمًا حَدِّب وَهُا دَوْمَزُا ج

ەبُر ئوڭ دِنُوگ وەرە ئىڭىڭ أَلا ئوھۇندىلا : مال ئىڭ بورە كىكىلا كىكىزىلا أَلَا ئوھو :

زُد وهُا حكتكُوب مُبكر بُدا مُعالمُ مُع مؤذَّلًا :

لًا مُسَمَّا إِنَّا تُصَوْرُ كَمُنْ لَا كَمَكُزُمَةَ : أَجْزًا وه ثَاهُوا إُحْمًا كَمُزَعًا هُم شَتُمُأًا :

^{47.} Ibid., 156:9.

 ^{48.} See "HSJS II," 201:11-12.
 أَمْمَ وَمُا بِمُنا بِمُنا مِنْهُ الْمُورِ كُلُولُوا مِنْ الْمُنامِ عَلَى الْمُنامِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ الللَّهُ اللَّهُ ال

^{49.} See "HSJS V," 155:18.

^{50.} *Ibid.*, 156:17.

^{52.} Ibid., 156:10.

^{53.} See "HSJS II," 201:19-20.

هُ حَتَهُ هُ حُدُ الْهُمُّا وِزُمَّعِ ثَعَ قِحَسُمُّا ﴿ وَمُعَلِي ثُمْ وَتَسُمُّا ﴿ 54. Ibid., 202:2.

^{55.} See "HSJS V," 156:6.

^{56.} See "HSJS II," 201:21-202:2.

الله مُعْمَدُ مُنْ مُنْ مُنْ مُنْ اللهُ عَمْمُ عَمْمُ اللهُ عَمْمُ عَمْمُ عَمْمُ اللهُ عَمْمُ عَلَيْهُ عَمْمُ عَمُعُمُ عَمْمُ عِمْمُ عِمْمُ عِمُعُمُ عِمْمُ عِمُعُمُ عِمُ عِمْمُ عِمُعُمُ عِمْمُ عِمْمُ عِمْمُ

^{57.} *Ibid.*, 201:19-20.

هُ يَكُمُلًا خَفْتُ ، وَهُ تَدْ مُح وْحَسُمًا ﴿

^{58.} *Ibid.*, 202:3-6.

ولًا وَوَا مُلِكَ أُثُلَّ وَحِسًا وَعُلِّمُزُت كُوه هِ تُعمَّ أُمُقًا وَوْحُسُ لِلْكُوةُلُا هِ

Jacob of Sarug could not have had recourse to the Old Testament for this description of Melchizedek because, as mentioned above, the Old Testament provides a scanty portrayal of Melchizedek. However, Jacob of Sarug's depiction of Melchizedek mirrors the language of Heb 7:26-28 depicting the Son of God, the holy, innocent, undefiled, separated from sinners, higher than the heavens, High Priest, who offered himself to his Father and was made perfect forever.

2.1.2 New Mysteries

Besides offering his self, Melchizedek "alone performed a new sacred rite to minister to the mysteries of the crucifixion." By this innovative religious ritual, Jacob of Sarug also saw the perfect priesthood manifested through Melchizedek as if through the inscrutable Son of God, 60 the Lord of priests, who humbled himself to resemble Melchizedek. The encounter between Melchizedek and Abraham will provide the reader a better understanding of what is meant by this unprecedented spiritual rite and these new mysteries.

Melchizedek brought out bread and wine after Abraham's victory over the four kings (Genesis 14:18-20). His priestly function consists in offering them to God all his life.

He (Melchizedek) did not bring oxen and sheep for the offering, for he performed his priestly duty with *bread and wine* (کسکا متحدُ) all his life. He performed his priestly duty with these sacred rites, for the blood of sacrifices is, in his eyes, worthless to offer.⁶²

زُىمُهُم وهُا حَهُكُم إِزُّرًا زُاهُمِهُأَا ﴾

61. *Ibid.*, 162:17-18.

ەة كَحسة زُەروب مُع رودا حَجْدَهُا وَقُسُنُا :

وَحُوهُ وَوُهُمُ اللَّهِ مِنْ اللَّهِ اللَّهِ وَحِدُزُ مِنْ وَحِدُزُ مِنْ وَحِدُزُ مِنْ وَحِدُزُ مِ

لْسَلِّمَ عُلُّهُ مُنْزًا وِحَوْمِيًّا مُكُلِّم سَوَّحُهُ :

لًا حَشْم وَوُل لِأُورًا وَكَرْدُل سُكُو مَوْزِدُلُا : دَوُكِي لِمُدْهِدِ وَقُسُنُدُا وَكُرِلًا خُخُم :

^{59. &}quot;HSJS V," 159:5-6.

^{60.} Ibid., 156:2.

وُحْمُتُ اوْمُ اللَّهُ اللَّهُ

^{62.} *Ibid.*, 165:22-166:3.

حكسطًا وسُطرُا محَوْق ووال كن قُل عُقَطُوه ﴿ وَالْ اللَّهِ عَلَيْكُ وَالْ اللَّهِ عَلَيْكُ وَاللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّا اللَّالِمُلَّا اللَّهُ اللَّهُ اللَّهُ اللَّاللَّ اللَّهُ اللَّهُ اللَّا

Abraham shares in this priest's spiritual mysteries,⁶³ which are also the mysteries of the Church,⁶⁴ when he received Melchizedek's bread and wine, Accordingly, Melchizedek was the instrument through which Abraham⁶⁵ participated in these mysteries. The latter was the first person to partake of the holy things at the former's hands. Until the advent of the Lord no one, except Melchizedek, ever thought to offer the mystery of bread and wine, whose meaning the crucifixion reveals. Melchizedek solely perceived these types and was purified for this priestly service.⁶⁶

The new mysteries refer to Melchizedek's offering of the bread and wine. The Eucharistic connotation in this account is unmistakable. Jacob of Sarug saw in the Melchizedek's bread and wine a clear indication of the Eucharistic offering that the Church celebrates at the altar of her Lord. Melchizedek, whom the perfect food of the Spirit gratified daily,⁶⁷ realized that Abraham was worthy of receiving these mysteries. Since the love of the Lord also inflamed Abraham,⁶⁸ Melchizedek took a portion of his offering and gave it to him to join Abraham to him. Melchizedek carried bread and wine and brought out body and blood that Abraham, the only one worthy of this honor, partake of the mysteries of his Lord and be joined to this grace-filled

^{63.} *Ibid.*, 165:18-19.

هُنُا أَقْمَ كُسِمًا مُسُمِّا آيِر أَدَوُمُ ﴿ وَمُنْتَا ﴿ وَمُنْتَا ﴿ وَمُنْتَا ﴿ وَمُنْتَا ﴿ وَمُنْتَا ﴿

^{64.} *Ibid.*, 165:20-21, 166:1-2.

^{65.} In Gn. 14:18-20, Abraham was still known as Abram. Jacob of Sarug called Abraham both Abraham (مَّذِ اللهُ) and Abram (مَّذِ اللهُ) without any theological distinction or otherwise in his *mimre* on Melchizedek. Abram provided a convenient way to reduce the number of syllables by one.

^{66.} Ibid., 166:6-13.

خَمُ الْمُ الْمُ وَمُ مَا اللَّهُ وَمُ اللَّهُ اللَّهُ وَمُ اللِّهُ وَمُ اللَّهُ وَاللَّهُ وَمُ اللَّهُ وَمُ اللَّهُ وَمُ اللَّهُ وَمُ اللَّهُ وَمُ اللَّهُ وَاللَّهُ وَمُ اللَّهُ وَمُ اللَّهُ وَاللَّهُ وَمُعُمِّ وَاللَّهُ وَمُ اللَّهُ وَاللَّهُ وَمُ اللَّهُ وَاللَّهُ وَمُلِّكُمُ اللَّهُ وَاللَّهُ وَاللّمُ اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللّ اللَّذُا اللَّهُ اللَّهُ اللّٰذِي مِنْ اللَّذِي اللَّذِي مِنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللّهُ مِنْ اللّهُ وَاللّهُ اللّهُ مِنْ اللّهُ مِلْمُواللّهُ مِلْمُواللّهُ مِنْ اللللّهُ ا

^{67.} *Ibid.*, 178:2.

دهُ مُ هُدِهُ كُلُ مِحْدَالًا وَوَهُ مُنَا عَبًا وَهُ مُنَا عَبُر الْ وَهُ مُنَا عَبُر الْ وَهُ مُنَا عُر اللهِ وَهُ مَا عُر اللهِ عَلَى اللهِ وَهُ مَا عُر اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى عَلَى اللهُ عَلَى عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى اللهِ عَلَى اللهُ عَلَى عَلَى

service. 69 Jacob also wrote elsewhere, "Melchizedek saw him (the Son of God) giving the world his body and blood and drew an image through bread and wine that he offered."70 Indeed, Melchizedek invited Abraham to the sacrifice of the Spirit that the latter might take delight in it.71 Furthermore, Melchizedek joined, through his action, Abraham to the priesthood of the Lord.72

2.1.3 House on Golgotha for the Holy Things

The house Melchizedek built on Golgotha for the holy things refers to the Church owing precisely to this Eucharistic context. Scriptures do not speak of any structure that Melchizedek constructed. Still, Jacob of Sarug claims that Melchizedek has built a house for the holy things. It is unclear how Jacob comes up with this type, unless he was thinking of Jerusalem, which Melchizedek established and is its king. It seems, however, that the sacramental mysteries provide the bishop of Batnan with the necessary context to identify the Church while he supplies the image of a building: the house for the holy things. Now, the tabernacle of mysteries (اهمُصَعِمُا وِإِنَّاء) and the informs his audience that Melchizedek built this structure on Golgotha, where the crucifixion will occur. This declaration foretells the founding of the Church on the crucified One, Jesus Christ. Each structure, be it physical or spiritual, must be built on a firm foundation lest it may collapse. A reference to Golgotha or the Cross, in the mindset of Jacob of Sarug, is a direct reference

^{69.} Ibid., 166:14-19.

وثالمتكير ووا دود أحدها مُحتال مُحتال مؤقرًا *

Ibid., 400:11-12. 70.

^{71.} Ibid., 166:21.

^{72.} Ibid., 167:3-4.

وُحِوْمِ وَكُنْ مُلْ الْمُشَكِّمِ وَالْمُ وَالْمُ الْمُشَكِّمِ وَالْمُ

سأنود مُحكَدَاثِه وَفَيْنَه وَوْهُو حَكْمُا نُوْد : وَزُوْ كُوه رُحْمُا حَكْسُمُا وَسُعَزًا وَمِكَنْد وَوَا ج

مُحُدُ وَمُما وَوَمُما مَزُا كُوه حَمْدُكُعُهُ *

كەئل خُكسة و خُسعُل وشعزًا وإزَّارًا جُوب وهُل :

to Jesus Christ. Therefore, the house for the holy things built on Golgotha is a plausible allusion to the Church.

It is worthwhile stating that for Ephrem the Church is built on the location where the temple stood.⁷³ Contrary to Ephrem, Jacob imagines the Church built on Golgotha as attested in his account of Melchizedek. The place where the Church is built remains unchanged in the mindset of Jacob of Sarug as shown below.

2.2 The Altar Abraham and Isaac Built

The altar Abraham built to sacrifice his son Isaac in fulfillment of God's command is another image that Jacob of Sarug interprets as a type of the Church. In his mimro entitled On Abraham and His Types (من مها مقال المنابع),74 a commentary on Genesis 22: 1-19, Jacob of Sarug portrays Abraham as one who established the Church symbolically. As the architect of faith, Abraham builds a house for the mysteries on the spot of the crucifixion. The connection between that which Abraham built and the Church will come to the fore as the journey of Abraham and Isaac unfolds below.

2.2.1 The Day of the Lord

An arch-patriarch, a great prophet, and priest, Abraham was close to God by his deeds. He so trusted God that he did not ask him for the reasons behind God asking him to leave his ancestral home. Furthermore, although dragged throughout the lands of pagan kings and without a place to lay his head, Abraham did not murmur against God. He starved, had to surrender the well he dug and had to endure the pain of having his wife taken away from him. Moreover, God has not blessed him with children yet, and his trials were numerous!

Come, see the love of this patriarch

^{73.} See Murray, "Symbols," 226.

^{74. &}quot;HSJS IV," 61-103. For an analysis of this mimro, see Richard E. McCarron, "An Epiphany of Mystical Symbols: Jacob of Sarug's Mêmrâ 109 on Abraham and His Types," HJSS, 1.1, (1998): 57-78.

and how close he was to God by his deeds:

When a voice called him away from his ancestral home,

he did not delay by asking, "Why, indeed?"

When dragged throughout the lands of pagan kings, he did not have a pillow for his head in their kingdoms.

At one location, hunger drove him away, and he moved to another region.

His wife was taken to another country, and he did not murmur.

At one place, he dug a well, which they seized from him.

At one time, his wife was carried away.

He was without children and abundant in trials.

He loved his Lord and was a great prophet as stated by the revelations.⁷⁵

Abraham never ceased loving the Lord despite all the trials and tribulations he endured. Although he lived among Canaanites and the inhabitants of Sodom, he did not follow in their sinful footsteps. 76 On the contrary, Abraham "diligently sprinkled them with his sweetness every day and dropped on them a wholesome taste of his kindness"77 that they might imitate his good deeds. 78 By his acceptance and willingness to sacrifice to God his only son, Isaac, whom Sarah miraculously bore to him late in their lives, he further manifested plainly his great love to God and foreshadowed the Father's sacrifice of his only-begotten Son on the cross. Abraham, "who tied up his only son that he might become a sacrifice, clearly manifested, by his trials, whom he loved."79 Abraham was an important figure, who left behind

وُصِعُل مُزَّب يُكُول خُحدُترُاه * ولُا مُعِمِّلُهُ ا وَسَعُلُدُ وَا وَحَمُنُا كُ يَ ولُا أَمِهِ وَوُا كُوهِ مُعِعِمُ زُهُا خُلُوسُرُنُتُوهُ ، * حَيْدًا إِسَرُّنًا وِدُسَرُّا أَسِيالُهُ وَلُو هَزَيْلِ وَمُوا * وُالله اوْد أَصْلاد وُالد خَيا أَه صَارَد مُلاَودوا وهُا * لَّخُ الْمُ النَّكِي الْحُونِ الْحَالِقُ الْحَالِقُ الْحَالِقِ الْحَلَيْقِ الْحَالِقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلَيْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلَقِ الْحَلْقِ الْحَلْقِ الْحَلَيْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلِقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلْقِ الْحَلْقِ الْحَلِيقِ الْحَلِيقِ الْحَلِقِ الْحَلْقِ الْحَلِيقِ الْحَلْقِ الْحَلْقِ الْحَلْمِ الْعَلَيْعِ الْحَلْقِ الْحَلِيقِ الْحَلْمِ الْعَلَاقِ الْحَلْمِ الْعَلَاقِ الْعَلَاقِ الْعِلَيْعِ الْعَلَيْعِ الْعَلَاقِ الْعَلَيْعِ الْعَلَاقِ الْعَلَاقِ

Ibid., 83:9-12. 76.

> ولًا كُتنكُونًا وُحِنْحَنْنًا مُعمِّهُ وَأُو وَوُلْ * حُصِيعِ مُمِقًا كُر وُسُرُوْهُ وَمِ كُزُّينِ وَمُه *

Ibid., 83:17-18. 77.

سقيع ووا دُكية م تزة ها دوة ، هُم سُكية أو : ويُهُ دوه المحمد المُحكل وحُهُ مِكْمَا وحُهُ مَدْ الله

Ibid., 83:19-20. 78.

الْمُتُمِّ مَالُمْتُكُ مَوْمِ مِ فُصِرُهُ

79. Ibid., 175:19-20.

ةُ حِنْهُ تُلْ شُهُ وَ حَيْكُمُ لَا كُمُّ وَنُسُعُ وَهُا *

لْمُلْ سِلَّتِ سِؤْدُهِ وِهُنُا زُّهُا وَاكْتُهُلَّا : وكُر مُزَّا كُوه مُلًا وِثَعِثُم مُك كُم الْمُقَوْمِ : حُسرُا وُمحِكُا لَهُنَوْهِ مُعِيًّا وَسُكُو أَلَوْا : أُحَا هَوُا أَعِدًا وَسِقَمَ دُّزُا هِمُعِكُوهِ ثُعْتُهِ : حَنَّتُا شَهَّم: وَحَنْهَتُوْنَا كُمُّوا وَوَا :

لًا كُخَدُرًا وَهَرِهُ مُثَا ثَحَرُهُمًا وَهُا : دَّبُ كُنه كُولًا وَهُ وَهُولًا فَوْ اللَّهِ عَلَا ا

مُزِاْل وهُل حَوْمٌ ر كُمِنْدَنْنَا وكَهَرةُمُنْنَا :

ەُئل رُِّفِخُز كُسُّرُتُه وِتُهَةُل رُّحسُل:

^{75.} "HSIS V," 175:5-16.

prophets, priests, and kings, 80 and whose account every page of the Scriptures narrates.

There is no page in the Scriptures, on which he (Abraham) does not exist. He is both beginning and end among the readings. He left behind prophets, priests, and kings on earth, and every book of the Scriptures mentions him amply.81

Abraham, the friend of the Lord, 82 inflamed with God's love 83, yearned daily to see God's Son and greatly rejoiced when he finally saw him in the event of the crucifixion.⁸⁴ Abraham receives this revelation at the moment when he raises his knife to sacrifice Isaac, a type of Christ. Abraham also longed to see the day of the Son (see Jn 8:56),85 a reference which Jacob of Sarug applied to the great day on which the great slaughter will occur, i.e., the crucifixion, that is also Ephrem's interpretation of Jn 8:56.86 Jacob of Sarug wrote imagining God saying to Abraham, "I shall manifest to you the great day for which you have longed. While rejoicing, observe the great

وُنُا وِلًا أَحَمْ وَقُا حَشُورًا وِلًا أَصُح وَهُ : ورةُومة زُهُل أُف هِ فُكُمُل حُسِم مُرَعْثًا ف هُدُو هُدِيِّي وَهُ مُعَامِّكُ خَالَمُزُاّ اللَّهِ وَهُ مُعَامِّكُ خَالَمُزُاّ اللَّهِ وَهُ مُعَامِّكُ خَالَمُزُاّ اللَّهِ وَهُ مُعَامِّكُ خَالَمُزُاّ اللَّهِ وَهُ مُعَامِّكُ اللَّهِ عَلَيْ عَلَيْكُ لِكُلِّي عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُ لِكُلِّي عَلَيْ عَلَيْكُ عِلَيْكُ عِلَيْ عَلَيْكُ عِلَيْكُ عِلَيْكُ عِلَيْكُ عِلْ عَلَيْكِ عَلَيْكُ عَلَيْكُ عِلْ عَلَيْكُ عِلَيْكُ عِلَيْكُ عِلْ عَلَيْكِ عَلَيْكِ عَلَيْكُ عِلْمَ عَلَيْكِ عَلَيْكِ عَلَيْكِ عَلَيْكُ عِلَيْكُ عِلْكُ عَلَيْكِ عَلَيْكِ عَلَيْكِ عَلَيْكِ عَلْمِعْكِ عَلَيْكُ عِلْمُ عَلَيْكِ عِلْمُ عَلَيْكُمْ عَلَيْكُ عَلّ عَلَيْكُ عِلْمِ عَلَيْكِ عَلَيْكُ عِلْمَ عَلَيْكُ عِلْمُ عَلَيْ عَلَيْكُ عِلْمُ عَلَيْكُ عِلَيْكُ عِلْمُ عَلَيْكُ عِلَيْكُ عِلْمِ عَلَيْكُ عِلَيْكُ عِلَيْكُ عِلْمِ عَلَيْكُ عِلَيْكُ عِلَيْكُ عِلْمُ عَلَيْكُ عِلْمُ عَلَيْكُ عِلْمُ عَلَيْكُ عِلْمُ عَلَيْكُ عِلْمُ عَلَيْكِ عِلْمُ عَلَيْكِ عِلْمُ عَلَيْكُ عِلْمُ عَلَيْكِ عِلْمُ عَلَيْكِ عِلْمُ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمُ عَلَيْكُ عِلْمِ عَلَيْكُ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمُ عَلَيْكُ عِلْمُ عَلِي عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكُ عِلْمُ عَلَيْكِ عِلْمُ عَلِي عَلَيْكِمِ عَلَيْكِ عِلْمِ عَلِي عَلَيْكُمْ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمُ عَلِي عَلَيْكُمْ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكِ عِلْمِ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكِمِ عَلَيْكُمْ عِلْمِ عَلَيْكِمِ وُبُلُ وَاقِزُم بِحُتُمُ وَفُونًا وَهُكِدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

كُنْسِكُوهِ وِهُنِيًا كُمِ تُعِمُّوُا كُلُ فُهُوَّهِ :

83. Ibid., 167:2.

وُاهِ وَهُ حِيدُو وَهُنِالًا قُد عُور مُدِيدًا وَاهِ وَهُمْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

Ibid., 175:17-18. 84.

﴿ اللَّهُ مُنْ وَهُ مِهُمُ مِنْ وَهُا وِلْسَالًا كُذِيًّا ؛ فَاللَّهِ مُسْبِّدٌ فَسِيدٌ وَسَلَّمُ اللَّهُ اللّ See "HSJS IV," 61:12.

85.

أَب أُحِدُوم وَمعكوس وول ويسأل عومه *

هُه وُحِلِّم وهُا وِنْدُرًا مُعَدُّرًا ومُحِدُّل خُلوحًا :

See Saint Éphrem Commentaire De L'évangile Concordant Version Arménienne, ed. Louis 86. Leloir, CSCO, vol. 137, Scriptores Armeniaci 1 (Louvain: Imprimerie Orientaliste, 1953), 187, 239-240, 252 (Armenian); Saint Éphrem Commentaire De L'évangile Concordant, trans. Louis Leloir, CSCO, vol. 145, Scriptores Armeniaci 2 (Louvain: Imprimerie Orientaliste, 1954), 135, 172, 181, 182 (Latin); Commentaire de L'Évangile Concordant ou Diatessaron: Traduit du Syriaque et de L'Arménien, trans. Louis Leloir, SC, vol. 121 (Paris: Les Éditions du Cerf, 1966), 243, 298, 314, 315 (French); Christian Lange, Ephraem der Syrer Kommentar zum Diatessaron, FC, vol. 54/2 (Turnhout, Belgium: Brepols, 2008), 408, 482, 503 (German).

^{80.} Ibid., 168:21.

^{81.} Ibid., 175:21- 176:3.

Ibid., 167:11. 82.

slaughter."87 To fulfill Abraham's desire, God devised a plan which comprised of commanding Abraham to sacrifice Isaac.

The Lord said to him, "Take your only son and sacrifice him to me on a mountain which I shall point out to you." He asked for Isaac not because he was in need of sacrifices, but rather to indicate the great slaughter of his (God's) Son.⁸⁸

2.2.2 Golgotha, the Mountain of Sacrifice

Abraham consented to follow God's commandment in faith.

After a long time, the heir to the house of Abraham came to exist.

He (Abraham) was not sorrowful although he was leading him (Isaac) to become a sacrifice.

To the centenarian, he (Isaac) appeared as a [grape-]cluster on his vine.

He plucked it with love that it be consecrated to the Lord of the vineyard.

His tree grew old, and then this fruit appeared on it.

He presented and offered it as first fruits to the one who sustains all.

A shoot sprung from the stump of the centenarian,

yet he was not sad while breaking it off by faith.

He took Isaac and set out as commanded.

The type came, led the boy towards the slaughter.⁸⁹

By calling Isaac a cluster on a vine that Abraham plucked to offer as first fruits to God, Jacob of Sarug evokes in the mind of his audience the image of wine that is in direct correlation with the blood of Christ flowing out of his side and, consequently, with the Eucharist. Abraham trusted greatly in God's promise, 90 took his son as directed, and traveled toward a place that God will manifest to him.

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"HSJS IV," 68:9-10.
87.
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89. Ibid., 70:12-21.

> ولُا تُذِيُّهُ كُوهُ مِنْ بِينَ مِنْ وَهُ وَالْوَا وَصِيارَ الْمِ ومُهِوْه حسةُده وثهلقا وهُا حَمُّزُا خُزمُا * وَابِ وَهُمُا أُوهُم مُودُو كُمِفُدًا وَاللَّهُ مُودُو كُمِفُدًا وَاللَّهُ مُعْدُدُ مُلَّا اللَّهُ اللَّا اللَّا اللَّالِي اللَّالِمُ اللَّالِي اللَّا اللَّالِي اللَّلَّ اللَّا اللَّالِي اللَّلَّا ا ولًا ثَنِكُم كُوه كُر فُهُم كُوه حَمْمُولُلُمْ هُ اللَّهُ مُ كُمِّكُمُ اللَّهُ اللَّهُ

90. Ibid., 81:3-4.

كل هذه حرُمًا وقع كُلُوا لمدِّس وهُا هَيْس *

عُوْمًا زُكُمْ وَهُم هَفَّهُ وَهُم هَنَّهُ إِنْا كُو : حُوْم أَنِه ٱلْحُفُا حُوه حَفُهُا زُحُا ج

أَحُدَ كُو مُدِيًا رُوْدَ كُذُسِ تُسُبِّسُ : أَكُدُ كُو مُدِيًا رُوْدَ كُذُسِ تُسُبِّسُ : غَلَاهُ الْبِعِسُم كُو رُهِيْم وَوُلُ كُلِّ إِدْسُمُا : أَلَّا إِذْبِهُو بُكِ وَهُ هَهُلًا زُخُرُ وَهُ

حنة هذا زُحُا مُع وهُا عُنالًا حُما أَحَاهُم : كَعُال عَنْئًا هِي قُلًا حَهُلُم ٱلْمُقُد وَهُ! حلْم أَكْنَا وَوُتْ عِلَوْا أَلْمُوْد دُو : كَعُال هَنُنا هَهُ عَمْ هُدُوْمًا مُع حُدَوْه : وَحَزْه لَابِهِمُم وَيَّهُم يُلاَكُ أَبِ وَإِلَاقُمُ :

كُه زُامُونُا مُعَافِرًا وَوُا وَكُمَّا وَهُا عَلَيْهُ وَوُا

Ibid., 63:3-6. 88.

Unbeknownst to Abraham, God leads him to Golgotha to show him the day of the Son that he longed to see (Jn 8:56). On this mountain of Sacrifice, Abraham observes the crucifixion of the Son of God and contribute symbolically to the establishment of the Church. Through the Eye of Prophecy, Abraham recognizes the mountain to which they had to travel.

When the day of the Son (المُحْدَّةُ إَحْدًا) [Jn 8:56] arrived on the third [day], and the road of the mysteries of the Only-Begotten ended, Abraham looked up and saw the mountain toward which he was traveling, since the sign of the Son signaled to him, "Hither, old man." After every mile on the road of the slaughter had been trodden, and since there was on it one abode, namely, that of the altar, the type signaled to him, "Come, ascend to me. Behold! Here I am. It is mountain on which the redemption of the world occurs. Come, go up to see the slaughtered One placed on the altar alive, and the Sacrifice slain but the knife does not kill him. Come, I shall show you the day of the Son (المحكمة إَحْرًا) [Jn 8:56] through signs and manifest to you the slaughter of the Only One. Come nearer to me, see the type of truths, and observe me. Behold! I anticipate sincerity. Behold! Come, draw the types shall be set here, and take with you a great image of the Son of God. It is the sign [indicating] your way, man, go towards peace. Come to me. Do not pass by as a stranger. To this harbor steer your ship, captain of types, for the cargo of treasures, which enriches you, is laid here.

Come, painter, take divine colors,

and through chosen pigments form an image of the Son.

It is the place in which the truths are achieved.

Do not go another mile, lest you miss it.

It is the spot on which the forgiving blood shall be poured [Jn 19:34].

Come, sprinkle on it the blood of the type. Pass by and depart.

It is the mountain on which is sharpened the spear for the slaughter [Jn 19:34].

Come, try upon it the knife that sharpened your love.

Golgotha, as we say, is the mountain of Isaac,

for, on the spot of the crucifixion, his father tied him up.⁹³

^{91.} On the Eye of Prophecy, see Armando Elkhoury, "Jesus Christ, the Eye of Prophecy," in *Les Exégètes Syriaques: Actes du Colloque XIII Patrimoine Syriaque*, ed. Paul Feghali, Patrimoine Syriaque, (Antélias, Lebanon: CERO, 2015).

^{92. &}quot;HSJS IV," 77:4-5.

شَدَّةُ حَحْمِنُا وَبِدُنةُ أَا لُا سِزُا أَمِدًا ٥٥٠ :

^{93.} *Ibid.*, 74:19-76:5.

وهُوكُم هُدُهِ اوْزُورُه والْوَرُونِ وَسُمُولُ *

وَحُرِ مُحَيِّدٍ وَوَا خَوْدُو وَجُزًا وَهُ وَالْكُمُّا:

The biblical story of the testing of Abraham (Gn 22:1-19) does not provide the name of the mountain where Abraham is to sacrifice his son, Isaac. Still, Abraham names the place יְהְוָה יִרְאֻה or *Yahweh yireh* (Gn 22:14) — a Hebrew expression meaning the Lord will see or provide. Since the biblical account is silent on the name of the mountain, it left it open to interpretation. According to Ephrem, it is the mountain of the Amorites. Jacob of Sarug does not follow Ephrem's lead and identifies it with Golgotha.

2.2.3 The Altar of Sacrifice

After Abraham had finally reached Golgotha, his final destination, the tabernacle of mysteries (اهْمَةُ مُسَاعُةُ) manifested where he shall pitch it, and Abraham build its foundation on the exact spot where crucifixion of the Son of God will take place.

The place where Zion set up wood to crucify the Son is the location where the tree carrying the mysteries sprouted. On the very spot where the hands of the Son were nailed did bonds seize Isaac.

The place where the spear [see Jn 19:34] was lifted against the Redeemer

مُسُدُّهُ الْحُدُ مُحَدِّ الْحُدِ مُحُدُ الْحُدُ الْحُدُا هُ الْحُدُا هُ الْحُدُا هُ الْحُدُا هُ الْحُدُا هُ الْحُدُا هُ الْحُدُ وَمَ وَصَاءُ الْحُدُ وَمُ الْحُدُا هُ الْحُدُ الْحَدُ الْحُدُ الْحَدُ الْحُدُ الْحُو

94. See Louis Leloir, Saint Éphrem: Commentaire de L'Évangile Concordant: Texte Syriaque (Manuscrit Chester Beatty 709), Chester Beatty Monographs, vol. 8 (Louvain - Paris: Peeters, 1990), 46 (مَحْمَةُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُوْمُ وَالْمُومُ وَالْمُعُلِّمُ وَالْمُعُلِّمُ وَالْمُعُلِمُ وَالْمُومُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُومُ وَالْمُومُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَلِمُ وَالْمُعُلِمُ وَلِمُلْمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُ

is the spot where a sword was sharpened against the only son.95

Abraham arranged stones according to the instructions revealed to him and built an altar for the sacrifice, which Jacob of Sarug calls a house for the mysteries, an implicit type of the Church.

After the priest and the sacrifice had reached the top of the mountain, the tabernacle of mysteries (اهَدُسَا الْمِالَةُ عَلَى appeared where it would be pitched. A revelation came and led him to the spot of the crucifixion that he might build an altar for the sacrifice he will offer. It was revealed to him where and how to arrange the stones when it pointed out to him that this is the place of the great slaughter. Abraham approached, set down the fire and the knife, and began to build an altar for the Lord on the mountaintop.

The Architect of Faith approached and extended the foundation, to build there a house for the mysteries (ارْخَالُ الْمُوْرُا لُلُوْرُا) of that he mountain top.

Building the Tabernacle of Mysteries was, according to Jacob of Sarug, a team effort. Isaac did not sit idle as his father was building the altar but he set down the wood he was carrying, brought stones for the construction of the table of sacrifice, and handed them to his father, Abraham. Therefore, Isaac also contributed to the erection of the Tabernacle of Mysteries and, consequently, the Church.

When Isaac looked and saw what his father was doing, he picked up stones to bring them to the building of the altar.

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95. "HSJS IV," 76:6-11.
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أَنكُ الْمُوحِكُمُ أَن مَن مُن مُن اللَّهِ اللَّهِ عَدَا : لَمْحَ عُدًا مَهُ هُذًا إِلَاهُ اللَّهِ اللَّهُ الْمَاكُ وَمُوا اللَّهِ اللَّهُ اللَّلَّ اللَّهُ اللَّلَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا الللَّا اللَّهُ اللَّذِاللَّذِي
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أَلْمُسْرَكُمْ كُونَ هِمُسِكُمُا وَإِوْرًا وَالطُّلَّمَةِ عَنْ اللهِ وَلَوْرًا وَالطُّلِمِ الْمُنْ اللهِ وَاللهُ وَاللّهُ وَ

محَرِ مَحَهُا وَهُ لَا حَبُهُم وَهُوَّا كُوسًا وَوَصُلا وَوَصُلا : وَمُ مَحَهُا وَمَدُا وَمَدُا وَمَدُا وَمَدُا وَمَدُا وَمَدُولًا : وَمُحَدُّا وَمَدُو مُلْا وَكُولًا عَلَيْهُ مَا مُحَدُّدًا أَنْ مُنْ وَمُولًا خَوْلًا كَمْ هُدُّسُلا : هَذَهُ وَاللّهُ وَمُحَدُّدًا : هَذَهُ وَاللّهُ وَمُحَدُّدًا : هَذَهُ الْمُخْرِةُ وَمُحَدُّدًا : هَذَهُ الْمُخْرِةِ وَمُحَدُّدًا :

^{96.} This reading differs from that of Richard E. McCarron in McCarron, "Mystical Symbols," 69. McCarron wrote, "He knew the spot because the 'visible glory of the mystical symbols' (škîntâ drzê) dwelt there." The participle خنات conveys the future tense rather than the presence tense, since Abraham ends up building the altar, which Jacob of Sarug also calls the "house of the mysteries" (احَمَا اللهُ الله

^{97.} This reading differs from that of Richard E. McCarron in *Ibid.* McCarron wrote, "house of mystical symbols."

^{98. &}quot;HSIS IV," 89:20-90:7.

He saw the priest building an altar for his slaughter yet calmly extended his hand to offer [the sacrifice]⁹⁹ with him. For he (Abraham) is the priest, the architect and the father of the lamb. And Isaac is the sacrifice, the stonemason and the priest's son.¹⁰⁰

Furthermore,

Isaac lent a hand to his old man with the building that he would not estrange the type by this construction.

Who has [ever] seen a lamb building an altar for its slaughter, or a sacrifice becoming a laborer on the day of its death?

Where and when did an offering build an altar for itself, or did first fruits make, with its hand, a house for the holy things? A sweet [grape] cluster made a winepress to be pressed by it, and it stomped to trample, alongside its crusher, its grapes.

A calf carried stones on its shoulder to build its altar.

It dragged and unloaded the load for the house of its sacrificing. 101

In his mimre on Melchizedek, discussed above, and on Abraham, Jacob of Sarug employed the same or similar expressions to refer to the building Melchizedek, and Abraham and Isaac erected on Golgotha, namely, a tabernacle of mysteries (احَدَا الْمَدُاءُ), a house for the holy things (عَدُا الْمَاءُ) or a house for the mysteries (احَدَا الْمَاءُ). The symbolism of these structures closely connects with the crucifixion on Golgotha and the Eucharistic connotation it carries. These structures refer to the crucified Son of God, Jesus Christ, who floods the world with water and blood flowing out of his side (see Jn 19:34). In other words, Jesus is the tabernacle or the house, and the water and blood are the mysteries. By extension, these structures also refer to the Church, whom Jesus

^{99.} The verb Ans many meanings, one of which is *to offer* a sacrifice. See "CSD," 274. The verses that followed, mainly, "Bedjan IV," 90:18-91:7 were the reason behind selecting this meaning. They refer to the offering helping in its own oblation.

^{100. &}quot;HSJS IV," 90:8-13.

الْكُ للْحكَ تْحَنْفَكَ لَقَاقٌ ثْه كَمْمَ للْعَمْ الْمِثْمَ للْعَمْ الْمِثْمَ الْمِثْمَ الْمِثْمَ الْمَثْمَ الْمَثَمَ الْمُثَمِّ الْمُشْمَانُ الْمُثَمِّ الْمُثَمِ الْمُثَمِّ الْمُثَمِي الْمُثَمِّ الْمُعْمِ الْمُثَمِّ الْمُثَمِّ الْمُثَمِّ الْمُثَمِّ الْمُعْمِي الْمُعْمِلِعِلَّ الْمُعْمِي الْمُعِلِي الْمُعْمِقِي الْمُعْمِي الْمُعْمِي الْمُعْمِلِي الْمُعْمِلِ

ەخْر سُز أَسْعَسُم ةَسَالُ لَاحَةُوب هُنَا كُخْر : سُلَّمُون وَهُا حُمُونًا وَحُثَّا حَكُمًا حَبْرَصًا وَسُكُّه : مَة يُسِز دُونًا وَهُوَ أَوْزُدُلا وَاحَةُوب وَاهْزُا :

أَهُمْ إِنَّ أَبُرُا كَعْهُ وَهُكُا دَهُهُ دُلِئُنَا : حَمِّلَهُ سَالُ كُهُ أَمِنًا وَحُثَا حَكُمُا حَهُمْدُه : أَبِكُا هُامِّكُمْ هُ هَ هَوْزُمُنَا مُرِحِسًا حِنَا كُه : هُحَةًالُّا سِكِنًا حَدِّم مُحِرِّزِنُلًا وِتَهَلَّؤُهُم وَهُا دُهُ : تُحكُلُ هَكُ الْوَلَا حَكَمَهُهُ وَتُحْلَلُ مُتَكَارًا مِثْكُمُ وَوَا حُدَادُهُ :

Christ, the Crucified One, made her responsible for dispensing these mysteries. Furthermore, she may not be separated from him, for he had joined her to him. That these structures refer to the Church could also be implicitly inferred from the allusions to the Eucharist further depicted as the sweet wine overflowing from Golgotha. According to Jacob of Sarug, Abraham became inebriated with the sweet wine that flew down Golgotha toward him. In contrast to Melchizedek, whom Scriptures did not portray erecting a structure, Abraham built an altar by stacking up stones. Whereas Ephrem seems to be silent on interpreting the meaning of the altar Abraham built, Jacob of Sarug interprets it as a type of the Church built on Golgotha.

2.3 The Rock Jacob Anointed

Jacob, the son of Isaac, is another figure in the Old Testament who, according to Jacob of Sarug, contributed to the building of the Church symbolically. According to the biblical story, Isaac sent his son to his ancestral land that Jacob might pick for himself a wife, just as his father did before him, for fear of Jacob marrying a Canaanite or a Hittite girl (see Gn 27:46-28:5). However, according to Jacob of Sarug's interpretation of this biblical narrative, another reason was behind this journey, namely, for Jacob to travel on the road of the Son and climb the mountain of suffering, where God would reveal to him in a dream the crucifixion of his Son. This revelation impelled Jacob to set down the cornerstone of the Church, thus establishing her foundation. Whereas the structures built by Melchizedek, Abraham and Isaac implicitly allude to the Church, the stone that Jacob laid down undoubtedly refers to her. This powerful imagery unfolds in Jacob of Sarug's mimro entitled On the Revelation to Jacob at Bethel (المنافعة المنافعة

^{102.} Ibid., 79:19-20.

هُ الْحَمُّ وَمُو صَمْحُ وَا وَمُو صَمْحُ وَا وَمُو صَمْحُ وَمُو صَمْحُ وَمُو صَمْحُ وَمُو صَمْحُ الْحَمْدُ وَمُ الْحَمْدُ وَمُ الْحَمْدُ وَمُو صَمْحُ اللَّهِ اللَّهِ اللَّهُ عَمْدُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُمُ عَمْدُ اللَّهُ عَلَيْكُمُ عَمْدُ اللَّا عَلَيْكُمُ عَلَا اللَّهُ عَلَيْكُمُ عَمْدُ اللَّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَا اللَّهُ عَلَيْكُمُ عَمْدُ عَلَيْكُمُ عَلَيْ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلْمُ عَل مُعْمِعُ عَلِي مِعْمِلًا عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلَّا عَلَّا عَلِي عَلَيْكُمُ عَلِي عَلَّا عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلِي عَلِي عَلِي عَلَيْكُمُ عَلِي عَلِي عَلَيْكُمُ عَلِي عَلِي عَلِي عَل

2.3.1 The Path of the Mysteries

After blessing his son Jacob, Isaac sent him to visit the path of mysteries (الْمُؤْدِدُ مِنْ اللهُ اللهِ اللهُ tread on the road of the Son, located upon the mountain he reached. 105 The account in Gn. 28:11 mentions an unnamed place, which Jacob of Sarug imagined to be a mountain. This desolate place was so eerie that the patriarch Jacob thought that not even God was there. Fear struck him. 106 Somehow he recognized that the path that he was on could be perfected only through suffering and was afraid to have to suffer there. 107

The mysteries that cleaved to him as he set out on this journey ¹⁰⁸ made him stop at a location that became his lodging place. He was unaware of that which would come to pass there. 109 He slept. Jacob of Sarug likened Jacob's sleep to the death of the Son of God, 110 thus making the patriarch Jacob a type of Christ. Consequently, it is not far-fetched to presume that the mountain that Jacob reached was Golgotha and the spot where he slept was the exact location where the crucifixion will take place. This presumption is shored up when Jacob of Sarug interpreted the ladder the patriarch Jacob saw in a dream as the cross upon which Jesus, the Son of God, will be crucified. The cross, the source that inundated the world with all treasures, 111 was also

^{104.} Ibid., 193:3-4.

^{105.} Ibid., 193:1-2.

وتُسوَّدُ تُنْوَا حُلوَّوْسُهُ وَحُزُا لِهُوُّا وَصِهُمهُ مِ

Ibid., 193:8-9. 106.

حَرُّمُا وِنُعَدِّ: وُاقِلًا مُنائِلًا أُحِلِ وَمُا لِمُعْدِ

Ibid., 193:11-12. 107.

وِهُ إِلَا اَةُ وَسُلُا ٱلَّا حَسَّمُا لُا صَّحَاجُ حَدُا ا

^{108.} Ibid., 193:17-18.

ه کُمُوه حاهٔ زِسُا سُلمه ههٔ ه مُصَمُّعه مُمُّدُه مُمْ

^{109.} *Ibid.*, 5-6.

دُر لُا عُرِّى مُع زُهُم وهُا حاةَ وَسُا وَحُدِ ج

^{110.} Ibid., 9-10.

مُعلَمُ الرَّب دُونَ إِزْرًا وضُعلًا وحُن كُدُهُ اللهِ

^{111.} Ibid., 194:7-8.

depicted by the staff that Jacob carried traveling on this path of the Son. 112 This image clearly depicts the Son carrying his cross.

2.3.2 The Stone

The patriarch Jacob reached his lodging for the night, picked up a stone, and made it his pillow. His act points to an image of the Church. Inferring that this stone-pillow is a symbol of the Church is a fair assessment of the thinking of Jacob of Sarug, for he penned, "The righteous [Jacob] picked up a stone, laid down his pillow and slept, for the type of the Son does not journey without the Church."113 As stated above, Jacob of Sarug saw in the patriarch Jacob a figure of the Son. Since the type of Son travels only with the Church, one could draw the conclusion that the pillow upon which the patriarch Jacob laid his head is a type of the Church. One does not have only to guess, for Jacob of Sarug makes an explicit connection between the stone and the Church as will be shown shortly.

In his sleep, Jacob dreamt of a ladder, whose symbolism is different than the literal one. Jacob of Sarug arrived at this reasoning with the simple argument, "If angels were climbing [the ladder], for what purpose was it? To what end was steps arrayed for spiritual beings."114 The bishop of Batnan interprets the ladder as a symbol of the path of the Son. 115 This path refers to

^{112.} Ibid., 19-20.

سَةُ الْمَارُ مِنْ وَا كُمْ وَا كُوْمُا كَبِ نُسْلًا : ﴿ لَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّ

^{113.} *Ibid.*, 193:13-14.

مَفُ ﴿ وَوَا دُافُا هُم أَهُرُة وِ دُانًا وَوَهُم : وَإِذْآه وَدِزًا دُحِكُر كُبِأًا لَا صَوْحُم ووا ه

^{114.} *Ibid.*, 196:5-6.

حَرَّةُ سُلًا ﴿ حَمْنًا رَّوْ لَا تَعَمَّرُونَ ﴿ وَهُوهُ ﴿

^{115.} Ibid., 196:7-8.

واقَوْسُه وَحِبُّا حِهُ عَصْدَكُمُ مُحْكِمُ مُحْكِمُ مُحْكِمُ المُحْكِمُ مُحْكِمُ المُحْكِمُ المُحْلِمُ المُحْ

وُوْلُا إِزْاً أَلْمُعُم دُه وَهُ مَع نَعِمُو :

the cross, 116 the highway 117 connecting Sheol 118 and earth 119 to the realm of God. 120

The dream was clearly a teacher for Jacob.

It gave him a vision that he might read it and be enlightened by it in [his]

Through the slumber of the night, he rested from the hustle and bustle of the world and saw

the Lord of the universe teaching him about the concealed things.

He entered the [realm] of sleep and arrived at the place of the hidden things where he learned [about] the concealed mysteries and their elucidations. 121

2.3.3 Anointed Stone Symbol of the Church

The patriarch Jacob finally realized that the place where he was was not, as he had previously thought, deserted, for the Lord was indeed there. 122 Moreover, he discovered that "This is truly the house of God, and this is clearly the gate of heaven (الْمُرُحُدُّلُ)."123 Ephrem had used the image of the gate of image in this context.¹²⁴ Consequently, as soon as "he got up in the morning, he began with the construction of the Church that the location of the vision might be honored with beautiful symbols."125 Jacob accomplished this

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116. Ibid., 197:17-18.
                         ةُحْدُمُّا سَاًا كُرْمُنِفًا مُزَّنْزُلُم ﴿
                                                                           وُنَّهُ مُدْبَ شَادُه وَخُمُونُ أُف يُحَمُّونُ :
       Ibid., 200:9-10.
117.
                     هُ امْكُ بِي الْمُصِفُ بِأَ الْمُتَعِدُ الْهِ صَدْعَا لَا الْمُعِيدِ الْمُنْ الْمُلِكُ وَبِي كُولًا ا
118. Ibid., 197:7-8.
           وهُم كُوكُوكُم رُبُو كُونُ رُدُو أُو كُنْتُرا : هُوهُ وَ كُمْتُم اللهِ عَنْدُا اللهِ عَنْدُا اللهِ عَنْدُا الله
119. Ibid., 196:9-10.
                     رَمُول وه أَلْمُوم أَبِ هُدُكِمُا وَمُكِمُا وَمُكِمُا أَهُولُا : وَدُونَ أَلْمُكُم إِنْهُا كَوْمُولُ هَزَّنَا أُحِلَا
       Ibid., 197:9-10.
120.
                                                                         ولًا خُلِمُنْ كُمِعُنُا كَمِيْ هُجُ هُكُم وهُ ا
                   هُ لُهُ هُ مُعْلًا حَهُدُّلًا مُعَدِّم وَهُا ﴿
121. Ibid., 197:19-198:2.
                                                                       يُحكُلُ وَوُلُ كُو هُوزُلُ كَيْحِوُدُ يُحِكُنُكُمُ :
              وخود كو شرة وثعز حقيمًا وثمرتوز دو ٠
                                                                      حَمْدُهُ وَكُمُا مِمْدُهُ مِنْ أَقَادًا وَكُمْنًا وَسُرًا :
               حَمُزُا وَكُحَمُّا ثُر مُحُد دُه خُد تُحَمُّا ﴿
                                                                              حُمْ وَوُلَ حَمْدُمُا وَصِمُا لَالْمُولَ وَصِيْدُالُا:
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Ibid., 201:5-6. ولًا عُرْهِ وَمُ لَمُ أَلًا هُمُا حَلُّهُ وَأَا إِسْلَمْ *

هُ رُمْتُوهُ مُكُو إِزَّالَ مَضَّتُلُ وَهُمُ فُعُتُوهُ ﴾ *

Ibid., 201:7-8. هُ كُمُّا وَهُوا كُم مِّنْمُ الْمُ هُ مُنْ أَوْكُما وُهِمُنُما كُم تُدُونُهُ مِنْ مُنْ اللَّهِ مُنْ مُنْ مُنْ اللَّهِ مِنْ مُنْ اللَّهُ مُنْ اللّ

هُزُّدُزُاً هِمْ أَحِمْ كُمْ مُدِيْلًا خُلِلْوُلُ وَمُنْلًا :

"In Genesim II," 74 (Latin); "In Genesim I," 89 (﴿ مُورُط لِّوْحُلُم وَهُمُ عُدُّلُ مُعَمِّلًا هَدُّت وَهُم ﴿ أَوْحُل وَهُمْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّ 124.

"HSJS III," 201:11-12. 125.

> مُع وهُ حرِّفُ أَهُ دُسُسُونُ وِكُمِلًا هُنَّتِ : وَالْمُوْهِ وَسُلُّهُ الْحَدُّورِ وَإِزَّالًا لَكُمْ عُورُ وَمُلَّا عُلَالًا مُعْدُ وَهُمَّا عُلَّا اللَّهُ اللَّاللَّا اللَّهُ اللَّالِيلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَّا اللَّا

by erecting the Church's cornerstone and smeared it with oil, thus symbolizing her establishment. This foundation stone refers to the stone that Jacob used as a pillow. Jacob of Sarug wrote, "Jacob erected a stone and brought oil to pour on its top that the type of the Church might be clearly completed." Consequently, Jacob

built God a house in name, for he set up a stone for him as one evidently affirming the Church in the world. The sagacious man called the entire place the house of God, placed a stone in it, and smeared it as in mystery.¹²⁷

The bishop of Batnan points out that Jacob was the first one to anoint a stone and that he did not learn it from anyone who came before him. 128

For both Aphrahat and Ephrem Jacob anointing the stone is a type of Christ anointing Gentile believers. The stone is a type of believers stemming from the Gentiles. The following passage is Murray's translation of the related text from Aphrahat's Demonstration IV, *On Prayer*,

And Jacob called that place Bethel; and Jacob set up there a pillar of stone for a testimony, and poured oil on its head. This also our father Jacob did as a mystery, foreshadowing that stones were to receive unction; for the nations who have found faith in Christ are they who are anointed, as John said concerning them, From these stones God is able to raise up sons for Abraham. Thus in Jacob's prayer the mystery of the calling of the Nations was prefigured. ¹²⁹

^{126.} Ibid., 201:13-14.

أُسِ اِنْهَ تُارِّحُنْ جُبِأًا حَكْكُمُا مُبِّحُلِّهِ ﴾ وهُم وهُا حَيْهُ وَقُافُا وهُمَّهُ أَسِ إِحَافُا هِ 128. Ibid., 201:15-202:5.

مُن وَفُلُ وَاللَّهُ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُن

حنًا لَاكُوا خَــهُا خَمِعُا وِهُم كُــه دُادًا : حَدُكُه أَلَوْا مِنَا دُوْهُمُا ثـــم كُلُوا :

اه كُو تحققُ مَ كُدُو أَبِهِ حِلْهُ وَسُا إِلَوْمُهُ : مَ سُقَد كُو وَهُ لَا حَدُا لِمُعَاهُ لَا حَدُو: مَنهُ هَدُو وَلَاحِهُ مَا كُولًا حَهُوا لَمُحَ : حَدُرًا سَبِلًا حَدِ وَهُ تَحَمَّد خَلَا هَهُ وَا : كُد أُدَوُهُ مِ هَدِهُ وَتَحَمَّد دُافُل هَمِسًا : مَدُونُ تُورُدُ فَى رَحَمُنُا لِمُسَالًا إِسَالًا :

^{129.} Murray, "Symbols," 45. For the Syriac text see, Ioannes Parisot, ed., ASPD, Patrologia Syriaca, vol. I.1 (Paris: 1894), 145:15-25.

ة مَنْ مُون تُحمَةُ مِنْ الْمُؤَا مُو صُلِم أَسَ ؛ وَامْتِع تُحمَةُ مِ أَمْنِ مُتَعِمُّا وَتُلُولُ حَصُورَةُ أَل ؛ وَنَصْر مُعَمَّل دَبُعُون . وُمُون تُحمَّد وَمُون وَمُون وَمُون وَمُون وَمُون وَمُون وَمُون وَمُون وَمُونِ وَمُنْ وَمُنْ وَمُونِ وَمُونِ وَمُونِ وَمُونِ وَمُونِ وَمُنْ مُنْ وَمُنْ ونِ وَمُنْ وَالْمُ مُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَالْمُ مُنْ وَالْمُ مُنْ وَمُنْ وَالْمُ مُنْ وَمُنْ وَمُنْ وَالْمُنْ وَالْمُ مُنْ وَالْمُ مُنْ وَالْمُنْ وَالْمُنْ وَالْمُ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ ولِنْ مُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُ مُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُ مُنْ و

Murray's further writes,

Ephrem has the same interpretation; the oil which Jacob poured on the stone contained the 'mystery' of Christ hidden within it, 130 and 'Again, by the stone was signified the mystery of the Church, to which were to come the vows and sacrifices of all the nations. 131,132

According to Jacob of Sarug, the patriarch Jacob knew what to do, for the Lord revealed it to him in his dream. The Lord instructed him, "Build me a house, and then you may continue with your affairs."133

"Bring oil, pour it upon the stone, for it is the Church, and depict her for me, since she will return after some time. Lay down the foundation for the great house for the King's Bride that, upon it, all the righteous might build all their offsprings."134

This quote leaves no doubt to the fact that, in the mind of Jacob of Sarug, the stone used by the Patriarch Jacob as a pillow refers to the Church. The stone is just a foreshadow of what is to come. The Church shall no longer be depicted by symbols, for she will return. The Son of Isaac did not build the entire structure of the Church but laid down her cornerstone. The righteous who shall come after him will continue building upon it until the Son of God hung on the columns of pearls, i.e., the cross, ¹³⁵ reveals the whole structure.

حشَمسًا وْح وُلِهُم خُلِ قُلْفًا. إِذْرُوه وُلِمَسُلُ وُلِهُم وَهُا دُوهُ زُزُو وَهُا خ

حِنُ كُ خُبِكُا وَفِي مُحْقُفِ أَبِحُ خُحِدُتُولُا ﴿

134. *Ibid.*, 203:11-14.

أَكُ، شَعَسًا اللّه حَلَا وَقُد وِد جُرِأً!
وَوَحَوْضُوه كُد وِكُمْ أَحِلُا وَدُ وَد جُرُا اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

135. Ibid., 413:12.

كَحْرُه كَكْكُلُ دُمْ لُم لُكُلُ وَهُكِنًا هَدُورًا : هُمُ وَزُل مُعَدِّلُ مِقُولًا وَهُمْ يُسُلُلُ ا

مُلْمُعَسِّى أَبِ وَامْن حَكِيهِ وَمْ وَمْنِ وَكُن وَلَقًا مُعَدِّس كُوا كَعَمُعةُ دَبُنًا لَادَوْهِ وَرَبُ وَكُن وحُمِوْت مُرْص أَلْمُوْت دُون إِزُرًا وَمُزِعُنَا وَحُمَّمُنَا وَحُمَّمُنَا وَخُمَّمُنَا وَخُمَّمُنَا

حَمْمِنُا وَبِي رِنْهُم حُلِّ دُوْرُه وَمِعْمِنُا وَحِهُا) See "In Genesim II," 74 (Latin); "In Genesim I," 89 (مُعْمِنُا وَحُوالِي إِنْهُم وَحَمْمِنُا وَبِي وَالْعُمِ حُلِّ دُوْلُهِ وَمُعْمِنُا وَمِي اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ عَلَيْهِ اللهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلِي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَ ه ادْهِ الْمُ الْمُ

[&]quot;In Genesim I," 89.

حَدُّافًا لِأَمْ لِي أُور كُبِلًا أَلْوَهُم وَوَلْ هُم وِثْلَ هُم وَثُرَوا مِعَة وَدُلًا وِثُلا كُعَتْم . كُلُّمْ وَقُو وِلْلُهُ ﴾ كُون

^{132.} Murray, "Symbols," 45.

^{133. &}quot;HSJS III," 203:4.

The house built by the Patriarch Jacob is not just any house. It is the Church, the house of mysteries (المُعَالِيَةُ). 136 This expression brings to light similar phrases Jacob of Sarug used to manifest the structures built by Melchizedek, and Abraham and Isaac. Furthermore, it reinforces the interpretation that these structures are symbols of the Church. The house of mysteries is a place of rest for the Lord, who had already decided to come down to earth. 137 The Patriarch Jacob thought to himself, "The Lord, who is standing on the ladder, desires to come down. [Therefore,] I shall prepare him a befitting house that he might be honored by it." 138 Ultimately, the Lord is the One building his house.

He (the Lord) set his face to descend to become one of us. He builds a house that it may be prepared for his honor. He desires to do something on earth that when he comes down to it, a place will be established henceforward for his resting-place. ¹³⁹

So, the Patriarch Jacob was God's instrument in building the Church, the Lord's house, symbolically.

2.4 The Rock upon Which Moses Sat

As will be shown below Jacob of Sarug, in his mimro entitled On the Extended Hands of Moses, a Symbol of the Cross, During the Battle of Amalek (هُمُ الْمُ الْمُونِ الْمُعُلِّمُ الْمُعُمِّمُ الْمُعَمِّمُ اللهُ وَمُعَمِّمُ الْمُعَمِّمُ اللهُ وَمُعَمِّمُ اللهُ وَاللهُ اللهُ ا

^{136.} *Ibid.*, 207:16-17.

خَــُا إِنْ اَا حَلُ هِ هُ لَكُ كُلُلُ خَحَةُ عَالًا خَحَةُ وَ فَرَالًا خَحَةُ عَلَىٰ اللَّهُ عَلَيْكُ خَلُلُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ عَلَيْكُ خَلُلُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ عَلِيكُ عَلَيْكُ عَلِيكُ عَلَيْكُ عِلْكُ عَلَيْكُ عُلِيكُ عَلَيْكُ عِلْكُوا عَلَيْكُ عَلِيكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلِيكُ عَلِيكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلَيْكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلِيكُ عَلِيكُ

^{137.} *Ibid.*, 203:21-204:1.

هُ مَتْ يُكُمُ وَسُمُّا وَسُمِّس ثَمْ يَكُوْ مَتْ عَدُوْ الْمِنْ عَلَى مَا يَكُوْ مَكُ عِدُوْ الْمُعَالِقِينَ ا 139. Ibid., 204:12-15.

[﴿] مَنْ لُبُ الْمُ كُنَا مُنْ الْمُ الْمُ لَا الْمُ لَا الْمُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّالِي الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ ال

again with another rock — the one upon which Moses sat — which he perspicuously interprets to be a symbol of the Church.

The biblical narrative of Ex 17:8-16 tells of the Israelites defeating Amalek in a battle which he waged against them. Moses sent Joshua at a head of a group of selected courageous men to engage the Amalekites in battle, while he, Aaron, and Hur climbed to the top of a nearby hill. The outcome of the combat depended solely on Moses, standing with raised arms atop the hill. As long as he, carrying the staff of God, kept them up, the Israelites had the upper hand in the fight. But, when he let them down due to weariness, the tables were turned, and Amalek was at an advantage. To bear his tiredness, Moses sat on a rock which Aaron and Hur had pushed underneath him, and they supported his arms, standing one to his right and the other to his left. They remained in this posture until sunset when Joshua finally crushed the forces of Amalek.

2.4.1 Miracle by the Hidden Sign

Moses, bearing a hidden sign and carrying the staff of God, stood atop a nearby hill, whereas Joshua, following Moses's instruction, faced Amalek in a fierce battle. Notwithstanding that Jacob of Sarug questions Moses's decision to climb the mountain and is ready to call him a coward, he hints at the fact that there is more to the story than meets the eye.

Why would you, Moses, go up the hill near the battle?
The combat is [occurring] in the valley, and you climb to a high place!
The marshaled troops are alarmed, and you crawl up to a hilltop!
The combat is ferocious, and you climb to a pronounced place!
Behold! The Amalekites are engaged in battle with the Nation. Go down, fight!
Behold! Legions attack each other, point out yours.
If it were not for the sign (الْمُونِيُّ), I would count you as a deserter.
If you had not been a type (المُونِيُّ), you would have wanted to escape.
Unless you courageously join the battle and fight with your people, it would look like as if you had abandoned the struggle and fled.
You had provoked the young man, who led the mighty men, [into battle]!
Now go out and fight.

You, in the fortress of hilltops, did you expect that you would not be smitten?¹⁴¹

Moses goes up the mountain, for he is on a mission which he had shared with Joshua. "I shall climb the hill with the hidden sign (الْمُسَاعُدُ) and the staff of God in my hands to perform a miracle."

2.4.2 Victory by the Cross and Crucifixion

Moses is "the fountain of prophecy, who set down in his book all unfathomable wealth, treasures, and riches." He had the temerity to call the Son of God, who is to come, "a prophet like me" (see Dt 18:15, 18; Act 3:22, 7:37), for he served his types from his youth on and depicted him in everything his entire life. This great prophet, who was to the Son of God what a shadow is to the body, also represented the crucifixion of Christ during the battle waged by Amalek against the Hebrews.

The great Moses depicted in everything the Son who is to come.

On that account, he had the audacity to declare him "like me" to his people.

The inarticulate [Moses] declared him "a prophet like me" without being ashamed,

for he knew that he served his types from his youth.

The son of the virgin, the daughter of Pharaoh, depicted, by his types,

the Son of Mary, the Virgin, who gave birth without relations.

Moses portrayed him by his birth and crucifixion (حُرمُسِوةُ أُه),

for he cleaved to him as a shadow to a body to depict his likeness.

He wore his types from birth until death.

For this reason, he declared him "like me" without shame.

He prepared before his Lord every abode in which his Lord dwelt

until he (Moses) ascended on the cross (هگم أُه كرگىدًا) just like Jesus.

He began to depict the Son's image by his prophecy.

مَنُكُ حَسُلًا وَإِنهَ مُحَكَدُمُ الْأَقْ وَمُعَلَّهُ مَنُكُلًا الْمُلَّا وَمُعَلَّهُ مَنُكُم الْلَوْلُ كَمُنَا هِ مَنُكُم الْلَوْلُ كَمُنَا هِ مُنْكُم فَرَالُولُ اللَّهُ الْمُحَكَم اللَّهُ وَمُحَلَّم هُوالًا لَهُ اللَّهُ مُنْكُم هُوالًا مُتَوَعِّم مُحَدِّدًا لَهُ مُنْكُم مُولًا مُنَالًا هُمَا اللَّهُ مُنْكُم مُنْلًا هُوالًا مَتَوَعَم مُؤلًا مُتَوَعَم مُؤلًا هُوالًا مَتَوَعَم مُؤلًا هُوالًا مَتَوَعَم مُؤلًا هُوالًا مَتَوَعَم مُؤلًا هُوالًا مَتَوَعَم مُؤلًا هُوالًا مِتَوَعَم مُؤلًا هُواللَّهُ مُنْكُم مُؤلِلًا هُواللَّهُ مُؤلًا مُتَوَعِم مُؤلِلًا هُواللَّهُ مُؤلِدًا مُتَواعِم مُؤلِدًا هُواللَّهُ مُؤلِدًا مُتَواعِم مُؤلِدًا مُنْكُم مُؤلِدًا مُنْكُم مُؤلِدًا مُنْكُم مُؤلِدًا مُنْكُم مُؤلِدًا مُؤلِدًا مِنْكُم مُؤلِدًا مُؤلِدًا مُؤلِدًا مِنْكُم مُؤلِدًا مُؤلِدًا مُؤلِدًا مِنْكُم مُؤلِدًا مُؤلِدًا مِنْكُم مُؤلِدًا مُؤلِدًا مُؤلِدًا مِنْكُم مُؤلِدًا مِؤلِدًا مِؤلِدًا مِنْكُم مُؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مِؤلِدًا مِؤلِدًا مُؤلِدًا مِؤلِدًا مِؤلِدًا مِؤلِدًا مِؤلِدًا مِؤلِدًا مُؤلِدًا مؤلِدًا مؤ

هُ مُحْمُلُ أُحِكُم اللهُ وَوَّا مِهُوَّا مُحُمِّلُ أُحِكُم اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَال 142. Ibid., 292:20-21.

هِ اَوْهَا حَلَّت بُوهُ وَ هُكُولُ كُمْسِكُ الْمُولُا هِ وَهُ وَالْمُولُا عَلَى الْمُولُا عَلَى الْمُعَلَى الْمُعَالِدِ الْمُعَالِينَ الْمُعَالِدِ الْمُعَالِينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَالِينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَالِينِ الْمُعَالِينِ الْمُعَالِينِ الْمُعَالِينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَالِينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعِلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعَلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِيِّ الْمُعِلِي الْمُعِلِينِ الْمُعِلِي الْمُعِلِيلِيِّ الْمُعِلِي الْمُعِلِيِيِّ

دُ هُتَعُمُّا هُ مُّا مُحَمَّاةً وَالْمُ مُحَمِّزُونِ عِ

حَمُنًا حَهُمًا حَبُحِمًا لَمُصَ كَ لَحَهُما : هُرْزًا زَهُ حُبِ مَحْنَه لِهُزُا أَيه هُحْرٍ أَيه : هُا حَمُدَّكُمُا سَحُوه كَ كَمُا سَمًا أَلْكُلُم : أَن كُه آِزُا وه أَنب حُزَهُما هُثَا إِنَّا كُم : الله لَمْنَ حُسكَرةً لا هَلَحُهُ حَمْم : حَمُحُنًا كَنَّهُ إِبْدَة كَحَرًا هَقُص أَلْكُلُم : حَمُحُنًا كَنَّهُ إِبْدَة كَحَرًا هَقُص أَلْكُلُم :

ةَ انْلَا كَنْهِمُا وَا هُكُم إِنَّا حَإِزُالْ فُهِنَّا:

حَوَّهُا حَجْنُا زِّنَدُهُا الصَّع خُحِالُةِ وَ :

^{141.} *Ibid.*, 293:1-12.

He depicted him for one hundred and twenty years and then died. For a long time, the painter worked on the King's image, reached death, and accomplished it by his many gifts then. In a previous *mimro* we regarded his birth, and in this second one, we examine his deeds. There are in today's [*mimro*] nails, sufferings and crucifixion, the spear of murder, the sight of death, and the image of blood. Behold! In the battle between Amalek and the Hebrews, he appeared to him, and the type revealed itself out of the [biblical] verses. Until now, they had been talked about symbolically, and now Moses openly depicted the crucifixion. 144

The hidden sign mentioned in the previous section is the cross, and the miracle is the victory of the Hebrews over the Amalekites. This sign accompanied Moses, Aaron, and Hur. Accordingly, the bishop of Batnan urges his audience not to judge the actions of Moses quickly without scrutinizing the entire biblical story. Furthermore, he asks them to go beyond the fact that Moses did not join Joshua in the battle. Jacob of Sarug eventually argues that Moses did admittedly go up to the top of the hill, but not to run away. He stood overlooking the battle that the sign cleaving to Moses might shine forth. In this context, he is mainly speaking of the event that took place on Golgotha. Moses shall resemble the cross of Jesus, whereas Aaron and Hur the crosses of the two thieves crucified to Jesus's right and left.

Look, you insolent! Why do you find fault at the end? Look at the destruction of judgment, and then you may lodge a complaint. Do not only see that he (Moses) left the combat and went up [the hill], but that he provided victory [to the Hebrews] by extending his hands.

144. "HSJS V," 291:13-292:16.

حُرِي أَسْرُو ثَوَيْدُوهِ أَوَهُ لُو كُنْ كَتُلَ كَهُوه *

حُرِي وَهُ الْمِؤْدُ وَهُ الْمُؤْدُهِ وَلَا اللّهُ الللّهُ اللّهُ ال

 He summoned his disciple (Joshua) and ordered him to marshal against the [Amalekite] nation,

and he climbed the high mountain to depict the $sign(|j_i|)$.

The humble one led Aaron and Hur, who ascended with him,

to resemble the three crosses on Golgotha (امُّتَقَا لَكُلُا أَحُدُ وَكُلُا أَحُدُ اللَّهُ اللَّالَّاللَّ اللَّالِي اللَّلْمِ

[Moses] placed the cross of strength on his chest and extended his hands

that he, by his manifestations, might depict the Son in reality.

He set up on the hill the sign of the cross (گَمُوْل کِسُکُر), and the nations fell.

He inclined its shadow among the marshaled troops, and it troubled them. 145

Jacob of Sarug, like Ephrem,¹⁴⁶ sees in Moses extending his arms a clear symbol of the cross. The reason that the Hebrew achieved victory in the battle is that the cross overshadowed the Amalekites, startled and confused them. In fact, the entire outcome of the fight lay solely in Moses's hands. What was happening on the battlefield was of no consequence, for Moses was in control. He is the one who could grant either victory or defeat by the sign of the cross he displayed. It was impossible for Amalek to win this fight, for he was not fighting the Hebrews, but the cross.

The wretched Amalek did not know where to fight.

The cross [was] against him, and he raged about the victory.

The [outcome of the] entire battle was altered at the hands of Moses,

who could grant [to one side] victory and defeat [to the other].

Both to stand and to fall [in the battle] were placed in the palms of his hands, and he could grant victory and defeat to whomever he willed like a judge.

He was to the fighting as a charioteer [to a chariot] by the outstretching of his hands

and held the bridles of the marshaled troops and their courses.

When Moses lowered his hands, the Nation was defeated,

but when he raised [them], Israel conquered the Nations.

The marshaled troops [waged] the battle, but victory [came] from Moses.

Both sides [were ravaging], but their movements were in the hands of the tongue-tied one [see Ex 4:10].

Neither the warriors could escape because of their strength,

سَّاء كَ يَحَوَّوْنَا وَفُعْتَكُمُا وَصُ وُهُا أَيِهُ ﴿
اللَّهُ وَا وَحُومُ الْنَهُ وَا وَصُلَّا ﴿
الْاَ وَهُوا وَمُولَا وَمُولَا وَصُلَّا ﴿
الْاَلْمُ الْمُولَا وَمُولَا وَمُنْ الْمُنَا ﴿
الْمُنْ الْمُنْعُلِي الْمُنْ الْمُنْعُلِي

عَمْهُا ثِي خَنِيْمِ أَتَّبُوهِ وَصَفُّهُا إِرَامُنِهِ وَوَا كُلُّ ''In Genesim II,'' 127 (Latin); "In Genesim I," 147 (كُنْ أُومُ وَمُو وَالْ اللهِ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ اللهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلْ عَلَا عَلَا اللّهُ عَلَيْ عَلْ عَلَا اللّهُ عَلَيْ عَلَيْ عَلْ عَلَا عَلَا عَلْ عَلْ عَلَا عَلْمُ عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلِي عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلْ عَلَا عَلَا

^{145.} Ibid., 293:13-294:3.

nor the innocent could be decimated because of their indolence.

The one not helping was esteemed surpassing,

for Moses vanquished [them], brought [them] to their knees, made [them] rise, granted them victory, and condemned them to defeat.

They who shot [arrows] did not conquer and who neglected [to fight] were not decimated and who deserted did not revolt.

Those who battled did not triumph and who ceased [to fight] did not lose and who kept silence did not die.

Although they battled with their might, they did not triumph,

but if Moses raised his hands, he strengthened them.

Their zeal to attain victory was to no advantage,

and whenever the power appeared on the hilltop, their troops prevailed.

By the burnished swords in their hands, they were not victorious,

and whenever the shadow [of the cross] inclined down from the mountain, the battle intensified.

By spears and the arrows on their round shields, they did not break through the [enemy] troops.

As long as the son of Amram was over his army, those killed were many.

Even if they had ceased [to fight], the enemies would not have decimated them,

but if Moses slacked a little, the hosts went on their knees.

The bravery on both sides was of no effect,

for the power that overthrows and raises up appeared from the hilltop. 147

To grant the Hebrews victory, Moses must keep the posture of the cross, however. As soon as he lets his hands down due to weariness, Amalek and his troops had the upper hand.

[When] he (Moses) outspread his hands, he gave his kinsfolk victory, [but when] he lowered them, he made them powerless by his feebleness.

147. "HSJS V," 295:3-296:10.

اً بُرِهِ وَهُا زَمِنَا حَمَّكُم أَمُا مُعَوْد :

مَزُكُ مُكُه كُلْتِ مَهُما فَكَه أَمُا مُعَوْد وهُا :

حَقُقْ إِنْتِ وَهُ مُعْمَا فَكَه أَهُ مُعَمَّا أَو مُحَمَّل الله وَهُ الله مُحَمَّل أَب وَسَفُنَا خَعَمْه أَت وَه مُود الله مُنافِع الله مُحَدِق وهُ المَهُمَّا أَت وَه الله الله وَه الله وَهُوه الله وَه الله وَه الله وَه الله وَه الله وَه الله وَه وَه الله وَه الله وَه الله وَه وَه الله وَه الله وَه الله وَه الله وَه وَه الله وَه الله وَه الله وَه وَه الله وَهُ الله وَه وَهُ الله وَهُ الله وَه الله وَه الله وَهُ الهُ الله وَهُ الله وَالله وَلم وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله

When he was able to raise the symbol, he grew strong,

but when he grew weary, he rested the Type, the Hebrews were impuissant.

When he (Moses) depicted the image of the crucifixion, Amalek was powerless,

but when he wanted to stop, the spear was drunken with his kinsfolk's [blood].

When he displayed the King's sign, the persecutors fell,

but when he wanted to hide it, the uncircumcised dared to destroy them.

When he outspread the sign on the mountain, Israel prevailed,

[but when] he concealed the likeness, the persecutors entered his camp.

When he clung to his Lord's sign, the foreigners were powerless,

[but when] he came close to resting, he brought suffering onto those belonging to his family.

When he stretched out on the crossbeams of pains, his people were relieved, but if came close to [taking] a break, he afflicted his people.

When he bore the image of the Shepherd, his sheep exulted,

[but when] he rested the image, the wolves returned to his pasture.

When he took up the Eagle to the summit, his flocks leaped for joy,

[but when] he brought [it] down into the depth, hawks pounced on his nestlings.

He was not able to uphold the symbol the whole day, so the combat down below was both waxing and waning.¹⁴⁸

Aaron and Hur came to help the old man Moses endure tiredness. They assisted him by keeping his arms until the Israelites finally triumphed over the Amalekites. To make the event of Golgotha vivid, Jacob of Sarug explains that Aaron and Hur also extended their hands standing one to Moses's right and the other to his left. Like Moses, their postures represented the crosses on Golgotha. Therefore, the three men thoroughly depicted the crucifixion of Jesus; Moses being the type of Jesus and Aaron and Hur typifying the two thieves crucified on either side of Jesus. Although Jacob of

148. Ibid., 298:13-299:11.

أَوْتُ أَنْ سُدُو أَنْ كَمَسُدُوْ أَنْ هَ وَمُا إِلَّانِ مِدُا إِنْ كَمَسُدُوْ أَنْ هَ وَمُا إِلَّانِ وَا إِنْسُه حَلَّهُ فَعُلَا شُحه تَحَدَّثَا هِ وَمُا إِلَّانِهِ وَمُا إِنَّانِه حَلَّهُ فَعَلَا شُحه تَحَدُه هِ رَحُا إِنْسَفُ وَمِ أَنْ مُنْ اللَّهُ مَحْدَ وَلَا يَصُدُوه هِ حَلْ إِنْ سَفُوه وَ أَنْ وَفَلْ كَلَّ مَصْنَى أَنْ أَنْ ﴾ حَلْ فَرَدَ حَرَّهُ لَكُلْ خَمْنَا الْكُلْ مُحَدَّ مُعَا لَكُ فَرَه كَمُوه هِ وَمُ إِلَيْ لَكُلْ حَمْدَ هُ مَنْ مُلْ اللَّهُ وَمُو اللَّهُ وَمُ اللَّهُ وَمُنْ اللَّهُ مَنْ اللَّهُ اللَّهُ اللَّهُ وَمُ اللَّهُ وَمُنَا اللَّهُ مَنْ اللَّهُ اللْمُعُلِلْمُ اللَّهُ اللَّهُ اللَّهُ ا

هَمْ اللهِ وَهُ الْتَبْعُونِ عَنُونَ الْوَهُ الْكُذِينَ كَمُونَ :

وَهُمْ إِمْرُا وَهُ النَّهُمْ وَالْأَالُّ هُمُسَا الْوَهُ ا

مُطْ إِمْرُا وَهُ النَّهُمْ وَهُمُ الْإِنَّا الْمُحَمِّدِينَ ا

مُطْ إِنْ وَكُمْ الْإِنَّا لَكُمْ أَلَا اللهِ وَهُ اللهِ اللهُ اللهِ ال

Sarug does not foresee the hilltop where Moses stood extending his hands to be Golgotha, his reader could still adduce a close association between the two and that the former depicts the latter.

The distinguished Aaron and the illustrious Hur approached him (Moses) to attend to the hands of the old man that were waxing feeble.

They outspread their hands in conformity with the crucifixion

lest [this event] be void of the three on Golgotha.

Wanting to attend to Moses's hands,

they also raised theirs on the right and left.

They signified with the outstretched hands the type as if [to represent] with the affair the truth,

and they accomplished the type which occurred at its appointed time with [their] action.

Who would consider hill of Moses and his (the Son's) Golgotha

and would interpret their crucified ones differently?

Three are on that of Moses and three on that of the Son, [so there is] one interpretation.

There is the shadow, and here the body that manifested the truth.¹⁴⁹

2.4.3 Victorious Cross Fixed on the Church

Lastly, the rock, brought by Aaron and Hur to Moses that he might sit on it, depicts the Church. Jacob of Sarug, moreover, sees in this rock her establishment on Golgotha, whereas Ephrem does not make this association. The bishop of Batnan, therefore, presented and offered his hearers with a vivid image of a church structure adorned with the victorious cross, whose foundations are entrenched in Golgotha. With this depiction, Jacob of Sarug ends his *mimro*.

Moses was crucified on the hill summit in conformity with an evident type and strengthened in the battle by a hidden sign.

The old man was long-suffering and reached the evening. Behold he would have gone down

but he had realized that the count of his talents was missing a small coin.

The painter looked at the awesome painting he accomplished,

عَبْد وَا زُانِهُود أُوزَهُ أَونُا وَسُوْز تَرْسُلا : وَهُم وَأَنْ مِنْ وَهُ وَانْ وَهُو مَنْ وَكُولُا : كُر حُدْم وه كَمَهُمُعُة الْتَبْ حَوْهُلا : أَمر قُح حُكِمُا حَوْمُمُلا زُونُه مَ كَاتَّمُكُمُا : مُع نَسْلا وَوُل كُوهُم وحدُهُا وَحُدُلا : وحدُهُلا الْكِمُا وَوَدُا الْكُمُا مَ وَحَدُلاً اللهِ وَهُمُكُا :

^{149.} Ibid., 300:2-13.

and one single color was lacking on it, so he finished it.

He realized that the subject of the Church was remote from his account, and he feared going down, for he has not depicted her in his hymns.

They brought a rock, placed it underneath him, and he sat on it.

Then the Church was established with the cross on her. Blessed be his redemption! 150

2.5 Conclusion

The Old Testament is full of typological interpretation that the Son of God overtly revealed. These many types and symbols fed the extraordinary imagination of Jacob of Sarug. In these representations, he identified a building as an ecclesiological type.

This chapter explored the biblical events of Melchizedek encountering Abraham and offering him bread and wine, of Abraham and Isaac building an altar, and of Jacob's dream that provided the essential background allowing Jacob of Sarug to identify structures as types of the Church. Although Melchizedek did not, according to Scriptures, build a structure, Jacob of Sarug claims that Melchizedek built a house for the holy things on Golgotha. This building is an implicit type of the Church due to the Eucharistic connotation that the bread and wine offered. Jacob of Sarug apparently interprets the bread and wine as symbols of the body and blood of Christ.

The bishop of Batnan explicitly explains the altar built by Abraham and Isaac as a type of the Church. The wording used to interpret this image is the same as the expressions used in connection with the building built by Melchizedek. The location of the altar is Golgotha, the exact location where the crucifixion of Jesus will occur.

^{150.} Ibid., 305:8-306:5.

ەقىدىتى وەل كى أحدة كا حاؤاً كھئا « ةساً وسُقَىن قىك كَتَّەوب سَر كُعدَّنا « ەسَر وة كەنكا حَرَّىن دُە كَحسَّة، مُمكَّ هُدُه » قوش نَسقا كَر اُلا زُمكُه كَامَّتْنَاه « مامنى كَراُلا قَحْدَه ركْددا دَّنْ وقَوْمُنْه «

رَمُنِهِ وَوَا مِدَهُمًا كَلَّ فَهِ وَمِدُاً حَهَّهُ هِكُا حَهُوهُا كَكُنَا : أَكِنَ هُدًا مُعِهُا حَزَمِهُا هِوَا نَسْمًا هُو : سَأَا رَثُنَا حَرَمُكُا وَدًا وَاهِمُمِكُ هُو : سَأَا وِزَسُّمِ وَهُ هَزَدُهِ وِجُولًا هُمِ لِمَعْدُهِ : أَمَّهُ وَلُولًا هُمِهِ وَهُو لِمَثَّالًا هُمِ لِمُعْدُمِ : أَمَّهُ وَلُولًا هُمِهِ وَهُو لِمَثَّانًا هِ وَمُدَاهِ :

The stone that Jacob, the son of Isaac, used as a pillow and anointed is a clear symbol of the Church and its foundation. Here too, the bishop of Batnan envisions Jacob dreaming on Golgotha where he set the the foundation of the Church. Lastly, the rock upon which Moses sat during the battle of Amalek became for Jacob of Sarug a depiction of the Church adorned by the victorious cross of the Jesus.

In these biblical events, the image of the Son of God on the cross is at their center. From his side on the cross flow water and blood which inundate the world. These are God's gift for the redemption of the world and are the responsibility of the Church to dispense on all believers. One of her other duties is to evangelize by becoming a fisherman like her Lord and a fishing net cast by him into the sea of the world. The following chapter presents these images employed in the poetry of Jacob of Sarug.

CHAPTER 3

THE CHURCH, FISHERMAN AND LIFE-GIVING FISHNET

The image of fisherman is appropriate for Jesus Christ because he is the Fisherman par excellence who promised to make his followers Fishers of Men (see Mt 4:19; Mk 1:17; Lk 5:10). Jacob of Sarug, commenting on Jn 21:1-14, interprets as the Church the fishing net full of one hundred fifty-three large fish that Simon Peter dragged ashore after the resurrected Lord had informed him to cast it on the right side of the boat. Accordingly, the current chapter focuses on the images of *Fisher and Fishnet* as symbols of the Church and her missionary role in the world, an ever important topic of discussion.

The figure of the Lord as a fisherman¹ had already been present in Syriac literature before the time of the bishop of Batnan. Murray provides his readers with an overview of this imagery starting with Aphrahat, who employs it exclusively to refer to the snares of the Evil One or the behavior of the deceivers: "The wily one set [traps] in many ways and spread his net (احرية) as a wise fisherman (اجرية) capturing, leading, and taking [human beings] to destruction as he pleases." Both Ephrem and Marutha apply it to the Apostles winning men for Christ.³ Murray points out that Ephrem also speaks of Jesus as the "great Fisherman" to the apostles in the following passage he translated from Ephrem's hymn on Virginity,

Let Bethsaida offer a crown

^{1.} On Jesus and his Apostles as Fishermen in Syriac literature before the time of Jacob of Sarug, see Murray, "Symbols," 176-178.

 ^{2. &}quot;ASPD I.1," 692.
 بِهُ الْدَائِكَا أَصَعُوهُ وَخُوهُ وَخُوهُ وَخُوهُ الْمُعْدَا اللّهِ الللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللللّهُ اللّهِ اللللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللللّ

^{3.} Murray, "Symbols," 176.

to the Fisher of all!

The Fisher of all fished for her so as to fish through her fishermen.

[Once] they sought a catch for the belly,

[but now] a catch for the Kingdom.

The twelve fishermen went out and netted the world; they caught kings from the sea of bitterness, freeborn men from the abyss of lust, and slaves from the stream of wickedness.⁴

Cyrillona also adverts to Christ as a fisherman casting his fishing net and sending his Apostles as merchants into the world that they may fish for souls.⁵ None of the Syriac Fathers before Jacob of Sarug seem to have associated the image of a Fishnet with the Church.

ﻣﮑﯩﻼ ﻟﯘﻧﺪﻯ ﺩﻩ ﺋﯧﺮﯗﻧុ ﺩﯗﺷﺌﯩﺪﻩ: ﺩﯗﻧﺒﺎ ﺣﮑﻨﺤﺪﯗﻟﺎ ﺳﻐﻤﻪ ﭼﮭﯘﻧﻮﻧﯩ ﺣﮑﮑﮑﻼ مَّ بِنْ اَبْنَ لَمْتُ

مَانُ الْمُ بِنْ الْمُ الْمِنْ الْمُ الْمِنْ الْمُنْ الْمِنْ الْمِنْ الْمِنْ الْمُنْ لِلْمُنْ الْمُنْ

^{4.} *Ibid.* For the Syriac Text, see *Des Heiligen Ephraem des Syrers Hymnen de Virginitate*, ed. Edmund Beck, CSCO, vol. 223, Scriptores Syri 94 (Louvain: Imprimerie Orientaliste, 1962), 119.

^{5.} Murray, "Symbols," 178.

^{6. &}quot;HSJS I," 138:20-21.

لَمْ مُحْدُمُ مِنْ الْمِعِ وَأَنْ رِثْتُهُ اللَّهِ مِنْ الْمِعْدِ الْمُعَامِّ الْمُعَامِ الْمُعَامِ الْمُعَامِ الْمُعَامِ الْمُعَامِ الْمُعَامِ الْمُعَامِ الْمُعَامِ اللَّهِ الْمُعَامِ اللَّهِ اللَّهُ اللَّهِ اللَّ

^{7.} A word is due concerning the Syriac word sayādā (إخْرَة), which normally means a fisher or hunter. See R. Payne Smith, ed., TS, II (Oxonii: E Typographeo Clarendonianon, 1901), 3376; "CSD," 477. Since Jacob of Sarug employs it in different contexts, it is challenging to translate it consistently. Admittedly, it is a biblical image which signifies a fisherman (see Mt 4:18-22; Mk 16:1-20 and their parallels Lk 5:1-11; Jn 21:1-14), yet nor the word fisherman nor the noun hunter nor the substantive bird-catcher always fits the theme of a poem-snippet under consideration. Thus, the title sayādā (الإنْرَةُ) is left untranslated. Also, one should keep in mind that besides the meanings just mentioned above, sayādā (الإنْرَةُ), in its wider sense, can also signify a catcher.

to the Lord and the Evil One, and the Church's symbols as a fisher and a lifegiving fishnet emerge as appropriate tools the resurrected Lord employs to capture souls. The remainder of this chapter explicates this rich symbolism in the writings of Jacob of Sarug.

3.1 Jesus Christ, ṣayādā (١٣٤) Par Excellence

The title ṣayādā (إحَىٰ) relates to a net as a symbol of the Church in that it refers to the agent casting the net, to Jesus Christ. Without him, the net is useless because it cannot throw itself. The Lord, in the theological understanding of the bishop of Batnan, employs different means at his disposal to capture the world, and lead it to repentance,⁸ thus bringing human beings to him, into his light, for he is light and life to them. "Jesus, Might of the Father, who sent you, strengthen me too. You are altogether light and life for human beings."

Jacob compares Jesus Christ to a ṣayādā (از المنظقية), for he "cast his net here and there in the whole world that the entire creation might be gathered in the life-giving net [see Lk 5:10]." This designation is not an innovation of Jacob. Ephrem, before him, refers to Jesus as the Fisher of all (عنظة عنظة). The story of the Magi who came to Bethlehem seeking the newborn King (see Mt 2:1-12) will serve as one of two examples employed herein to illustrate the theme of the Lord as a الإنسانية "The other extracted from the corpus of Jacob of Sarug deals with the narrative about the Samaritan woman whom Jesus met at the well (see Jn 4:1-42).

^{8.} See "HSJS I," 356:13.

لُمْحُدُلاكُ لِحُكُمُك مَنْ رِبِهُةِ قُو گُمُحُهُ

By every means he captured the world for repentance.

^{9. &}quot;HSIS V," 688:14-15.

مُنْ سُكُوهُ إِنْ الْمُكْسُرِ شُنْكُ أُف كُ : ﴿ فَا وَهُوا أَنْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

^{10. &}quot;HSJS I," 139:2-3.

مْحُدُ وَهُدُا أَوْمٌ مِنْ مِبْدُه حَكُمُا قُكُه : وَكُنه حَبْدُ الْحَهُ وَاللَّهُ مِنْ الْمُكُمِّ وَهُا ج

^{11.} See "Hymnen de Virginitate," 119; Murray, "Symbols," 177.

^{12.} The reader of Jacob of Sarug could certainly find other examples scattered in his numerous *mimre*.

3.1.1 The Magi

To attract Assyria and Persia to him, represented henceforth by the Magi, the Lord acted as a skilled المنطقة المنطقة

A light sets up bait to lure [a prey]. They attract and ensnare every kind [of prey] by the food it desires, for they know that unless they lure [it], they cannot catch [it]. For this reason, they attract each kind [of prey] by [a bait] pleasing to it.¹⁴

Being astronomers, the Magi study the zodiacal signs, observe the luminaries and stars and busy themselves with their calculations. Therefore, the heavens, being the passion of these stargazers from the East, are the perfect snare. Magianism, referring to the Magi and their peoples,

labored with birthdays and the zodiacal signs.

For this reason, Truth caught it by [the thing] about which it muses.

It turned its mind toward the luminaries to gaze at them.

Truth then come upon it out of them and through them by his skillfulness.

It gazed at the stars and [busied itself] with the way of their calculations.

Truth then set traps for it that it may see him there while he is ensnaring it.

It has power over customs based on the zodiacal circle.

The news of the Son shone to it out of it that it may see his face. 15

هُ حُدُّ يُسُا حاةُ صُلا وَأَسْمِ مُعَهَّذًا سُدُّمَ هُ وَمُ

أُو زُنُا كُمهُا وُكُا وَسَعْتِهِ دُه : نُعُهِ وَهُ يَهِ وَالْا هَدْهِ مَا الْأَوْ :

15. *Ibid.*, 91:3-10.

وهَدَهُ ﴿ وَهُو مُوا رِهُو لَكُمْ رُوْهُ وَهُمُا ﴿ وَهُو كُمْ رُوْهُ وَهُمُا ﴿ وَهُو مُنْ مُو وَهُمُ الْمُ الْمُودِ وَهُمُ الْمُؤْمِنُ وَهُمُ اللَّهُ مُنْ خَرِيدُ وَهُمُ اللَّهُ مُنْ خَرِيدُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّاللَّ الللَّهُ الللَّا الللّهُ اللَّالِمُ اللَّهُ اللَّاللَّ اللَّهُ اللَّهُ اللَّاللَّ اللّل

ن مَكْ هَدْ الْمُكَنِّ مَكْ هَا الْمُفْكَنِّ مَكْ الْبَكِتْ لِمِنْ مَكْ اللهِ مَكْ اللهُ اللهُ اللهُ اللهُ الله ن ر ثامة أنه المُكافِّة اللهُ ا

^{13.} See "HSJS I," 84-152.

^{14.} *Ibid.*, 90:6-9.

Jacob asks, what is the best way to catch the Magi? They are fascinated with the skies, gaze at, and study heavenly bodies and their movements. Therefore, to catch them, the Lord must choose something out of the zodiacal signs they desire and employ it as the suitable bait.

What is the [right] bait to catch Magianism if it is not something out of the zodiacal signs that it desires? He gave it that for which it yearns while seizing it that it come to him, for it would have run away from its 1;—--; if it had perceived [that which was happening].¹⁶

The star of light is the right bait which peeked the Magi's interest, drew their attention, intrigued them, and raised their curiosity. Through this celestial body, the Magi knew of the newborn King.

Although it (Magianism) is mad and gazes upon auguries, in its judgment, the star of light signaled to it guilefully that the King is in Judea. Its heart was captured based on the calculations of its craft, from which it learned that the King has appeared, as we have said. 17

The Lord also employs the craft of the Magi to their benefit. He uses it to lure them to him. This call to him does not mean, however, that he approves of their craft, for once he caught the Magi, he destroys Magianism.

The Wise-Hearted caught the skilled one by what it possesses. However, it did not know how he ensnared it by its craft. He conquered it by skillful trappings that it had honed, and he subjugated it. He valiantly killed it by that which it possessed like Goliath.¹⁸

That the heavens, the star of light and the craft of the Magi were the appropriate capturing tools used by the Lord could be seen by the fact that

Ibid., 90:10-15. 16.

وكنفا وولم كو مَن مَن أَبُوهُ الله عَرَبُ مُن مُك مُن الله ه ابْسال حسر مود كود كر مُح الله مُعالِم الله مُعالِم الله معلى ال

^{17.}

ر ب عصبر هَسَنا حَيْثَ قَلْ أَسِ وَحَنُونَ : فَصَدُ لَا يَعُونُ وَهُمْ كُونُ مُكُونُ وَهُمْ وَهُونُ وَهُمُ وَمُ مَدَّا وِهُا كُذُهُ كُلُ مُكُمُّا وَأَهُمُنا وَمُعْمَا وَمُعْمِعُمُ وَمُعْمَا وَمُعْمَا وَمُعْمِعُمُ وَمُعْمِعُونَا وَمُعْمَا وَمُعْمِعُونَا وَمُعْمِعُمُ وَمُعْمِعُونَا وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ والْمُعْمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعُمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ والْمُعُمُونَا وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمِعُمُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعْمُ وَمُ

Ibid., 89:17-18. 18.

the Magi end up coming to the Lord and abandoning their craft. Jacob exhorts the discerners to listen to what he has to say "concerning the astronomical calculations that were exposed by him, who captured it with what belongs to it. It became his and abandoned that which belonged to it." ¹⁹

In fact, there is no other way to capture the Magi. The Lord uses what is at his disposal to lure them to him. He chooses to shine through something fake to attract them to him. "The Truth entered what is untrue not true to bring them [to him], for there was no other snare to catch them." The prophets and their message, according to Jacob of Sarug, would have been the wrong bait. They could not have produced a catch. The investigation of the heavens had already corrupted the Magi, who only regard what they see in the skies.

If a prophet had said to it, "A Virgin shall conceive in Judea," it would not have accepted it, unless the zodiacal would have permitted [it]. It had a distaste for the reading of prophecy.

The study of [celestial] bodies has already damaged its heart.²¹

The Lord knows beforehand that the Magi will only respond to what they discover investigating the stars. Sending prophets to them would be to no avail and detrimental to the prophets. If the Lord had sent them prophets, they would have rejected their message and stoned them, for neither the prophets nor their message was the Magi's passion. Indeed, Magianism

would not have accepted the doctrine from Isaiah nor would it have listened to the words of Jonah if he had preached, for over against the teachers of Magianism is Moses, and it does not acknowledge the doctrine of the servants of Adonai. Since over against Chaldean knowledge is prophecy, it would have stoned the prophets if they had proclaimed anything to it. It did not incline its ear to Moses to listen to him

^{19.} *Ibid.*, 86:1-2.

^{* &#}x27;ఎన్ఫ్ ఓర్ఫ్ ఓరీఎక్ 'ఎస్ఫ్ 'ఎర్ఫ్ 'ఎర్స్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్స్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్ఫ్ 'ఎర్స్ '

^{20.} *Ibid.*, 92:16-17.

لُو يُحن أَمْ وَهُ حَرِّبِالُّا لِسَبَّلُا بِأَسَعُم أَنْ مِنْ اللهِ ال

لًا مُدَكِنُه أَى مُكِوْمًا لًا مُفْقِع، وَوَا * وَدَوْ كِئِنًا وِمُتَكُولًا هِنْس، وَوَا كُدُون *

or to refute his words, [for] it was preoccupied with its craft.²²

Since the Lord knows that the Magi's passion lies in the observation of the heavens and the studies of the stars and zodiacal signs, he sets up his trap in the skies to bring them to him. Their fascination with the firmament makes it an appropriate snare. It is precisely there, among the celestial bodies, where the Lord lay in wait. "The True One set an ambush, hid among the zodiacal signs, caught Magianism thence and guided it to him." Thus, Jesus Christ is the Jest par excellence.

The shining star the Magi followed westward is the fitting lure. Their examination of the heavenly bodies leads them to learn about the newborn King, for "The news of the Son shone to [them] out of [the zodiacal signs] that [they] might see his face."²⁴ For this reason, they undergo the journey seeking the Incarnate Word, whom they finally worship. What is intriguing is that Jacob of Sarug accentuates the Magi's ability to recognize the face of the Son of God in their craft!

3.1.2 The Samaritan Woman and the Samaritans

The Lord was successful in luring the Magi into coming to him, for he employed the suitable bait for them. Nevertheless, what is appropriate to catch the Magi would not be fitting to capture the Samaritan woman whom the Lord set out to meet at the well. Therefore, he must set a different trap and use the proper bait to capture her and her co-villagers. Jacob describes this

^{22.} *Ibid.*, 90:16-91:2.

هُ مُلْ مُكْمُ بُنُهُمْ اَبُعُوا مُصَكِّمُ مُكْمُ خُودُ الْعُوا مَا مُكَمُ وَمُنَا رُبِ مُكَمُّ الْمُعْمِلُ وَمَلِمُ أَوْمِي مُ مُلْ مُكَمَّ مُتَا هُ مَوْمُ وَمُوْمِ وَمُثَامِلُهُ الْمُحْمِلُ الْمُعْلِمُ الْمُعْلِمُ الْمُعَالِمُ الْمُعَالَمُ الْمُعَالِمُ الْمُعَالَمُ الْمُعَالِمُ الْمُعِلَمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعْلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعِلِمُ الْمُعِمِي الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِلْمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِمِي الْمُعِلِمُ الْمُعِلْمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُع

^{23.} Ibid., 90:2-3.

مَصُحْ مَنْءَ إِنَّ الْمُعْمَرِينَ مِنْ الْمُعْمَرِينَ مِنْ الْمُعْمَرِينَ مِنْ الْمُعْمَرِينَ مِنْ الْمُعْمَرِينَ مِنْ الْمُعْمَرِينَ اللَّهِ مِنْ اللَّهُ مِنْ أَنْ مِنْ اللَّهُ مِنْ اللّ اللَّهُ اللَّهُ مِنْ اللَّهُ مِن

^{24.} Ibid., 91:10.

صَعَلَالًا حَدِّم وَهُ المَّزُولُ مُهُمَّا دُم مُحَدُمُمًا :

وحُون وُسِمْ كُون هَجُزلُه وَجُزا وِلْسَالَ أَفُقُون *

lure in his mimro entitled On the Samaritan Woman (المنطقة على المنطقة على المنطقة على المنطقة على المنطقة على المنطقة المنطق commentary on Jn 4:1-42.

Being the good Shepherd (Jn 10:11), who goes after that one lost sheep (Mt 18:12-14; Lk 15:3-7), i.e. Adam, Jesus moved by love goes to Samaria, for its inhabitants had entered into error.

Love was the reason that summoned him to Earth to walk on it. He set forward looking for Adam, the lost sheep. After the good Shepherd had set out after his sheep, the journey directed him to the Samaritans to care for them. It made him pass through there, as it is written, that he find them, for they had gone astray.²⁶

Jesus goes straight to the well to set his trap there, for the Kinds that the road leads the prey there. After setting the trap, he lies in wait.

At the beginning of his journey, as a wise man, he directed his course he had taken to the water well. As a Jee, he hurried to the spring to set a trap, for he knew that the road of the prey [leads] there. He saw the water and wisely hid his snare. He lay in wait, watching as a J₂ full of foreknowledge.²⁷

Tired of walking, the Lord sat at the well to rest. His exhaustion was only a means to achieve his goal to eradicate Adam's weariness.

He (Jesus) was wearied by labor, for he wanted to be weary as a stratagem. Tired is the One who eradicated the weariness of smitten Adam. The One who made straight paths in the desert was weary and sat down, and endured exertion and weariness of the road he was traveling. The reason for his weariness was Adam's body which he had put on, for unless he had willed to become one of us, he would not have been weary. The One who bestrides the cherubim, and whose path is loftier than that of the spiritual beings,

27.

الْمُعْ:18-284:2. الْمُعْمُ حَيْمًا وَتَحَمَّمُ وَيُمْ الْمُؤَمِّ مِنْكُمُ وَيَّمَ وَيَعْمُ وَيُمُّ الْمُؤْمُ وَيَّمُ وَيُمْ وَيَعْمُ وَيُمْ وَيَّمْ وَيُمْ وَيَّمْ وَيُمْ وَيْمُ والْمُوا وَيْمُوا وَيُعْمُوا وَيْمُوا ويْمُوا وَيْمُوا وَيْمُوا وَيْمُوا وَيْمُوا وَيُعْمُوا وَيْمُوا ويْمُوا وَيْمُوا وَيْمُوا وَيْمُوا وَيُعْمُوا وَيْمُوا وَيْمُوا ويْمُوا ويُعْمُوا ويَعْمُوا ويَعْمُ ويَعْمُوا ويَعْمُ ويَعْمُوا ويَعْمُوا ويَعْمُوا ويَعْمُوا ويَعْمُوا ويَعْمُوا وي ەدۇرا دوم كىكىل وتعدّ أندّ واكبر دوده د Ibid., 284:3-8.

حدُرُا وِهُتُل لَمُزْرِهُمْ وَمُدُوِّ مِنْ مَا مُونِ مُن مُ حُرِهِ مِنْ اللَّهُ عَلَى مُعْدَالًا مُ مدكداً رحملًا المرابع مساؤة او الموسمة مدارة مساؤة مساؤة المحاسمة المح

ئَ بِحُكْمُ بِهُمُّ الْهُوْمُ الْمُؤْمُ الْمُصَّلِّ : كُورُ رُبُّرُا وَهُمُّ كَمَّكُمُ الْمُثَالِ فُسُلًا : سُلُا الْمُؤَمُّ الْمُصَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّمُ الْمُعَالِّمُ الْم

^{25.} See "HSJS II," 281-312.

Ibid., 283:18-284:2. 26.

travels on a road although he encloses regions.

He refreshes the weary and is neither weary nor exhausted, yet since he became a human being, exertion overtook him on thoroughfares. The entire weariness of Adam's journey did he carry on his feet to eradicate the labor of the weary one, for he was weak when he stumbled. He wearied for the sake of Adam that Adam rest from exhaustion.

Weariness overtook him that he acquire rest for Adam.

He, the origin of human races, went forth to the land of thorns and was lost, so his Lord when out seeking him out and was weary while looking for him. He sought him on the roads, pursued him throughout regions, wearied, found [him] in the manner he sought [him] out, and was not irked. Therefore, he was weary in the manner he was weary for Adam's sake, and he sat down to rest from the labor that befell him.²⁸

The Lord did not leave as soon as he rested but stayed longer because he was waiting for the prey to come there. His physical exhaustion was only an excuse to prolong his break at the well, for he wanted to fill his life-giving trap.

He delayed [at the well] to be on the lookout for his prey coming into his hands.

He got tired to rest that, by this pretext [weariness], his trap might be filled. Our Lord buried a life-giving snare in the place of death, sat expecting to fill [his] net, and then he will draw it.²⁹

His prey is the Samaritan woman, whom he draws toward him. "The weary One sat at the well because he willed [it so], and his sign drew the Samaritan [woman] to him."³⁰ She is unaware of that which is about to occur

لُوْنَا بَرَاحِدَنَ الْامَانُ وَابُوم بَصَهُمْ الْمَانُ اللهُ اللهُو

ةَالَّا تَهَائَس بِّحَهُ عَدَّهُ عَدَّهُ مَكَالِهُ مُعَلِّلُهُ مُعَلِّلُهُ مُعَلِّلُهُ مُعَلِّلًا هُ مُهُد شُازُ تُعَلِّلُ كِهُ فَا مَكِي نُكِي حُهُ هُ

30. Ibid., 286:5-6.

29.

هُ حَفُظ مُنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُلَّالِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

اًد قع حُصلًا بِرَحًا بِنْكِلاً هَهُ هَ وَوَهُا :
الد وَا وَسَهُم وَهُ وَاقَوْسُكُا هَهُ هِ حَدَّبُكُا :
الد وَا وَسَهُم وَهَ وَاقَوْسُكُا هَهُ هِ حَدَّبُكُا :
الله وَا الله وَالله وَهُمُ الله وَهُمُ الله وَهُمُ الله وَهُمُنُنَا :
عَسْسَ كَلَاتُا هَوْهُ اللهُ الله الله هَمْ لَهُوْهِ :
عَسْسَ كَلَاتُا هَوْهُ اللهُ اللهُ هَمْ لَهُوْهُ :
قَدُهُ الْهُمُلُ وَاقَوْمُهُ وَالْهُمُ اللهُ عَلَيْ اللهُ وَهُمُ اللهُ وَاقَوْمُ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ وَاقَوْمُ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ اللهُ وَاقَوْمُ اللهُ وَاقَوْمُ اللهُ عَلَيْ اللهُ اللهُ وَاقَوْمُ اللهُ وَاقَوْمُ اللهُ وَاقَالُهُ اللهُ وَاللهُ اللهُ اللهُ

وِنْهُ الْمُحَدِّرُا وِسُلْلًا لَّلْمَةُ وَدِهُ صَلَّمُ لَمْ وَهُا : نَحْدُلُ وِسُثَا كُللْوَه وِضُولًا لِمَدِّد وَهُا هُذَ) :

عُلُم وَوُا كُوهُ لَائًا وَرَجُا كِثُمْ مُنْ الْ

^{28.} Ibid., 284:9-285:7.

to her when she had gone out to the well to fulfill a mundane chore. Thirsty, she goes up to the well to fill up her water jug yet returns inundated with the Water of Life that is from above.

The woman went out to draw water and was unaware that the great Sea of New Life was about to meet her. While she was seeking to fill her water jug, a deluge gushed out, and the Sea, who was sent to irrigate the entire world, encompassed her. She began to draw [water] from the deep well, and the anointed Sea opened himself to her that she drink from him. While she was gazing at the water in the bottom [of the well] to draw it up, Heavenly Waters came down and surrounded her from every side. The heavenly Flood overcame the waters down below and drew the woman that she draw from him and leave them behind.³¹

As a consequence of the Samaritan woman's encounter with Jesus, she "left behind her water jug and returned impetuously without water, for she took with her a different kind of water that is from above."32

Jesus initiated the conversation with the Samaritan woman by asking her to give him to drink. This image is paradoxical in itself, for the Lord himself, who bears the worlds, is the source of all waters and they belong to him,³³ yet he is asking someone to quench his thirst.

He (Jesus) asked the Samaritan [woman] for water meagerly, and deluges gush out abundantly from springs? Do I reckon him thirsty? All the seas are his. Do I proclaim him wearied? He carries the worlds by his might.³⁴

31. Ibid., 286:7-16.

32.

وَفَى أَدِهُ الْمِلْا مَثَا وَلَا وَمُنَا وَلَا وَمُنَا وَلَا وَمُنَا مُثَا وَمُنَا مُثَا مُثَا مُثَا مُثَا مَث وَجُرِ خُدِيْا وَهُا أَصْلًا مَقُدُمُونَ لِمُقَالًا : وَمُؤْنَ لِمُؤْمَا إِنْفُم نَعْقًا حُدُمُ لَا قُدُه ﴿ ومَحُل حَفَّسُل لَوْس كُون تُحَفُّوه وَلُمِكُمْ تُحِنُّوه * سُلُمُهُ كُكُتُلُ مُعُتُلُ وَشُرِوْهُهُ ثُمِي قُلِ كُحُتُم مُ ه حقمه أرة مكة المُعلَّا وهَتُه الْمِلَا مَحْدُه Ibid., 300:9-10.

ەكب كحمًا وەلم اصلا مەحمە كى كى كۆرگەردى كى كۆرگەردى كى كۆرگەردى كۆرگەردىكى كۆرگەردى كۆرگەردىكى كۆرگەردى كۆرگەردىكى كۆرگەردى كۆرگەردى كۆرگەردى كۆرگەردى كۈرگەردى كۆرگەردى كۈرگەردى كۆرگەردى كۈرگەردى كۈرگەردى كۈرگەردى كۈرگەردى كۈرگەردى كۈرگەردىكى كۈرگەردى كۈرگەردىكى كۈرگەردى كۈرگەردى كۈرگەردى كۈرگەردى كۈرگەردىكى كۈرگەردى كۈرگەردى كۈرگەردىكى كۈرگ

وِمُتُا اِسَّتُنَا هُمكَمْ خُصُهُ . ثُم حُكْنًا ﴿ **ح**حُّفُهُ · مَوْحَهُ هُ · وَوَلًا مُّتُل حَسُّلُوا حُكُّم :

Although being the Rest of all labors, he (the Lord) was weary by the labor of the journey. Although being the Spring that quenches thirstiness, he thirsted and asked for water to drink.

34. "HSJS II," 283:2-5.

This along with Jesus being weary echo Aphraphat's thoughts. See "ASPD I.1," 277:3-6. مَتْ بِمُنْ الْمُومِ الْمُومِ الْمُومِ الْمُومِ الْمُؤْمِنِ الْمُؤْمِنِ وَمُومِ الْمُؤْمِنِ وَمُومِ الْمُؤْمِن وَمُومِ الْمُؤْمِنِ وَمُومِ الْمُؤْمِنِ الْمُومِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينِ الْمُؤْمِنِ اللَّهِ الْمُؤْمِنِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمُؤْمِنِ اللَّهِ الل

It is truly surprising that the Lord of the seas³⁵ is now asking to be given a drink.

Along with his Father did he gather the waters into a basin.

Now, that he has become one of us, he asks for water, and will it not be given to him?

By his command does the earth bring forth springs and rivers.

It is astonishing that he said, "Give me to drink!"36

Engaging the Samaritan woman in a conversation was the trap Jesus set to catch her, and the water for which he asked was the bait. His thirst was nothing but a pretext that opened the door to Jesus's teaching. He did not, in fact, want to drink, but to quench her thirst with the Water of life.

The Lord began talking to her [saying], "Give me to drink."

It was this pretext that opened the door to the teaching.

Through the subject of water does the Lord open the door for dialogue.

Indeed, he did not seek her out to drink, for he did not even drink.

To the woman who was drawing water did he plan to talk.

What would one say except "Give me water to drink?" 37

Jacob reasons that Jesus did not want to drink in reality, for the biblical story does not state that he drank.

Furthermore, the Apostles were not present, for Jesus wanted to be alone with the woman. How many would it have taken to purchase food for thirteen men? Was is necessary for the twelve apostles to go to acquire something to eat? One would have been enough for that task.

[﴿] اللَّهُ هُلَا مُعَلًا مُثَا مُثَالًا مُثَالِقًا مُثَالًا مُثَالِعًا مُثَالِقًا مُثَالًا مُثِلًا مُثَالًا مُثَالًا مُثَالًا مُثَالًا مُثَالًا مُثِلًا مُثِلًا مُثَالًا مُثِلًا مُثِلًا مُثِلًا مُثِلًا مُثِلًا مُثِلًا مُثِل

A mimro was set in motion to be recited with great love.

^{36.} Ibid., 283:12-15.

وَبُوهُا مُنْ مُلًا مُثَا وَالْ مُوحَى كُوه هِ
وَهُوهُا مُنْ الْحَدُوا مُنْ الْمُحَدِدِ مُنْ الْمِثْلِ هِ
وَهُونُ لِمُوزُا مُنْ الْمُحَدِدِ مِنْ الْمِثْلِ هِ

^{37.} *Ibid.*, 286:17-287:1.

وَهُمُ الْحُكُمُ اللَّهِ وَهُمُسُا لَمُؤكِّلَ كَمْكُولُولُهُ اللَّهِ هَا لَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا كُو يُسِر تُهَمُّا خُدًا وَوَا كُونَ إِنْهُا أَهُمُّا لِهُ مُنْا أَهُمُّا لِهِ وَوَا أَلًا وَقُد كُن ضَتًا أَهْمُا لِهِ

خُم بُكَةُوه فُثْم مُثَّا حَجُه مُدُّلًا : دُمْدُه يُهِنًا أَوْكُا مِكْتَنًا ونُه زُّهُلًا :

هُنْ، مُنْ، بَعْكُمْ كُون وَص كُن أَهْمُ أَا: حَكْكُمُا تُعْتُا لَمُؤَكَا كَهَن حُلْس وَوُا بِمُكْمَ خُطُون: حَكُكُمُ مُعْتَالِمُ وَهُكُونُونِ وَوُا بِمُكَكِّمُ خُطُون:

[Our Lord] sent his disciples under the pretext of [buying] food that he might have the opportunity to talk to [the Samaritan woman]. The incident clearly announced that the reason for which he sent all of them was for him to remain [at the well]. If he had wanted to bring back food according to the incident, one [of the disciples] would have gone to seek it out and not the many. They were twelve. He sent all of them that he might remain [there] and make a way for him while the disciples were not around. If he had allowed just one [of the disciples] to be with him, [that one disciple] would have spoken with the woman instead of our Savior. If that disciple had remained [there], he would not have allowed the woman to talk to the Master of all masters. For this reason, the Son of God sent all of them that he alone might make a way proper to him. Just one [of the disciples] could have bought the food if they had trodden on the road of all of them. One would have achieved [this task] if it were about food.

What the Son of God achieved before they returned, not even all of them could have achieved if they had remained. He sent them, kept them far from the event, and brought the woman to talk to her under the pretext of water.³⁸

Jesus, the pretext of acquiring nourishment to capture his prey.

The disciples who bought the food as commissioned asked him to eat the food, but he did not want to. He showed clearly the reason for which he had sent them: They will bring food while he is filling his snare with a catch.³⁹

38. *Ibid.*, 301:3-302:1.

39.

نَّهُ أَذُا دُمْ كُو الْمِهْ الْمِهْ الْمِهْ الْمِكْكُونَ الْمُحْدَةُ وَمُّوْمِ الْمُحْدَةُ الْمُحْدَةُ الْمُحْدَةُ الْمُحْدَةُ الْمُحْدَةُ الْمُحَدَّةُ الْمُحَدَّةُ الْمُحَدَّةُ الْمُحَدَّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِّةُ الْمُحَدِينَ اللَّهُ الْمُحْدِةُ الْمُنْ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ الْمُلْمُ الْمُلِمُ الْمُلِمُ اللَّهُ الْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلِمُ اللَّهُ الْمُلْمُ الْمُلْمُ الْمُلِمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلِمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ الْمُلْمُ ال

مُلَاةً رِكُسِكُ لِكُم مُثْلًا وَوُا مِرْمِرُم رُمُكُ

حَمِّ حَمَّة بَوهِ وَ هَ حَكَمَ كَسِطُ مَبَرُ أَنَّ :

حَمْ الْمُحَدَّا الْحَكْمُ كَسِطُ مَدَرُا :

حَمْ الْمُحَدُّ الْكَلَّ الْحَكْمُ الْمُحَدُّا :

الْمُلْ حَمَّا الْمُحَدُّ مَنَّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللْهُ

لَّا حَمَّتُوْا وَبَ وَاصُله كَسِعُل أُسِ وَاهلُوَوه : سُّهُ عَرِّدُ أَنْ وَمُنْ هُلًا هُزُوْ أَنْ وَ : The main reason he goes to the well is to give the Samaritan woman exactly what she is thirsty for. Thirst and weariness are Christ's pretext for stopping at the well, and his hunger was just an excuse to send his Apostles away. Engaging her in conversation was the Lord's trap, and the drink for which he asked her is his lure. All of this was just an excuse conceived by the

or he was not thirsty but wanted to quench the thirst of the thirsty [woman]? It was not written that he drank or that she gave him that for which he had asked.

He said, "Give me to drink," yet did not drink.

Notwithstanding that there is a reason to be thirsty, it is easy to learn that he did not ask for water because he thirsted.

It is not necessary for a person to drink water before a meal, and, behold, the disciples went to buy food!

It is evident that the Lord did not thirst for water, but he had planned to give the Water of life.

He, therefore, fabricated this cause for the discussion as we have said.

He began to ask the woman for water as you have heard.

He fabricated a cause to talk to her as a someone who is needy

that a gift may be taken from him, for he is rich.⁴⁰

Was he truly longing for a drink? Did he ask for water because he thirsted,

Was he asking to drink water in reality, or did he plan to give away Water of Life?

The Samaritan woman bites the bait as soon as Jesus informs her of his "Living Water," that eternally quenches her thirst.

[The Lord] ensnared the woman with the love of the water he possesses. Although she did not know what this water is, she loved it. She began asking him for the water he promised, "Lord, give me Water of life that I may never again thirst."⁴¹

41.

ەدُر لُا ئُرگل وَهُنُا أَنْ وَأَسْعُمْ أَنْ وَمُ

أَهْ; وَ لَا يَكُو عَدُو وَهُ كُو مُكُونًا وَمُكُونَا وَاللَّهُ اللَّهِ اللَّهُ وَكُونَا وَاللَّهُ ا

^{40.} Ibid., 287:2-17.

The conversation between the Lord and the Samaritan woman continued and ended with Jesus revealing himself to be the awaited Christ. She said to Jesus, "I know, Lord, that Christ will come and that he will teach us." He responded, "I am Christ, who is to come." Although he strongly instructed his followers not to reveal his messianic identity, he revealed it to her to fill the only spiritual gap she had, thus making her perfect.

[The Lord] was saying everywhere that no one should reveal that he is Christ yet openly revealed himself at that place.

He saw that the woman was enlightened about everything and nothing lacked her soul except him.

He offered her himself to fill her need that she might be made perfect in everything by the revelations.⁴³

This tête-à-tête eventually leads the Ling to catch his prey: the Samaritan woman believes in Jesus Christ and becomes his disciple. "The Lord saw the love that was hastily running after him, he let himself be caught that [this love] might not be abated, and then he caught the [Samaritan woman].⁴⁴

Jacob of Sarug seems to have imitated Ephrem's thoughts as found in Ephrem's commentary on the Diatessaron. One could also conjecture that both theologians came up with the same imagery. This conjecture is based on the fact that the bishop of Batnan did contemplate the Lord as a part and tried to portray him as such. Beck doubts that this section of the diatessaron commentary belongs to the authentic writings of Ephrem and suggests that

وهَزِمُ لُحِدًا مُتُا ثَعِثُهِ أَبِ وَالْمِلُونِ :

وعُذِد كُم هُد كُ مُعَلَّا سُتُا ولَا لَهُد أَرِهُ لَ ا

42.

43.

44.

النظم عَلَى اللهُ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى ال

an unknown hand is at play here. 45 Commenting on the meeting between Jesus and Samaritan woman, one reads in Ephrem's commentary.

Our Lord came to the fountain of water like a hunter. He asked for water that he might water, under the pretext of water. He asked for a drink, like someone who was thirsty that the gateway to quenching thirst may be opened to him. He asked a request of [the woman] that he might teach her, and that she in turn might make a request of him. Although rich, [the Lord] was not ashamed to make a request. He was not afraid of reproach for talking to a woman on her own, that he might teach me that whoever stands in the truth will not be upset. They were amazed that he was standing, talking to a woman. He had sent his disciples away from him lest they chase away his prey. He cast a bait for the dove that through it he might capture the entire flock.46

Being caught, the Samaritan woman, in turn, becomes the bait that allows the Lord to catch also her co-villagers.

She was running down the street, her voice booming and was unashamed, her mouth was clearly filled with the news of the Son. Our Lord, however, sat, watching, as a 127, the dove that he sent to bring back her brood that it become his. He sent his Word to the Samaritans as the One who loves all that they too might not be deprived of his teaching. Our Lord remained at the well, sitting on it, to finish the kind deed he had begun.⁴⁷

Jesus commissions the Samaritan woman to irrigate the Samaritans with the Water of life, with which she is now filled.

حَمُونًا وَهِمُ وَ أَهْلَ كَزُونُهُ وَنُوهُ الْرَحُونُ * وُافلًا وَفَ رَكُمْ كِلِي وَهُ وَهُ وَهُ وَهُ وَهُ عُدُونَ عُ وثملَّ مثلا ه وُل حدُرُا وسُبعُل ومُنْ وه وهُ دُم

^{45.} See Edmund Beck, "Der syrische Diatessaronkommentar zu der Perikope von der Samariterin am Brunnen," OrChr, 74, (1990), 1-24; Lange, "Kommentar zum Diatessaron II," 381.

Carmel McCarthy, Saint Ephrem's Commentary on Tatian's Diatessaron: An English 46. Translation of Chester Beatty Syriac Ms 709 With Introduction and Notes, JSS, vol. Supplement 2 (Oxford: Oxford University Press, 1993), 198.

^{16.} هُزُى أَبِ رُنُوُا كُعدُعنُا وِمُتُا آلُا . هُلَّ مُثَا وِثَمُّ هُتُا حَدُّكُمْ مُثَا . وَدُل حَمْمُا أَب رُمَاء وِثَلَافَكُ اللَّهِ عُلَا كُمِمُ فُتُ حَرِّمِتُ أَلَا . هَلَى ثَعْنُهُ وَتُحَقِّبُهُ . وَأَلْهُ فُر قُد أَهُلًى ثَعْنُه . لُا أَرْبُهُمَ . كُكِمَّزُا وِثَهَاهِ أَبِ هُنْتُفَا. وَكَهُنْتِقَةُ أَا تُحَدِّهُ هُاةً كَثَالًا . وأَا وِشَهَ شَع قَةُ أَوْلُ وَيَعَدُ كُع أَيِكِ أَا كُحْسَةُ وَمِهُ: . وتحفُّ ومُّح وحُمِزُوا عُلُم لُا تَهَارُ ﴿ . لَحُوه كُم صُمَ وَحُم أَيِهَا لُا عُلُم هَمُكُ . مِزَا حَلَمُحترَّه وي شح كَوْلُونَ وَلُونُ بِرُوفُونِهِ مِنْ الْمُعَلِّلِ كِيْفُونُ وَفُونِ مِنْ وَكُونُ مِنْ وَكُونُ مِنْ وَكُولُونُ م

[&]quot;HSJS II," 306:17-307:4.

Our Lord poured the Water of life and filled the woman with it and sent her to return to her walled [city] that was smitten and to irrigate it. She left her water jug behind, filled her soul with faith, carried the Water of life, and returned unashamed.⁴⁸

She did not take her flagon with her, for it was too small to contain the river that is now flowing from the true Well to water the town.

She let flow a river to reach the entire city.

Since her flagon was small, she left it behind wisely.

She went out under the pretext of water and became aware of the Water of life.

She returned hurriedly to irrigate the land with inundating water.⁴⁹

Moreover, "For this reason, she left her water jug behind and hurried to return to prepare a place for the Water of life in the entire walled [city]." The Samaritan woman returned to the city to her co-villagers about Jesus.

The woman returned to the walled [city] and cried out with a loud voice, "O, all those who thirst, come, go to the Water of which I became aware. Come out, Samaritans, accept the Irrigation of the Water of life, for, behold, he opened up his spring at the well to water our walled [city].⁵¹

Filled with the Water of life, she was eager to share it with her people. "The woman with a loud voice cried out in the streets [of the city] because she was in a hurry to give the Water of life to her people." Therefore, she began

^{48.} *Ibid.*, 302:6-9.

همَّوْنُ · لُحَقُّ لَلْمُقَا حَدَرُض وَحَيَّرُف وَهُا ∻ هُرِيْنَ لَكُمْ كُكُمْ كُتُا تُثَا هَ كُذُعُ أَفْتَن · ∻

^{49.} *Ibid.*, 302:20-303:2.

^{50.} *Ibid.*, 304:6-15.

وِلَمَامُ وِهُ مِهُا حَمَّتُا مَثَا حَمُدُه مَنْدُ وَ فَرَدُ ﴿
وَهُونُه وَّدُا خُحِبًا هُلِالًا حَمَّتُا مُثَا ﴿
حَدَّدُا وَهُ مَكُمْ أَنْ وَهُ مَحَدُّكُم ﴿
حَدَدُكُم وَهُ مَكَمْ مُحَدَّكُم أَنْ وَهُ الْمَ مَحَدُّكُم ﴿
حَدَدُكُم وَهُ مَكَمْ حَدُّكُم وَ مُعَدِّكُم ﴿
وَهُ مَكُمْ حَدُّكُم حَدُّكُم وَ مَبْسِمُا هُمَا كَحَالُ ﴿

^{51.} *Ibid.*, 304:16-19.

واه دُّ وَرَدْ عَالَمُ مُحدَّدًا وَوَرَحَمُا اللهُ اللهِ مِنْ اللهُ عَلَى اللهُ عَدَدُ مِنْ اللهُ عَلَى اللهُ عَدَدُ مِنْ مُنْ اللهُ عَدَدُ مِنْ مُنْ اللهُ عَدَدُ مِنْ اللهُ عَالِمُ عَدَدُ مِنْ اللهُ عَدَدُ مِنْ اللهُ عَدُولُواللّهُ عَدُولُ عَدُولُ مِنْ اللهُ عَدَدُ مِنْ اللّهُ عَدَادُ مِنْ اللّهُ عَدَادُ مِنْ اللّهُ عَدَدُ مِنْ اللّهُ عَدَادُ مِنْ اللّهُ عَدَادُ مِنْ اللّهُ عَلَيْكُمُ عَدَدُ مِنْ عَلَيْكُمُ عَدَدُ مِنْ عَلَا عَدُولُوا مُعَمِّدُ مِنْ مُنْ اللّهُ عَدَادُ مِنْ اللّهُ عَلَيْكُمُ عَدُولُوا مُعَمِّدُ مِنْ مُنْ اللّهُ عَلَيْكُمُ عَلَيْكُمُ عَدَادُ مِنْ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَا عَلَا عُلُوا مُعَلِّمُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَا عُمُعُلّمُ عَلَيْكُمُ عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَيْكُمُ عَلَا عَلَيْكُمُ عَلَا عَلَا عَلَا عَلَاكُمُ عَلَا عَلَا عَلَاكُمُ عَلَا عَلَاكُمُ عَلَا عَلّمُ عَلَا عَلَا عُلّمُ عَلَا

^{52.} *Ibid.*, 305:19-20.

زُزهُ حُلُ مُعُلًا لِمُعُلِّم حَكُمُونَ كُمُّلُ سُتُلَّا *

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[:] لَحْذَا لَا اللَّهِ الْمُدِبِّكِ صَكُونَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ مُكِّكِ مُثِدًا يُتُمُّ اللَّهِ اللَّ

ثَمَيْ ﴿ وَنُلُ هُدِكُمْ مَهُ كُمُ وَ وَفُمُمْ كُكُمْ : كِمُنْلُ احِقُولُ وِمُتُلَ هَمْتَكُلَ هُدِكُمْ لَمُكُمْ : وِلَا أُسُرُا مِوْمُلُ مَقُكُمُ احْوُكُم خَتُلًا وَمِكْمُ : حسةُدُونَ زُكُلُ لَمْخُمُ أَحكُمْ تُدكُلُ وَدُلُ وَدُلُ الْكُمْ : كُونَ كُكُسَةُ إِسُونَ تَقِكُمْ وِلْمِثْلًا مَهُكُمُ الْمُثَالَ :

حُكُم أَبِمَالُ مُمُحِنُا حَدَّرُمُا حَفُلًا زُمُّا : قُومِ هُمِّرُثًا مُحُكِّه هُمِنًا رَمُّتًا نَتُنَا :

زُم وهُ المُكُونَ إِلَيْكِلُا ومُحِنَّا خَسِنُهُ هَدُّهُا :

proclaiming in its midst that Jesus is the awaited Christ. "A man chanced upon if it right for me to call him a man, for I say that truly he is Christ." 53 He is God, who revealed himself to her that she might proclaim him to them. Moreover, she exhorted the inhabitants of the city to go to him, for he is the Son of the Father, through whom the Father sent them the Water of life.

Come, Samaritans, reject the idols of your forefathers, for, behold, God has revealed himself to me that I might bring you tidings. The thirsty, who surround us, come and drink the Water of life which the Father sent at the hand of his Son to delight you. He revealed to me himself, a great treasure. Come, you who are poor, be consumed with his riches and fill up your needs from it. The Light came to me in the likeness of man. As he was talking to me, I shined on account of him, dissipate darkness and shine like me! The Sun of Righteousness appeared at the well. The shadows of darkness fled from our midst, for he shined upon us.⁵⁴

Heeding her proclamation, the Samaritans came to Jesus.

The Samaritan woman came to the Savior, along with the crowd, after her mouth profusely proclaimed the tidings. Darknesses came out and saw the Sun of Righteousness whose light shined and dispersed darkness from the regions.⁵⁵

They hear his teaching and believe in the One, who captured them at the hand of the Samaritan woman. "At the hand of the Samaritan woman [our Lord caught the Samaritans who had shunned the divine doctrine and teaching."56

أُمُوز إِنَّا يُحِمَ وَهُمَّةً مُعْمَسًا هُزَّدُزًّا عِمْ

Ibid., 305:3-12. 54.

> وهُ الْكُولُ كُلُا كُم يُحِمُونُ وَاهْدُونُو الْمُكُونُونُ وَاهْدُونُونُ وَاهْدُونُونُ وَاهْدُونُونُ وُهُرُو أُدُا دُّلُولُ وُدُونُ وَنُصُعِمُونُ مُ حُمُونِ أُدُا دُّلُولُ وَدُونُ وَنَحُهُمِمُونُ مِ هچه هی حقاری و محکه هیام هه مهنده د دُورًا مُلْهِ حَوْمه سَقَةُ كُل مُرْوه أَمْدُهُ لَا مُرْهِ حزةُ مِن لُكُلًا وشَهِدًا ثَعِينَ يُؤُونَ كُي اللَّهُ وَلَى اللَّهُ وَلَى اللَّهُ وَلَى اللَّهُ وَلَ

55. Ibid., 308:15-19.

> حُر شَهُمُكُم صَحَرَاً حِقَوْمُونَ خُمَّازُأُهُم * رُوئِس مُونُونُ مُهْزُو شَهِدُا شَحِ قُتِكُال ﴿

56. Ibid., 310:6-7.

مُح تُرْحِمُا وَمُع مُحَدُنا كُونًا كُونًا ﴿

يحزُا في دُ أَر أَوْم كُ وَيحزُا أَمْزُه ود :

أَه هُعِزُنا حِهِةُ ذِكْتِكُفًا زُادُوْتِدُ ﴿ : ﴿ رَّهُمُا وَدُرُكُ لُو أَحِهِ أَهِلُمُ هُتُا سُتًا: هُمعِكُا زُحِكُا حِكُم كُ تُعِمُّهُ لُهُ مُعَقِّتُا : نُهُ وَأُو مُكُم حُم خُرِهُمُ إِنْهُمُ وَخُر مُكُلًا خُص : هُعِمُا زُدُا وِرُوْمِهِا أَنْ يُسِ رُبِ دُزُا :

نَّهُ مُحَنِّمُ الْمُحَنِّمُ مُحَمَّا وَرُوْمَهُ لَا اللَّهِ مُثَالًا اللَّهِ مُثَالًا اللَّهِ مُثَالًا اللَّهُ مُحَمَّا اللَّهُ مُحَمِّدًا اللَّهُ مُحْمِّدًا اللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا اللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا لللَّهُ مُحْمِعِمِ اللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا لللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا لِمُحْمِدًا للللَّهُ مُحْمِدًا لِمُحْمِدُ مُحْمِدًا لِمُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا للللَّهُ مُحْمِدًا لَمُحْمِدًا لِمُحْمِدًا لِمُحْمِدُ مُواللَّهُ مُحْمِدُ مُحْمِدًا لِمُحْمِدًا لِمُحْمِدُ مُحْمِدًا ل

حبر هُعزُسكُالُ وَ هُعرُثا وِكَزَّبقُب وَهُو:

^{53.} Ibid., 304:20-21.

The previous examples of the Magi and the Samaritan woman and the Samaritans show how Jacob of Sarug sees the Son of God as the Karagaran par excellence. Jesus Christ uses the different means at his disposal to lead people to him to give them eternal life. He meets them at their level, interacts with them, and reveals himself to them. They, in turn, believe in and follow him. Jesus is the role model for the Church to emulate. However, she must shun the other 1: the Evil One, who, unlike Christ, captures human beings to destroy them. The evil is the theme of the following section.

3.2 The Evil şayādā (ﷺ)

Jacob of Sarug does not employ the image of a if to refer only to the Lord but also to the Evil One, who also uses different kinds of baits to entrap humanity. The bishop of Batnan imagined the sinful woman praying, "The Evil One laid hidden snares for me and caught me with his deceit. I of Truth, break them that I belong to you."57 In a similar manner, Jacob of Sarug beseeches the Lord to free him from the entrapment of the evil world, "The wicked sins of this evil world were traps for me. In your compassion, Lord, shatter them, and I will escape."58 Furthermore, he warns his audience from the traps of the darkened world and its desires lest they catch them. "The world is in darkness, and its desires are traps. If you do not read the Scriptures, they will catch you!"⁵⁹

The *mimre* on the man possessed by a legion of evil spirits (see Mt 8:28– 34; Mk 5:1-20; Lk 8:26-39) and on the sinful woman whose sins the Lord forgave (see Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jn 12:1-11) provide two suitable samples to illustrate the figure of the Evil One as a 12%.

^{57.} Ibid., 411:4-5.

^{58.}

^{59.}

3.2.1 The Man Possessed with Legion

Jacob's mimro On the Man in Whom Were a Legion of Evil Spirits (هَمْ كَا الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعُمُّ الْمُعْمُ اللّهُ اللّمُ اللّهُ ا

A legion of evil spirits, thirsty for human blood, dwelt in a man whom Jesus met in the territory of the Gerasenes.

Among these, he happened upon a man, in whom were many demons, and dwelt a Legion of unclean, evil spirits.

A vicious band thirsted for humanity's blood.

Numerous Evil Ones dwelt in one soul and lived [together] at peace.⁶¹

This miserable person endured unbearable pain at the hands of these demons, who utterly hated humankind.

An entire Legion dwelt in one human being.

How great was the pain that [this] woeful person had to endure because of [these] bullies?

They drove him insane, tormented and squashed him, this human being, in whom dwelt these haters of humanity.⁶²

The image of the man naked and living away from home and society indicate that Legion had stripped him of his dignity as a person.

It is written that the madman did not wear clothes and did not live in houses, for he was unable to.

The lovers of the desert expelled him from the inhabited land, and would not allow him to live in the vicinity of humans.

They, although many, dwelt in him as if in a big house without being crammed, for they were in accord to annihilate [him].

^{60.} See "HSJS IV," 683-700.

^{61.} *Ibid.*, 687:8-11.

خُلُمْ أَوْمُ لِمُ مَنْ مَنْ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِم مُعْلِمُ الْمُعِلِمِ الْمُعْلِمِ مِنْ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ مِنْ الْمُعْلِمِ مُنْ الْمُعْلِمِ مِنْ الْمُعْلِمِ الْمُعْلِمِ مِنْ الْمُعْلِمِ مَا الْمُعْلِمِ مِنْ اللَّهِ مُنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ الْمُعْلِمِ مِنْ الْمُعِلِمِ مِنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ الْمُعْلِمِ مِنْ الْمُعِلِمِ مِنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ الْمُعْلِمِ مِنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ الْمُعِلَمِ مِنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ الْمُعِلَمِ مِنْ اللَّهِ مِنْ الْمُعْلِمِ مِنْ اللَّهِ مِنْ الْمُعِلَمِ مِنْ الْمُعِلَمِ م

^{62.} Ibid., 687:14-17.

حَسِّرِ خَنْهُا سِرًا كَيِّهُ مُكُا ثُكُهُ تُحَدِّنَا : مُسَّمًا مِه وَ زُخُا مَكُا هَكِّ رِّهُمُّا هُ حَسِّر ضَمْنَى مِهُه كُه كُنْهُا رِحْدَة مُسَّلِي مِهُه كُه : هُنتُ إِنْهُا كَهُ خَنْهُا رِحْدَة مِهُه مُه دُه ه

They lived [together] at peace with this unfathomable wickedness to afflict [him] together, for [they were] many.⁶³

Not only do these evil spirits hate humankind but abhor each other as well. They are bad and filled with deceit. Furthermore, there is not even a glimpse of love in them. When they hate God, who created them, they will certainly despise human beings made in the image and likeness of the Creator. Although they hate one another, they still found a way to be in accord to dwell in this man. What is horrifying is that they united to devastate him.

The evil spirits have always hated each other, for love does not exist in an evil-filled will. The Evil Ones hate. They are full of guile and deceit, calumny and great deception of all sorts. It is not possible for an evil spirit to love another evil spirit, or for love for and peace toward its neighbor to exist in it. The deceitful [demons] are lovers of falsehood and rulership. They are highly arrogant, whose pride, nevertheless, overthrew them. They are wrathful, perturbed, troubled, and thirsty for blood. They are forever deceivers, for they do not even know what love is. Behold! They have never loved God, who created them. How then could they love their companions? They hated God and human beings, for they are his image. They even hate each other tremendously, as we have [already] said. When they are ready to do harm by their wickedness, they come together in one will to annihilate [a person]. You ought to learn [this] from that wretched [man] who was for a long time a squashed nest for a multitude of evil spirits. They were together to destroy one soul. They unite to annihilate. Otherwise, there is no unity [among them], for they come together only to do harm in one soul. Since two thousand [evil spirits] entered into [this] man and dwelt in him, you ought to learn how diligent they are about doing harm.⁶⁴

63. *Ibid.*, 687:18-688:5.

أِحرُحنُنُا أِصْلًا حُمِمُا سَهُ حَالًا أَمْ ﴿
وَمُلِكَ مِنْ أَوْلُو اللَّهُ مِنْ اللَّهِ مُنْ الْفَكْمُ ﴿
وَلَا وَنُوهُا حُومُ سَهُ حَالًا وَمِهُ مَنْ الْفِرِهِ مُنْ الْحُوهِ ﴿
وَلًا وَنُوهُ الْمُؤْمِ فَعَلًا أَنِهِ مُنْ الْمُؤْمِ فَعَلَا أَنِهِ مُنْ الْمُؤْمِ وَهُمُ الْمُؤْمِ وَالْمُؤْمِ وَاللَّهُ الْمُؤْمِ وَاللَّهُ وَاللَّهُ الْمُؤْمِ وَاللَّهُ الْمُؤْمِ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالْمُ اللَّا اللَّهُ الللّل

حَمَّت رِحْتَهُمُل ﴾ كُتُم وَهُا هُهُ رَمِثَا هِهُا: تُسخَّ سَهُزِدُا هِفَسِّ مِهُه كُه ثَع كِه مَّناً: أُسِ زِحْدَمُلا زَدُا حِمَّنِه دُه كَرِ هَيْسًالٍ: دَهُ. دُمَهُا الإكْل كُه: هُدُا أَمْلَنِه وَهُه:

> كْتَبُرُوْا رَحْدَ هُنْتِ أَنْقُى زَتْقُا هُمَهُمُّمُ : دُمْعَى هُنْتِ مُمْكَى ثَمُلًا : لًا أَحْمُ دَوْرُهُا وِنْنِسُمْ زِنْفُا كِبُمُّا شَدْرُه : تُمْتُلا أَحْى وُسِعُن هَوْمُزًا وَزُهُنَهُلًا :

These demons come together only when they want to bring destruction to a human being. The death of humanity is their ultimate goal. They love cemeteries, the places of the dead, where they mock Adam and his children. They learned this from Satan, who deceived human beings and caused their death.

[The possessed man's] habitation was in the mountains among the tombs. This [living situation] is also a significant investigation for the discerners. Now, why do evil spirits love tombs more than the inhabited land, and the places of the dead more than settled areas where life exists? Since the death of human beings came from Satan, the Evil One loves to dwell in the place of the dead. The transgression of the commandment and the deception that was from Satan are the reason that caused humankind to die from the beginning. Therefore, the powers of the Evil One love graves, in which they live and rest, as you have [already] heard. That is to say, they brought death unto humanity and are proud to have been the cause with great guile. They frequent cemeteries filled with the dead: to mock the human race [with] how low it had been degraded; not only to laugh at, but also to deride the noble race who became wretched, reached destruction and did not let go of dust; to destroy there the images of human beings. Therefore, the evil spirits hasten to see the destruction they love. In their haughtiness, they laugh at and deride the corpses collected in Sheol like towering heaps and hills. The evil spirits would say at the place of perdition something to the effect of, "Our war caused this situation for human beings. These bodies collected here in hills and hills are due to the teaching that the Evil One, our lord, taught Eve. This destruction, the raised arm, and the famed name run after us, for death and slaughter are his. The serpent remembered to go down and do as commanded. Therefore, it was the cause of this destruction on the entire earth. For this reason, the evil spirits always frequent the graves,

نَصَّلًا وَمُعَدَهُمْ وُافِلًا سَقُحُا بُرِكُم مُثلًا وَهِ ﴿

اَفُ كُرِهُ الْمُحَدِّةُ مِ اللّهُ اللّهُ اللّهُ الْمُوهُ ﴿

اللّهِ مَسْفًا حُسْفًا كُسْفًا كُلّهُ خَسَفُوا اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّه

زُرِيهُ الْمُدُا هِ عَدَا وَكَتَا هَرُهَ مُن كَبِعُلا : هَا لَاكُهُ الْحَجَدِ الْهُ لَهُ لَا هُمَا الْمُدَهُ الْحَدِهُ اللهِ عَدَا اللهُ الْمُدَهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ ال

for death had the occasion to kill Adam. The Evil One is a killer of humanity from the beginning, it loves seeing the annihilated ones in the depths of Sheol.

For this reason, the man, in whom these evil spirits dwell

live among the tombs, as we have [already] said. 65

Although breathing and walking on the face of the earth, the possessed man is dead, for Legion had ensnared and killed him. The life he leads is no longer of that of a human being who is alive but of a dead man walking.

They tied him up with fetters and shackles, and he did not stay in the inhabited land of man, for the evil spirits do not love the inhabited land.

The wretched man was bound up and kept in chains.

He cut off his bonds and did not remain [in the inhabited land].

He broke his fetters, cut off his shackles and went out.

He became a neighbor of the dead and lived among them in the place of perdition.

Whenever friends, loved ones, and kindred took pains

to clothe [him] to teach him to be chaste, he would rend his garment and strip himself naked.

Whenever they asked him to remain with his relatives,

he would not consent to stay [with them] and would not [consent to] be sheltered.

He was squashed, lacerated, afflicted, driven away and filled with woes.

He mingled with the dead, endured dreadful things among the graves every day.

65. *Ibid.*, 689:16-691:6.

وُاف کُم وُوْا حِدُمُا و وَحُمُا كُرِفُرُهُم مِ ةَ الزُّا وعُتَمَّا لُح مُح مُلاحًا وأَحِد دُوه مُثَالِيهِ زُسُم حُمعًا لَالمَزُا ومَّتكَا ونُحمِّز لَمْح ي أَــمْــه : تُحكمُا وِحُدِّه مُتمَّا هُم حَوُّزُعُ ا مُحدةً ركحةً و فَعَلَانُسُو أَب وُهِمُحمَّ رهُ وَمُ ةَسَكُنِّ دُوهُ وَهُوهُ خَكِدُا حِنْدُالْ زُدُلْ * زِّندُسةُ ، دُه حَيْنَهُا وِإِنْهُا مِعُا أَمِلُهُ فَ * وَنُدُا مِنْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه وُوهُ المُعلَل وُمِكُل سَكُلًا وَمُرِّب كُوزًا * ەۋەرگىي ۋتىۋا ئىدُلا ئىنىۋى ۋۇشىغ كەۋى 💸 وُحِمْبِ خُمِيةً ﴿ أُبِ خُرَعُكُمُ اوَلَكُلَا وُثُعَا ﴾ وهُ بُلُ حَدُرًا خُدِيًا مُرْخُ خُدِيَّتُهُا ﴿ مْعِ مَةُ كُفُنًا وُهُوهِ حَسُوا دُمِعًا زُحُع * حُكُونًى وُهُ لِ حُرِوبُكُوه وه تُحُلل وُمَهُ ﴿ * هُوهُ الْكُمُّا كُوْزًا سُزِدًا حَقُكُو الْمُصِيَّ خِ حُد رُوهُ و حُدمُ المَعْدِاللهِ وَتُعَمِّقُ الرُورِ * ەككە، زُسُم ئىدار سۇندا دشار زهمۇ 🗸 💸 هُ كُع إِنتَهُا حَفَدْتًا حَمَّىٰ وَهُا أُسِ وَامَّىٰ ﴿

خَسُكُمْ لِهُ وَالْ مُحِيِّهِ مُحِرًّا وَهُا وَهُا حَمُونَ وَ حَمَّهُ ﴾ ضُ وُسعَّى وَتَوْا مُدُّا لُح مُعالًا ؛ مُحَمِّدٌ وُهُوا مُعَالًا وَانْعُلَا مُعَ هُمُنًا : حدُ; قَوْمُزُلُ وَلُوْحَتُ زُوهُ لَا يُحَدِّزُ قَوْمُ لُلُا : ەككەت ۋىسگىي سُتكەلەت ودىھُل مُدارا: : الْمُعْنَ كِي الْمِقُ مِكِدُ أَى مُومًا لِكِي إِنْهُ مُكِدُ خُكُونُ رُحُكُ لَاؤًا وِمُدَّرًا وَمِثْلًا مُتَكَّالًا : أِدةُه كُسِدُع أَف مُحدكم دُه حجةُه مُعا زُحًا: حُلا رُّحسُدگ لُمُ زُكِعُا رُحنَّتُهُا: هُ حَنُوهُ مِ كُسِكُم صُوكُم خُمِيُّوهُ إِذَا ةُ احكُم وهُ كُب أُحرُّب وِّتَهُا حُمِم أُحرُنُا: هُ كُم فَحِرُّے وَمِعْتِ هُوْدُا لُكُم لُكُم لُكُم : هُوْل شَرْحُل وُلْهُمْ وُصِمُّا وَهُمُّا وَهُمُّا وَحُمُّا وَهُمُّا وَحُمُّا وَهُمُ وحَّن سُنِعُنا وْالِّك مُحدِّر أُب وْالْمُقْمِ: مُنَّهُ وَالْمُ رُبِّدِ وَتَا الْمُحَارِ الْمُعَالَمُ عَلَيْهُمْ الْمُعَالَمُ مِنْ الْمُعَالِمُ مِنْ ەة يَسَ دُمهُا شَى هَةُوْمًا مُهُ ﴿ إِنْهَا ٥٥ : مُعَمِّكُ مُنْ مُن كُنِيعًا وكُمرَّتِ مَوْه دُون : He forgot his family. They lost hope over the one driven away.

His loved ones left him, for he had become a companion of the dead.

His beautiful image was also corrupted

because of the cold and heat which squashed him with [their] variations:
rain, ice and snow, light winds and storm;
thirst in the summer, at noon and hot winds.

All the seasons changed in turn for this squashed [person].

They also changed him, who became in his entirety as a dead person.

What a fearful, hideous and terrible sight
that this man possessed! He terrified anyone who saw him.

He was feared and roamed among the graves like visions.

Wayfarers were afraid of him and feared [even] looking at him.

What a horrible situation this wretched man finds himself in! No one can help him out of this misery; not his friends; not his loved ones; not his family. Only the Lord is capable of rescuing him and breaking his bonds. When others feared to look at this miserable man and were even afraid to pass by the place where he dwelt, the compassionate and loving Lord sought him out and caught this devastated human being, and freed him from his fetters and shackles. For this reason, Jesus deliberately journeys to the place where he can find his lost sheep. "Our Lord then set out compassionately toward him, to pass through the place where the feeble man lived." 67

66. Ibid., 691:7-692:10.

حَمِّنَا وَانَعُا وَلَا وَسَعْبِ وَهُ وَ إِنتَةَا هَبِنَا هِ

مَصْفُهُم وَهُا اِسَعُبُ وَمِهُ وَبِنَةًا هَبِئًا ﴿

مَحْدُدُ كَمِّيْمًا وَمُلَّ وَصِعْ بَصِهُ وَكُمْ كَمْوَ وَوَا ﴿

هَدُدُ لَا يَعْمُ الْمَعْوَدِ مُنْ بَعْدَهُ وَبِ فَوَى اللهِ وَلَا اللهِ اللهِ وَلَا اللهِ وَلَا لَكُمْ وَ اللهِ وَلَا يُحَوِّ وَفَا اللهِ وَلَا يَكُمُ وَ وَاللهُ وَلَا يَكُمُ وَ وَاللهُ وَلَا يَكُمُ وَاللهُ وَلَا يَكُمُ وَ وَاللهُ وَلَا يَحَوَّ وَكُو مِنْ اللهُ وَلَا يَحَوَّ وَكُو مَنْ اللهِ وَلَا يَحَوَّ وَكُو وَاللهُ وَاللّهُ وَلِمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِهُ اللّهُ وَلِمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِمُ اللّهُ وَلِمُ اللّهُ وَاللّهُ وَاللّهُ

أُصزَّب وِهُه كُه حَدَّدَا هَهَهُ لَهُ هَا فُلْهِ وِهُا : مُهُ فَرَة وِهُا اللهُ فَرَة وَهُا : مُهُ فَرَة وَهُا اللهُ فَرَة وَهُا اللهُ فَرَق وَهُا اللهُ فَرَق وَهُا اللهُ وَمُا اللهُ وَمَا اللهُ وَمَا اللهُ وَمَهُ مَا يُحْدِه وِهُه مُدَّا هَ وَمُلا مُكِدَّ وَهُمُا اللهُ وَمَّ مُنْ مُنْ مُنْ وَمَا اللهُ اللهُ مَنْ مُنْ مُنْ مُنْ اللهُ وَمُن اللهُ وَاللهُ وَمُن اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللّهُ وَ

67. *Ibid.*, 692:11-693:8.

وتُحدِّز دُللأَوْل وحُمَّز هوا دُوه مُو مُكُمُل اللهِ

وُجْبِ مُنزَى أَوْمُ ادُوْسُو حَبَّسَكًا أَإِوْدُونِ :

In contrast to the evil spirits, Jesus desires to heal people and bring them out of their wretchedness:

The matter of the Son of God occurs [at a place] loftier than a word [could express]

and [at a location] where there is no room for a scribe to interpret.

He came down like rain on desolate lands [see Ps 72:6],

and healing sprouted like flowers in the entire world [see Is 55:20-11].

He revealed himself as a day [breaking] on regions

and sicknesses ran away like shadows from his comeliness.

By his teaching was enlightened the soul that was in darkness

and by his healing he made the wounded body resplendent.

He gave life to the soul and healing to the body.

He restored, forgave and healed the troubled world.

When he saw the body smitten with sores,

he cured and strengthened it and then moved on.

If he met a soul whom great iniquity had devastated,

he made it whole, cured it and then left it.

He shored up the paralytic with forgiveness of sins and healing.⁶⁸

He justified the publican and reclined with him at his table.⁶⁹

He opened the eyes of the blind⁷⁰ and forgave the sins of the sinful woman.⁷¹

He allowed the hemorrhaging woman to take the appropriate strength from him [see Mt 9:20-22; Mk 5:25-34; Lk 8:43-48].

With mud, he gave light to the eyes of the blind man, for they were in darkness [see Jn 9].

With his fingers, he opened the closed ears [see Mk 7:31-37].

He cleansed the lepers⁷² and gave light to Bartimaeus [see Mk 10:46-52],

for he was rich and his door was open to partakers.

With his word he drove out evil spirits from souls [see Mt 8:28-34; Mk 5:1-20] and with his commandment, he banished the demons from humanity.

As a plowman who uprooted thorns from the fields,

he cast out evil spirits from souls, which they belong to him.⁷³

أَيكُمْ إِلَّا أَيْكُمْ أَلْوَا كَصُفُوا كَصَفَعُونَ *
وَابِ وَخُتُمْ هَمْسَ سَةَكَمُنَا حَكُمِنَا حُكْمَا قُكُوه *
وَخَرَمُ وَاتُمْ أَبِ لَهُكُلَا مَعْ فَلَوْلُه *
وَحَدُوْنُكُونِ أَفِنْ فَي فَلَوْلُه *
وَحَدُوْنُكُونِ أَفْنَى فَكْمُنَا وَحُكَمُنَا وَوُا *
مُسكّم وَوَا كُوه وَصِمُنَة كُوه وَقَ حُدِّ وَوَا *
ضَدْمَ وَوَا كُوه وَصِمُنَة كُوه وَقَ حُدِّ وَوَا *
ضَدْقُ وَوَا كُوه وَصِمُنَة كُوه وَقَ حُدُوا *
ضَدْقُلُ الْإِم وَ كُلُا كَمُوه كَالْ فَكُوهُ *

حُدُ مِن مُحِكُا وَهُلَ مَنْ وَهُ وَخَ هُوا :

سَّهُ أَبِ مُعَهَا كُ أَوْكُمُا سَوْكُمُا :

سَّهُ أَبِ مُعَهَا كُ أَوْكُمُا سَوْكُمُا :

صَحْدُفُ وَ أَبِ أَسَعُمُا كُ فَتَهُا وَسَوْكُا :

مَثَلُ اللّهُ اللّهُ أَو سَوْحُمُا لِكَا خَسَالًا :

مُنا وِسُلًا مِوْلًا حَفَى أَا وَحَدَّ حَسُونًا اللّهِ وَمُا :

مَنْ وَسُلًا مِوْلًا حَفَى أَا وَحَدْمُ خَسُونًا اللّهُ وَمُل :

صَحْدِ كُمِعُ عُمُا مِعَوْدُ مُ سَوْدًا وَصَالًا :

^{68.} See Mt 9:1-8; Mk 2:3-12; Lk 5:18-26.

^{69.} See Lk 19:1-10.

^{70.} See Mt 12:22.

^{71.} See Lk 7:36-50.

^{72.} See Mt 8:1-4; Mk 1:40-45; Lk 17:11-19.

^{73. &}quot;HSIS IV," 686:3-687:7.

The Lord catches human beings for their salvation. The good Kind does not seek to ensnare healthy people but rather the afflicted ones. The ones he wants to capture are those whom the Evil One crushed to the point of death. The Lord catches the possessed man by snatching him from between the talons of the demons and rescues this soul from them.

All these wolves tore to pieces a ewe.

The Shepherd hereupon arose and snatched the weary [ewe] from among them.

Two thousand hawks tore up a weak dove to pieces.

The $\int_{-\infty}^{\infty} rose$, stretched down his arms, and pick it up to him.

The pure soul is an image of the King, filled with beauties.

The evil spirits abducted it to corrupt it, behold, that it might perish.

The evil spirits abducted this human being and dwelt in him

while altering and buffeting him a long time.⁷⁴

When the true it is present, the miscreant, evil it runs away. Mercy came down to care for the squashed and wearied souls.

For his sake, the way of the Son of God came down,

that when he would meet him, he would drive the demons and evil spirits out of him.

The good Shepherd remembered the sheep torn to pieces

by a group of wolves, and he came to set him free from ravenous [wolves].

The evil spirits saw the Son of God, and the wretched quivered.

The day dawned, and the many shadows disappeared.

A young Stag stood opposite a nest of animals,

spoke to them, terrified, petrified and banished them.

Mercy cared for the squashed and wearied soul

that it might escape from the abductors who governed it.

The Mighty One shined upon the thieves, and they cried out because of him

with a horrendous terror, for he frightened them into leaving.

The hidden power of the Son of God terrified them,

and they began to flee like smoke from a whirlwind.

مُصُدَّ بَرِمُده تَـوَد كُه وَ إِلَّى مَدُد مَـلُا هُدُه هِ

وَدَدُكُم فَ مِنْ مُوثَا وَا إِسْرَا إِاسْرَا وَاللهِ مَا اللهِ الْمَاللهِ مَا اللهِ اللهُ اللهِ اللهُ الل

حَصَّمنًا فُكُس هَ حَسُهُملًا مِحْم كُو يَقَدُون : حَهْمِنًا أَسَهُ ذَكِتَا وَصَّمنًا وِشَقَوْمُ وَهَ : حَيِّدُمْ وَحُدُ فَمَحْدًا وَسُقِوْم كُو يَهُوزُا : حَبِّدُهُا حَمْحَكُمُو لُهُ: وهُا حَوْهُ كُو مُ كَفَّكُمُا : أَسِ أَضُا وِكُمُ: قَوْدًا هِي شَقْكُمُا !

كُسْرُا ثَمْنُا هُكُنْ حَكُمْ كُذُوهُ الْأَوْلُ كُشِفُهُ : اَوْرَى كُلُّهُ لَكُنْ الْثَوْلُ الْمُسْكِلُا كُلُمهُ : حِكْهُ كِلُا تُعْفُلُ الْفُولُلِ الْمُكُلُّا مِثْكِلًا مِثْوَا : شَهْفُونِ إِنْتُوا كُونُ خُزِنُفًا مُحكِّزِه وَهُونُ وَهُ : شَهْفُونِ إِنْفُلُ كُنْفُلُ مُحكِّزِهِ وَهُونُ وَهُ :

وَى وُ ﴾ وُحيلًا وسَهِدُه وَسُوهُ كَصِمُدُكُمُ الْهِ وَمُع زُبُرُا فِنُصَدُ دُه نَفُه ومُمَكُم وَرُوْه فَ سَهُدَهُ وَ زِبُدُا وَسَحِدَةُ بُه وَهُ الْمُرَدُ كُه : ﴿ شَهْدُهُ وَ مُعَمِّدُ مُ مَعْمُ الْمُرَدِةُ لَهُ مِنْهُ الْمُرَدِةُ وَالْمَاهِ وَالْمَالُونِ وَالْمَالُونِ وَا

The Lord of creation seized the thieves with their preys.

As a judge, he interrogated them to punish them.

The howling of the evil spirits that saw the Son seeking after that which belongs to him,
and cried in terror saying to him, "What have we to do with you?"⁷⁵

The Lord loves and cares for humankind. For this reason, the Word of God became incarnate. Human beings are more precious to God than any worldly goods, including the herd of swines which perished in the sea with the evil spirits.

Our Lord handed the swines over [to the evil spirits] [in exchange for] souls to show that a human being is more precious than worldly goods. He gave up the swines and saved a soul dear to him to teach the world that he seeks out [nothing] except a soul. For the sake of humankind, he did not only offer up worldly goods, but also himself, whom he offered upon the cross, and he redeemed Adam. To condemn the evil spirits, he allowed them to attack the worldly goods, and they entered the swines as they had petitioned him. He clearly showed that he loves [nothing] except for Adam and that he came for him. The worldly goods are not dear to him. He considered the petition which the evil spirits had made to be nothing consented to and granted [their petition]. They entered the swines as they had petitioned him.

He exchanged gold for noisome dung without being sorry. Our Lord gave up something worthless and picked up something precious.⁷⁶

75. *Ibid.*, 692:13-693:8.

76.

إِسَهُ ا وَهُ ا إِلَّهُ ا سَفَّى: هَى مُسْئُلُ اللهُ الْمُورِ هِ اللهُ اللهُ

مُحَهُّكُمُّهُ ثَعِكُمُ اهُزَسًا حَدَّا بِكُوهُ ا :

أَحِنَا لُهُ لَا كُنهُ بِهُ وَمُحَصَّحُمهِ مِوهُ ا :

سَانُهُ مِن بَتَهُ حَدَّا بَهُ اللهِ وَهُ ا :

الْمُلَا حَكْمَا مُع حَلَّ مُنَا إِنتَهُ هُلًا :

مُكَدرَهُ وَ أَسْطًا حَمْ حَلَّ مُنَا إِنتَهُ هُلًا !

وَسَ كِيدُنًا حَلَّ اللهِ عَلَيْهُ اللهِ اللهُ اللهُ

هَ أَبِ هُنَى عُنِى كُسِنَا اللهِ اللهِ اللهُ ا

3.2.2 The Sinful Woman

This section provides another example of the Evil One as a cunning purpose is to destroy humanity. This illustration draws on Jacob's interpretation of the biblical story of the sinful woman (see Lk 7:36-50). This miserable person is in the grip of the Evil One. Seeing the horrifying state in which the sinful woman finds herself, Jesus, the true provides to liberate her from her captor. This topic is related to the Church in that she should avoid the traps of the Evil One and be an instrument of Salvation following in the footsteps of her Lord.

Just as the Samaritan woman is like a lure to entice the Samaritans to come to Jesus, another woman, a prostitute, is similar to bait the Evil One uses to entrap other human beings. She is the devil's prisoner and in need of freedom. Therefore, Christ goes to her to release her from her imprisonment. Although the Evil One had caught her, the benevolent Lord sets up his trap and uses mercy as bait to free her from her captivity and bring her to him. Water is the lure Jesus uses to capture the Samaritan woman thirsty for water and mercy is his bait to capture the prostitute thirsty for forgiveness. The bishop of Batnan provides these images in his mimro entitled On the Sinful Woman Whose Sins Our Lord Forgave (محكمة كالمحكمة كالمحكم

The Devil captures the sinful woman and uses her as bait to ensnare men, cause divisions in their homes, and eventually destroy them. Although none of the Gospel accounts of the sinful woman describes her as such, the sinful woman is, according to Jacob of Sarug, a prostitute possessed with seven evil spirits.

Simon invited [Jesus] to supper, and [Jesus] went with him.

The sinful woman desired forgiveness for her sins and received it from him.

This [woman], a snare for men with her manner of walking,
caught them as if with snares to corrupt them.

This [woman], the Slanderer's preferred bow:

^{77.} See "*SM*," 402-428. For an English translation, see Scott Fitzgerald Johnson, "The Sinful Woman: A Memra By Jacob of Serugh," *ECR*, 24:1, (2002): 56-88.

from her he poured down arrows of desires upon lookers-on. This [woman] captivated human beings with her sensual beauty,

and as if in a pathless desert, the young wandered after her away from their homes.

This [woman] hated the pure path of sexual intercourse

and broke the law iniquitously through harlotry.

This [woman] spent most of her days in vanity

and with perfidious people misconducted herself due to her depravity.

This [woman], as a thief, ambushed [men] on the streets

and captivated merchants with her beauty to deprive them.

This [woman] caused divisions between husbands and their wives

and through quarrels split the home of spouses.

This [woman] served harlotry since her youth,

established a feast for adultery in [her] region, which she defiled.

This [woman], to whom seven evil spirits, 78 lovers of adultery, cleaved,

caught young boys through them, that [these youths] might have relations with her.

This [woman] was a dwelling for wickedness she committed.

Falsehood indwelled her and rebelled against justice.

This [woman] despised both freedom and chastity

and lived lustfully in her actions.

This [woman] did the Evil One set in Judah as a sign for wickedness.

Toward her turned the lovers of adultery in their dealings.

This [woman] loved both vanity and harlotry

and hated undefiled marriage which should have been honored by her.⁷⁹

Jacob of Sarug is commenting on the sinful woman in Lk 7:36-50, whom he calls a prostitute. There is no evidence that this woman is a prostitute or an adulteress. Luke does not inform his audience of what she

خده مُحْدَدُهُ مَدُن مَحْدَدُهُ مَدَدَدُهُ مَدَدَدُهُ مَدَدَهُ مَدَدُهُ مَدَدَهُ مَدَدُهُ مَدَدُهُ مَدَدُهُ مَدَدُهُ مَدَدُهُ مَ

مَنْ وَ وَ وَ الْمُحَدُّ وَ الْمَ كَمُوهُ كَسَمُعُمُلُا : الْمُوْلِ وَسُلُمُ الْمُحَدِّزُلِ : الْمُحْدُلُهُ الْمُحَدِّزُلِ : الْمُعْلِمُ الْمُحَدِّزُلِ : الْمُعْلَمُ الْمُحَدِّزُلِ : الْمُعْلَمُ الْمُحَدِّزُلِ : الْمُعْلَمُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدُّ الْمَحْدُلُ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدِّلُ الْمُحَدُّ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدُّلُ الْمُحَدِّلُ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّلُ الْمُحَدِّلُ الْمُحَدِّلُ الْمُحَدُّلُ الْمُحَدِّلُ الْمُحَدِّلُ اللَّهُ الْمُحَدِّلُ الْمُحَدِّلُ اللَّهُ الْمُحَدِّلُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدُّلُ اللَّهُ الْمُحَدِّلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدُّلُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلِمُ الْمُنْ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ الْ

^{78.} See Mk 16:9; Lk 8:2.

^{79. &}quot;HSJS II," 408:2-409:8.

had done and states that she had sinned. The books of Matthew (see Mt 26:6-13) and Mark (see 14:3-9) record a woman anointing Jesus. However, they do not speak of her sinfulness state. The Gospel of John identifies the woman who anoints Jesus to be Mary the sister of Martha and Lazarus (see Jn 12:1-11). Furthermore, the reference to the seven evil spirits points to Mary Magdalene, from whom Jesus drove out seven evil spirits (see Mk 16:9; Lk 8:1-3). The bishop of Batnan identifies her with the sinful woman in Lk 7:36-50 and a prostitute. This identification is misleading, for not one evangelist speaks of her in such terms. So, Jacob of Sarug conflates different biblical characters into one. Whoever she is, this sinful woman belongs to the Evil One and is his preferred bait to capture the young and old, and the single and married. She traps men everywhere possible with her physical beauty, allure, and seduction.

Like a lion, the Evil One waited to ambush this poor woman. Wickedness attacked and vanquished this woeful person, yet she comes to Jesus, the Physician, that he might heal her. She comes to him, for the Lord had set down crumbs of redemption as bait before her. Jesus meets human beings wherever they are. He is ever present to those who seek his help. Just as he met the Samaritan woman at the well and sought the possessed man among the tombs, Jesus puts himself in the path of this woman hungry for redemption.

For this woman, worthless because of her deeds and desires, our Lord lay the snare of mercies to catch her.

The lighter entered and stayed at the house of Simon, who had invited him, and he sent and stirred the dove in her nest to come to him.

Mercies went out to capture the rebellious woman, who had run away from the inhabited land into the vast wilderness.

The lighter quickly set up snares in the streets [she haunted] and bound her with his love that she no longer wander in vanity.

﴿ كُو الْ مَا الْهُ الْمُ الْمُوْمَ الْمُوْمَ الْمُوْمَ الْمُوْمَ الْمُوْمَ الْمُؤَمِّمِ الْمُؤَمِّمِ الْمُؤَمِّمِ اللهِ كُوهُ مَا اللهُ اللهُ

^{80.} *Ibid.*, 410:4-5.

He spread before her the great net of repentance, and she crept entering its great womb due to its extensiveness. The tidings of redemption were the bait for the wild woman, who, occupied with it, entered the net of the House of God. Jesus's renown was scattered before and assuaged her, who, feeding off it, was ensnared to become his. 82

3.3 The Church, Life-Giving Fishnet

The Lord, the process "cast his net here and there in the whole world that the entire creation might be gathered in the life-giving net [see Lk 5:10]."⁸³ Jacob of Sarug portrays Jesus as a fisherman, who uses his net to capture the whole world. This net symbolizes the Church, whom the Son casts into the sea of life to catch all human beings.

"The Church is Simon's net (هُرُو الْمُعْدَّةُ الْمُعْدَّةُ الْمُعْدَّةُ الْمُعْدَّةُ الْمُعْدَّةُ الْمُعْدَّةُ اللهُ اللهُ (عَرِّبُ اللهُ الله

83.

حَوْدُ عَنْ عَمْدُ حَدَّتِهِ مَا وَوْدُوكُمُ اَنَ الْحَدُّ اَنْ الْحَدُّ اَنْ الْحَدُّ الْحَدُّ الْحَدُّ الْحَدُ الْحَدُوبُ الْحَدُ ا

مْدُا وَهُدُا أَوْمُ صَرَّبِلُهِ دَكُكُمُا دُكُهُ :

^{81.} Johnson translated هَا مُوْمَ مُوْمَ الله with in naïveté. "He was spreading out a great net of repentance before her. And she slithered and entered its great womb in naïveté (هَا مُوْمَ مُوْمَ مُوْمَ)." See Johnson, "Sinful Woman," 65. Another reading, however, is possible and could better fit the context of the verse. The Syriac feminine noun الْمُوْمِ مُوْمَ الله is a derivative of the verb مُوْمِ مُوْمِ بُهُ الله which in its transitive uses could mean to stretch out, extend, reach out. It is in this sense that one could also understand the noun المُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِعُ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِعُ مُوْمِ مُؤْمِ مُوْمِ مُؤْمِ مُوْمِ مُوْمِ مُؤْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُوْمِ مُؤْمِ مُوْمِ مُؤْمِ مُوْمِ مُوّمِ مُوْمِ مُ

^{82. &}quot;HSJS II," 409:9-410:1.

المُون وَوْرَوْر رَبْعُ الْوَوْل اللهِ وَالْمَوْر وَالْمُوْر وَالْمُور وَالْمُؤْمِنِ وَالْمُؤْمِ وَالْمُور وَالْمُؤْمِ وَالْمُوالْمُوالْمُومِ وَالْمُوالِمُومِ وَالْمُوالِمُومِ وَالْمُؤْمِ وَالْمُوالِمُومِ وَالْمُولِمِ وا

Jesus and his Apostles.⁸⁵ Since Jacob of Sarug also applies that same title to them, his interpretation fits this Syriac worldview. However, Jacob goes a step further insofar as he refers to the Church as a net (محرّب أله). Nowhere in his book does Murray mention such an image and neither implicitly nor explicitly speaks of her as such, which leaves one wondering if one sees here a further development of the Syriac Ecclesiological typology.

In the Johannine as well as in the Lucan narratives, the Apostles spend the entire night fishing and do not make a catch. However, that changes at dawn when the Apostles follow the instructions of Christ by throwing the net once more into the sea in the location he indicates. "The dawning of the morning stirred [the fish] ... They got into the net that represents the Church, who loves the Light." The net in this quote is a clear symbol of the Church, and the fish implicitly denote her members. Also, the expression "dawning of the morning" can refer to time, early in the day, or to Jesus Christ, the true Morning Dawn and Light.

The Church offers repentance and ultimately life to the living and the dead. She uses repentance as bait to entice humans to come to the Lord. "The Church boasts of repentance, her hope, for by it, she catches humankind for God."⁸⁷ By bringing humanity to the Lord is how the Church offers life to human beings, the living and dead. Jacob of Sarug wrote addressing himself to her, "May you, (Church), be a net capable of catching the sea and land, and may the world be taken in your bosom unto life [Lk 5:10] at the hands of your Lord."⁸⁸

^{85.} See Murray, "Symbols," 176-178.

^{86. &}quot;HSJS V," 699:9-10.

حُكه خُعرُ بِاللَّهِ إِرْبُا حَدِّيلًا هَؤُسكُ لِهُ هَوُل ﴿

^{87. &}quot;HSJS I," 670:13-14.

مُ امْكُ بِنَ الْمُنْتَلَعِكُ ابْنِ الْمُنْ صَافَى اللَّهِ الْمُ

^{88. &}quot;HSJS IV," 786:17-18.

This quote parallels the one already cited above. Mainly, Jesus Christ "cast his net here and there in the whole world that the entire creation might be gathered in the life-giving net (Lk 5:10)." The frequent reference to world, creation, sea and land is to indicate that the Church, unlike the Jewish Nation, is not for a chosen few, but for all, circumcised and uncircumcised. Jacob sees the image of a net catching the creation as expressing the universality of salvation. As stated before, so it is repeated here, the Lord aims to gather the entire world to give it life. That is what is meant by "may the world be taken in your bosom unto life." Also, "The Son of God cast a large net in the world, that even if it nets the dead, they will manifestly become alive." Just as the Son of God grants life to the deceased, so his Church bestows life on the departed. Therefore, one can conclude that a life-giving fishnet symbolizes the Church in the poetry of Jacob of Sarug.

Jacob of Sarug envisions the Church not only as a life-giving fishnet, a passive agent but also as a key actor continuing the Apostles' mission,⁹¹ thus typifying her as a Fisher of Men, the theme of the following section.

3.4 The Church, Fisher of Men

Since the Church catches and brings people to God,⁹² she shares the title Jimit with the Lord. She is both the life-giving net and the Fisher of Men—that is to say, she calls people to conversion and repentance, thereby underlying her ever missionary role in the world.

وِحُكُه حَبُّكُ كَهُوكُ وِمُثَّا لَلْكُنُم وَهُا *

وُاقْ مُعَالِمُ الْمُحَمَّلِ مُعَالِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلَّمُ الْمُعِلَّمُ الْمُعِلَّمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِمِي الْمُعِلِمُ الْمِعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِم

الْمُكُلِّ بِيُّ الْمُكَلِّ الْمُكَالِّ لَمِيْ الْمُكَالِّ الْمُكَالِّ الْمُكَالِّ الْمُكَالِّ الْمُكَالُّ الْم The Church boasts of repentance, her hope, for by it, she catches humankind for God.

^{89. &}quot;HSIS I," 139:2-3.

^{90.} *Ibid.*, 670:15-16.

^{91.} See Murray, "Symbols," 178.

^{92. &}quot;HSIS I," 670:13-14.

مُحُدُ وَهُدُا أَوْمُ مِي مِهِمِ أَهُ وَحُدُهِ :

Once Christ catches a person, he sends them as his heralds to witness to him and share his Good News with others. In the case of the Magi mentioned earlier, Jacob of Sarug wrote, "The Truth snatched them that they become his heralds." They, who had belonged to the pagans, are now apostles to the unbelieving Nation. "New Apostles (the Magi) from among the nations came to the Nation and manifested the proclamation of the Son's birth." The Magi could not converted Herod, who tried to eliminate the King of Kings they proclaimed, but the Samaritan Woman was more successful in her proclamation than them. She was able to bring "her net full of fish" to Jesus, so to speak.

She ran in the street unashamed, her voice booming, and her mouth was clearly full of the news of the Son.

Our Lord, however, sat, as a lift, watching the dove he sent to bring back her brood that it might become his. He sent his Word to the Samaritans as the One who loves all that they too might not be deprived of his teaching. 95

Indeed, Jesus Christ commissions the Church to be a Fisher of Men and announce salvation to the entire world. He explicitly calls Peter and the disciples to be Fishers of Men and catches Paul for the service of the Gospel. Their mission as Fishers of Men is the theme of the following two sections.

3.4.1 Peter and the Disciples, Fishers of Men

In his commentary on John 21:1-14, the bishop of Batnan argues that Peter's decision to return to the sea to cast his net for food was the wrong decision, for Jesus had made of them fishers of men. The resurrected Lord did not ascend immediately to heaven, for he wanted to regather his flock

ا اَأَهُ عَمْ مِكُ مِقْوَمَ اللَّهِ هُمُ مُنْ اَفْقِ عَلْمُ اللَّهِ عَلَى مَا اللَّهُ عَلَى اللَّهُ

وُهُ لَمُ لَا فَوْسُلُ هُوْسُلُ هُ مُكِلًا وَمُكُلُ هُوهُ وَكُمْ اللَّهُ اللَّهِ وَمُثِالًا : وَهُ وَهِى مُذِنَّ مُنْكُو شُلُو أَسْرٍ زُسُّالًا : هَبُوْ شُكِلُهِ كَشِيدُ لِمُعْتَثِلًا أَسٍ وَشُعِر دُك :

^{93.} *Ibid.*, 100:1.

^{94.} Ibid., 102:10-11.

هُ مُثَارًا وَحَدَّمُ هَا وَحُرُا هِ مَا الْحَدِّمُ هَا مُثَالًا وَحَدَّمُ الْحَدِّمُ الْحَدَّمُ الْحَدَّمُ ال 95. "HSJS II," 306:17-307:2.

beforehand and remind his disciples that he had chosen them for a new mission.

Catching fish was no longer their call, but fishing for men to bring them to him was their new responsibility. Peter, a fisherman by trade, was unable to catch a single fish although he spent the whole night netting because he chose the wrong kind of fishing. However, when he heeded the Lord's instruction to cast his fishing net on the right side of the boat, Peter's fishing net was filled with numerous fish. The Church is the fishnet of Simon Peter (مُرَّمُ الْمُ الْمُحَدِّمُ اللهُ الله المُحَدِّمُ الله الله الله المحلفة ال

Two days the Sun set in the depth of Sheol,

and on the third rose to show himself.

He remained in the world to manifest his resurrection to the children of his mystery

lest it be rumored that he had not risen from the grave.

On this account, [the Son] did not ascend from the grave [straightaway] to heaven

lest his resurrection be hidden from his beloved.

Indeed, the Apostles whom he had chosen were distressed on account of his death

that they had become orphans. Therefore, he stayed to console them.

By the passing of the Shepherd, the lambs of his flock were scattered,

he, accordingly, had pity on them, and stayed to gather them.⁹⁷

Jesus was in tomb, the crowd dispersed, each went their way, and the disciples were without the Lord. They, who had left everything for him, found themselves poor, with nothing to eat. The richest of all, who had access to the entire riches of the Lord, discovered themselves the poorest of all. How ironic! Peter, therefore, decided to return to fishing, and the disciples followed.

ة بنس وهُا حُم حُمْكُ لِمُنْ لِسَمَّا لَاصَمْ هُ وَاللَّهُ لَا لَمُكُلِّ إِلَّهُ الْمُكَلِّ إِلَّهُ الْمُكَلِّ إِلَّا لَمُلَكُكُ إِلَّهُ اللَّهُ مِنْ الْمُكَلِّ إِلَّهُ الْمُكَلِّ إِلَّهُ الْمُكَلِّ وَبُرْدُ مُكْ لِمُكَا إِلَّا لَمُلَكُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنْ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْم

لْأَوْعَ تَتْمُكُمُ الْحَصِّبِ وَهُا هُمَعُمُ الْحَصْمُ وَمِمْكُمْ وَمِمْكُمْ الْحَمْدُ الْحَصْمُ الْحَمْدُ الْ مُحُمْدُهُ اللَّهُ الْحَصْمُ الْحَمْدُ اللَّهُ الْحَصْمُ الْحَمْدُ الْحَمْدُ اللَّهُ الْحَمْدُ اللّهُ اللّ

^{96. &}quot;HSJS V," 701:9.

^{97.} *Ibid.*, 690:2-11.

Simon said, "I am going to fish for fish." His companions said, "We are with you wherever you go." The disciples felt suffocated by the death of the Son, and poverty surrounded them from all sides. [They had] no possessions, nor bags, nor pouches. Besides, the enormous Treasure whom they had accompanied departed. The good Companion and the immense Riches forsook them, and the disciples were left with want and privation. Simon, the head of the Apostles, yearned to return to fishing. He possessed nothing during the time he accompanied our Lord.98

Peter's craft of fishing had been taken away from him, for the Lord had asked of his disciples to leave everything and to follow him. So they did! The Master perished, however. He was crucified before all and buried. Peter, consequently, was lost and did not know how to proceed. He found himself at a junction, for he had to choose one way over another. Thus, he had to decide between the way of the Lord or that of fishing. Peter's response was natural. Since he was hungry, he chose to return to fishing. This resolution was, of course, the wrong decision.

After they had separated [Peter] from [the Lord] by [the Lord's] death, [Peter] became poor, and the craft of fishing had been far removed from him. The Master perished. What should [Peter] do? He did not know! He may not possess the two⁹⁹ [while] on the Son's path, for he had been commanded, "Not even to carry a staff on the way." The treasury of life was with [Peter]. After they had taken him away, the chosen one was despondent and became hungry. What should he do? He wanted to go back to catching fish, [a trade] he left behind, and likewise all his companions with him in great pain. 100

98. Ibid., 690:14-691:1.

> أُحزُّه مُحرُّه وم مُصَّر خُمُو حِكْم وَالْكَ وَالْكَ مُرْاكِ الْمِ الله مُنْ الله م ه مِذُا زُحُا وِنَصُع وَهُ الْمُحَارِ أَلْكُمُ الْمُحَارِبُ مُ وكُمِي مَا أُوسِ مَوْمًا مِنْ مِنْ مِنْ مُ لَا مُعْتِدُا الْمُ هُ حَمَّهُ مِنْ إِنْ مِثُوبُ لَا مِنْا مُحْرِمٍ ﴿

99. i.e., fishing fish and fishing men 100. "HSIS V," 691:2-10.

وُمِفُمُ وَوُا وُاقُلا هُمِهُا حِلْةَوْسُا تُحَقِّر ﴿ أُحزُبًا تُعِمُّوه وُمِفِّي يُحِمُّا وَهُنَا تُحِدُّر * ٥٥٥ وُكُونُ رِ شَدَةُ ٥٥٥ كُمُونُ دَسُفُلُ زُدُلُ *

: لتُمْتَ وَقُواً سِكُ لِذَا كُالًا مُصْعَمَّ وَخُواً ا إنْ إِنْ وَهُولِكُمْ الْمُسْتِرُّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال لًا مُتئثًا ولًا لِأَوْمُلًا أُعلًا مُتهًا: فُم وهُا مِنْهُ ﴿ كُمُا لُحُا مِحْمُا أَزُدُا ؛ كَيْرًا وِتَقُتُل لِحُنوب وِهُا هُعِجةً ﴾ وُه لُحِقَتْرًا :

وَحُرِ فَنِهَ وَو وَوَه مُدُوه حَمُولُه فِي مُصِحُلُا : أَحَيْا مُثْلِ أَوْضُولًا وَرَبُوهُ لَا خِ ةَاكُر زُكُل وَهُنَا تَحَدُّرِ لُا يُرِّحِ وَوَا جَ وثَعَلَا وِلْزَلْبِ حَاةَوْشُهِ وَحَزُا لُا شَعِفُس هِمُا : ، ___, بــربــ ــرەرسە وجار الا همحس اوه ا : أُورُوْ سُتْلاً أَسْلا اوهُ الْكُنْدُ وَجُرِ مُعَكِدُونِ اوهُ وَ : ةُحَدُّلُ وِثُعِثَلَ حَجُبُلُ وِنةُثُلُ هُه وَ{رُوْفُ هِوْلُا :

While the Lord was with Peter and the other disciples, all their needs were met and satisfied. Now that he had been taken away from them, they found themselves hungry and needy. The misfortune of the crucifixion was too difficult for the disciples to handle.

They had been accustomed to the plentiful Table.

After he had been taken away from them, they wailed like indigents.

As long as he was with them, the poor were rich,
and they feared neither hunger nor pain.

He could transform water into wine for them when they so desired,
and if he would go to a desert place, he could prepare tables.

He was the Spring who gushed out daily everything that is good,
and as long as they clove to him, they were richer than the rich.

Since they put their trust in him, they loosed their hold on their possessions.

It was [no longer] necessary that they possess anything else with him.

Since the calamity of the crucifixion was too difficult for them
[and] took him away from them, they became poor and heartbroken.

101

To support themselves, Peter chose to return to his old trade of fishing, and the others followed. By doing so, he stopped following Jesus's commandment to leave everything behind and follow him. Peter, consequently, a master fisherman, fished the whole night and found himself unable to make a single catch. To leave everything also means that the disciples also had to abandon whatever jobs they held. Whereas in John's account Peter was joined by a few other disciples, in Jacob of Sarug's *mimro* all the disciples came along to fish.

The death that took place, poverty, and destitution [so] terrified Simon [that] he desired to return to his trade. Since he intended to find his daily bread by work, he said to his friends, "I am going to fish for fish. There is no light. There are no riches. There is no plenty. What could I do when I do not fish for fish?"

The fear of death [so] blinded him and darkened [his mind] that

101. Ibid., 691:11-692:2.

محُب خَمِحةُ و يه وَهُ مُعِدهُ ﴾ أَلْكُلُكُ أَلْ يُعَادُا ﴿
وَالْ وُسِكُلِي وَهُ لَا ثَمْ خَفِنَا وَالْ ثَمْ قَاتُنَا ﴿
وَالْمُؤَا سَوْوَكُمْ أَ ﴾ يُقْمَ وَوَا هِنَ فُلْمُؤَا ﴿
وَمُعْلَا وَمُوهُ وَيَعَدُ ﴾ خَمْده إِسَانًا هَرُم ﴿
وَالْ لِكُولُ وَفَا وَنْفِقُ ﴾ خَمْده إِسَانًا هَرُم ﴿
مُحْدُه فَيْدَةُ ﴾ فُعِه شَعْقُنَا الْدَنِّ، كُذًا ﴿
مُحْدُه فَيْدَةً ﴾ الدَّنِّ، كُذَا ﴿

he forgot that he had been made the steward of God's house.

[Although] this disciple carried the keys of the heights and depths,

he forgot that they belonged to him more than distress.

Consequently, he set his face to fish for fish

to nourish himself by begging for fish.

[Although] strength, power, and might were hidden in him,

sadness befell [him], he became weak and endured sufferings.

Due to his sadness, he forgot that commandment "do not be anxious about [your life]"¹⁰²

and began to be anxious about fishing for fish and possessing bread.

Due to heartfelt sorrow, and since he was distressed, and had lost hope,

he said to his friends, "I am going to fish for fish."

All of them went to catch fish then,

for there is no poverty comparable to this one.

Not [only] nets, fishing rods, and fish-hooks

were abandoned by them for Jesus's sake, but everything else they possessed as well.

When the fore-trade arose,

the company of the Apostles lacked in fishing equipment.

They planned perhaps to borrow and perhaps to beg for [fishing equipment], which they [somehow] collected here and there [eventually].

The disciples went down to the sea with a borrowed boat

and toiled to net the whole night, but they were unable to do so. 103

The disciples' inability to catch any fish was consequent to their abandoning Jesus's way. Peter and the disciples cannot journey on the path that Jesus had paved before them and remain fishermen. Their careers as such were over, for the Savior had chosen them for another and more important

صَنْهُ حَمْدَهُ مُحْدَهُ مُحْدَا بِنُهُ فَعُولُ الْمُحْدَةُ هُ فَعَنَا الْمُحْدَةُ وَالْحَالَةُ الْمُرْا الْمُحْدَةُ وَالْحَدِ الْمُحْدَةُ وَالْحَدَةُ الْمُحْدَةُ وَالْمَا الْمُلْا الْمُلْا الْمُحْدَةُ وَالْمَا الْمُحْدَةُ الْمُحَدَّةُ الْمُحْدَةُ وَالْمَا اللَّهُ الْمُحْدَةُ اللَّهُ الْمُحْمِلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلُولُ الْمُحْمِلُولُ اللَّهُ اللَّهُ اللَّهُ الْمُحْمِلُولُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ اللَّهُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ اللَّهُ اللَّهُ اللَّهُ الْمُحْمِلُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُولُ الْمُحْمِلُولُ الْمُحْمِلُولُ اللَّهُ اللَّهُ الْمُحْمِلُولُ اللَّهُ الْمُحْمِلُول

^{102.} See Mt 6:25,34; Phil 4:6-7.

^{103. &}quot;HSJS V," 692:3-693:8.

task. The Lord of the Sea had ordered it to hide its fish, thus depriving the disciples of a catch. Although Jesus had chosen them and made them fishers of men, they left their new call in favor of the mundane trade of fishing. A little hunger drove Peter and the others to forsake the path of apostleship. The disciples were not able to catch any fish the whole night,

for the Lord of the sea had commanded it to hide its fish from the disciples who abandoned the path of the Son of God. The disciples toiled the whole night in vain, for there was no gain by the hard work which they undertook. The net went down empty and went up in vain the whole night, for no fish approached it. The sea did not wish to admit that there was fish in it lest it be a breathing space to Simon, who had forgotten himself. It hid all its creatures in the deepest part of its seabed that the path of Simon, the master of fishermen, might be empty. This disciple was instructed to fish for man. Since he returned to fish for fish, he sought [fish] and did not find [any]. The sea condemned the one who cleansed lepers a day before. [Now] since he hungered a little bit, he left the path of apostleship! The man who drove out evil spirits [while journeying] on the path of the Son vesterday came to the sea to catch fish if he could find [any]. He, however, could not find [any fish], for the sea would not give him a [helping] hand,

for the sea had been ordered by its Lord to hide its fish.

Simon toiled the whole night and did not know that the fish were running away from him (lacuna)

(lacuna)

[The fish] were lying in the deepest part of the see because of him. 104

104. Ibid., 693:9-694:5.

مْعِ لَمْحَمَّتُمْ وَاوْقُمه ادَّوْمُه وَذُر كُلُّهُ الْحِ ه كُمِمْ مَقُاؤُنُا حَكُعُلًا زُخُلِ وُكُمْتُم وَهُه * حُكُم كُكُمُ اللَّهُ اللَّ ولًا رُمُوهُ المُعلَمُ المُعلَمُ المُعلَمِ الْمُعلَمِ الْمُعلَمِ عُلَم الْمُعلَم عُلَم اللَّهِ الْمُعلَم ع ولَّاهَةُ ا مُثَنِّ ا مُؤْمُنُهُ وَمُعْمَ ا مُثَاثِرًا ﴿ الْمُثَالِمُ الْمُثَاثِلُ الْمُعْلَمُ الْمُ ەڭى ۋەھە وەل ۋىرۋو تۇثار حكا ەلا أھكس « ەرِّدْقى مُكىگ مُحفُرە ادُوْسًا رِّمگسةُلُا ب الْمُالُ كُوهُ كَنْعُمُا وَبِي هُو تَقُتُلُ الْكُفُّ أَحْضُم ﴿ وُحِفِّهُ وَوُلِ عُمُّلًا حَمُّنُ وَ وَأَنْ عُلِي الْمُعْلِ عَمْلًا عَمْلًا عَمْلًا عَمْلًا عَمْلًا وُحزُّمقُم هَوْه تَوْثَا مُثْنُو ... * ةُصِعَبِينِ وَوُا دُاهِيْهِ وَعَمُا مُدَّكُمُ هِ

ن مومْ وْمَا لَمُهُمْ لَمُمْكُ مَنْهُمْ نِسِمُ مِكُ اوْمِ مِفْع وككا فُكُو لَاء لَحَدَّتُرًا كُهُبُونُ اللهِ الْحَدَّةُ الْحَالُةُ اللهِ الْحَدَّةُ اللهِ الْحَدَّةُ اللهِ الْحَدَّةُ اللهِ الْحَدَّةُ اللهِ الل حرَّبِبِأُ هِفُعِمُا وِنُسِمُا وهُكُمُا وِلَّا مَهُ لَوْنًا : لًا رُجُك مِمْ لَمُعُل وِنُمْ إِلَّا وَالْمِلْ حُمْ تُمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ حُلِمِكُهُ لِمُوْمُلِ لِمُقَى وَوُلِ كُوهُ وَسُفُهُ حُكُهُ : وُبِهُو إِنْهُا ٱلْمُكْكِبِ وَهُا وَهُ مُكَالِكُ الْمُكْبُلِ : وحُصنُو يَعُل إِمرُم يُومُ مَكُمُا مَرُفًا حَرِفًا و كُذُا وَالمُعُكَ مُفْفِ وَتَاهُ المَافُونُ وَدُا : الله ولا مُحد ولا مُحد وألا مُحد وولا الله مُحل أمرًا: ةُلَّاتِ هُمِحَةً ﴿ كُحُنُا قُكُم ولًا يُرُحُ وَوَلَا عُرُ

Apostleship and being fishers of men are intertwined in the theological understanding of Jacob of Sarug. Peter, the holder of the keys, and the disciples could never go back to their previous trades, for they are no longer fishers, but apostles. Jesus chose and transformed them from fishermen into fishers of men.

Go [back] Peter to the apostleship of the Son of God and abandon fishing, for the sea will not give you its fish.

Are you staying here and it is written that you are one of the disciples?
The sea will not recognize you as one of the fishermen.

An apostle is an apostle, and a fisherman, behold, is a fisherman.
You are not a fisherman, but an apostle. Depart from here!
You are holding the keys, abandon the net, for it does not belong to you.
Go, [instead,] fish for men, for if would fish for fish, they would not be given to you.

The Son of God ordered the sea, that belongs to him, not to recognize this disciple as a fisherman. He put to flight the fish from him, and will not find a breathing space in the sea that he might not return to his trade. Simon toiled away the whole night and did not catch anything and was condemned because he was anxious about what to eat. 105

The disciples acted like children when they returned to fishing for fish, for this reason, Jesus called them children. The disciples deserved this appellation, for they exchanged apostleship for fishing.

"When the entire night came to an end in that weariness [see Jn 3:21], Christ, the Light [see Jn 8:12], dawned with the light, to care for them. He approached and stood on the shore near the disciples [see Jn 21:4] to reprove them while they did not know who he is. He said to them, 'Children, have you [caught] anything [see Jn 21:5]?' They told him, 'No [see Jn 21:5],' and the entire fishing was ashamed. He called men "children" to reprove [them] for they erred in their judgment. He called out "children" to show them that they lacked the instruction of the great Teacher.

105. Ibid., 694:9-22.

بحث حقد المعتوقت المعدّ البئ افعائة الله المعتوف المعتوف المعدّ بحث المعدّ بحث المعتوف ا

'You acted as unwise children, for you exchanged apostleship for fishing. You are children, for you were sent out on a mission, yet you began another mission that does not remain. You are children and missed the path, O my disciples. Go, fish for men, and leave the fish in their paths.'"¹⁰⁶

In the sea, there is neither right side nor a left side. The reason that Jesus instructed his disciples to cast their empty fishing net on the right of the boat was to instruct them about the difference between the world and the Lord's path. The right side and left side of the vessel are just symbols to highlight the deeds of the world and those of the Lord.

"Do you have anything [to eat]?" They said, "Not even a thing!" Our Lord said, "Why then are you toiling on the left? The entire toil of this world is on the left! Cast now the fishnet on the right. On the day of fishing, which they loved, he taught them how much different is the right from the left. The world is the night, and its entire toil is on the left, but the path of the Son is full of light and on the right. On this account, cast [the net] on the right side of the boat, and, behold, you shall find [fish]." So, they did just as he told them. He spoke an allegory as he composed a parable and taught them how much different is the right from the left. Since he said, "Cast the net on the right," they were able to make a catch. So, he enriched them who were needy. They cast the fishing net on all sides the whole night; on the right and on the left thousands of times! They did not leave a spot where they did not cast the fishing net. There was no fish on any side the whole night! No wall that had been built there in the water between the right and left of the boat. Moreover, there was neither a place where there was fish on its right nor another whose left was devoid [of fish]! Besides, there was neither a room filled with fish on one side, (lacuna) nor another that had not even a thing!

106. Ibid., 695:1-16.

 وَحَ أَلْفَهُ مَ حَكُمُ حَكُم حَمَّهُ لَهُوْنَا : وَمَنْ مُو كُم حَكُمُ لَكُمْ رَبِي لِمُحَكَمَا : أَمَّذَ حَمَّ لَكُمْ الْمُحَلِّمَ اللَّهِ اللَّهُ اللْمُعْلِقُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِيَا الْمُعَالِمُ اللْمُوالَّةُ اللْمُعَالِمُ اللْمُعَلِّمُ الْمُؤْمِلِي اللْمُعِلِّمُ اللْم The water was even and the fish were even in the entire sea, and the boat was even on the right and left. 107

Just as it is impossible for a net to cast itself into the sea to catch fish, so it is not possible for the fishing net that catches human beings, i.e., the Church, to throw itself into the sea of this world as well. Casting the net on the right side of the boat and catching the fish is a metaphor for the disciples catching the Nations by their discipleship and teachings.

There is a right and left for the Son God, and he offered his disciples to go to the right. He called them to his kingdom and right that they might toil in the labor of righteousness, and they might bring the Nations by their discipleship and teaching, that all of them might enter his kingdom from the right. 108

Furthermore,

Since the toil of the world is on the left [side],
and since the Apostle Simon returned to the toil of the world,
lead his companions, and toiled in the world the whole night,
- as it has [already] been mentioned that there is no gain on the left [side],
our Lord, who is also Light, appeared in the morning,
and called them Children, and asked about [their] gain.
"Do you have anything [to eat]?" They said to him, "No." He condemned
them then,

107. Ibid., 695:19-696:22.

أُمِّذِ مُذِّرٍ وُحِمُّ لِلَّهُ لِكُونِ كُم هُمُلًا ﴿ أَوْمُوهُ وَهُمُا صُرِّبِرِأًا وَرُبِرًا ثُمِّ عُكُمنًا * حعُل قَوْزِهُنُا ثُمِمْ غَعْمِنُا وَحَهُمُنُا ﴿ ه من المُحمَّدُ وَمُن المُحمَّدُ وَالْمُوا وَمَعْمِلُ مِن اللهِ مِ هُ أَوْم نَوْم مُحْدًم وَكُم أَب وَاصْد وَهُ الله وَاصْد وَالْم وَالْم وَالْم وَالْم وَالْم وَالْم و صكُل فَوَزِهُنُا خُمِمْ غُمِّسُلُا وُحَشَعُلًا ﴿ أُحِدُس رُبُرُا وَاحَكُو أَن وَ وَهُن عَن وَهُو الْمُ مَّ عُمَّالُ ومْح هُمُلًا كُلُف رُدِّيَّے * ه كُمْ وهُ اللَّهُ مُل صَّر مُع كِحت كُكُمُ وَكُوه ﴿ دُمِلَ مُعْمِنُا وَكَشَعُلًا وَهُم مُزْمَةُزُا * وَالْمُوا السَّابُ لَا هُمُّوهُ مَا أُمُّوهُ وَمُ هُمُّ لَا * ... استُلُا لُا أَحِمَ أُفلًا مُدُم * وهُويًا هَفِيكُا ثُم يُعُينُه وَثُم هُمُكُه * 108. Ibid., 697:1-697:6. هُ كُلُّ كُمُّتُ وُهُ وَ يُرُونُ وَالْرِكُونُ كُم تُعْمِيلًا ﴿ وثوهة ر لُلْع حرّه فقَحْسُنُا ورُوْعِقُالُ * وتُحِدُّ و قُحُوهُ و حُصِّم مُحَدَّهُ أَم مُحَدِّ رُمُّكُ و مُحَمَّلُ اللهِ

أَسْلَمْ حُمْوَ الْحَبَّى الْمُولُا مُعْبَى الْمُولُا مُثْبَم : حُدُه حُمدُه الْحَدُه الْحَدُمُ الْمُلْ مَى هَمُلُلا وه : حُده حَدَّه حُمدُ الْ الْحَدَّة الْحَدْ الْحَدُ الْحَدَّ الْحَدَ الْحَدُة الْحَدَة الْحَدة اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْح

 and showed them that the entire toil of the world is empty.

"To what end is this entire toil by darkness,
and there is nothing for the one who works on the left [side]."

"Do you have anything [to eat]?" They said, "No, Lord." They became
witnesses to show that the busyness of the world is empty in its entirety.

"We have nothing because the world is despicable to the one who labors in
it."

After the entire deception of this world was despised, and the toil of the whole night in vain, our Lord said, "Cast the fishing net on the right [side]," and taught them that they should not labor on the left [side], nor by night and nor in the extremely darkened world, nor on the left [side], since there is nothing [there] for the one who labors on it. 109

Once the disciples listened to the Lord by casting their net on the right side of the Lord, fish, doing the will of Jesus, swam to fill the net.¹¹⁰ If they could by nature, they would have jumped into the boat and ran to the shore. Following Jacob of Sarug's argument, one could adduce that the fish refer to the Nations as stated above.

They cast the fishing net [on the right side] just as the Son of God had told [them].

The sea listened and, immediately, it was full of fish (lit. it had fish in its entirety)

he uttered a word, "Cast the fishing net on the right [side]," and the fish glided from the right and left [sides]. If nature had allowed the creatures (*lit. children*) of the water, they would have climbed into the boat without a fishing net!

109. Ibid., 697:7-698:4.

وَمُحُهُ ﴿ إِاللّٰهِ وَهِ كُمكُو وَكُمُكُمُا ثَلَ هُمُكُلًا : وَ إِن يُحَالِ اللّٰهِ وَالْ مُخِنَى إِلَا وَهُ فَوَوَا وِهِ : وَ يُحَالِ الْمُلْ الْمِنْ وَهُ الْمَخْنِ الْمُوا فَقَ اللّٰهِ وَهُ اللّهُ وَهُوْ اللّٰهِ وَهُ اللّٰهُ اللّٰهِ وَهُ اللّٰهِ وَهُ اللّٰهُ اللّٰهِ وَاللّٰهِ وَهُ اللّٰهُ اللّٰهُ وَهُو اللّٰهُ اللّٰهُ وَكُوا اللّٰهِ وَكُوا اللّٰهِ وَكُوا اللّٰهِ وَكُوا اللّٰهِ وَكُوا اللّٰهِ وَكُوا اللّٰهُ اللّٰهُ وَكُوا اللّٰهِ اللّٰهِ اللّٰهُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّلْمُ اللّٰمُ اللّٰمِ اللّٰمُ اللّٰمِ اللّٰمِ اللّٰمُ اللّٰمِ اللّٰمِ اللّٰمُ اللّٰمِ الللّٰمِ الللّٰمِ الللّٰمِ اللّٰمِ اللّٰمِ الللّٰمِ اللّٰمِ اللّٰمِ الللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ الللّٰم

110. The fish doing the Lord's will echoes Aphrahat's interpretation. See "ASPD I.1," 672:13-16..

. وَكُوْهُ مُ وَ وَكُوْهُ الْ إِلَيْهِ كُمِدُ تَمُا وَ وَكُوْهُ اللَّهُ اللَّهُ وَ اللَّهُ وَ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَكُوْهُ مُا كُورُونُ اللَّهُ اللَّا اللَّاللَّا اللَّهُلَّا اللَّهُ اللَّا اللَّالُّمُ اللَّهُ اللَّهُ اللَّا اللَّهُ ال

If a fish had power ashore, it would have walked on it [to the Lord], since it would have remained neither in the fishing net nor on the fishing hook!

Since their nature requires this, they hurried to the fishing net and they hastened [in such way] that [the one fish tries] to get into [the fishing net] before its companion.

The big fish drove away the small fish, made them flee,

get into and filled [the fishing net], and did not allow the small fish to get into [it].

Any [fish] [the fishing net] did not catch made its head bigger and inserted it [into it],

that it might be caught by it because of the word of the Son of God. The Son of God signaled secretly to the fish, which hastened from all sides, got into the fishing net full of mysteries.

As soon as it fell on the right [side], the catch abounded in it

As soon as it fell on the right [side], the catch abounded in it at dawn to meet the Sun of Righteousness. 111

Reflecting on the stream that Ezekiel saw (الحَدُ الْمَارِيّةُ الْمَارِيّةُ الْمَارِيّةُ الْمَارِيّةُ الْمَارِيّةُ أَلَّا الْمَارِيّةُ أَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ

هُ حَكَّ عَكُ هُ مُصَابُا هَ أَه حُكَّه تَقَالَا ﴿
وَوَكُمْه تَقَالَا هُ عَكْماً هَ هُ هُكُلًا ﴿
وَهُ لِلْ مَرْبِاللَّا هَكُمه خَهْدَبِالْمُا هَدُهُ أَهْدُهُ ﴿
وَهُ لَا مَكُمْ فَهُ لَا كُمَرُبِاللَّا وَلَا حُدَدَةُ كُما ﴿
وَهُ مُنْ اللَّهُ وَهُ وَلَا لِمُ الْحَدَةُ لِهُ اللَّهُ وَمُوا دُوه وَلَا وَاللَّهُ وَمُنْ اللَّهُ وَمُوا دُوه فَهُ اللَّهُ وَمُنْ اللَّهُ اللَّهُ وَمُنْ اللَّهُ اللَّهُ وَمُنْ اللَّهُ اللَّهُ وَمُنْ اللَّهُ وَاللَّهُ وَمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْم

أَوْمُنه مَرِّبِالْمُ أَكَى وَاعَدَ كَذَ كُلُاهُا:
مُكِلِّهُ مِهُ أَمْدَ وَاعَدَ كَذَ كُلُاهُا:
مُكِلِّهُ مِكْدُا وَهُ أَمْدَ وَالْمُعُهُ مِرْبِالًا ثَمْ عَكْداً:
مُكَمَّ مُكْدا مَكْدَ وَهُ الْمَحْدِ وَهُ اللَّهِ عَلَى اللَّهُ مَكْدًا وَهُ اللَّهُ مَكْدَ وَهُ اللَّهُ عَلَى اللَّهُ الْمُؤْلُونَ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْعُلِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنَالِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ا

حرَّب أه وهُمحة م شحمً لم تحدُ وتحمُل حُكه :

^{111. &}quot;HSJS V," 698:5-22.

^{112.} Ibid., 430-447.

^{113.} Ibid., 444:11-12.

ةَ احَدُّ رُدُا ولَا شَعِئُنَا حَدُّلُهُ وَدُوْلُ *

poorest of the poor. It is by trusting the Lord that the Church becomes richest of the rich. The ultimate paradox! By dying to the world, the Church lives in her Lord and becomes the fisher of man for his sake.

The Son of God taught the children of his mystery to labor by day and on the right. Our Lord is light, and his way is set up with light, whereas the world is an utterly darkened night, along with its affairs. The fishing net on the left at night is the anxiety of the world. The Light came and filled it with the catch of the one on the right. The fish of the sea were wise in comparison with the disciples, for the Lord of the seas enabled them to be wise. The dawning of the morning stirred them up (*Lacuna*) They got into the fishing net depicted by the Church, that loves the Light. The catch of Simon, the head of the disciples, is not that of an evil doer. He captured in the morning the one who loves the Light (*Lacuna*) The apostle cast the fishing net by night and it did not make a catch, for the whole fishing of apostleship is a child of the day. However, the fish that became new mysteries were the children of the light, hastened to the fishing net as soon as it fell on the right. When the disciples felt the fishing net, they recognized him immediately, for they [already] knew how the sea had obeyed the Son. 114

Finally, the disciples fully accepted their role as fishers for men. Peter's actions make this outcome clear. When the beloved disciple recognized Jesus and told Peter that that is the Lord, Peter left behind forever the fishing boat, the fishing net, and even his friends to hasten to the Jesus.

Immediately, Simon, as the foundation, as the steward of the house, and as the first among his companions, hastened to our Savior. He immediately renounced fishing and fishnets, and the naked one abandoned the boat to come to our Savior. He loved him, and upon seeing him, treated everything else with contempt. He launched himself toward him to rejoice in him, for he loved him.

114. Ibid., 699:1-18.

 His love did not wait for his friends to come with him nor for the boat to approach and reach the shore. Simon swam [ashore], whereas all of his brothers came by boat. The sheep surrounded the good Shepherd, who cared for them.¹¹⁵

3.4.2 Paul, Caught for the Service of the Gospel

At the beginning of the *mimro*, Jacob of Sarug states that the Lord does not force human beings to come to him. He gently and kindly attracts them to him. With humility, he conquers the world to the extent that those he attracts are willing to offer even their lives for his sake. Paul is a case in point.

Jesus's humility caught the entire earth and without compulsion, drew the world [to him] by his Gospel. By the crucifixion, a shameful sign, he triumphed. As much as he was not honored, he bestowed honor on the needy. By the sufferings he endured, the world was moved to believe in him, and by his afflictions, he stripped the mighty of their power. By his weakness, his deeds happened swiftly. Humanity did not see his glory yet bent down to him. While being reviled, he snatched the crown of lordship, and by his buffeting, his glory shone brightly upon creation. By the thing which causes others to suffer humiliation, he obtains honor. Death is the humiliation of the mighty, yet by it, he acted mightily. The crucified one carried a lame mount (the cross) full of suffering and left behind him the lightning [chariots] of kings and their swiftness. By the crucifixion, he stripped the gods of worship.

115. Ibid., 700:9-18.

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﴿ رَبَّهُ بِنَ لَامُّ وَالْمُوْنَ وَالْمُوْنِ فِي بِنَ لَا لَهُ فِي فِي الْمُلْكُ فِي فِي الْمُلِكُ فِي فَيْ وَفَا فَي الْمُلِكُ فَي الْمُلِكُ فَي الْمُلْكُ وَفَي الْمُلْكُ وَفَي الْمُلْكُ وَمَ اللّهِ وَمُوْنِ وَمُنْ وَمُ اللّهُ ا
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ه هُسبُا هُمحة ، أَس هُلَمْ اللهُ اللهُ وَت خَسلُا : هُمسُا هَذَ وِهُا حَرْبُا وِتَهُنَا هَخَدَّرُبُلُا : كُه وَٰشِع وِهُا هُمْسِرًا وَسَائِسِ هُلَا تَحْكَثُومِ : لًا هَهُ، وِهُا سَهُدُه حَسْدَهُونِ وِلِللّهُ) كَمْده : تَصَسفُا هُمحة) خَصَفَيلِكُا وَب خَدهة) أَمَةُونِ : Slain, yet he exposes the idols of the earth as [nothing more than] images. By his humility, he brought low the proud, who were mighty, and the crowns of the sovereigns became footstools for his feet. By his being persecuted, he even subdued the persecutors that they might accept sufferings without compulsion for his sake. By his weakness, he instructed his enemies to become [his] friends and even die for his sake. Behold! He turned the persecutor (Paul) into the persecuted by his teaching and the insolent person (Paul) into a choice vessel for his Gospel. 117

Paul's strong adherence to the Pharisaic tradition and his zeal for Yahweh are no secrets. For a new sect to emerge in his stronghold and to claim a Lord other than Adonai was for Paul the catalyst that compelled him to persecute the disciples of Jesus and his young fledgling emerging Church. Unbeknownst to him, Paul was also persecuting Adonai's Son.

Saul was menacing the disciples, furious at them, and made them endure every distress for the sake of Jesus. He assumed the lawful zeal for the house of Adonai to banish his Son unknowingly from his power. In the vineyard of the Lord, he mightily prevailed and did not know while persecuting him that Jesus was the Heir. He set up a watchtower to guard the Nation against the profane, saw the King, and went out after him because he was confused. 118

117. Ibid., 717:4-718:10.

هُ ولًا عَيِّنُا يُحِدُه حَكُمُا حَدُوْهُ وَهُ وَالْعَالَ مُ حعُل ولُا تَعْمَ خُوهِ أَعْذُرُ كِرُهِتُنقَعِ وَهُو جُ هُ حُمَّتُهُ مُ هُ مُ لَا مُعَالًا مُع كُلَّتُلًا ﴿ كه أحدة سراء المعقار الماؤمن كوه ٠ ورض حة مُون أنه و معدد حمد حمد معدد معدد معدد المعدد المعد مُعالًا وهُعلًا وه وِثُلا حُلَّتْلًا هَدُه لَا يُحِيدُ: ﴿ هُ اوْفُ كُمُ أَوْهُ كُرُهُ مُ كُمُ اللَّهُ اللَّهُ مُكُنَّكُمهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ م مَهُمَ وَمُحْزَهُا وَلَمُدَّا زُاوْكُا وَرُكُمُا أَنَّهُ ﴾ • ةُوهُو بُأَيْلِ وِهُكُتَيُبُلُ فَوْدِهُا كُتُّ كُوهِ * وُولًا مَهُمَانًا شَعُل نَفُدِكُ ﴾ تُحَكُّمُ هُ جُولًا مَهُمانًا لَهُ مُحَكُّمُ اللَّهِ عَلَيْهِ مُ وِتُوهُ وَ وُسِعُلِ وُلُو وِسِعُهُ لَهُ رَفُوهُ مُ مُكُمُّلُهُ * هُ مِزُدُرُنُا هُانًا كِحِنًا كَوْزَةُرةً هُ 118. Ibid., 719:5-12.

هُ اذْكُرُبُ مُعَدُّ اوْهُ كَرُبُ مُعَدُّ وَوْلَا كُوهُ مِ ثُمُّ الْمُدُولُ مُعَدِّدًا اللَّهُ اللَّهُ اللَّهُ

وحُرِ لُا سُرِّم كُذُه تنوة ه في اهْسُرُده * ولًا سُرِّه وول وتعدَّه سُرِيًّا وه كَر زُوْف كُوه الله وَسُرُا حَمُكُمُ وَكُمْ وَهُ وَهُمْ وَوَا وَالْمُمْ مِنْ كُوهِ فِي اللَّهُ عُلَّا وَالْمُمْ مِنْ اللَّهِ فِي اللَّهُ عُلَّا عُلَّ عُلَّا عُلِّكُمْ عُلَّا عُلَّ عُلَّا عُلَّ عُلَّا عُلّا عُلَّا عُلًا عُلَّا عُلًا عُلَّا عُلَّا عُلًا عُلَّا عُلَّا عُلَّا عُلَّا عُلَّا عُلَّا عُلَّ عُلَّا عُلَّا

مُحُمِعَةُ أَنَّهُ وَمُعَدُّهُ ﴿ إِنَّهُ لَا أَوْحُا قُكُهُ : • مُحُمِّدُ أَوْمًا لَأَوْحُا قُكُهُ : خُلِمُبِعِةُ لِمُا أَلِّالِ وِشَهِرُا حِجْرِ ثَرِسُنًا : حسَّقًا وَهِدُ أَلِلكِم يُحكُمُ وَنِهُ مُن حُده : حُدِيْده وَهُم وَهُلِهِ هِوْ حَرُثُهُ وَمُلِهِ مُؤْمِدُ لَمُ اللَّهِ اللَّ دِّر مُعامِّعُم أَحرُّت لُكُل ومُدَّهُ لُل : ن مُن إِنْ اللَّهُ اللَّهُ عَلَى مُنْ اللَّهُ اللّ رمُنكُ لِمُكَالِ مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُقَالًا مُ خُلِمُ هُمُ الْمُهُمُ مُهُمُ اللَّهُ مُكُمُّ اللَّهُ مُكُمُّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ حَمِّدُ عَدُّهُ أَنْ مُفَّى زُمْنا وَخُلَّماً عِنْ وَهُو : حُزِوْمِهُ أَنَّ أُف وُرُهُ قُل أَهِمُ حُدُره هِ هُوهُ : كُحِكْكِرُ دُدُّة ه و خُعِسُكُةُ أَه أَوْلُو أَنه رُ: هُا كُزُوةُفُا وَرَّبِفُا كُثُره صَمَّكُيةُ أَه :

كسُم وول هُلوُك وَهُلا شِعِمُل كُك لِمُحَتِيْل : حُمم أَوه لَا يُعُدُّ مُعَمُّ الْمُحَمِّ أَوه مُن ا حدُرْهُ وَ إِنْ مُعَادِّمُ وَهُا حَسَّلًا زُخُا : وُومُا هُم وَوُا وَثَهُوْ خُمُا شَح يَوْتُنَا :

Paul's confusion stems from the way the Son of the King, who did not look as such, was dressed. Instead of wearing the majestic clothes of a sovereign ruler, the Son had put on the garment of disdain. Ironically, by persecuting the Church Paul had proved his wholehearted allegiance to Yahweh.

He was watchful of the camp of the Lord of Sabaoth daily, and since he spied him in a different attire, he showed that he was ready. The Son of the King put on the garment of disdain and went to check on the warrior, who should be watching the wall lest he sleep. When the watchman saw him in a weak and despised attire, he pursued him, for he was not sleeping at his post. 119

At this juncture, the Lord catches Paul, who bit the bait placed before him. Jesus Christ "wisely caught the hawk and turned him into a dove to show that he was able to subdue wild ones."120 Pursuing the Lord made Paul weary. It was then when the Lord made his move to catch his prey.

Since [Paul] was overcome with weariness and did not apprehend him, [the Lord] spared [him] from his toil,

and the splendor of his glory shone, appeared to and thrusted him on the

The light of the King's crown beamed down on the persecutor and threw him down upon earth, and terror gripped the persecutor. 121

The Lord catching Paul put an end to Paul persecuting the Church. "The zealot of the house of Adonai went out by the fury of killing, and light and a voice bound him that he may no longer persecute [the Church]."122 It also placed him at the service of the Gospel of the resurrected Lord. His

حَدِ خُلَا وَمُنْ اللَّهِ وَمُنْ اللَّهِ اللَّهِ وَمُ اللَّهِ وَمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ حَدَّدُ مُلًا وَاللَّهِ مَدَّالًا وَاللَّهِ مَدَّالًا وَاللَّهِ مَدَّالًا وَاللَّهِ مَدَّالًا وَاللَّهُ مَدَّالًا وَاللَّهُ مِنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهُ الل حُمْزُه وَوْهِ هِوْا وُحِمْرُ إِلَّهُ لُا يُأْمِ هِوْا وَحَمْرُ إِلَّهُ لُا يُأْمِ هِوْا فِي اللَّهُ

120. Ibid., 719:3-4.

وُسَوُّا وُل وُصِيًا وِتُحِدُّهِ حُدَّتُ عُل اللهِ

121. Ibid., 719:19-720:2.

هَرُه وَأُو وَهُ وَسُوه كُلَا شُوَّه كُو هُسِفُوه خُلُو كُلِّهِ ةُ مُعُسُوب كُلُوكُم وَاسْرُه مِنْ سُلًا حَكَّى وُرُف وهُا *

122. Ibid., 731:15-16.

ه مُوْرِدُ ا مُمُلًا فُحِرَةُ مَا حَادُوْسًا وِلمُوْتِ لُا تُرْوِقُهِ *

مُصْعُلُم رُوْه حَتْرُا وَخُدُوه مُولًا:

وكر أهلَه والأرور دو سُع حدد كمكو : بِهُ وَزُا وِلُمُ عِيهِ أَحْزُم كُلِ زُوهُ فُل :

حَسْعِكُا وَمُهِلًا بِفُم لِّيْنًا وَحْبِهِ أَوْنُبَ :

^{119.} *Ibid.*, 719:13-18.

persecution days are behind him, and Paul is now a full member of the Church and a disciple. "He (Paul) was caught wisely for [the sake of] the Gospel to be a fellow of the inexperienced company of discipleship." 123 That does not mean, however, that his zeal for God abated. On the contrary, it increased, and the persecutor ended up being one of the persecuted. "By the apparition that happened to Saul as he was persecuting [the Church], he learned to become persecuted for the sake of Jesus." $^{\!\!\!\!^{124}}$

The Truth wisely subdued and then caught him (Paul). When he has become a hater, he would then bring him in [for the sake of] the Gospel.

Everyone was aware that he was an enemy of Jesus. Thereafter, he called him to witness to his coming. He set him out, for he had become renowned by persecutors. He then showed him his glory and called him to belong to him. He left him be, that the entire world might know that he was his hater that when he would be his witness, he would stand firm in the Truth. 125

3.5 Conclusion

The image of a ṣayādā (إَصْرَبُ) referring to either the Lord or the Evil One entered the Syriac theological tradition which Jacob of Sarug inherited. Jacob of Sarug compares Jesus Christ to a ṣayādā (إِنْكِيْرُ), for the Lord went from one place to another to catch people. The Son of God is the par excellence, for he adjusted his techniques based on the needs of the human beings he drew to him. His aim is to give life to all. To capture humanity also means to save it from the grip of the Evil One, who is a different kind of jii insofar as he wills to destroy humanity just as he had done in the Garden of Eden. He had tricked Adam and Eve into submission, and he continues to scheme against

هُ الْمُسْتِذُا كِحَدُّا دَنِّ مَالًا وِلَمْسِمُّا وَلَمْسِمُّا وَلَمْسِمُّا وَلَمْسِمُّا الْمُعَادِّلُ وَلَمْسَاءً لَا الْمُعَادِّلُ الْمُعَادِّلُونَا الْمُعَدِّلُونَا الْمُعَدِّلُونِا الْمُعَدِّلُونِ الْمُعَدِّلُونِ الْمُعَدِّلِينَا الْمُعَدِّلِينَ الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَلِّينِ الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعَدِّلِينَا الْمُعِلَّالِينَا الْمُعَدِّلِينَا الْمُعِدِّلِينَا الْمُعِلَّالِينِينَ الْمُعِلَّالِينِ الْمُعِلَّالِينِ الْمُعِلَّالِينِ الْمُعِلْمِينَا الْمُعِلِينَا الْمُعِلِّلِينَا الْمُعِلِّلِينَا الْمُعِلْمِينَا الْمُعِلِينَا الْمُعِلِّلِينَا الْمُعِلِّلِينَا الْمُعِلِينِ الْمُعِلَّالِينِينَا الْمُعِلِّلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعِلَّالِينَا الْمُعِلِّلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعِلِينِ الْمُعْمِلِينَا لِمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينِ الْمُعْمِلِينِ الْمُعِلَّالِينِينَا الْمُعِلِينِينَا الْمُعِلِينِينَا الْمُعْمِلِينَا الْمُعْمِلِينَا الْمُعْمِلِينِينَا الْمُعْمِلِينَا الْمُعْمِلِينِ الْمُعْمِلِينِ الْمُعْمِلِينِ الْمُعِلَّالِينِ الْمُعْمِلِينِ الْمُعْمِلِينِينَا الْمُعْمِلِينِ الْمُعِلِينِينِ الْمُعِلَّالِينِينِ الْمُعْمِلِينِينِ الْمُعْمِلِي

هُوْل مُكُد وِنُدَةًا وَرُعُكُا شَكُّم مُمَّدُ مُمَّدُ 125. Ibid., 723:4-13.

> وِنُوهُ اللَّهُ عُلَا وَتُ مُكُلِّ كُو حَدُوْاهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ وكِمْ وَ وَعِي مَزْدود وَوُا وِنْصِوْدٍ كِلا مُدالًا عُرْد هِ ورقع سَوْد کره هؤدشه وَعَبُده د ثووا مُدَّه ٠ ومُعل وكُدُر كُه هُوهُ إِلَى عَمْهُمُ الْمُوالِمُ عَنْهُ عَلَى الْمُوالِمُ عَنْهُ عَلَى اللَّهُ الْمُ ونُووْا قِال كُو مُا وُمِمُكُ مُفْتُلُه *

شَمْعُلُم ٱلْمَارُبِ وُنُا كُوْرُهُ الْمُا

حِمْه يَكِنُنُا وِمُدِّ هُلُهُ ﴿ فَرُف وِهُا :

: lóg o గ్రే లేం lka కేం రాజెంగ్ k మేకుండే : బ్రాంగ్ గ్ నికిష్ణా రావిక్స్ స్ట్రాన్ తీస్తున్నే గ్రామ్ أُقَوْهُ حَادُّوْسًا وِنَعَمَّ هُوهُ وَوُا عَيْ وُودُقًا : مُحقُوه وِنَهُ مُ مُكُونُ مُكُونُ وَكُوه مُكُونُ وَمُثَارِه ٱلْمُونِ : مُعَدِّدُه وَمُنْ اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّالِي اللَّالِي الللَّالِي اللَّالِي اللَّالِي الللَّالِي اللَّا الللَّهُ كيود داة وَسُمُّه وِحُمْوُه نَعُيم شُعُطُلُم :

^{123.} Ibid., 720:19-20.

their progenies. Moreover, the stratagems he employs to capture human beings are diverse. Once caught, he uses them as bait to catch others. The sinful woman is a case in point. The annihilation of humankind is his goal. That is to say, that sin abounds in the world and destroys humankind. The Word of God is the savior of all. He became incarnate to redeem humanity, free it from is, and bring it back to its proper abode, the Garden of Eden. He frees the woeful captors from the firm grip of sin with his words and deeds.

After his return to the Father, Jesus continues to catch people as if with a net. This net cast by him is a symbol of the Church, whom he established and entrusted with his Gospel. Although he is physically no longer on earth, he remains the Fisher of Men, and as such, he made the Church the life-giving fishnet. She continues to be the Lord's instrument of catching people. She is not a mere tool in Christ's hand but also an active agent, a co-fisher of men. The fishnet and fisherman imageries highlight the Church's redemptive and missionary responsibility.

The image of the Church as a life-giving net shows that she plays an integral role in redemption. As the Lord's life-giving net, the Church is the instrument by which the Lord continues to execute his plan of salvation. Indeed, she is the Son of God's choicest instrument of conversion. Through her, human beings become free from their sins and find everlasting life.

The Church also shares the title key with Christ Jesus. In his physical absence, she follows her Lord's footsteps and employs every tool available at her disposal to offer human beings salvation, yet it is important to keep in mind that Jesus never forced anyone to follow him. The Son of God employs different tactics to achieve his goal of bringing people to him. He takes the initiative in meeting them, goes to them wherever they are in life, and engages them in conversation. The Son of God draws the Magi to him with their love of the cosmos, uses water to bring the Samaritan woman, and though her, leads the Samaritans to him. Also, he employs Paul's zeal as bait to make him a believer. Consequently, Paul, the Lord's persecutor, willingly

accepted the Gospel message. The Church should emulate the Lord and go out into the world and meet human beings where they are on their life journeys. She should never be afraid to engage individuals at their intellectual or/and spiritual levels nor enter into ecumenical and inter-religious dialogues. Would the Son of God be lying hidden in their spiritual cognizance and religious books as he concealed himself in the skies waiting to reveal himself to the Magi?

The Church is made up of her members, whose types are the Magi, the Samaritan woman, the man possessed with Legion, Peter, the disciples, and Paul. These personalities also represent the pagans in the East, the Samaritans in Samaria, the Jews in the Holy land and everywhere else, and the Greeks, in brief, the whole human race. Once Jesus brings them into his fold, they proclaim him to be the giver of life in their communities. They immediately become both the life-giving fishnet the Lord casts into the sea of the world and fishers of men.

The call to become fishers of men epitomize the missionary role of the Church. The Lord puts the Gospel message in her care, calls her to leave behind all worldly worries and put her entire trust in him, and go into the world to proclaim to all nations and races, to all human beings regardless of their social standing. This vocation is not reserved for the few but is intertwined with baptism, thus making all believers in Christ fishers of men led by the bishops of the Church. Evangelization is an indispensable role of the Church and her faithful. How does one go about it? Jacob of Sarug is silent on this subject.

CHAPTER 4

THE CHURCH, GARDEN OF EDEN ON EARTH IN WHOSE MIDST IS THE TREE OF LIFE

The fruit of the Tree of Life, that is the middle of the Garden of Eden (see Gn 2:9), grants its partaker everlasting life (see Gn 3:22). By disobeying God's commandment (see Gn 3:6), Adam denied himself access to this lifegiving tree and, thereby, condemned himself to death. Redemption, according to Jacob of Sarug, occurs when Adam returns to the Garden of Eden to eat from the Tree of Life. Since fallen Adam cannot accomplish this on his own, for the gate to Paradise is locked, and the cherubim with a fiery revolving sword guard the way to the Tree of Life to prevent Adam from coming back, the Tree of Life descended to him to bring back to his original inheritance. Accordingly, the Tree of Life symbolizes the Son of God, its descent depicts his incarnation, and its fruit the Eucharist, that makes the Church the Garden of Eden as will be shown below.

The objective of this chapter is to explore the notion of the Church as the Garden of Eden and expound on plantation symbolism which depict Christ, and the Church.

4.1 The Vineyard, Fig Tree, and Olive Tree

Vine-imagery symbolizing and signifying both the call and rejection of Israel captivated the mind of the Syriac Fathers such as Aphrahat, Ephrem,

^{1.} On whether Adam was mortal or immortal before the Fall, see Alwan Khalil, "L'homme, Était-Il Mortel ou Immortel avant le Péché, pour Jacques de Saroug?," *OCP*, 55, no. 1 (1989): 5-31; James Stephen Olikal, "Adam – Mortal or Immortal?," *TH*, 22, (2007): 151-156.

and Isaac of Antioch.² Daniélou shows that this vine-symbolism already belongs to an earlier Christian period, is built on Old Testament imagery (see, for example, Gn 49:11) and finds its parallel in Jewish literature.³ Vine-imagery is also present and multivalent in the poetry of Jacob of Sarug. It is typologically rich and holds different meanings one of which is the Church replacing Israel. Along with the vine-symbolism, the fig and olive trees symbolize alike the Church. The fig and olive trees as symbols of the Church seem to be an innovation on the part of Jacob of Sarug. Neither Daniélou nor Murray discussed this symbol in the writing of Church Fathers predating Jacob of Sarug. The bishop of Batnan does interpret the olive inline with his predecessors. The olive refers to Christ,⁴ to him as a source of the sacraments,⁵ and to the Church's union with him.⁶ However, the bishop of Batnan seems to be the first Syriac theologian who also applies this imagery to the Church. The following sections unfold these symbolisms.

4.1.1 The Church, Vineyard

First of all, Adam is the first grapevine planted by God in Paradise (see Gn 1-2), and his children, Cain and Abel (see Gn 4:1-7), are its fruits,⁷ shoots, grapes and small clusters. A small cluster of grapes trampling on its like depicts the first murder committed by a human being (see Gn 4:8).

A vine-shoot sprung from the vine-plant of our father Adam, and jealousy nipped it off from its stem that it never again grow. It is painful to say that first-ripe grapes quarreled, and a little grape cluster trampled on another in anger.⁸

^{2.} See Murray, "Symbols," 96-104.

^{3.} See Jean Daniélou, Les Symboles Chrétiens Primitifs (Paris: Éditions du Seuil, 1961), 48.

^{4.} Murray, "Symbols," 125.

^{5.} *Ibid.*, 116.

^{6.} Ibid., 69.

^{7.} See "HSIS V," 1:4-5.

^{...} هُدُنِّ : قُازُا وَسُنعُا وِخُدُو مُهِفُوهُ سَعُعُا هَنُنا ﴿

^{...} Abel, a delightful fruit which hateful envy plucked early.

^{8.} *Ibid.*, 2:21-3:3.

نَهُ وَ كُلْ بُحِهُ سَ هُمُ هُ وَ احْهُ الْأُومِ : مَمَهُ هُ مَسْطُلُ هَى طَوَحُمُ هُ وَأَوَى لُا تُوْلَ الْ مُ شَمُّلُ كَمُّلُ هُذِ وَتَرِّدُ عَتَدُلُ مُتَوَالًا اللَّهِ الْمُعَلِّمُ وَاحْهُ أَسِ وَحِوْمُ لَا عَلَيْهُ الْ

By his fall and consequent expulsion from the Garden of Eden (see Gn 3), Adam brought about the destruction of this vine-plant. This devastation, however, was not complete. Despite this unfortunate event, the vine still bore pleasing grape clusters such as Elijah. Adam's destruction of the vine-plant also points to human beings choosing Baal over Yahweh at the time of the prophet (see 1 Kgs 18).

The multitudes on high shall remember me because of you (Elijah): "The earth grew and sent this fruit to our place." This grape cluster is from the vine-plant which Adam laid to waste. It collected sweet wine from among thorns to delight us." 9

Before Elijah, Adam's descendants include Noah, the "One small grape cluster found among wild grapes (see Is 5:2), and their bitterness did not diffuse into its sweetness." The wild grapes depict those who did not belong to Noah's household. As will become clearer later, wild grapes and their bitterness correspond to wickedness and disbelief, whereas harvested grapes and their sweetness to righteousness and faith. These are the fruits produced by Israel and the Church respectively, and the flood account in Gn hints at their fates.

The vine-plant, Adam, bore copious grape clusters, his offsprings, by Noah's time. Alas, since it yielded wild grapes (see Gn 6:5-7) instead of harvested ones, a deluge destroyed it except for a small bunch of grapes (see Gn 7:6-24). This little grape cluster, Noah, survived this cataclysmic event (see Gn 8) because of its sweet taste—that is to say, Noah was a righteous man, blameless in his generation (see Gn 6:8-9) and remained faithful to God.

Jacob of Sarug switches imageries to depict Noah as the sucker of the vine, Adam, that replenishes the entire earth. What started with Adam as a

هُ:مُذُنِّةُ وَمُونُ لِلْ ٱلْمُأْلِمُ لِلْمُؤْلِدُ مِنْ الْمُونِ فِي اللَّهُ مُلْمُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللّ

سِبُا لِهُوْلُمِهُا ٱلْمَكُمِ مُسَمِّهُ وَمُل صَلْمُ مُرَةً وَكُل :

 ^{9. &}quot;HSJS IV," 253:11-14.
 إَوْمُ لَا قُازُا زُحمُ لِمَ مِّرِفًا أَرْكُمْ لَلْمَانُ \ مُ
 وَحَى دُحم قَوْدًا صَعْم شَحمة لُل رَحْقهم كي م

^{10.} *Ibid.*, 18:16-17.

grapevine became a vineyard, humanity, which the flood destroyed, apart from a scion. "The sucker remaining in the entire vineyard and which anger destroyed, innumerable vines sprouted from it everywhere." This surviving sucker regenerated the vineyard which spread again throughout the whole world.

Linking the two biblical texts and identifying the parable told by Jesus with the story uttered by Isaiah¹⁵ allows Jacob to use one to illuminate the other. He starts by expounding the Isaiah account and finishes by interpreting the story in Matthew. The Son of God, the Lord, owns the vineyard he

12.

هُ حُدُ شَيْهِ: ﴿ هُو لَا هُو خُلَا فُل هُو خُلَا قُلْ هُو خُلِ هُوَّا مِ

13. *Ibid.*, 750:5-6.

Ibid., 740-766.

[...] أَحْمُهُ حَكُمْلًا [...]

14. Ibid., 750:13-15.

﴿ وَمُزِعُل أَسِ وَلَاصُكُ ثُمِ فَرُهُمُ ﴿ وَمُرْعِلًا أَسِ وَلَاصُكُ ثُمِ فَرُهُمُ ﴿ وَمُرْعِلًا أَسِ وَلَاصُكُ الْمَعِلَ الْمَعْلِينَ الْمُعْلِينَ الْمُعْلِينِ اللَّهِ الْمُعْلِينِ اللَّهِ الْمُعْلِينِ الْمُعْلِينِ اللَّهِ الْمُعْلِينِ اللَّهِ الْمُعْلِينِ اللَّهِ الْمُعْلِينِ اللَّهِ اللَّهِ الْمُعْلِينِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ الْمُعْلِينِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ لِلللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ الْعُلْمُ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِي الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللّه

دُلِمُحِنُا ثِبَ: ٱلْمُكَلِّ وَهُا هُنَا مُحَالًا : ەەتىج قَدْلاً بُنِكُنةُ أَل لَنْا مَةْبِكُنوةَ ﴾ :

أُه وهُ هُزًى هُم حُمْ لِمُا أِبْدُهُا :

مدَّما أَرْمُ مُ دُكُره دُوْكُم وَسُدُ ﴿ وَمُدَّا ا

15. Ibid., 750:19-20.

بُنْ مُوْل بِنْ مُمَّا مُنْ مُوْل بِنْ مُمَّالُ وَنُوْلُ الْمُوْلُ بِكُونَ مُا مُوْلِكُمْ وَمُ مُنْ لُلُ مُعَلً Listen now to the praise of prophecy

and the parable of the vineyard and recognize that they are one story.

^{11.} *Ibid.*, 3:3-4.

planted. 16 He is both the "beloved/friend" (مَحْمَد) in Is 5:117 and the heir to the vineyard in Mt 21:38.

What is the vineyard and who is the owner of the vineyard? The tower, fence, and winepress: what are they? The vineyard is the chosen plant of the house of Abraham, and its shoots are the Israelite tribes. The owner of the vineyard is God, to whom everything belongs, and the corner of the fertile region is the land of Canaan. The high tower is the law and the city of the fortress [see 2 Sm 5:7-9], which protects human beings from harm. The vineyard's fence is all the commandments and rites, which God gave to the entire Nation at the hands of Moses. Also, the winepress is all the sacrifices, drink-offerings and washing [rituals], which cleansed the Nation. God thus took care of the children of Jacob and planted them in the land of blessedness and promises. He gave [them] the law, commandments, rites, priests and sacrifices that they be for the pardon of the Nation. He elected them to be his Nation from among all the nations and took care of them as a small vineyard. Then, through the prophets, like by imposing clouds,

The prophets of the Spirit were to it clouds, and every divine sprinkling was growing the Vineyard that it take root [see Is 45:8].¹⁸

and sent down his discourse, [which is] better than dew, on the chosen

he poured rain on the Vineyard and let it grow.

He poured forth his teaching in the likeness of rain on souls

هُ مِكُوْ اللَّهُ مُؤَمُّ الْ مُعَالِمُ مُو اللَّهُ مُو اللَّهُ مُؤَمًّا أَبُدُ مُلْ اللَّهُ مُؤَمًّا أَلَّهُ مُؤَمًّا أَلَّهُ مُؤَمًّا أَلَّهُ مُؤَمًّا أَلَّهُ مُوهُ كُوهُ You recognize from the revelations of prophecy that the Lord of the vineyard and its vinedresser is the Son of God.

17. *Ibid.*, 751:4-5.

هُنهُ مُحُت هُهُ وَاهُدُ أَبِهِ وَآلِم كُوهُ دُوْهُا : ٱلْالْعُنُو وَآلِمُوهِ الْحُل دَاْ مُحُتُمُ الْكُل وَا Who is [this] beloved about whom you say he owns the vineyard except for your Lord, who is a beloved Son to the Father?

18. *Ibid.*, 754:1-755:3.

مَصَياً الصَهُا أَف مُحرَناً الْ مُع أَلِمُاهُ ﴾ مُحَدَّفُه مُعَدَّلًا هُ مُحَدَّهًا مُعَدَّلًا مُحَدَّهًا مُحَدَّهًا مُحَدَّهًا مُحَدَّهًا مُحَدَّهًا أَذِكُا أَزِكُا أَزِكُا أَزِكُا أَزِكُم مُحَدُّا أَزِكُا أَزِكُا أَزِكُا أَزِكُا أَزِكُا أَزِكُم كُمُنا هُمَ هَفَّ لَكُنْ كَمُنا هُ مِحَدَّدُهُ مُحَدًّا أَزِكُم كُمُنا مُحَدَّدًا مُحَدِّدًا مُحَدَّدًا مُخَدَّدًا مُحَدَّدًا مُحَدًا مُحَدَّدًا مُحْدَّدًا مُحَدًا مُحَدَّدًا مُحَدَّدًا مُحَدَّدًا مُحَدًا مُحَدًا

صُلا حَنْمُا هَمُنهُ أَلَمُهُوب مُنْا حَنْمُا :

خَرْمُا أَلْمُهُوب تُرِحُلُ حَلَمُا بِحْلَمُ أَحْبُهُم :

مُنْهُ وِخَنْمُا هِهُ كُلُهُ الْحِكُ وَكُه وَهُ :

مُصِالًا وُمُا هُه مُحْمُهُا هِمَةَوْئُلَا عَلَمُهُوْلًا :

مُحَرِّوْلًا أَبْ حُكْمًا وَحُهُمُ الْحَدَّمُ اللهُ وَيُلَا اللهُ الل

^{16.} Ibid., 751:8-9.

Jacob of Sarug reveals that the Vineyard is a symbol of the Nation, Israel. The common images in Is 5 and the Parable of the Tenants in Matthew lent him the springboard for an interwoven interpretation of both narratives. Israel is the Vineyard that began as a single Vine-Plant, a reference to Abraham's call (see Gn 12:1). This Vine sprouted twelve shoots, i.e., the twelve Israelite tribes, in due course. The bishop of Batnan also identifies the Vineyard with the Vine God brought out of Egypt¹⁹ (see Ps 80:9), an allusion to Moses leading the children of the patriarch Jacob out of the land of slavery (see Ex 14). This Vineyard belongs to God, who had chosen it from among all the nations of the earth. He planted it in the corner of the fertile region, in Canaan, the blessed, promised land (see, for example, Dt 1:1-8), not unlike his planting Adam in the Garden of Eden. The planting imagery speaks of God settling the chosen house of Abraham and its twelve stems in the Promised Land. God diligently looked after them as a vinedresser caring for his precious vineyard by putting a fence around it, building a tower for its protection, watering and growing it, and establishing a winepress. These agricultural images refer to the commandments, law, religious observances, sacrifices, drink-offerings, and washing rituals, which God gave the chosen Nation at the hands of his prophets and priests.²⁰ They are meant to allow the Israelites to be faithful to him. Indeed, he provided for the children of the patriarch Jacob by raising up for them judges and prophets, whose words are better than dew on plants (Is 45:8). Their uttering of God's commandments and laws guiding God's chosen people is analogous to dew which helps the

مُثْمَ مُوا دُوه هَمَانًا حَدَنَهُا هَمَزُدًا دُوه هِ مُشْرَدًا دُوه هِ مُشْرًا مُؤْمِدًا هُ مُشْرًا مُؤْمِدًا هُ مُشْرًا مُؤْمِدًا هُذَوْمًا هُ هُ كُوه حَدُنُهُا مُؤْمِدًا هُ مُثَامِدًا هُ مُثَامِدًا هُ مُثَامِدًا مُؤْمِ هُ مُؤْمِدًا مُؤْمِ هُ مُؤْمِدًا مُؤمِدًا مُؤمِ

حُتَدُّنَا وَبِ أَبِ خُتِنْنَا نَهُتُلُا: وَهُم مَ كُفُنَه خُبِعَهُا هُنَا إِنْهُلُا: بَدِّتًا وِزَقُنُا هَوْه كُوه تَنْنَا وَذَّ خُتِهُنِكًا:

^{19.} *Ibid.*, 756:17-18.

^{20.} For similarly interpreted images in the writings of Aphrahat and Ephrem, see Murray, "Symbols," 99-100.

growth of plants. Using this vine-symbolism, Jacob of Sarug summarizes the history of Israel and its relationship to God.

In another *mimro*, Jacob of Sarug quotes Ps 80:9-20 to describe how this Vine, Israel, whose roots are in Sion, Jerusalem, greatly flourished to the point that it overshadowed mountains! The illustration of a majestic vine emphasizes and shows how numerous the chosen Nation had become due to the favors God bestowed upon it.

The Father brought the chosen Vine-Plant out of Egypt, destroyed nations and planted it that it lay hold of their territories. He planted its root in the blessed land, and it grew and throve. It flourished and climbed up, and its shadow covers mountains. Its root dug the depths, climbed down, and seized them. It hurled its fibers as far as the seas and laid hold of them. Its cordons seize the majestic cedars of the house of God. Its canes stretch out on pillars of great renown. Its branches spread out and reached Lebanon with their grape clusters. Its sprouts budded and covered Senir [see Dt 3:9] with their shadows. Its roots are in Sion, and its vine-shoots in Bethel and on Mt. Gilead. Its place is in Judah, and the mountains of Seir carry it. Its beauty is on Carmel, and its shadow shed abroad Gilgal. Its crops in Jebus²¹ and its grapes are in the land of the Canaanites. A spiritual watercourse burst fourth for her from Mt. Sinai [see Ex 17:1-6], and the prophets of the Father sent forth rivers to her.²²

Any gardener hopes for a choice produce of his garden especially after having toiled to look after it. When applied to God, this image means that he expects faithfulness of his people. However, what kind of fruit did Israel produce? The word "fruit" is unmistakably meant in a rhetorical sense. The

صَمُّا حَدُمُّا أَفْفُ أَخُا فَى هُونَى ، فَاهُ مُ كَفَعَا هَرُوهُ اَلْسَهُ لِكُلَاهُ ، فَهُ اللَّهُ وَكُلِمُ هُلِكُهُ . فَهُمُّا حَدُنُهُ وَلَوْكُمُ الْمُؤْمُ وَلَمْ الْمُؤْمُ وَلَمْ الْمُؤْمُ الْمُؤْمُ وَحَدُمُ اللَّهُ وَلَمْ الْمُؤْمُ اللَّهُ وَسَمُّ الْمُؤْمُ اللَّهُ وَسَمُّ الْمُؤْمُ اللَّهُ وَسَمُّ الْمُؤْمُ اللَّهُ وَسَمُّ الْمُؤْمُ اللَّهُ وَاللَّهُ اللَّهُ اللِّهُ اللَّهُ اللِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْلِمُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الللَّهُ الللَّهُ اللللَّهُ الللَّهُ اللَّهُ الللَّهُ اللللَّهُ الللللِّلْمُ اللللْمُ اللَّهُ اللْمُؤْمُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللْمُ الللِّلْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللِّلْمُ الْمُؤْمُ اللللْمُولِي اللللْمُولِي الللْمُولِي الللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولِي الللْمُولِي الللللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولِي الللْمُولِي الللللْمُولِي الللْمُولِي اللللْمُولِي الللللْمُولِي الللْمُولِي اللللللْمُولِي اللل

^{21.} Jerusalem, see Jgs 19:10.

^{22.} Micheline Albert, *Jacques de Saroug. Homélies contre les Juifs*, trans. Micheline Albert, PO, vol. 38.1 (Brepols: Turnhout, 1976), 140:81-86, 142:87-96.

crux of the matter is that God's Israel, the chosen Vineyard, blasphemed against him, which led to its rejection.

The Lord expected them to give fruits of faith, but the children of Abraham offered blasphemy instead of praise. Instead of thanksgiving, for they were indebted [to him], they budded

according to what it had been said, "instead of grapes they yielded wild grapes" [see Is 5:2,4].

They led the owner of the vineyard to Golgotha and crucified him, and gave him vinegar from their bitter grapes [see Dt 32:32; Mt 27:34]. As it was decreed against it in prophecy, he uprooted the vineyard and no longer maintained it, nor pruned it, nor took care of it. He uprooted Jerusalem, the tower of sacrifices. Behold it is destroyed! He delivered it to the spoiling and trampling of the nations of the earth [see Lk 21:20].

He tore asunder the vineyard, scattered the Nation over the whole earth. Behold! All nations and their governments trample on it! He denied the vineyard prophets that they not prophesy, and that they not bring down to it prophecy which is rain [see Is 5:6]. No seers, nor teachers, nor even priests he left for the Nation that they serve it spiritually. Behold he denied it blessed rain he had poured on it, the teaching of prophecy which had irrigated it. Behold its winepress is destroyed so as to say that its sacrifices, drink-offerings, and pardons came to naught.²³

The intermingling between the pericopes of Isaiah and Matthew becomes here evident. The children of Abraham are both the vineyard portrayed in Isaiah, that does not bear good fruit, and the tenants in Matthew, who kill the heir to the vineyard. Accordingly, the vineyard and its workers are one and the same. The son of the vineyard's owner is identified as the

dishonor

^{23. &}quot;HSJS IV," 755:4-756:2.

crucified Son of God. (Jacob had already established that God is the owner of the vineyard) Although the pericope in Matthew does not state how the tenants killed the heir to the vineyard, Jacob claims by crucifixion.²⁴ Abraham's progenies led Jesus Christ, their Lord, God's Son, to be lifted up on Golgotha. He came to his own (Jn 1:11a), yet the servants of his Father (Mt 21:38-39) did not only reject him (Jn 1:11b) but also prepared for him a mixture of bitterness and vinegar (Dt 32:32; Mt 27:34).²⁵ By crucifying the Son of God, the Nation blasphemed against God. Wild bitter grapes, the fruit of the vineyard symbolizes blasphemy. Bitter grapes are the vinegar given to Jesus on the cross. Rather than accepting Christ in thanksgiving for what God had done for them, the chosen Nation killed him. Consequently, the Lord uproots the vineyard, an image of God rejecting Israel. Perhaps Jacob of Sarug hints here at the destruction of Jerusalem (see Lk 19:41-44), occurred at the hands of the Romans in A.D. 70. Represented by all the nations, the soldiers devastated the Holy City and ruined the temple. They destroyed the winepress means that all priestly services came to an end, including sacrifices and cleansing rituals used for the pardon of the people. Rain stopped to water the vineyard is an allusion that Israel lost its prophetical privileges. In fact, at the time of Jesus, Israel had not had a prophet for a long time, and Malachi (B.C. 5^{th} c.) was its last. God completely stopped his care for this thankless vineyard. God spurned the ungrateful Nation, for it repaid him by rejecting his Only-Begotten. "The Vineyard of the Beloved [see Is 5:1] crucified the Beloved [...], "26 "denied its Lord and was uprooted because it crucified him."27

^{24.} Ibid., 756:19-20.

[﴿] وَهُ اللَّهُ وَهُ اللَّهُ اللَّالَّ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

The laborers of iniquity took him outside and crucified him that he not inherit.

^{25.} *Ibid.*, 745:16-17.

but the children of Abraham prepared for him a mixture of bitterness and vinegar.

^{26.} *Ibid.*, 756:7.

حُزِقُوه وسُحُبِ رَمِقُه حَسُحُبِ ...

^{27.} Ibid., 756:18.

The destruction of God's beloved Vineyard because it denied him fruits²⁸ illustrates his rejection of Israel, who killed his Son.²⁹

So after [it was gifted with] all its spiritual beauties, the heir came and tasted its grapes, but behold they were bitter! He sought wine in it, but instead of wine, he found vinegar. He drank vinegar and uprooted the chosen Vine-Plant he planted. Its grape clusters are bitter, its grapes thorns, and its wine vinegar. Lest the land be of no use, he uprooted it, and behold it is destroyed. He pulled down its fence, marred its beauty, and scattered its fruits. Since it yielded no [sweet] fruits, he tossed it out and deprived it of yields.³⁰

The bishop of Batnan introduces the theme of a new vineyard, a symbol of the Church when the king in Matthew's pericope takes the vineyard away from the tenants and gives it to other vinedressers (see Mt 21:41).

By the fact that they said, "This is the heir" [see Mt 21:38], you should understand

that they had known that the Son was Christ when they crucified him.

They both recognized and crucified him. The Father was angry, dispersed them,

took the vineyard away [from them] and gave it to other vinedressers.

Behold all the Nations give the Father fruits

instead of the vinedressers who killed the heir as they were raging.

The Nations, who laid hold of your vineyard, beloved, cultivated it

from the time you took it from the Jews and bore you fruits.

The Nations of the earth laid hold of the spear, nails and your cross,

and they cultivated the vineyard using them. The vineyard was sound and bore you fruits.

Your name is myrrh oil. Behold it perfumes the congregations.

حَمُّنُهُ ثُونًا لَم مَكُم إِلْمُعَلَّمُ هُوا مُنْحُلًا *

﴿ مُحُمُّا مِبُلًا مِتَحُمُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ الْمَالُ اللهِ اللهُ عَلَى اللهُ الللهُ اللهُ الللهُ اللهُ ال

but, since it denied him fruits, he left it to destruction.

خَنْطُ سَبْتُ کُو کُمُلُ آُکُر وَالْکَبُو کُو : کُو مُنْو کُمُو کُونُو کُمُ کُونُو کُمُلُ آُکُر وَالْکَبُو کُو The vineyard was laid to waste. the Nation perished and was scattered. Its Lord uprooted it because his beloved Son was killed in it.

30. Albert, "Contre les Juifs," 142:97-104.

. ﴿ اَلُمُ اَنْهُ اَ مُحْدَمُ مُتَدَّمُهُ وَ اَمْ اَعْدَبُهُ اَ مُدَّبُهُ اَ مُحْدَدُهُ وَ اَمْهُ الْمُدَّدُ ا . مَيْهُ الْمُحَدِّمُ الْمُحَدِّمُ الْمُحَدِّمُ الْمُحَدِّمُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ

ەككۆ ئەڭىپ ئىكەئ ، ھەقەتىدە تۇئىئىدا ، دىكا ئەدە ئىعئار ئىسكە ئىعئار ئىگلا أەھئىس ، ھەتىئەڭىدە ھۇۋا ھەقىتىدە ئەققىل ئىسكىدە ئىگلا ، لمۇس كىھىئىدە ئىشقى ھەقدۇرە ئۆزۇل قىلاۋىدە ،

^{28.} *Ibid.*, 756:15-16.

^{29.} Ibid., 756:5-6.

The young love your sweet scent and adore it.

Behold the congregations! Their offerings [are uttered] with their tongues that they offer you every thanksgiving dear to you.

Your sweet wine moves the lips (*lit.* the teeth) of the virgins [see Ps 51:17], and all your churches in the regions sing your glory.³¹

[...]

Behold the other vinedressers who received the vineyard from you. All of them bear the sweet fruits of your faith.

The Cross cultivated the Church of the Nations, the vine of the Son. Behold she offers you sweet wine with a new praise.

She surpassed in fruits the Vine that went out of Egypt [see Ps 80:9] and was uprooted because of its bitter grapes [see Dt 32:32].

Behold your vineyard, $\left[O\right]$ Beloved, bearing fruits among the Nations.

All of them give praise to your Father and thanksgiving to you.³²

The vineyard's owner reclaims his vineyard and gives it to new vinedressers. These vinedressers are the Nations, who completely constitute the Church. Just as the Jews were the vineyard and vinedressers, so the Nations are the new vineyard and vinedressers. "They bore fruits" refers to their faith. The spear, nails, and the cross are the tools they used to maintain the vineyard. Jacob of Sarug does not explain how these tools were used. However, one could surmise they are a reference to the mysteries of the Church and its missionary activities. The spear that opened up the side of Christ (see Jn 19:34) pertains to baptism and the Eucharist in particular, and the sacramental mysteries of the Church in general. The nails and cross could be in line with Paul's saying, "For Jews demand signs and Greeks look for

32.

بَرِحَهُ وَ كَذَا اللهِ وَهُ هُ مَعْسُلُا ثَرِ الْمِعُوْدِ وَهُ هُ هُ وَهُ هُ مَكُونُ وَهُ هُ مَكُونُ السَّبُلُ مُ مُحَمِّدُ اللهِ مُحَمِّدُ اللهِ مُحَمِّدُ اللهُ وَاللهُ اللهُ اللهُ

لحُمْتُ مُحْدَةً ﴾ قَازًا سَكُتُا وَمُنْعُلُا ۞ وَمُنْدَالًا ۞ وَهُ الْحَادُ اللَّهُ اللَّهُ ﴿ اللَّهُ اللَّالَةُ اللَّهُ الل

حواب وَاهَن وَهُ وَلَهُ نَبُأُا هُمَكُو آَبِهُ :

وَا نَحُوهُ وَاصْدَهُ وَوَالَهُ الْحُلُو الْمُوْلِ الْمُولِ وَالْحُوا الْمُولِ الْمُؤْلِ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِ الْمُؤْلِقُ الْمُؤْلِقُولِ اللَّهُ الْمُؤْلِقُولِ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ

هُا فَكُتْلَا إِسَّتُلَا وِمُثَكَّهُ خُوْمًا هُنُو: حَةَّهُمْ كُمُّمُ عُلَا هُمُلًا وِزِّحْزًا رَمُّفًا فَكُنُهُ: احُمُّهُ حَفَّاوًا حَهُمًا وِنْعَمُّا هُنِ كُه هُرَأْبِ: خُوْمٍ شَحْبَ هُا لَهُبِ قُاوًا خُبُمُ خُمَّعًا:

^{31. &}quot;HSJS IV," 760:7-761:1.

wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles" (1 Cor 1:22-23). Still, one finds explicit references to the Divine Liturgy: the sweet scent of myrrh, praise and worship of the congregations, and wine. The Church of the Nations is the new Vine the Son planted and maintains. Whereas blasphemy was the fruit of the Jewish Nation, faith is that of the Church. By "your wine" Jacob of Sarug introduces a new element from Jn 15, thus indicating that Jesus Christ is the vine. The constant references to vineyard and fruit in the above quotes hints at this Johannine passage and would have brought it into the consciousness of Jacob's audience.

Come, Moses, go to the land of the Nations and let grow there a new vineyard which Simon plants when I have sent him.

Behold I am sending apostles, my friends, as vinedressers, take the company of prophets and follow them.

I am the shoot that sprouted and rose from the house of David, 34 and in me, the vineyard is renewed that it give fruits to the Father.

I am the vine [see Jn 15:1], and from me, one presses choice wine which open mouths (*lit.* lips and teeth) by its sweetness [see Ps 51:17].

Behold I am sending apostles, my branches [see Jn 15:5], to the land of the nations,

and there they will yield sweet fruits instead of bitter ones. Take, henceforward, the fruits of your vine, son of the Levites, leave the barren [one], come and be comforted among the Aramaeans. A new plant from Golgotha, whose wine is sweet, issues forth to the world, and the nations of the earth take delight in it. Come thither, go, Moses, and rejoice with my heralds. Instead of the Nation take the Nations which meditate on you.³⁵

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خُنطُل شِبِاًل إِنْ َتِ هُمَحَةً ﴾ مُنا وَمُجُوَاْه ﴿
وَخُن كُمْ وَكُمْ الْوَقَ الْحُكُونَ ﴾ ﴿
وَخُن صُلَمْ اللَّهُ الْمُنْكَ وَقَالًا اللَّهُ اللَّالِي اللَّهُ الللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ الللّ
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^{33.} See "HSJS II," 522-554.

^{34.} See Is 4:2, 11:1, 53:2; Jer 23:5–6, 33:14–16; Zec 3:8, 6:12.

^{35. &}quot;HSJS II," 579:4-19.

لُّا آ∕ حدَّهُا لَاؤكا وكَحَدُوا وَزُكا لِمُكِ : وَا هِمَّزُو اِنَّا هَكَتَشَا وُسكَ أَسِ سُرَّةُ ثَا : إِنَّا اِنَا مَةُوْدًا وَمُكَا وَصَكْفَ ثَمِ ثَمَا وَوَّا : إِنَّا اِنَا صَكُوا وَقِيسَا كُرُوْ إِنْهَ سَعِدًا لُكُمًا :

The context of this citation is Jesus speaking to Moses about the Vine, the chosen Israel the Lord and Moses lead out of Egypt,³⁶ the land of slavery. As stated above, the bitter grapes that it produced—in connection with Israel rejecting and crucifying Jesus—led to the Nation being spurned. Jesus invites Moses and his company of prophets to follow Simon and the Apostles he is sending to the nations. Simon planting a new vineyard and the Apostles being new workers in the vineyard who replace the old vinedressers mentioned in the Parable of the Tenants (see Mt 21:22-41) refer to their preaching among the nations, which accept the Word of God and become the Church. Moses and the prophets migrating to the Nations' side and bringing their fruits with them ties in with preaching, for their prophecies are from God. These prophecies rejected by the Nation are accepted by the Nations, which meditate upon them. One sees here Jacob of Sarug's emphasis on the unicity of the Word of God found in the Old and New Testaments. Jesus, the true Vine, which sprouts from the house of David (see Is 11:1; Jer 23:5; 33:15) renewed the vineyard. The new Vineyard, planted in the side of Christ, which the lance transfixed (see Jn 19:34), is rooted in and issues forth from Golgotha. The Eucharistic insinuation is not to be missed, for Golgotha produces a sweet wine. The Apostles, representatives of the Church, are the branches of the Vine, Jesus Christ (see Jn 15:5). They will not yield the bitter grapes of unbelief but the sweet fruits of faith. Moses left the Nation to follow Simon and the apostles, and to be comforted among the Aramaeans, who make up the Church. This abandonment also alludes to Israel's repudiation by its prophets.

ه أَمْح مُهُ قُازًا سَكِنَا سَكُه مَنْتَا ﴿
هُمَا مُهُ مُنْ اللّٰهِ اللّٰهُ اللّٰمُ اللّٰمِ اللّٰمِلْمُلْمُلّٰ اللّٰمُ اللّٰمُ اللّٰ اللّٰمُ اللّٰمُلْمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّ

هُ ا هَمِّرُوْ اِنْكُ هَكَتَشَا هَدُهَكُمْ الْوَكُمْ وَكَعَدُمُ ا هُد ثَم هُوَلُا هَاوَّا وِهُكُمْ رِكُو كُوْتُلُا : تُردِكُمُا سِبُلُا ثَم يُحِدُّكُمُ وَسُلًا مُسْرَاهُ : كَمُكُم لُلُا آنِ هَوْهُلَا مُسْبًى كُمْ دُوْوُكُ، :

[﴿] رَبَٰ الْهُمُ مُسُلِّ مَعْلَ مُثَلِّ الْهُمُ مُكُمْ مُنَ مَنْ مَنْ مَنْ مَنْ مُكُمْ مُسَلِّ مَعْلًا مُثَمِّلًا وَمُعْلًا وَمُعْلًا وَمُعْلِمُ مُسَلِّ مَعْلًا وَمُعْلًا وَمُعْلِمُ وَاللَّهُ وَاللَّهُ وَاللَّا لِمُعْلِمٌ وَاللَّهُ وَاللَّا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لِمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلًا وَمُعْلِمٌ وَاللَّا وَمُعْلًا وَمُعْلًا وَمُعْلِمٌ وَمُعْلًا وَمُعْلِمٌ وَاللَّا وَمُعْلًا وَمُعْلًا وَمُعْلِمٌ وَمُعْلًا وَمُعْلِمٌ وَمُعْلًا وَمُعْلِمٌ وَمُعْلًا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا لِمُعْلِمٌ وَاللَّا وَاللَّا لِمُعْلِمٌ لَا مُعْلِمٌ وَاللَّا وَاللَّا مُعْلِمٌ وَاللَّا مُعْلِمٌ وَاللَّا لِمُعْلِمٌ لِللَّا عُلَّا مُعْلِمٌ وَاللَّا مُعْلِمٌ وَاللَّالِمُ وَاللَّا مُعْلِمٌ وَاللَّا مُعْلِمٌ مُعْلِمٌ وَاللَّا مُعْلِمٌ مُعْلِمٌ مُعْلِمٌ وَاللَّالِمُ وَاللَّا مُعْلِمٌ مُعْلِمٌ وَاللَّا مُعْلِمٌ مُعْلِم مُعْلِمٌ مُعِلَّا مُعْلِمُ مُعْلِمٌ مُعْلِمٌ مُعْلِمٌ مُعْلِمٌ مُعْلِمٌ مُعْل

The vine as an image of the Church can be likewise found in Jacob's mimro entitled On Hosannas, on the Donkey, on Sending the Disciples, and on the City That Is in Opposition, and on the Rest (الحكم عَلَّا الْمُحَدِّدُ الله الله 11:1-11; Lk 19:28–38; Jn 12:12–15). Reading Mt 21:2, Jacob of Sarug states that two animals a colt and a donkey were tied up to a vine. The image of the two tied animals is the fulfillment of Gn 49:11, "He tethers his colt to the vine, his donkey's foal to a stem [...]". According to Ephrem, the vine is the synagogue and the foal kingship. Whereas Ephrem does not interpret this verse in relation to the Church, Isaac of Antioch interprets the image of the colt tied to the vine in Gn 49:11 as Jesus leaving Israel to stay with the Gentiles. The bishop of Batnan sees here an image of the Church.

حَكُ أَلْأَدُم وَكُوكُما كُم ثَاهَةًو كُندُه : وَمُعُدَّهُما كُو أَلْأُنَّه [...]

ثاهة وَ حَدِهُ أَا كَنْدُه وَكُلْ مُ وَحَدُهُ أَا خُلْهُ أَمُّذِ وَخَدُهُ أَا خُلْهُ أَمُّذِ وَخَدَمُ الْ الْحَدُومُ الْ خُلُهُ أَمْذِ وَكُونَا مَرْاَؤِمَةُ الْأَوْمَةُ الْأَوْمَةُ الْأَوْمَةُ الْمُؤْمِرِةُ فُحَذِ وَزَاؤِمَةُ اللَّهُ الْمُحَدُّرُمُ وَلَا خُلَهُ أَلَّا مُحْدَوْدًا لَهُمْ خُنْكُمُ وَلَا خُلْهُ أَلَّا مُحَدَّوًا أَلَّا اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّلَّالَالَاللَّالِمُلْمُ اللَّهُ اللَّلْمُ اللَّهُ اللَّلْمُلْمُ اللَّهُ الل

^{37. &}quot;HSJS V," 613-631.

^{38.} *Ibid.*, 619:16.

كُمُلًا وَاهْدَ رُبِ أَلْمُكُما هَذُه أَمْدُه كُد ﴿

The colt bound next to the donkey: unbound it and bring it to me.

^{39.} Ibid., 619:19-20.

^{41.} See Murray, "Symbols," 104. For the Syriac text and an English translation, see Stanley Kazan, "Isaac of Antioch's Homily Against the Jews," OrChr, 45, (1961), 40:191-204 (Syriac and English).

A colt escaping his master is a symbol of Adam, 42 who left Eden because he sinned, 43 thus becoming enslaved by other masters. 44 God freed him from his slavery to idolatry and voked him to the law. 45 The vine to which God's prophets tethered Adam represented the law. 46 Jesus instructs the two disciples to untie and bring him the colt bound to the vine.⁴⁷ The prophets caught the colt that went wild, and the disciples brought him back to Christ that he return Adam to Eden. 48 That shows that the way back to Eden is not through the Law but Jesus Christ.

Not only does the vine symbolize the law, but also Christ and his Church.

Lovely mysteries are one the vine to those who gaze at it,

and it clearly depicts a type of Christ.

From it he let Adam go, untied, and freed him,

and from it, he mixed his precious blood and gave it to his Church.

The vine is the Church, in which all parables are depicted,

and the Bridegroom came to renew for her the good things (الْمُقَتِّلُا).

The donkey is the synagogue of the Nation, O discerners.

Since it was not worthy of the Lord of the prophets, he left it standing [alone].

He untied the colt and left it standing by itself,

for it was laid bare by the glory of the house of God.

ودُرِهِ فَا كُمُلًا دُحِزَّ عَزُمًا لِحُلَّا هُمُ هُرَّهُ وَ مُدَّرُهُ وَ مُ حَمَّلًا وُهْمِهُ هُزْهُ لُؤُورٍ ثُرِ فُزْهِ كُوهُ : Adam's Lord likens Adam to a colt while saving him,

for he, in the likeness of a wild colt, escaped his master.

أُمُ أُوْمِ قُازًا خُدِي وَالْحُمْ مُعَمَلًا : هُهُزُوه أُفِعِهُ وَدُونِهُمُا وَكُنَّهُ لَهُ ثُمَّا هُوَتُّا * Adam ate the fruit in Eden and tasted death, and they expelled and removed him from Paradise, the Garden of Delights.

44. Ibid., 619:9-10.

ةَ الْمُلْحَدِ وَوُا وَقَكْ لِمُونَى وَهِي كُونَى : وَمُلُا وَوُا كُوهُ هُذًا إِسَرْنًا وِكُو وَكُوه وَوُا الْ

45. Ibid., 621:1-2.

لَمْ مُحِدُ لِمَدْرُ مِنْ مُحِدِ لِمُحَدِّم لِمُحْمَدُهِ

Ibid., 621:13-14. 46.

الْمُعَى عَنْ مَوْمُ مِنْ الْمُرْتِينِ مَا لَكُمْ مَا اللَّهِ الْمُحَالِ مَا اللَّهُ مِنْ مَا اللَّهُ الْمُحَا

Ibid., 619:11-12. 47.

48. Ibid., 621:15-16.

ونُعدَّ ر مُحْلًا هُو مُحدَّمُا هُو وَصِفْعُا هِ مِّرُو وُدُكُ دُو كُول لوَّتِ لِلْحَدَّالِ :

[&]quot;HSIS V," 619:1. 42.

^{43.} Ibid., 619:5-6.

The Son of God lamented over it⁴⁹ from the beginning, and it was laid bare by his goodness at the end. It came to an end there because the Lord of the heights said to her, "Behold your house shall henceforth remain desolate [see Jer 12:7; Mt 23:38]." The Church, who loved him dearly, clung to him, and got ready to sing his praise at the entrance [to the city].⁵⁰

The vine is clearly a type of Christ. Here this image is sacramentally related to the Church. The Lord prepares his precious blood from this vine and gives it to his Church. The vine is also a symbol of the Church, who has loved and cleaved to Jesus. This symbolism refers to the vine and branches of Jn 15:5, and the relationship of Christ to his Church. The abandonment, rejection, and destruction of Israel are repeated and signified in the images of the vine that was laid bare and came to an end, and the desolate house. Nevertheless, Israel, in this quotation, is not depicted as the vine but as the donkey that remained bound to the law, and the two apostles Jesus sent did not untie.

To bring this section to a close, it is worth mentioning that the vine is also an image of prayers such as in the case of Jonah praying inside the big fish (see Jon 2). Jacob depicts this prayer as a grape cluster at whose taste the angels marvel. "A grape cluster of praise Jonah picked from inside the fish and sent it [upwards]. The angels on high marveled at its sweet taste."⁵¹

اَوْاً وَسَعْدًا أَسِمْ كُو فَكُمْ لَكُرِسُأَوْ دُون :
ثَمْنُ مَجْوَوْ مُجَانِهِ لَا إِمْوَ كُمْ هُذَا كُوه :
ثَمْنُ مَجْوَوْ مُجَانِهِ وَدُونَ وَقُ رَبْنُ كُو :
ثَمْنُ اللّهِ عَدِهُ وَدُونَ فَكُمُ ا :
مُأْمُلُ وَبِ مِحْمُونَ مُعَلِمُ اللّهِ مُحَمُّونَ مُعَلِمُ اللّهِ وَمُونَا وَ اللّهُ وَمُعَلِمُ اللّهِ مَحْمُونَ مُعَلِمُ اللّهِ وَمُعَلِمُ اللّهِ وَمُعَلّمُ وَمُوا لَكُوهُ مُدُونًا مُن مُدُولًا مُن مُدُمِدًا مَا اللّهِ وَمُعَلّمُ :

^{49.} See Mt 23:37–39; Lk 13:34–35, 19:41–44. 50. "HSJS V," 621:21-622:15.

٥ڽ٥٠٠٠٠٠٠٠ أَنْ الْمُوهُمُا مُهُ وَهُمْسُا هُ وَهُدَا الْمُوَا الْمُوهُمُ الْمُوهُمُ الْمُوهُمُ الْمُوهُ وَهُمُوهُمُ الْمُوهُمُ اللّهُ الللّهُ اللّهُ اللّه

^{51. &}quot;HSJS IV," 430:12-13.

ممرزوه مُلمَون كُستُ وُهُ هُا حَرِّده سُكُما م

4.1.2 The Church, Fig Tree

In the realm of plantation symbolism discovered in the writings of the Jacob of Sarug, the fig tree is likewise a symbol of Israel rejected by God and the Church replacing it. This imagery find its roots already in the Old Testament. It symbolizes not only Israel (see Hos 9:10) and its prosperity and peace (1Kgs 5:5; Mi 4:4; Zec 3:10) but also its destruction like a withered fig tree (Jer 8:13). By all accounts, such an image is found neither in Aphrahat nor Ephrem. In the mimro On the Fig Tree Our Lord Cursed and It Withered (عَمَا اللهُ اللهُ

﴿ رُهُ مُكُنَّا هَا إِنَّهُ الْحُكُمَّا مُولًا قَارُا : فَعَمْ هَا وَالْمُولِمُ الْحُكُمَّا أَبِ إِنْهُ كُمُا اللَّهُ وَاللَّهُ اللَّهُ اللّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلَّا اللَّهُ اللللَّا اللَّهُ اللَّا اللَّا الللَّا الللَّا اللَّلْمُ الللَّا اللَّهُ اللَّهُ اللَّا اللَّلَّا اللَّهُ ال

55. *Ibid.*, 731:13-16.

56. *Ibid.*, 732:13-14.

هُ اَوْمَا مِكُمْ اِلْمُكُمُ اَوْمَا مِنْ الْمُعُمُّا وَالْمُ الْمُكُمُّا وَالْمُعَالِّمُ الْمُعَالِّمُ الْمُعَالِمُ اللهِ عَلَى اللهُ اللهُو

57. Ibid., 735:6-7.

بُ مُكُمْ مُكُمْ مُكُمْ مُكُمْ مُكُمْ وَمُ اللّٰهِ عَالَمُ مُكُمْ مُكُمْ مُكُمْ مُكُمْ مُكُمْ أَمُّمْ وَاللّٰه He directed his word at Jerusalem when saying, "No fruits shall ever be on you from this time forward."

^{52.} See Murray, "Symbols," 256, especially footnote 2.

^{53.} See "HSJS IV," 724-739.

^{54.} *Ibid.*, 734:21-735:1.

^{58.} *Ibid.*, 732:17-18.

He (Jesus) imitated his Father, who also cursed the vineyard he planted in the corner of the fertile earth of the house of Abraham, for he expected it to produce grapes, but it yielded wild grapes [see Is 5:2]. Since it did not bear him fruit, he uprooted it and made it into a ruination. He pulled down the fence by prophecy, and broke down its tower, and even denied it clouds and their copious showers. In accordance with the word of his Father our Savior acted: he cursed the fig that fruits never be on it. It is the vineyard of the beloved [see Is 5:1], which the prophecy pulled out, cursed and uprooted. Consequently, it became fruitless. The synagogue is the vine that the Father brought out of Egypt [see Ps 80:9]. On account of its bitter grapes, he cursed it, and it was destroyed. Behold it withered!

So is the fig tree, which represented [the vine], [and] which our Lord cursed that fruits never be on it because it rejected him.

Just as his Father cursed the vineyard which denied him fruits, so the Son cursed the fig tree, and it immediately withered.

Jerusalem is the vine and the fig tree. The Father cursed it, and the Son like his Begetter cursed it. Behold it is destroyed!

Since the Son does not make anything less than the Father, he cursed like him the [tree] which withheld the fruit of faith. 59

The son rejects Israel just as his Father did in the desert. Along with the image of the vineyard the symbol of a fig tree appears. Some of the symbols discussed above are repeated here such as the fertile land and wild grapes. Jacob of Sarug reiterates the symbolism of God's uprooting the vine he led out of Egypt (see Ps 80:9) as an image for rejecting Israel and adds that the Son similarly acted when he cursed the fig tree. Both the vine and the fig tree refer to Israel, or the synagogue or Jerusalem. Whereas the vine yielded wild

59.

خَبِ لًا وَكِمْ وَهُلَكُمْ أَكُمُا كُوْهِ وَيُحْدَ : ﴿ اللَّهُ وَهُلَا إِلَّا هُمُعُ هُمُ كُمُّا إِلَّا هُمُعُ اللَّهُ اللَّا اللَّهُ اللَّ

حَمْنِنَا بَالْمُواْ مَهُ مَعْمِنَا وَصَلا أُحَنُهُمْ ﴿

هُوالاً بُنُوم كُوهُ مَعْمِنَا وَصَلا أُحَنُهُم بَنْحًا ﴿

هُولاً بُنُوم كُه قَاوًا كُمْنَه مَكْدَبُه سَبْحًا ﴿

كُلُه حَمْنُا وَقَاوًا حَكْم لُا ثَنَه هُ مَثَنَ هُوهُ مَنْهُ لَا يُوهُ وَهُ مَثْهُ ﴿

الْمُونَ حُمْلًا وَقَاوًا حَكْم كُم بَعْمَا الله وَالله وَالهُ وَالله وَله وَالله وَلَا وَالله وَالله وَالله وَلَا الله وَلَا

خَلْحَةُوب بِّعُن بُاهِ وَهُ كُهُو كَذَهُم بِرَكِ : وَهُنَّ وَهُ لَا كَنْ بَحْدَ بَحْدَدُ مَنْ اللهِ اللهِ اللهُ الْحَدَّ مُحَدَّ مُحَدَّ اللهُ الْحَدَّ مُحَدَّ مُحَدَّ اللهُ الْحَدْم بَاحَدُوه : كُمْ وَهُمْ اللهُ اللهُ كَلْمُ وَاحْدُوه مَحْدُ اللهُ مُحَدِّد وَهُ فَوْمُ : كُمْ وَهُدُ وَكُمْ وَاحْدُوه بِمُحْدِ اللهُ مَنْ فَوْمَ فَا اللهُ ال

and bitter grapes, the fig tree did not bear any fruit. Both denied their owner the appropriate fruit, which is a symbol of faith. Both crucified him.⁶⁰ Accordingly, they were destroyed: the vineyard uprooted, and the fig tree cursed and dried out. Just as the Father rejected the vine he brought out of Egypt, so the Son spurns the fig tree as well. Therefore, both Father and Son reject Israel.

The fig tree as an image of the Church can be implicitly drawn from Jacob's mimro On Zacchaeus, the Tax-Collector (کے کُوٹ کُوٹ), a commentary on Lk 19:1-10. Following the reading in the Peshitta, the bishop of Batnan presumes that Zacchaeus climbs a fig tree to be able to see Jesus. Both Zacchaeus and the tree bore fruits. The fruit of the former is repentance, and that of the latter is Zacchaeus.

The fruit of this insipid fig tree looked appetizing (*lit*. was pleasing), and Jesus, passing by, plucked it from its branches. He saw Zacchaeus as a first-ripe on the [fig] tree, and quickly plucked it to use its sweet taste. Not even in Eden did he ever happen on such a fruit which he, passing by [on his way] to Jericho, plucked from this fig tree.⁶³

By climbing the fig tree to see Jesus, Zacchaeus demonstrated his faith in Christ. Therefore, Jacob of Sarug likens him to a delicious fruit which the Son of God plucks. Zacchaeus became the first-ripe of the fig tree. This fig tree will bear many more sweet fruits, which makes it a symbol of the Church. Moreover, an orchard of fig trees could symbolize the Church. Jacob of Sarug exhorts his audience not to be like fruitless fig trees, lest their fate be similar

^{60.} Ibid., 733:7.

ن مَلَعَمْ وَ مُوكِ الْمُعِنْ مَنْ مَا لَا لُمُ عَدِيْهِ وَ الْمُعِنْمِ وَ الْمُعَلِّمِ وَ الْمُعَلِّمِ وَ الْمُعَلِّمِ وَ الْمُعَلِّمِ وَالْمُعَلِّمِ اللَّهِ الللَّا اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ الللَّهِ الللَّهِ اللللَّهِ ا

^{61.} See "HSJS I," 344-364; Zeki Aydin, "Jacob of Serugh's Mimro on Zakai the Tax Collector: A Literary and Theological Analysis," *Pdel'O*, 35, (2010): 74-94.

^{62.} In the Greek text, Zacchaeus climbs a sycamore tree (συκομοφέαν), see *Novum Testament Graece et Latine* (Stuttgart: Deutsche Bibelgesellschaft, 1999), 222.

^{63. &}quot;HSJS I," 355:13-18.

وَثْحَ مُقَافَكُهُ وَ مُهَدُّهُ هَمُسُلُ ثَرِ كُذُ وَوَا هِ مَصَّاهُ دَ مُهِدُّهُ وَثَمَامُ اللهِ وَوَا دَهُمُوْهُ سُكِنًا هِ وَثْحِ هُد لَكُلُا هَهُد دُر كُذُوْ آيرِ أُنْسَدُّ هِ

زَسُم وَهُا قَازُه َ وَهُؤَا لَأَلُا وَقَصُهُا وَهُا : سُلُوه وَهُا حَلَّفٌ أَبِ خُدُزًا حَيْهَ أَنْكُنُا : أُفلًا ذُحِرًى آهِدُس شَحِهُور أَبِ هُهِ قَازُا :

to that of the cursed fig tree.⁶⁴ Every tree not bearing fruit will be cut down, turned into wood, and flames will devoured it⁶⁵ (see Lk 13:6-13). A person such as Zacchaeus is both the fig tree⁶⁶ and its fruit. Moreover, collectively these individuals make up the Church.

4.1.3 The Church, Olive Tree

In Jacob's plantation imagery, the olive tree is a symbol of both the spurned Israel and the Church. The source of this imagery is Rom 11:13-24, in which Paul addresses the Gentiles as a wild olive shoot grafted in the place of pruned branches, i.e., the Jews. Jacob of Sarug makes use of the Pauline language in his *mimro* on *Edessa and Jerusalem* (محمد المحمد) 67 and applies it to the Gentiles of Edessa. The wild olive tree is a symbol of the Church of Edessa in particular, the Universal Church in general.

The wild olive tree grafted itself onto that trunk⁶⁸ of the house of Abraham [see Rom 11:17] when the tree was destroyed and laid bare.

Faith gave these foreign branches

the best of the olive tree from its trunk [see Rom 11:13-24].

Since impiety destroyed that tree of life,

the Nations renewed it by the faith of the house of God.

That blessed, sweet trunk of the forefathers

possessed long branches from among the Nations.

The Nations renewed the blessed plant of the house of Abraham

by faith because of which Abraham was declared righteous [see Rom 4:2-3].

65. *Ibid.*, 738:11-12, 19.

ولُا اُدهُ اللَّهُ عَلَا وَتَحَمَّمُ صَالًا أُد كَى *

لَّهُ مُحْدَهُ مُحْدِ مُتَهُا حَمْحَهُ دُّلُا : [...] فُحْ أَنْكُنُا وِكُنا قُوه فَازًا مَنْأَا مَنْأَاه نَقْزًا مِنا:

66. *Ibid.*, 737:2-3.

^{64.} See "HSJS IV," 737:1.

^{67.} See "HSJS V," 731-747. For a German translation, see Peter Bruns, "Ein Memra des Jakob von Serug auf Edessa und Jerusalem," in Words, Texts and Concepts Cruising the Mediterranean Sea: Studies on the Sources, Contents and Influences of Islamic Civilization and Arabic Philosophy and Science Dedicated to Gerhard Endress on His Sixty-Fifth Birthday, ed. Rüdiger Thielmann Arnzen, Jörn, OLA 139, (Leuven-Paris-Dudley, MA: Peeters / Departement Oosterse Studies, 2004).

^{68.} This translation differs from Bruns's reading, "Der Ölbaum des Sohnes ließ sich verkosten in jenem Baume." *Ibid.*, 549.

Therefore, the wild olive tree entered and stood instead of the cultivated olive tree.

Behold it is grafted onto and is comely on the trunk of the house of Abraham.

It bears daily sweet fruits of a new praise

instead of the tree which removed itself from its trunk.

The Nations recognized the faith of the house of God.

Behold they abide by it that they become the scions of the children of the promise.

It is not the law that brought them to God,

but [they came] through the gate of faith without the law.⁶⁹

The trunk of the olive tree is Abraham declared righteous on account of his faith and Israel's ancestors, yet the cultivated olive tree, stemming from this trunk, i.e. Israel, was destroyed, for it bore the fruit of impiety rather than the fruit of Abraham, faith. Paul speaks of this destruction using the language of pruning a tree. The cultivated olive tree signifies Jerusalem, and its destruction points to God rejecting Israel. Here is one of the rare instances where Jacob of Sarug explicitly reveals the kind⁷⁰ of the tree of life: it is an olive tree, a supposition already existing in the Syriac literature that pre-dates Jacob's time. St. Ephrem, for example, interprets the olive as a symbol of Christ. This olive gave water, blood, and oil in his death.⁷¹ Thus, he associates the olive tree with the Tree of Life.

In contrast to Jerusalem, Edessa, representing the Church of the Nations, believed without the advantage of having the law. Edessa is the wild

^{69. &}quot;HSJS V," 741:19-742:14.

وَصَلا أَحَوُهُم كَو الْكُنُا سَوْد أَهِلُكُس هِ

عُوكُل كُوكُم هَوْمِنُه وَاللّهُ الْمِ كُونُه هِ

كَتَكُل كُوكُم هَوْمِنُه وَاللّهُ الْمِحْلُمُ اللّهُ فَعِ كُونُه هِ

مَنْ كُفُرا حَبْدُا وَضُ أَحَبُهُمْ أَاوَّهُمْ مِنْ الْمُؤْمُ وَفَا لا مَثَلًا إِنْهُمْ أَوْرُهُمْ مِنْ الْمُؤْمُ هِ

مَنْ اللّهُ الْمُحْدُدُةُ وَمُ مُحْدُدُهُمْ اللّهُ مَنْهُمْ هُمُ اللّهُ مَنْهُمْ هُمُ اللّهُ اللّهُ مَنْهُمْ هُمُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ مُنْهُمُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ مَنْهُمُ اللّهُ اللّهُ اللّهُ مُنْهُمُ اللّهُ اللّهُ مَنْهُمُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ اللللللللّهُ الللللّهُ اللّهُ الللللللللللل

أَكُلُا إِخَا أَلِهُمْ تُحَمَّهُ حَمَّهُ أَكُنُا:

هَ مَكْ الْمُكُلُا حَمْ حُكَ مُحَوْدَةُ الْمَا

هَ مَنْ الْمُكُلُا مِكْ مُحَدِّلًا الْحَمْ الْمُحَدِّلُا الْحَمْ الْحَمْ الْمُحَدِّلًا الْحَمْ الْحَمْ الْمُحَدِّلًا الْحَمْ الْحَمْ الْمُحَدِّلًا الْحَمْ الْمُحَدِّلًا الْمُحَدِّلًا الْمُحَدِّلًا الْمُحَدِّلًا الْمُحَدِّلًا اللَّهِ مَحْدَلًا اللَّهُ اللْمُعْمُلُولَةُ اللْمُعُلِّلَةُ الْمُعْلِمُ اللْمُعُلِّلِ الْمُلْمُ الْمُعْمُلُولَةُ اللْمُعْلِلْمُ الْمُعْلِمُ اللْمُعُلِّلِمُ اللْمُعُلِّلِ الْمُعْ

^{70.} Since the fig tree discussed in the previous section does not symbolize Jesus Christ, it cannot be an image of the Tree of Life.

^{71.} See "Saint Éphrem Commentaire De L'évangile Concordant Version Arménienne," 318 (Armenian); "Saint Éphrem Commentaire De L'évangile Concordant," 227 (Latin); Murray, "Symbols," 125; Lange, "Kommentar zum Diatessaron II," 594-595 (German).

olive tree that grafted itself in the trunk of the house of Abraham. Its faith is not new, but that of Abraham and the ancestors of Israel. It is not a new olive tree, but a wild tree - that is to say, idolater, that was grafted onto the unshakable trunk of Abraham. Moreover, it believes that Jesus Christ, whom Israel rejected and crucified, is the Son of God. For this reason, it longed for his visit. Therefore, the wild tree replacing the cultivated tree is a clear indication that the Church replaces Israel.

Jacob of Sarug also uses an olive tree as the image of the Church in his commentary on Jesus entering Jerusalem⁷² (see Mt 21:1-11; Mk 11:1-11; Lk 19:28–38; Jn 12:12–15). In this context, however, this tree does not symbolize Israel. The priests, leaders, and scribes of the Nation instructed the children to stone Jesus, while he enters Jerusalem.⁷³ The bishop of Batnan claims that the Church went out with the children.⁷⁴ Rather than implementing the orders they received, the children threw away their stones and hurried to cut branches of palm (see Jn 12:13) and olive trees.⁷⁵ The action of throwing the stones away is a symbol for rejecting the synagogue of the Nation, that left its Lord. Whereas one would expect the children to be an image of the Church (perhaps they do implicitly), Jacob construes the branches of the olive tree as a symbol of the Holy Church.⁷⁷

Two trees came out to meet the Only-Begotten, and both interwove a crown of praise for the King who came. The olive tree is meek, depicted mercy, and offered praise to the merciful One, who came to us. The olive tree is merciful and filled with healing to the one who approaches it

^{72.} See "HSJS V," 613-631.

Ibid., 625:18-19. 73.

وهُحةً ر مُلقًا وقة مه وَهُ صِمَةُ نُمُور كُونُا وَالْمَا جُ

^{74.} Ibid., 625:20-21.

Ibid., 626:11-12. 75.

Ibid., 626:5-6. 76.

حدةُ هُمُ لَم خُكُلُ وَ ، وَفُهُمْ وَوَالْمُ كُونَ ثُم رُبِ كُنُونَ *

Ibid., 626:7-8. 77.

like its Lord who is all among all that all should have profit. [It is] a lovely sight: oil glorified the chrism, who blots out the debts of human beings with oil. He cleanses with oil, purges away with oil, purifies with oil the one who comes to baptism to be pardoned by it.⁷⁸

The palm and the olive trees are the two trees that came out to meet Jesus. The former is a symbol of the Son of God and his exaltedness, and the latter praising him represents the Church. This image of the Church carries a sacred symbolism linked to the Chrism oil used in the celebration of the Mystery of Chrismation. Christ, the true Chrism, gives this religious rite its power of purification and forgiveness of sins to the mundane olive oil and water used for baptism, thus making the Church merciful just as he is.

4.2 Christ, Grape Cluster, Olive Tree, and Tree of Life

Jacob of Sarug uses plantation-imagery to refer not only to the Church but also to Christ. This symbolism is related to the Church, inasmuch as it presents Christ as the source of the Church's life. From the vine Israel a grape cluster sprouts and becomes the source of the Church's life. In this context, this section presents the themes of a grape cluster and the tree of life as symbols of Christ.

4.2.1 Christ, Grape Cluster

On account of eating a bitter fruit, God bans Adam and Eve (see Gn 3:23-24). Their return to Paradise, nonetheless, takes place when they partake of the sweet fruit.

The fruit that came to redeem Adam is sublime and lofty, and the fruit that gave praise to his Lord is greatly splendid. The Lord of the fruits came to sweeten Adam's palate:

^{78.} *Ibid.*, 626:13-627:2.

اَوْبَ أَتَكُنَا بِعُمِهِ مِهُ وَالْوَدُوهِ وَبَسُبُنَا: مُحَسِرٌ أَلُمُا هُ كَمِنُونَا دُوهِ هَنِسُعُنَاً! هَنِسِكُمُ أَلِمُا هُ كَمِنُوت كُوه هَلَا سَةُ حَمِّنَا! سَلُلًا وَسُحِمُا وَهَمِسًا مُحسَم كَحَمَّسَةُلًا! حَمْمِسًا هَنَدُهِ حَمْمِسًا هُرَّهِ حَمْمِسًا هَرُفًا!

the sweet palm tree came out to meet him and eagerly waited to receive him.⁷⁹

The coming down of the fruit to redeem Adam points to the Incarnation of the Word of God. In contrast to the bitter, poisonous and lethal fruit that Adam consumed in the Garden of Delights, the fruit coming down from heaven is sweet-tasting and life-giving. It is the ultimate source of Adam's life and, by extension, the Church's. Jesus Christ is this fruit.

To the centenarian, he appeared as a grape cluster ((a)) on his vine-plant. He plucked it with love that it be consecrated to the Lord of the vineyard. His tree grew old, and then this fruit appeared on it. He presented and offered it as first fruits to the one who sustains all. A sucker sprung from the root of the centenarian, yet he was not sad while breaking it off by faith. 81

The context of this quotation is the Old Testament account of the testing of Abraham (Gn 22:1-19). The vine-plant alludes to Abraham, the

^{79.} *Ibid.*, 627:7-10.

زُم وَمحَكُ قُلزًا بِآلِاً بِثَدِةُم لُؤُم : وَمَدَّ مَعْتُ قُلزًا بِسُوم وَوَا حَوْدُه خَوْرُه خَوْرُه خَوْر مُثِرًا قُلزًا إِنْاً بِسُلًا شَفُومِ بُارُوم : وَسُع اللَّهُ اللَّهُ عَلَى الْوَرْدُه وَسُلًا مُعَمَّ مُحَدُه خ

^{80. &}quot;Grape" (الَهُ الَّهُ الْهُ الْمُلْلُمُ اللَّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللللللّهُ ال

^{81. &}quot;HSJS IV," 70:14-19.

حُمُّال مَنْنَا هِحَقُلُا دَهُمُّه أَلْمُقُد وَهُلَ : حَلَّم أَكْنُه وَفُثِب قُلْؤُلْ أَلْمُقَد دُه : خَمُّال مِنْنَا هِفَد خُدَّهُ فَى دُكُرُّه :

centenarian, the grape cluster to Isaac, and the Lord of the vineyard to God. Abraham's sacrifice, the plucking of the grape cluster, foreshadows the offering of the heavenly Father. Jacob of Sarug re-illustrates this biblical text using his imagination to show the cooperation between the Father and the Son. He achieves his goal by painting Isaac assisting Abraham in building the altar. "A sweet grape cluster built a winepress that it be trodden down in it, and it stomped to trample on its grapes, along with the one pressing it."82

The winepress is the altar of sacrifice, and the sweet grape cluster, Isaac the sacrifice. The grape cluster being pressed helps with the stomping.

Beloved grape (څيحکُر), I shall squeeze you in the King's cup. It is right that you should exult because of the mouth that your wine shall O little grape cluster (لِهُإِّــاللهُ), behold, first fruits, I shall sacrifice you. Do not mourn for the vintager who offers you. Beloved fruit, I present you a gift to the Most Holy that you enter the treasury rejoicing.83

Although the beloved grape, small grape cluster, and first-fruits point to Isaac, they refer ultimately to Christ. The wine produced by the fruit of this grapevine has Eucharistic connotations, which will become more prominent as this presentation proceeds.

Shadrach, Meshach, and Abednego, thrown into a white-hot furnace for refusing to worship the idols of King Nebuchadnezzar (see Dn 3:1-23), survived unharmed this horrible, cruel punishment. Depicted as a small grape cluster with three first-ripe grapes, they are also a type of Christ.

As a small grape cluster (لِقُرِّكُمُل) of three first-ripe grapes (کتدًا): this one was handing them to that one to kiss [them]. The Babylonians saw and embraced the first-fruits which the king picked from the blazing vine-plant.

^{82.} Ibid., 91:4-5.

هيةُ أَلْ سُكِنَا حَدُم مُعِزِفًا وَثَهَارُهِ فَوَا دُه : وهُ وَقُع وهُ وَقُع وهُ وَخُع حُرَةُوه خُتَدُه و يَعدهُ ع ه Ibid., 98:1-6. 83.

أَحَةُ ﴿ أُمِيلًا كَدُهِ مَةُ وَدُنُا ثُم سُرًا أَيِهِ ﴿

حُدِكُمُا وَسُعِكُمُا حَدُهُهُ وَمُحَكُمُا كُنِّ إِنَّا كُمَ : لَمْ وَأَرْبَى وَالْ وَالْمِنْ فَقَعُا عُمْلَا سُعَوْم * وَمُعَلِّ مُعَوْم الْمُ الْمُعُم الْمُعُم الْمُعُم الْمُعُم الْمُعُم اللهُ ال قُازُا وَسُعُا رُمِنًا حَدَّوِمًا مُدَّمَى إِنَّا كُرٍ :

Sweet fruits from the furnace full of fire the king carried and showed to the crowds as he was speaking.⁸⁴

The New Testament also contains characters whom Jacob depicts as grape clusters. A sweet grape cluster symbolizes, for instance, John the platter [see Mt 14:9-11; Mk 6:27-28; Lk 9:9]: behold the entire creation is enjoying its sweet taste."85 John's parents are the barren vine-plant, and John "is the grape cluster (سيخةُلا) which the barren vine-plant bore after a long time, was picked, squeezed on the king's platter, and entered the [wedding] banquet."86 Small clusters of grapes also represent the innocent infants whom Herod brutally butchered, and grapevines symbolize their mothers. These children also a typify Christ. "The vine-plants lamented over their small clusters of grapes (پهٔ پِتُــُار), first fruits, for the pig entered and trampled on them [while] on their branches."87 Finally, much as the dead son of the widow (see Lk 7:11-17) does not symbolize Christ, the image of a small grape cluster still applies to him and the vine-plant to his mother. Here Jacob of Sarug uses these images in a more general sense, just as he employed them to refer to Adam (see above). "A humble vine-plant on which hung a small grape cluster (پؤپُــُا): death plucked it, and it was not allowed to enjoy its fruit."88

All of these types prepare the way for the true grape cluster, Jesus Christ, whose sweet wine is medicine to the world.

The virgin Vine-Plant bore a grape cluster (هم العبية whose sweet wine

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84. "HSJS II," 133:11-16.
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أُسِ لِهُ لَّهُ لَمُ لَا يُلكُلُمُ كَتَحًا هَرَهُ كُلُلُ : خُدِيُّالُ سِلْهُ خُدَكْمًا هَحُوهُهُ أَنْكَ : قَازًا سَكُنُا فَحِ أَلْمُنَا زُهُلًا وَهُلَا نَوْلًا :

هيةُلُا سُكِنًا وَحَه قُسطًا وِمُكِدًا كُروَةُو.. :

الْبُفِي الْمُحَالُ وَمُوا كُنُ كُوا الْمُعَالِدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

الْمُثُمِّ وَهُلَمْ اللَّهُ اللَّاللَّا الللّلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّل

وهُمُا حرَّبزاً إِلَّاكِمُا وَهُمْ حُونَ سِرًا لِهُ لَّهِمُا :

مُوهُن وَوَا حَوَى وَنُا حَوْنُا خَمِنَهُمَهُ * وَمَهُد مُحِدُا مِن وَس مَكُا وِهُحَاثُونُكُا * كِنَ وَوَا مُحِدُدُ مَسُوْس حَدْتَهُا ذَر أُكَرَ وَوَا *

^{85. &}quot;HSJS III," 686:13-14.

هُوْ مُحَامِّهُ الْمُحَامِّةُ الْمُحَامِّةُ الْمُحَامِّةُ الْمُحَامِّةُ الْمُحَامِّةُ الْمُحَامِّةُ الْمُحَامِ 86. Ibid., 691:19-20.

رُمهُنه هُدِيَّ: حَقَّىندُا بِمُكَدُّا هُكُ كُهِمْدُا هِ 87. "HSJS I," 143:4-5.

 [﴿] حُمْثُ مَعْدُ مِنْ أَنْ اللَّهُ مَعْدُم اللَّهُ اللَّهِ مَعْدُم وَالْ سَلَّمَ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا اللَّلَّ اللَّهُ اللَّا اللَّهُ الللَّهُ الللَّا الللَّهُ اللَّهُل

مُهِدُه صَالًا ولا أَحَمُّ حَمَّ لَمُ أَلَوْه .

the four quarters [of the earth] is absorbed like medicine. The vine never maintained by a farmer: its wine flowed down to the land of the dead and awakened them. From the new wine that poured forth on Golgotha the world drank and by it were comforted every mourner.⁸⁹

In this citation, the images of the Virgin Vine-Plant and the Vine never maintained by a farmer stands for Mary and her state of being ever-virgin. That the Son of Mary is the source of the world and, by extension, the Church, could be drawn from the Eucharistic insinuation of the terms medicine and new wine that poured forth on Golgotha (see Jn 19:34). The effect of this wine is life-giving: it awakens the dead. Jacob of Sarug employs similar images elsewhere in his writings, "The Virgin Vine-Plant, though they did not prune it, bore a grape cluster. Behold creation, which had perished, is gladdened by its wine." The lack of pruning signifies the virginity of Mary, whom the Virgin Vine-Plant symbolizes. Once more the wine intimates Jesus Christ, who gladdens Creation.

The Tree of Life, which came from the high place of Eden [Gn 2:9, 3:22, 24], and behold it scatters its fruits on the dead in the cave.

The sweet fruit Mary bore in her virginity:
human beings, who were bitter, ate it and were made sweet.

The beloved grape cluster () the virgin vine gave to the world: its irrigation consoles the mourning nations of the earth. 92

Bitterness and mourning indicate the state in which human beings were: they worshiped man-made gods. These idols have no powers and cannot revive the dead, whereas the Tree of Life, Jesus Christ, does. He is the

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89.
        "HSIS IV," 900:11-16.
                                                                                 هُذُا حِدُهُ حَدُّا هِ قُلُا ثَهُ حَدُ بِّسُلَا سَعَنَّه :
صَفَدًا وَكَحَدُنَ لِلْ أَلْمُكَسِّمُ ثَعَ أَدُنًا :
                     وهُ ا شُعه لَمْزُو خُاذِ خُدُونُ مُ أَب هُم سُتًا ﴿
                     مُ نُمُ مُعِزُهُ لَاؤِكُمْ وِمُتَكُّا وَأَكْبَرُ أَنْ عُرِيْ الْمُ
                                                                                مْع وَه سُعزُا سُرِلًا وَعِفْ حُلَّ سُوكُم اللَّهُ حُلًّا:
                 أَهِدُّ حُكْمًا وَدُو أَلْمُتُاهِ قُلا وَادْبُكُم *
90.
        Ephrem also employed vine-imageries to refer to Mary. See Murray, "Symbols," 120,
         footnote 3.
91.
         "SM," 667:4-5.
                       هُ أَوْمِ شَعِنُهُ شُرِعًا حَزَّكُمُا وَاحْسُرُا مِهُ الْمُ
                                                                            هُذُا حِدَّهُ كِذُا وِحُرِ لُا خُصِيةُهُ فِي هُذُا تُوحُدُ:
        Ibid., 804:7-12.
92.
                                                                                         أَكُم سُتُل ووُ ﴿ ثُمِ أَلْمُوا وُهُمَا وَحَرْمٍ :
                  ەەل دُمدِّزْلُا مدِّرْو قُلرُّەە ت حُلا مُتــَةُلُل پ
                                                                                     قُلْوا شَكِمًا وَثَكِرًا مُدِرَعُمْ خُدِيَّةً
                هِحَوَّلًا وَسُعِدًا وهُمُّا حِمَةً حَمُّا حَكُمُعًا عُوحُمَ :
                 وحُمَّا هُمِنُهُ حَجَّمُمُا وَاوْحُا وَاحْدِي وَهُه *
```

cluster born of the Virgin Vine. This symbol also insinuates that the Tree of Life is a grapevine. The irrigation of the nations by the beloved grape cluster connotes once more the transfixing of the side of Jesus. Jacob of Sarug presents this image as a grape cluster pressed on Golgotha.

Sweet grape cluster (هُوَهُ), they squeezed you with a spear [see Jn 19:34], and behold the world absorbs your blood like a medicine of life. Your Church knelt on your wounds to drink your blood, and behold it is painted on her lips like a scarlet thread [see Sg 4:3].

The reference to the Johannine scene of the crucifixion with the soldier transfixing the side of Jesus is unmistakable. Just as the rock struck by Moses gushed out waters to satiate the thirst of the Hebrews (see Nm 20:11), so the pierced side of Jesus, the sweet grape cluster, burst water and blood, the medicine of life, to irrigate the entire world. Consequently, the Church bent down and drank from the wounds of Jesus, the source of her sacramental life. Jacob's poetic prowess provides his audience with the image of a scarlet thread on the lips of the Church. This illustration is an account of her drinking his Eucharistic blood, the medicine of life, a favorite image for the Eucharist in the Syriac tradition. 94

The guests are waiting to drink life from your wine vessel [see Jn 2:1-12]. Your life-giving cup quenches the multitude longing for you. Your good wine showered down over Creation at the end of time for your Father preserved you that you be the consolation of the world. Your taste is sweet. Behold my tongue is moved! I shall shout praise to the Father, who sent you, that all the bitter ones become sweetened by you.

Jesus, the honey from the skeleton of the dead lion [see Jgs 14:18], came out to sweeten the taste of the world, which was bitter. 95

مُن بَنْ الْمُنْ الْم

امَّتَنَا سُنَّبَ ثَمَاهُ ﴾ سُتَّا قُح أُكُبُ ؛ سُمنُس لُحُا حَسِّنِاً وَأَتَنَا لَقُص كُمَّا عُلَا : لُحمُّ سُكِنًا وَا مِنَّى كَمُّك أَمِكًا مِقَّدِسًا : ثَمَّى وَحَمًا وَثَى لَ إِنَّا مُكْمَا وَإِذِيًا مُعَلَّا :

^{93. &}quot;HSIS IV," 761:2-5.

٥٥ هَوْدُ ٥٥ حُحَمُلُ كَبُمُو أَبِ هُم مَثْلُهُ ٥٥ هَوْدُهُ أَن أَبِ مُولًا كَبُمُو أَبِدُوْدُ الْهِ

^{94.} See Murray, "Symbols," 120.

^{95. &}quot;HSJS I," 320:16-321:4.

Jesus changing water into wine in Cana (Jn 2:1-12) occasioned another reference to the Eucharistic wine that quenches the thirst of the Church. His life-giving cup is also an image of the Church's consecrated wine. This sweet wine is the Father's gifts to humanity that its taste be changed from bitterness to sweetness. Humanity's fate is no longer to die but to inherit eternal life due to Jesus's martyrdom on the cross. This road of self-denial traveled by the Lord becomes the way of the Church's martyrs. Once more the transfixed side of the Jesus provides the martyred Church with life.

Life-giving grape cluster (هـ عثاً), whom the Jews pressed with a spear [Jn 19:34],

intoxicated with its wine the martyrs, and they forgot their tribulations.

They drank so much from the new wine (lit. must) of the crucifixion that they did not even feel the fire to complain.

The seething of the wine that rushed forth on Golgotha

overwhelmed the branding-irons lest they be numbered among branding-

They were drunk on its drinking and forgot the pain of their members,

for the drunk does not know to complain of his affliction.

The wine they drank urged them on until they held the

burning coals of fire while they were laughing at the flame.

Since their heart[s] were captivated by the drinking, they were not terrified while their members were burning up by the flame.

The blood of the Crucified, which they quaffed from that life-giving cup, provided them with a brave (*lit.* proud, exalted) heart before the judges.

The new wine whose seething was great made them so hot [with zeal] that they ran to the sword and the flame.

They unclothed in the tribunal. Since they were drunk, they were not disturbed,

for the drunk is unaware of having been stripped naked on account of their

The chaste ones stood stripped naked before the licentious ones

and were unaware of [their] nakedness, that was by reason of the wine.

In the midst of a struggle, the one who is naked is not bare,

for the one fighting for victory is unashamed.

They waged war against the ruler guarding the air [see Eph 2:2]

and fought undressed with evil doers.

They anointed themselves with the blood of the side of the Son of God in the struggle,

and the hand of their adversaries slid away from them.⁹⁶

^{96.} "HSIS II," 641:4-642:9.

هي قُلُ و بَسْتَا هُو وَ دَوْهُ صُلَا حَرُوه عِنْ قُوْتًا : أَوْهُ عَسَدُوه حَصُوْوْا وَلَهُ اَوْخُرُنُوهُ > أُسِيَ عَنْ الْفُلُ وَاقُدُواْ أَوْرُهُ وَكُولًا وَقُلُولًا وَاقُدُواْ أَوْرُهُ وَاقُدُواْ أَوْرُهُ وَكُولًا وَاقُدُواْ أَوْرُهُ وَكُولًا وَقُدُا اللّهِ عَلَى اللّهُ اللّهُ

The courage to face martyrdom is the example of the Crucified. These men and women suffering at the hands of unjust rulers become intoxicated by the wine of the grape cluster pressed on Golgotha. This wine is once more the source of the Church's life. The martyrs had already partaken of the lifegiving cup, i.e., the consecrated bread and wine. These Eucharistic species are so potent that their partakers no longer feel pain much as they are torched. They can laugh in the face of the flame and pick up burning coals with their hands. This image brings to mind the three youths in Daniel 3. The mentioning of the spear pressing the grape cluster and the wine gushing out due to this squeezing are images inspired by Jn 19:34. All of these images point to the importance of the event of Golgotha in the theological outlook of Jacob of Sarug. The piercing of the side of Jesus is, consequently, the source of the Church's sacramental life: Christ is Ursakrament, 97 i.e., the primordial sacrament. The tree of life in Gn 2-3 provides the bishop of Batnan with an Old Testament image to indicate further that Jesus Christ is the fountainhead of the sacramental life of the Church.

4.2.2 Christ, Olive Tree

Along with being an image of the Church, the olive tree holds another important symbol: Christ. The title "Christ" (عد الله عنه) means the Anointed One. Thus, the meaning of the title itself is directly related to the olive tree, for olive oil was used for anointing, including baptismal anointing. The olive tree

97.

زُلْسُهُ وِسُحِنَا هُهُ وَالْمَلُوّ مَنْ الْمُحَدِّدُهُ وَمُعَدِّهُ مَنْ الْمُحَدِّدُهُ اللهُ وَمُعَدِّدُهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهُ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ الْمُحَدِّدِهِ اللهُ الْمُحَدِّدِهِ اللهُ الْمُحَدِّدُهُ اللهُ اللهُ

and oil,⁹⁸ nevertheless, draw their importance and meaning exactly from this title, and not the other way around, for "Christ (عدم المعادية) is the cause of all types of anointing." For that reason, the olive tree and, by extension, oil, is related to the Church insofar as it is an image of the Son of God, the source of the Church's sacramental life.

The rare image of oil as a Eucharistic symbol in the *mimre* of the bishop of Batnan is depicted in Elisha's miracle. Elijah's successor transforms water into oil for a prophet's widow that she and her children be able to survive (see 2 Kgs 4:1-7).

She (the widow) depicted certainly the image of the Church, for she entered, along with her children, and closed the door on them. The Father sent to her the [Holy] Spirit instead of Elisha. By his descent, he sanctifies the bread, and it becomes the body [of Christ]. He dwells in the wine and also makes it the innocent blood [of Christ]. He fills her children life as the empty vessels.¹⁰⁰

The widow signifies the Church, her children the Christian faithful, and the oil the body and blood of Jesus Christ. Just as the change of the water into oil was due not to Elisha's action, but to divine intervention, so the transformation of the bread and wine at a liturgical service is caused by the Holy Spirit as well. The body and blood of Christ grant life to those who partake of them. In this Eucharistic sense, the Oil, an image of Christ, can be understood as a source of the Church's Eucharistic mystery.

Baptism, more than the Eucharist, however, finds its roots in the olive tree and oil symbolism. For example, the olive leaf the dove carried back to Noah (see Gn 8:11) already represents Christ.

المُوَّدُونُ الْمُحَدِّلُ الْمُوْدُونُ الْمُحَدِّلُ الْمُحْدِلُ الْمُحَدِّلُ الْمُحْدِلُ الْمُحَدِّلُ الْمُعَدِّلُ الْمُعَدِّلُ الْمُعَدِّلُ الْمُعِدِّلُ الْمُعِدِّلُ الْمُعِدِّلُ الْمُعِدِيلُ الْمُعِدِّلُ الْمُعِدِّلُ الْمُعِدِّلُ الْمُعِدِّلُ الْمُعِدِيلُ الْمُعِدِّلُ الْمُعِدِيلُ الْمُعِدِيلُولُ الْمُعِدِيلُولُ الْمُعِدِيلُولُ الْمُعِدِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ الْمُعِمِيلُ

حمَّسًا وه حُكمًا وِحُكهة م لَهُ قَصْل وَحمَّسهُ أَل :

^{98.} Since the oil in question is a product of the olive fruit, both the olive tree and its oil are examined together in this section.

^{99. &}quot;HSJS IV," 801:12.

^{100.} Ibid., 279:9-14. أَوْكَا كُلْقُسُونَ مُ فَاتَّانُ وَكُونَا لِلْوَالِمُ لِلْمُ اللَّهِ فَا فَكُنْ اللَّهُ وَكُونَا فَكُنْ اللَّهُ مُكُلِّمُ اللَّهُ مُكُلِّمُ اللَّهُ مُكُلِّمُ اللَّهُ مُكُلِّمُ اللَّهُ اللْمُعَالِمُ اللَّهُ اللْمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَالِمُ اللَّهُ اللْمُعَلِّمُ اللْمُعَالِمُ اللْمُعَلِّمُ اللْمُعَلِيْمُ الللْمُعِلَّا لَلْمُعِلَّا اللْمُعَالِمُ اللْمُعَلِمُ الللْمُعَالِمُ

(The dove) hastened to the olive tree, which carries mysteries, to receive from it riches in plenty and to bring them back with it. The mystery seethed in the leaves of the olive tree of anointing, cut a leaf and gave it to the dove that it carry it back to Noah. Christ (معمَّسُا) and oil (معمَّسُا) were depicted there symbolically, and the Holy Spirit and baptism by an unambiguous type. Was there no other leaf except an olive, and no other bird to bring it back other than a dove?¹⁰¹

The dove is an obvious allusion to the Holy Spirit (see Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32). The olive leaf as a symbol of baptism can be understood through oil, thus identifying the baptismal anointing with baptism. This close interrelation between baptism and oil becomes more apparent when one considers the following citation, "He instructed them, 'Go, teach and baptize [all] the nations in the name of the Father, and in the name of the Son, and in the name of the [Holy] Spirit' (see Mt 28:19)... He gave them the Trinity and oil (گسمینه) from the Mount of Olives: the oil for signing and the Trinity for salvation."102 Although the emphasis seems to be placed on the act of anointing, water is not absent from the baptismal service. The deed of the sinful woman in Lk 7:36-50, for example, depicts baptism. "By the oil and tears which she poured there on our Savior (see Lk 7:37-38), she symbolically depicted the baptism of the world forever." The mystery seething in the leaves points to Christ (حمة عند الله). Moreover, using a vocabulary reminiscent of the angels singing on the day Jesus was born (see Lk 2:14), Jacob reveals that

^{101.} *Ibid.*, 49:12-19.

وثُعِيْهُ لُهُم حَمَّازُا زُحُا هَأُكُم خُمُهُ * هُمَلُو سُوه كُو لَهُ وُل كَيْهُ لا زُحِيةُ س لُودُ ﴿ ەزە ئىل ومەرھُل ەمُحمە وُلگا دۆۋھەل ككىل ج ولًا كُزِّسِكُم إِسرُّال وِلْمِكْمِووت أَلَّا مُحالًا * 102. "SM," 819:2-3, 6-7.

^{103. &}quot;HSJS II," 422:19-20. حعُثِره وحُحْمًا حَدُحمًا رُوِّلًا إِزَّانُالُكُم به

حَمُلُ وَهُ مُنْ فُنِهُمُ وَهُمِسُا أُوهُ لِمُ وَلَكُم مُلِكُم مُلْكُ وْلُس وَوُلُ إِوْرُا حِصُّةِ ضُّ أَحِكُلُ وَصَهُّ سِوَّلُا : و لَمُ الْمُؤْنِ اللَّهِ اللَّهُ اللَّ لًا صُ أَحَمُ ١٥٥ لُمُ وَلُ إِحَدُنُكُ ٱلَّا وَأَحَمُّا:

قَوْمَهُ أَرْهُ لِمُحْدِهِ كَمَرُهُ كُمُوْمُ أَنَةً ﴾ حُمْدِهِ أَنْهُ ﴾ حُمْدُهُ إِنْكُ اللَّهُ وَمُعْدُهُ وَالْكُ وَحُمْدُهُ وَالْكُ وَحُمْدُهُ وَاللَّهُ اللَّهُ اللَّ

حَمَّمُسُا وَوْتَكُمُ وَنُصَحُمُ أَمُّعٍ خُلَا فُرُوْمً :

the Olive Tree and Oil are symbols of Christ. "The sign of the oil showed the peace of the world and the leaf of the olive tree carried back good hope." 104

The fact that Jesus in connection to the olive tree is the source of baptism can also be deduced from Jacob's recount of the Visitation (see Lk 1:39-45). During the encounter between the two infants while still in their respective mothers' wombs, Jesus hands the faculty of baptism to John. "He anointed the infant [John] in his mother's womb by the Holy Spirit, and gave him baptism in the womb before being born." Anointing refers to oil and therefore to the olive tree. The mystery of anointing is effected by Christ, the Anointed One, through the Holy Spirit.

The mysteries hidden in the olive leaf the dove brought back to Noah (see above), mainly Christ (المعالمة) and oil (المعالمة), are now revealed on the Mount of Olives, which is also a symbol of anointing.

He gathered the Children of his Mystery on the Mount of Olives [see Acts 1:12],
for the Mount of Olives (لَهُوْرُ أَنَكُا) is a symbol of anointing,
that oil (اثعمال) for baptism be from the Mount of Olives
and Christ (اثعمال) be raised up to his Father's place from it.
The treasure of oil (اثعمال) on the Mount of Olives is for anointing,
for Christ (اهمال) ascended to his Father from it.
Therefore, he gathered them to that mountain
to provided them with oil for the signing of the whole earth.

On Mount of Olives, the Anointed One (کمت) gives the Apostles oil (المدة عند) to anoint the entire world. He commissions them to baptize all the nations (see Mt 28:19) with his oil. The Mount of Olives, like the olive tree, finds its roots and draws its significance from the true Olive Tree and the true

^{104. &}quot;HSJS IV," 50:17-18. وهُدزًا لُحُا حَيِّرُهُا وَأَحْلًا ثَعَلَاتُهُ الْمُحَدِّ وَوَا * هُمِنُهُ وكُحُمُّا كُلُّهُ وُصِعِمُا ثَمِكُمُهُا هُؤًا وَهُا : 105. "SM," 646:10-11. دزة سُا وهَوْمِهُا مُعِسُم حَدَّلًا حَدُرْهُا وَامْده : ومُحمدة وُلُكُ الله عنه حدَّنها مؤم مُوكرا * 106. Ibid., 816:9-16. هُ حَهُوْ زُتَمَّا كُنُم أَنُّ ى كُدِّنُ إِزُّاهِ : وُاك وهُ لَهُ زُا وِرُتَكُا إِزْرًا وِهِ وَصَعَسَةُ لُا ا وهُدُوه صَفَّيسًا ثَلِكُلًا وَوُا لِلْأَوْهِ وَاحَوُم عِنْ وَهُج لِهُوْ أَتِكُمُا ثُوهُا هُمِسُا حَمَّحِهُوَّمُكُا: وُاهِ وهُ حَمِّسًا ثُعِنُو صَكُم وهُا رِّبِ نُكُوُّوهِ * صُّبِعِمُا وَمُعِمُا حِمْةُزُا وَأَتَمَّا كُعِمِّسِةُلُا: ىرُەُو رُبُور مُحِمُّل كِزُهُمِكُل وَكُرُهُ ۖ أَوْكُلُ * ومُحَيِّد وُكُم حَمَّه وَوُا خُتُم وَكُور وَ مُرَّا خُتُم وَكُور وَ مُرَّا وَكُور وَالْمُورِ وَالْمُ

Oil, Christ. This true Olive Tree gladdens the Church and provides her with his oil.

4.2.3 Christ, Tree of Life

The book of Revelation (2:7, 22:2) presented the Christians of the west with the springboard to contemplate the topic of the Tree of Life, whereas Genesis (2-3) was the impetus for the same subject on which the early Syriac Fathers¹⁰⁷ including Jacob of Sarug mused. One must also keep in mind that the book of Revelation was unknown to the bishop of Batnan. Even if the Tree of Life symbolizes Christ but not the Church, it is closely intertwined with the subject of the Church, for just as the grape cluster and the Olive Tree are sources of the Church's sacramental life so too is the Tree of Life. Before proceeding, it is interesting to state that Jacob of Sarug uses the symbolism of a tree to describe how God is three persons, and yet one. "The Father is the root, the Son is the fruit, and the Holy Spirit is the branches: one Tree who is life in its entirety to the one who approaches it." Just like the Tree of life, this Tree, a symbol of the Trinity, is completely life and life-giving to the one who comes near it.

The Tree of life stood in the midst of the Garden of Eden (see Gn 2:9). After the Fall, God expelled Adam from Paradise and placed an angel with a fiery revolving sword to protect the Tree of life (Gn 3), thus making it impossible for Adam and his children to partake of it. However, the soteriological implication of the Incarnation is that the Tree of life uprooted the tree of knowledge once and for all, ¹⁰⁹ and made possible Adam's return to

^{107.} See Murray, "Symbols," 124.

^{108. &}quot;SM," 852:14-15.

هُ مُكُ مَثَا وَهُ كُبُ مُتَا وَهُ كُبُ مُتَا مُوَا وَهُ كُلُ مُوَا مُوَا مُوَا مُوَا مُوَا مُوَا مُوا مَنْ مَا مُعَالِمُ مُعَالِمُ مُعَالِمُ مَا مُعَالِمُ مَا مُعَالِمُ مُعَالِمُ اللَّهِ مُعَالِمُ مُعَالِمُ مُعَالِمُ اللَّهِ مُعَالِمُ مُعَالِمُ اللَّهِ مُعَالِمُ مُعَالِمُ مُعَالِمُ اللَّهُ مُعَالِمُ مُعَالِمُ مُعَالِمُ اللَّهُ مُعَالِمُ مُعَلِمُ مُعَالِمُ مُعَلِمُ مُعَالِمُ مُعَلِمُ مُعِمِي مُعِمِي مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِمِي مُعِمِي مُعِمِعُ مُعِمِي مُعِمِي مُعْلِمُ مُعِمِعُلِمُ مُعْلِمُ مُعِلِمُ مُعْلِمُ مُعْلِمُ مُعْلِمُ مُعْلِمُ مُعْلِمُ مُعْلِمُ مُعِلِمُ مِعْلِمُ مِعْلِ

ا ۱ مَوْدَ اللَّهُ مُكُلِّ الْمُوْدُ كُوْدَ : مُوْدَ كُوْدَ : مُوْدَ اللَّهُ اللَّ

The Good One had pity on our humanity and sent his Son that he cut the roots of that tree that devastated the earth.

the Garden of Eden, where the Tree of Life presents its fruits to his delight and that of his progenies. In line with Aphrahat and Ephrem, Jacob of Sarug identifies the Tree of life and its fruits with the Lord Jesus.

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"I am life, and the one who receives me finds life" [see Jn 11:25, 14:6], the blessed Tree, our Lord, says.

"I am life, and the one who eats my fruits lives forever [see Jn 11:25, 14:6], departs from the place filled with death and climbs over its wall."

Righteousness, holiness, and justice, mercy, gladness, and serenity [see Gal 5:22-23], peace, tranquility, love of all virtues: these are the good fruits of the tree of life.

When a person plants it in their minds, they become paradises and bear the fruits that are life to those who partake of them.

When they possess it, it is well established in them, and they absorb its taste, they become springs gushing out water of life. 110
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Christ is the Fruit of Life sent down to human beings by the Father,¹¹¹ and the sweet fruit to be enjoyed.¹¹² In the language of Jn 6:35 and Jn 11:25, the blessed Tree,¹¹³ i.e. the Tree of life, declares itself to be life, offers its fruits for consumption, and promises life to those who partake of it. The fruits of the

He ordered and warned Adam in Eden, "Do not eat from the tree, for it imposes death upon him who tastes it." Our Lord taught his hearers at the end of times, "Do not even fix the eye on the desire of the tree." The Father is one, his Begotten, the faithful Son, is one, and one is the commandment, "Do not eat from the tree."

هُ كَبِ أُمَّذِ هُ هَ أُسكُنا دَبُعُلُ مُنَّى ﴿
هَلُنُ هُ حِدُنَ هُونُو الْلَوْلَ زِّمْلًا مُعالًا ﴿
هَلْنُ هُدُالًا هُ مُصْبِعُولًا خُمِ نَسْفُلًا ﴿
هُ كُبُ أَنْفًى قُلْزُونِ لُكُنَّا زُالْكِ سَتَّا ﴿
وَكُبُ أَنْفًى قُلْزُونِ لُكُنَّا زُالِكُ سَتًا ﴿
وَكُبُ هُ أَنْفًى الْآنِفَى الْقَدِّ كُنُونَ ﴾
وَمُنْ هَدُنًا مِنْفًا مِنْزُقِي هُنُونَ مُثِنًا شَتَا ﴿

سُتُا أَنَا وَهِ نُعُد كُ سُتَا فَهِ مُدَد :

اِنَا أِنَا مُهِ نُعُد كُ سُتَا فَهِ مُنَا حَكُم :

اَهُ الْمَا أَنَا مَهُ اللّهِ عَلَى اللّهِ اللّهُ اللهِ اللّهُ اللهِ اللّهُ اللهِ اللهُ الله

111. See "HSJS I," 350:14.

110. Ibid., 818:5-14.

[...] حَقَّازًا وِمُثَا إِلْهَمُرُونِ كُم ثُمُ كُمُنا ﴿

[...] the Fruit of life sent down to us by the Exalted One. 112. *Ibid.*, 353:13.

[...] that he [Zacchaeus] alone take delight in the sweet fruit.

113. A tree brought about Adam's demise, and its antitype reverses that curse by giving him life. See Murray, "Symbols," 127.

Tree of life bestow life on those consuming them, and their sharers inherit eternal life. Moreover, they become themselves both paradises and trees of life. These are the followers of Jesus, the Christians embodying the Church. Accordingly, one can already conclude that the Church is, according to Jacob of Sarug, paradise on earth in whose midst is the Tree of life, a theme further explored below.

The crucifixion scene plays a central role in this tree-symbolism, for it is precisely on Golgotha where the Tree of Life sprouted. "Where Sion set the wood to crucify the Son is where the Tree bearing the mysteries sprung." ¹¹⁴ Moreover, the soldier's lance piercing the side of the Crucified opened the door back to Paradise. Jesus sends away the angel with the fiery revolving sword and makes Eden once again fully accessible to Adam.

He dismissed the Cherub guarding the Tree of Life, and received the spear into his side that the heirs who had left might enter. He opened Paradise, that was inaccessible (*lit.* closed) before those entering and brought back those who had been expelled to their inheritance and domain.¹¹⁵

On the cross, the Son of God calls everyone to his vineyard. "Behold his hands are extended. He is on Golgotha and calls everyone to come to the vineyard of righteousness." Accordingly, Golgotha becomes Eden in the view of Jacob of Sarug, for the Tree of Life stands in its midst. From Golgotha the teaching of the Son of God issues forth and irrigates the whole Creation, thereby making the earth like Paradise. Once again the reference to the side of Christ split open is explicit with the irrigation imagery, which refers to both the Eucharist and baptism.

You (Jesus) are living water. Everyone who desired and drank from you

delighted in you and was satiated from the all-merciful fountainhead [see Jn 4:14].

Your teaching sprung from Golgotha, God's Eden, and issued out to irrigate the entire Creation, which was desolate. The dry, vexed earth was satiated from you, flourished and became like Paradise full of choice produce. Your accounts flowed (*lit.* entered) like streams of rivers, and behold the whole Creation meditates on your teaching. Pishon, Gihon, Tigris, and the Euphrates [see Gn 2:10-14] ceased irrigation, for [living water] flowed from your disciples that the entire world drink. The Cross opened one fountainhead from Golgotha¹¹⁷ [instead of the four] and distributed himself to the four corners [of the world] and behold he gives us to drink.

He stood on the [mountain]top and dug a well towards the depths that it overwhelm the whole earth through its irrigation. 118

The reference to baptism is apparent, for the main topic revolves around Jesus the fountainhead on Golgotha. There is no mention of wine or blood to indicate the Eucharist, yet one cannot exclude it. The four rivers mentioned in Gn:2-14 become dry. They are no longer needed for the true Water now issues forth. One stream flowing from Golgotha overflows not only the entire earth but also the abode of the dead. This river of living water also issues from the Church, who is represented by the disciples.

The image of the one stream brings to mind the stream in the vision of Ezekiel. The connection between it and the mystery of baptism becomes evident when taking into consideration Jacob of Sarug's commentary on the wonderful stream in the book of Ezekiel (see Ez 47:1-12) in his *mimro* aptly entitled *On the Torrent Which the Prophet Ezekiel Saw* (عنا المناه).119

حقع حُر مُصحَّ مَ مُحَدُّحًا إِمْلًا تَسْتَل ﴿
مُوْفَ أُهْمَ حَدُّمُ وَنَّ لِمُل إِسْنَبْكُل وَهُ ﴿
مَوْدَا مُوهُ لَ لَب فَنَا مُسْلًا لِهَٰذَٰل ﴿
مُومَ لَمُحَدِّبُ وَا شَعْمَ كُلُ دَنَّكُم أَفْكُون ﴿
وَمَى لَمَحَدَّبُ وَا شَعْمَ كُلُ دَنِّكُم أَفْكُون ﴿
وَلَى خُدَالُ اللَّهُ اللَّا اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

نَّ بِنْكُ الْمُهُاةُ الْمُحْوِ مِنْ مُحْوِ الْتَسْ لِمِا الْتُكُوا : الْمُكُورِ رَبِّ الْمُكُورِ الْمَا الْمُكَوْرِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ اللَّمُ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكَورِ اللَّهُ الْمُكَورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكَورِ اللَّهُ الْمُكُورِ اللَّهُ اللَّهُ الْمُكِورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكِورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُكُورِ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُؤْرِ اللَّهُ الْمُكُورُ اللَّهُ الْمُنْ الْمُنْ الْمُكُورِ اللَّهُ الْمُكُورِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُكُورِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْفِي الْمُنْ الْم

^{117.} See Nm 20:11; Ps 78:15-16; Wis 11:4; Jn 19:34; 1 Cor 10:4; 1 Jn 5:6.

^{118. &}quot;HSJS I," 321:9-322:2.

^{119.} See "HSJS V," 430-447.

The stream in this vision is foremost an image of Christ, sent by the Father that the dead world might live, connects directly to Church. This interpretation of the torrent is intelligible only in reference to Jn 4:13-14 (Jesus's dialogue with the Samaritan woman) and Jn 19:34 (the lance piercing the side of Jesus).

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Christ is the water flowing out from the temple, and every tree irrigated by it lives [...]
The Father sent Living Waters to a dead world, and the world lived by the Waters which flowed from his temple. 120
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Being and flowing out of Christ, the torrent is a symbol of the Gospel. The Good News, Christ, gathers and brings God all nations under the sun and peoples from all walks of life and makes of them one great Nation, i.e., the Church.

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The Gospel (\(\hat{l}; \(\frac{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\sqrt{\syr\sqrt{\synt{\sqrt{\synt{\sqrt{\synt{\sqrt{\synt{\synt{\synt{\sqrt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\synt{\
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120. Ibid., 444:21-445:1, 8-9.

﴿ رُفْأُ الْتُدْ رَهُ مِسْكُ حِلَّا الْكَدَا الْكُولُ وَ مِنْ الْكُلُولُ وَ مَنْ الْمُنْ وَ مَنْ الْمُنْ وَ مَنْ الْمُنْ وَ مَنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَا مِنْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَمِنْ اللّهُ وَالْمُولُ اللّهُ وَمِنْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَالْمُولُ اللّهُ وَمِنْ اللّهُ وَالْمُولُ اللّهُ وَالْمُولُ اللّهُ وَالْمُولُ اللّهُ وَلِي اللّهُ وَالْمُولُ اللّهُ وَالْمُعِلِّ اللّهُ وَالْمُعِلِّ اللّهُ وَالْمُولُ اللّهُ وَالْمُعِلِّ اللّهُ وَالْمُعُلِّ اللّهُ وَالْمُعُلِّ اللّهُ وَالْمُعُلِّ اللّهُ وَاللّهُ وَالْمُعُلِّ اللّهُ اللّهُ وَالْمُعُلِّ اللّهُ وَالْمُعُلِّلُ اللّهُ وَالْمُعُلِّ اللّهُ وَلَامُ الللّهُ وَالْمُعِلّ
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The torrent and the Gospel can also typify the Church, whose priests baptize people and bring them to God. The vision of Ezekiel speaks of many trees along the bank of the river (Ez 47:7) bearing every kind of fruit (Ez 47:12). This "revelation represented human beings as trees." The kind of these trees is not clear. Nevertheless, one finds a reference to John the Baptist depicted as an olive tree planted along the torrent of baptism. John is a "Glorious olive tree which sprung along the stream of baptism." These trees depict those who accepted the Gospel, i.e. Jesus Christ, including John the Baptist. However, those who rejected the Good News are spoken of as ingresses (کنت ک این) and egresses (کنت ک این) that were left salty (Ez 47:11), and identified with the Nation—that is to say, Israel. According to Jacob of Sarug, Ezekiel "names the Nation ingress and egress," 125 for the Son of God entered and exited the house of the Jews, who remained as they were. Therefore, Jacob concludes that "The Nation is those waters that did not become fresh [Ez 47:11],"126 and the trees the baptized. Jesus Christ plants the baptized along this stream like the Creator planted Adam, the Vine, in the Garden of Delights.

Behold the trees full of spiritual beauties sprung on this and on that side through the baptismal font. Behold the Creation is full of fishers and castings of nets, and the catch is abundant inside the churches. The net of Simon caught the sea and the entire land, and he brought the innumerable catch to the Church of the Son.¹²⁷

ولاً مُعْمَعُمُ مُعَمَّا مِثَمَّا مِثَمَّاتِ دُونَ * قَلْمُا زُدُا زَيْكُمُا وِثْدَنِّا مُعَ مُثَمَّامُا * أَبِ بُسارًا وَهُل كُمُا وَكُل أَدُّا وَلُكُمْ اللَّهِ مُحْكَدُّا ؛ خَمَعُمُّا وَهُو شَر خَعُل زَدًا وَلُعْنِ هَدُّدُا وَنُعْنِ هَدُّدُا ؛

122. Ibid., 442:9.

كُمِتْتُمُّا رُوْ دُلِتُكُنَّا رُهُ وَكُنْنَا :

123. "HSJS III," 684:17.

أَحُا مُعُدِّمًا وُحُا حَكُوْا وِمُحِمَّةُ وَحُا :

124. Following the *Peshitta*, which differs from the Hebrew text.

125. "HSIS V," 443:16.

مُحكُنُا أَبِ وَاو مُعومُنُا حَمُعُا مُزَّا ﴿

126. Ibid., 443:17-18.
﴿ مُحْلُ وَكُمْ مُخْلًا وَلُا أَلْمُكُمْ اللَّهُ مُحْلًا وَلُو الْمُلْكُمُ وَ مُخْلًا وَلُو اللَّهُ مُحْلًا وَلُو اللَّهُ مُعْلًا وَلُو اللَّهُ عَلَيْكُمُ وَ مُخْلًا وَلُو اللَّهُ مُعْلًا وَلُو اللَّهُ عَلَيْكُمُ وَ مُخْلًا وَلُو اللَّهُ عَلَيْكُمُ وَ مُعْلًا وَلُو اللَّهُ عَلَيْكُمُ وَاللَّهُ عَلَيْكُمُ عَلَّا وَلُو اللَّهُ عَلَيْكُمُ عَلَيْكُمُ وَاللَّهُ عَلَيْكُمُ عَلَّا وَلُو اللَّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَّا وَلَا اللَّهُ عَلَيْكُمُ عَلَّا وَلَا اللَّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمِ عَلَيْكُمُ عَلَيْكُ عِلْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عِلْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عِلْكُمُ عَلَيْكُمُ عِلَيْكُ عِلْكُمُ عَلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عَلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عِلَيْكُمُ عَلَيْكُ عِلْكُمُ عِلْكُمِ عِلَيْكُمُ عِلَاكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيكُمُ عِلْكُمُ عِلًا عِلْكُمُ عِلْكُمُ عِلَاكُمُ عِلًا عِلْكُمُ

دُيلِ مِدَوُرُكُمْ كُلِ وَوُلْ وَسُعِم خُورُ مُكُولًا :

127. See Jn 21:11. "HSJS V," 444:7-12.

وُل أُتكُنْل وُمكِي هِوُورًا وَوُسُنُنَا:

شَدُل وَشَدُل هِفُس دُصِحُسُلُ وَشَحِمَةًوْ ــــُال * شَدُل وَشَدُل هِفُس دُصِحُسُلُ وَشَحِمَةًوْ ــــُال *

The torrent flowing out the Son of God becomes the font of Baptism, thus underlying that Christ is the source of the mystery of baptism administrated by the Church's ministers. These ministers are portrayed as fishers with fishing nets at whose head is Simon Peter and the Apostles. To emphasize the universal message of salvation, Jacob of Sarug portrays Simon's fishing net catching the entire earth. The catch refers to whose who hear the Gospel's message and accept baptism, thus becoming members of the Church.

Every Tree absorbing water from the torrent is glorious and filled with fruits of life daily [see Ez 47:12], and human beings who are at the stream of baptism exist spiritually in a new life daily. 128

Just as the waters of the torrent freshens the polluted waters of the sea (Ez 47:8), the waters of baptism bestow a new life on human beings likened to the stinking waters. "The sea is the world, and the stinking water is Adam's race [...] the Son of God, the water that flowed from the temple, his Father mixed him with the stinking water and freshened them."129 Moreover, "The Torrent of Life, baptism, poured forth in the world, and human beings like trees bore through it fruits."130 Accordingly, the baptismal water draws their effectiveness from Jesus Christ, the Son of God, who is the source of the Church's sacramental life.

Ezekiel portrayed a magnificent beauty for baptism in that glorious vision he saw in Chaldea (lit. the house of Chaldeans). The Tree of Life made for himself siblings through baptism,

دُ أَتَكُنْلُ وِهُلِم ضُتُلُ مَع وَوْ رَوْكُلُا: ةَ حَتَّتُهُا وُالْمُ كُلِّ أَفُا وَمُحَمَّةً إِنَّا الْمُ عَمُل حُكِمُنَا وه وَمُعَتُل هَتَمُنَا يُسْهُم وُاوُم : وجَز ﷺ وَ وَبَعُمُا وَهِ أَبِعُم مَعْ اللَّهِ مَا مَعْ مُعَا اللَّهِ مَا اللَّهُ مِنْ اللَّهِ مِنْ اللَّهِ اللّ ومَن اللَّهُ ا وْ يُحكِمُا وِسُتَا مُحمِدُةً عِلَا دَحُكُمُا مُعَدِي :

امُّا رَّتُثِوا اللَّهُ وَمُوْمِ رَبُوا اللَّهِ مَصَالِهُ اللَّهِ مَنْ مُنَا اللَّهُ مَنْ مُنَا اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِن أَنْ اللّهُ مِنْ اللّهُ اللّهُ مِنْ اللّهُ 128. Ibid., 444:17-20. ممُحَسُل أَن هُ وَمكْب قُلْوًا وِسُتُل قُحمُوم * حسَّتًا شُرِاًا صُعَّبِ ثُكِيةُ مِ وَقُسُلًى ﴿ 129. Ibid., 443:3, 7-8.

حكتًا هبُّا سُكْهُه أَحَةُوب وَاحَشُع أَنهُ ، * 130. *Ibid.*, 445:16-17. ةُدِنَّتُهُا أُبِ أُتَكُنَّا لِحُنَّةُ دُهُ قُاؤًا *

and behold they are planted in it here and there like luminaries. Behold they are many! Behold they shine! Behold they are beautiful! Behold all the trees of baptism are bright! Behold their beauties! Behold their leaves! Behold their fruits! Behold the sweetness and pleasantness of their produce! There is neither winter to strip them from their leaves nor time to deprive them of their fruits. Behold fruits of the children of light are their faith, and their sayings are full of life like their leaves. The Church eats life from their fruits daily, she rejoices in their leaves and exults in their sayings. Her life exists in faith as in a dream, and she causes her congregations to rejoice spiritually in her teaching. Behold the heavenly food for the hungry! It is full of life like medicine for the sick. The trees of baptism have leaves and fruits: behold the teaching and faith of the house of God! They offer the fruits of praise to the Godhead daily: the children of the Church sing their hymns daily. They both bound up and heal with a word the sick, and place before them the bread of life through faith. Behold their fruits became food as it is written, and also their leaves became truly medicine. They absorb water from the temple of the Godhead, and thereby they offer life to those who consume them. Behold they carry in their hands the first-fruits of praise, and bring their harvest to those who consume them at the beginning of the

[Their] fruits to be eaten and their leaves for medicine, for they drink life from the temple of the Godhead. They bestow life to every person through faith, and there is medicine for the hearers in their sayings.¹³¹

131. Ibid., 445:18-447:7.

month:

حمّه مَدْمُ حَمْدُ أَسِالُ الْحَدُ الْحَدُمُ اللّهُ الْحَدُمُ اللّهُ الْحَدُمُ اللّهُ ال

٥٠٠ مَا مُلَدُ هَا هُوا الله مَلْ الله وَوَ مَا مُلْ الله وَوَ مَا مُلْ الله وَهُوا الله وَالله وَاله وَالله وَال

This rather lengthy citation is rather rich in sacramental imagery. The Tree of Life making siblings for himself through baptism indicates that those who accept the Church's baptism become Jesus Christ's siblings, symbolically become trees of life, and bear life-giving, healing fruits and leaves. Neither the fruits nor the leaves ever wither. The Church partaking of their fruits brings to mind that those who are working in the vineyard also from the vineyard as discussed above. The faithful, therefore, are identified with the Church, and the symbols applied to them also refer to the Church. The Eucharistic connotations are clear with the expressions of the divine food and medicine of life. One can also infer the mystery of the priesthood in this text. The expression "all the trees of baptism" implies that Jacob is referring to all the baptized. They are the children of light who like trees bear "fruits" and have "leaves." The fruits are symbols of faith, worship, and the Eucharist. Phrases such as praise and sing symbolize worship. Food- and healing-imageries denote the Eucharist, that is life, heavenly food, the medicine of life and bread of life for the Church. The leaves represent the Word of God in the midst of the Church, for they are the Church's teachings and sayings, i.e., scriptures and preaching. The Church can confer the mysteries on human beings and preach in the world, for she drinks from the Torrent's waters. Consequently, she can offer life to those who come to her. Her preaching and food are lifegiving medicine to those who seek them. The source of it all is Jesus Christ, the water flowing down from the temple of the Godhead. Along with baptism and the Eucharist, this passage also highlights the preaching of the Word of God, thus providing a segue to the topic of Scriptures.

The Scriptures, which also contain the fruits of life, are another source of the life of the Church. This theme connects appropriately with the previous section.

هُدَهُ تَهُمُ حَكُمُا ضَمْنَ الْدَهُكُنُوهِ > ﴿ وَمَ كَنُوهِ > ﴿ وَمَ كَنُوهُ كَنُوهُ } مِثْمًا ﴿ وَمُحْدَدُهُ وَمُ اللَّهُ مُنْكُمُ اللَّهُ مُنْكُمُ اللَّهُ مُنْكُمُ وَمُكُمًّا دَفَّهُ كُيْخُوهُ > ﴿ وَمُخْدَدُهُ وَمُ اللَّهُ مُنْكُمًا دَفْعُ كُيْخُوهُ ﴾ ﴿

هُا تُحُدَّا وِهِهُ صُلَ لَا يَحْدُبُ كُلِّ أَتَبُعَهُ ﴾ : قُلْوًا حَمْلُكُ كُلُاهِمُ أَلْ ثُلَّ لَيْتُوهُ ﴾ : دة بعُنةُ له ذَه مُ رَدْتُ مُثَا حُدُلًا تَقْلُمُ أَلَا

The Good News is that spiritual Paradise, in which the prophets and the apostles are like trees. Pick and eat the fruits of life, their sayings, for your mouth will become sweet¹³² by meditating on and studying them.¹³³

The Holy Bible is Paradise in a spiritual sense, in which there are many trees, each of which is a tree of life. These are the prophets and the apostles, whose fruits are their sayings, the pronouncements of God. Adam and Eve should have rejected the fruit of the tree of knowledge of good and evil and should have fed on his fruit, the Word of God, i.e., his commandment. Accordingly, the Church feasts on the fruits, the Word of God, provided by the prophets and apostles.

The Gospel of the Son is the ax to that tree [of knowledge].

It cuts and discards it that no one eat from its fruit.

Behold the commandments are portrayed in it in the likeness of a sickle,

by which all the poison producing fruits are cut down.

The Envious One holds out daily the fruits of death.

Observe the commandments, and the evil fruits will not hurt you.

When it holds out to you the fruit of death, the desire of adultery,

When it lets creep into and introduces [you] to the habit of loving money,

- this is the origin of all wickedness - [see 1 Tim $6{:}10]\,$

offer it the teaching full of life,

"I have heard I should not possess anything in the world" [see Mt 6:19, 19:21].

When it wheedles, making come the sweetness of gluttony,

mock it while reproving its boldness,

"The Son of Man does not live by bread alone

but by the Word of God, whose mouth lets out" [see Dt 8:3; Mt 4:4; Lk 4:4].

When the soul seethes with fury, that begets wrath,

invoke the commandment that is mentioned and indicated by "Do not be angry" [see Mt 5:22].

When it sows in you the evil passions of haughtiness,

imagine that everyone is better than you.

When it is persuading you to hate or kill someone,

^{132.} Reading المثلا instead of عثلا as shown in Bedjan.

^{133. &}quot;HSJS II," 825:12-15.

^{134.} See Ex 20:14; Lv 18:20; Mt 5:27-28. The fruit of committing adultery is stoning. See Lv 20:10; Dt 22:22. Adultery is meant in the wider sense of the word, and does not pertain only to married people.

you ought to love God and your neighbor, ¹³⁵ and confound its wile. There is no time that it does not throw at you enkindled arrows take up the buckler of faith and extinguish them [see Ep 6:16]. Take hold of the sword of the Spirit, the Word of life, shatter, and shoot down the slingstones of the slanderer. Fence yourself with the cherub's spear of fire [see Gn 3:24], a watchful guardian, the perfection of every commandment. You were brought inside the door of Paradise, anchor your feet in the land of life lest you fall. ¹³⁶

Scriptures provide the Church, represented by her members collectively, with the needed ax (see Mt 3:10) to cut down the tree of knowledge and reject its fruits. The tree of knowledge is a resilient poisonous tree, whose antidote are the scriptures. They are the expanded version of God's commandment in Eden and provide the Church with the necessary tools to uproot the tree of knowledge from its midst. The individuals in the Church will be able to overcome their sins with the Fruit of life, the Word of God in the Bible. If their weakness is fornication or adultery, a fruit of the tree of knowledge, they should remember the passage in the scriptures that speaks against it. Is it the love of money? "Sell all your possessions and follow me." Could it be gluttony? "The Son of Man does not live by bread alone." What is also interesting is that Jacob of Sarug calls on his hearers to imitate

و فَهُمُ مَهُمُ اللهِ اللهِ الرَّهُ الرَّهُ فَاؤًا هُدُه هِ

وَ حَن شَهُ فَهُمْ عَنْ الْحَهُ وَازًا عُوْمَ هَمُلا اللهِ وَ فَا وَ اللهِ اللهِ عَلَى اللهِ اللهِ عَمْ اللهِ عَلَى اللهِ عَمْ اللهِ عَمْ اللهِ عَمْ اللهِ عَمْ اللهِ عَمْ اللهِ عَمْ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ عَمْ اللهِ وَ اللهِ وَ اللهُ اللهُ وَاللهُ وَ اللهُ وَاللهُ وَ اللهُ وَاللهُ وَ اللهُ وَاللهُ وَلِهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ

هَذَاهُ أَدُا أَسَلَمُ وَ وَهُ وَهُ أَسُكُنُا :
هُا هَهُ قَبُنْ إِنْهُ مِعْمَ مُونَ وَهُ وَهُ أَسُكُنُا :
هُو مَهُ مُهُمُّ فَكِمُ مُونَ كَرِهُ الْمُحَلِّا :
هُو مُهُمْ فُكِمُ فَلَوْا وِمُعَلَّا أَوْسَكُمْ كُونًا :
مُنْ مُهُمْ حُرِ قَاوًا وِمُعالًا وَسَكُمْ كُونًا :
مُعْنَى مُنْ مُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ ا

^{135.} See Lv 19:18; Dt 6:5, 4:29, 10:12, 11:13, 13:4, 26:16, 30:2, 10; 1 Sm 7:3; 2 Kgs 23:3, 25; Mt 22:37-40; Mk 12:30-31; Lk 10:27; Jas 2:8.

^{136. &}quot;HSIS II," 824:1-825:9.

the way Christ responded when he was tempted in the desert. Jesus used relevant scriptural passages to reject the evil lures of his tempter (see Mt 4:1-11). Consequently, the Church imitates her Lord by arming herself with his Word that the Scriptures she proclaims preserves.

4.3 The Church, Garden of Eden on Earth

Murray's statement, "Paradise is the type, as well as the eschatological goal, of the Church," ¹³⁷ rings true in the poetry of Jacob of Sarug. Jesus's redeeming deeds achieve this eschatological dimension, which Adam's return to the Garden of Delights implies. Jacob's development of this paradisiacal return is independent of the book of Revelation, for it was not part of the *Peshitta* canon at the time of the bishop of Batnan. Moreover, it was not until the sixth century that it were translated into Syriac. ¹³⁸ Through his death and resurrection, the Son of God "opens the doors to the Garden [of Eden] for those expelled that they might return" ¹³⁹ to their inheritance. "He (Peter) perceived that the road to Eden is opened to her (the Church), and is restored that Adam might return to his inheritance."

The cherub fled and is no [longer] assigned to guard the Garden. The Garden is open. Come, mortals, enter the resurrection. Behold there are neither gates nor guardians of the Tree of Life. The thief had entered. Who would not be beautiful like the killer? The good and the bad, come, enter and eat from the Tree which scatters its fruits on those who are far and those who are near. 141

The fiery angel guarding the gate and protecting the Tree of Life is no longer there, for the Lord restored and reopened the road back to Paradise,

^{137.} Murray, "Symbols," 125.

^{138.} See Sebastian P. Brock, "The Bridal Chamber of Light: A Distinctive Feature of the Syriac Liturgical Tradition," *TH*, 18, (2005), 181.

^{139. &}quot;HSJS II," 316:9.

مُومُونَ اَبُدَّنَ مَكُ رُفُومُ رُفُولُمُ الْمُونَ الْمُونُ الْمُدَّرُ الْمُوْمُ رُفُومُ الْمُونُ الْمُدَّرُ اللَّهُ الْمُوْمُ الْمُونُ الْمُدَّرُ اللَّهُ الْمُونُ الْمُونُ الْمُونُ الْمُونُ اللَّهُ الْمُونُ اللَّهُ الْمُونُ اللَّهُ اللَّهُ مَكُونُ اللَّهُ الْمُونُ اللَّهُ ال

whose gate is now wide open. The Garden points to the resurrection, and all have now access to the Tree of Life. That is to say, all are called to the Church, for the Tree of Life and its fruits are now within her.

The Son of God founds the Church on earth instead of Paradise and reveals himself to be the true Tree of Life in her midst, thus making her the Garden of Eden on Earth.

He established on earth the holy Church instead of Paradise. and appointed priests to his service without [animal] sacrifices. He revealed himself to be the Tree of Life that was hidden and let his fruits drop on those who are near and those who are far. Behold! Priests surround him, pick fruits from him and give life to human beings from him daily.¹⁴²

All those who are far and those who are near are invited to eat of the fruits of the Tree of Life and live. As shown above, the Tree of Life is Jesus Christ. The fact that the fruits refer his body and blood becomes obvious in this citation. The priests surround the Tree of Life, pick its fruits, and gives them to human beings.

Come, let us delight in the Word of the Son, which is full of life, for its taste is better than honey in the comb.

The Tree of Life is our Lord, and it is bearing fruit.

Let us pick and eat from it a choice fruit.

We have eaten more than enough from the tree of knowledge.

The Tree of Life came to us, so let us eat of it.

Behold the sacred Paradise is the Church,
and the Tree full of life is the Holy Altar.¹⁴³

The sacerdotal service can only be the Eucharistic celebration because the Altar is the Tree of Life, and the Divine Liturgy takes place on it. This

هُ الْمُ كَانِكُلْ كُبُلْ هَوْمِهُا سُكُو فَوْبُسُكُلْ: هُ كُلْ تُحَهُّهُ أَنْكُ شَتْلُ هَهُ وَصُلُّ هِ وَازَّا شَنْهُ: وهُ الرَّبِيْدِ كُو دُوْنَا وهُلِاقِّ هَازًا شَنْهُ:

لَّه تَحَمَّم دُه حَمْحَلُه وَدُرُا وَمُحَمَّا مَثَلَا : هُل أَكْنَا وَمُثَنَّا هُزُ > هُلِكَب قَاوُّا : دُرةً اِکْنَے هُے أَكْنَا هُه وَبَرِّحِمُّا : هُل فَوْرِيْهُا كِدُّهُنَا كُبالًا أَلْمَهِ: :

^{142.} Micheline Albert, "Mimro Inédit de Jacques de Saroug sur le Sacerdoce et l'Autel," *Pdel'O*, 10, (1981-1982), 59 (French), 71:81-86 (Syriac).

Altar is also the good soil of Paradise, which sprouts the Tree of Life. Jesus commissions his Apostles and, accordingly, the priests coming after his first followers to serve the altar, celebrate on it the holy, angelic service, ¹⁴⁴ and distribute the fruits of the Tree for the salvation of humanity.

Christ, the benevolent Heir, who is altogether light, came and restored what was corrupted from the beginning. He granted the priesthood to his Twelve with the laying of his hands and appointed priests to the service of the tree of life. In splendor, with the gentle waving of the hands, and in holiness, behold, they (the priests) surround the tree of life at the Holy Altar. Priests were appointed to the office of the spiritual Seraphim, to which it had been proper to appoint Adam. ¹⁴⁵

The Church learned this mystery neither from Melchizedek, who was the first and only one in the Old Testament to offer bread and wine as a sacrifice nor from anyone else but the Lord himself during the Last Supper. She was present at the table with him the night before his life-giving offering. Accordingly, she imitates him daily in the celebration of the Divine Liturgy.

The Daughter of the King did not receive types from the ancients, and it is [not because of them] that she breaks the bread of mysteries daily. In the upper room, she saw her Lord, who broke his body, and learned from him to do so daily as he showed her.

Melchizedek did not teach the Church what to do, for she gazed at his Lord and daily does what he did.

She did not receive the type from Moses, who was a man, but Jesus, who was God, taught her the mystery.

Behold she is watchful over, carries it and glorifies in it, for it is the great sacrifice, which perfects the living and the dead. 146

هُ الْمُا صَعِّسُا لُهُ الْمُلُ الْمُكَّمِ بَهُ وَلَّاهِ وَهُ : وَمُوكَ كُونَا الْمُلَاكُلُ كُلُمْ تَصَيْرُهُ وَكُونَا وَكُونَا وَكُونَا الْمُنْ الْمُؤْفِظُ اللَّهُ الْمُؤْفِظُ اللَّهُ اللَّ

حَنِهَ مُحكُما أَبِي كُو أَتَعُوااً هَى مُرِمُتُا:
حَى حُكَماً سَالُه حَمُنُه أَمِلُ فَيَّه :
كُو مُحكَمانُوم شَحُه حَدِباً أَمْحَ الْحَدِ :
كُو هُى مَدَمُهَا وَدُرْهُما وَهُا هُمكُم الْمُقَتَمَا :
مَوْ الْمُنا دُوه وَهامُنا كُوه وَسَانًا دُوه :

^{144.} The heavenly, angelic service of the angels is an image of the Eucharistic service in the Church.

^{145.} Albert, "Mimro Inédit," 61 (French), 72:101-73:108 (Syriac).

The Son of God brings Adam and Eve to the Church, back to Paradise, and makes her priests responsible for their welfare and providing them the fruits of life. Jacob of Sarug supplies this image in his mimro on The One Who Was Coming down from Jerusalem to Jericho, and Thieves Attacked Him (منشد ونشد) و منشد Good Samaritan (see Lk 10:25-37). Jacob interprets the man falling victim to robbers as Adam, i.e., humankind, 148 and the robbers as Satan and death. 149 Furthermore, the priest and the Levite in the parable represent Moses and the prophets who could not help Adam out of his demise. ¹⁵⁰ Only the good One was able to heal humanity and bandage its wounds through oil and wine. Oil, a symbol of baptism, and wine, a symbol of blood,151 are applied by Christ,

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147. See "HSJS II," 312-333.
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Ibid., 325:13-16.

Someone was going down from Jerusalem to Jericho.

Who could he be except Adam if you would ponder [over it]?

He was going down from the awesome Garden of Eden

to the earth, which is accursed like Jericho, to those who ponder over it.

149. *Ibid.*, 325:21-326:3.

As Adam was coming down from Paradise to the world, behold Satan and Death came upon him like thieves, attacked him, struck him with their blows, thrust him down on the road of the world, and he became wounded, dead, and cast out.

150. Ibid., 326:6-13.

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ةُحِمُّتُهُ أَمْ خُحِهُم ةُحِجُز كُرِ لُا كُمْ جُم
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   اللُّه وْبِ هِوْهُا بِدُنَّا وَٰكُمْ وُسُبُومِ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ ا
وُاهِ وَنَوْ رِ لَوْهِ سِلْاَقُونِ وَحَدُوهِ وَلُا أُمُّنعِفُونِ *
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          : لَتُمْكُ سِأْ رِهُ مِكُ لَتُكُ لَهُمُ هِ فَهُ وَ لَهُ عُلَا اللَّهُ مُعْلَا اللَّهُ مِنْ اللَّهُ اللَّهُ اللّ

    ﴿ وُصِوْلَا يَكُونُ إِنَّ هُمِنْ لَكُونُ اللَّهُ إِنَّا اللَّهُ أَنْ اللَّهُ إِنَّا اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّا اللَّهُ اللَّهُ اللللَّاللَّا الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّلَّا 
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  لًا أُمُّنكُوه حَوْهًا حَرَّدَتُوهِ، وُحِوْةُ وَكُنُوهِ، :
                                                     لُرُوم وُحكُم حاةَ زَسُه وحُحكُمُ ذُر زُوْل دُه ٠٠٠
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 حَدُوهُ رُوتُهُمُ لِدُتُمُ وَفُوتُوا وَلُو أُمُّنِهُ وَا أُمُّهُ وَا اللَّهُ وَا لَا يُعْمِعُونُ ا
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Then Moses, the great prophet, came, saw Adam, left him wounded, passed by without bandaging him.

After Moses, all the prophets as well as the Levites,

saw him, passed by, and did not raise him.

Neither Moses raised him by his sacrifices and offerings

nor the prophets by their revelations and vision.

The righteous prophets and the priests passed by and did not raise

Adam, who had been struck on the road of the word while traveling on it.

151. *Ibid.*, 327:17-20.

the Good Samaritan,¹⁵² to the wounds of humanity. Jacob of Sarug's answer to "who is my neighbor?" is clear. My neighbor is Jesus Christ. Loving God means to love God the Father, and loving your neighbor denotes loving Jesus.¹⁵³ Finally, the Good Samaritan takes the smitten man to the inn, i.e., the Church, that the innkeeper, the Church's priests, continue caring for fallen Adam. Accordingly, Jesus Christ leads Adam and Eve to the Church, back to Paradise, that they might partake of the fruit of the Tree of Life.

The benevolent Physician made him a remedy of oil and wine, bandaged him with anointing and his blood, and the weak one got up. He carried the cast out, brought and placed him in the holy Church, the house of the community, in which every wounded is bandaged up. He gave the priest [his] body and blood that he would place [them] on his injuries, would provide for him who belongs to him, and he will heal him.¹⁵⁴

Baptism and the Eucharist are the means by which God makes present the deeds Christ accomplished on the cross. Furthermore, he heals humanity

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حَمْمَنُا كَرْدُه وَالْمُونِ وَهُمِعُا وَمُحِمَّةُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ
حَمْمُنُا وَنَوْنَهُ كَرُدُهُ وَهُمِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا
```

He bandaged him up with ointment, an image of baptism, and poured wine, the chalice of his blood, on hits wounds.

The good physician prepared a remedy of ointment and wine for him, bandaged him with chrism and his blood, and the weak [Adam] arose.

152. Ibid., 326:14, 327:15-16.

He came down from his place on high to Adam who had been severely wounded, had mercy [on him], and attended to his many injuries.

153. Ibid., 325:7-10.

Let us love the Father, who willed to send his Only-Begotten, and the Son, who endured suffering for our sake.

Thus it was written, "Love God and your neighbor."

Your virtues comprise [the love of] the Father and the Son.

154. Ibid., 327:21-328:3.

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حشَّمسًا مَسْزَا حَدِّ هُو حِزُدا أُصِنَا لُحُدا : خَسَّسَةُلُا وَدُرْهُو كَرَدُو وَمُع سُكُمًا ﴿ لَهُ الْمِنْ وَيُو الْمُونِ وَمُع الْمُكُمِّا ﴿ لَهُ الْمُنْ وَ لَهُ مَنْ اللّهُ اللللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ
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through them, for Christ himself is their source. The Good Samaritan prepared the ointment on Golgotha symbolized here by baptism (oil/water) and blood. Jesus makes them available in the Church to smitten humanity. The priests are God's stewards whose task is to continue the healing actions of Christ by providing God's children with baptism and the Eucharist.

One leaving the Church is akin to Adam leaving Paradise. Jacob of Sarug exhorts his audience to run away from the tree of knowledge, and to eat from the Tree of Life, the Lord, the Lord, thereby cautioning them against committing the error of Adam, who shunned Eden and enjoining them to stay within the walls of Paradise, the Church. The Son of God is the source of the mysteries of the Church.

Christ is the blessed fountainhead of Eden, along which all the teachers of the mysteries of the Church are planted [see Ez 47:12].

Take and eat the desired fruits from their branches.

Nourish yourself with their sayings and leafs.

The spear opened the well of life on Golgotha,

and rivers flowed out of it to the whole world.

Blessed streams which flowed out irrigated the entire earth

that it yield fruits, for it had been laid waste for a long time.

Be a planted tree standing along their streams

and drink life and produce spiritual fruits.

You are inside the gate of that Paradise.

Do not go out outside, for death is [there] waiting for you.

The snake that killed Adam outside of the gate [of Paradise]

is holding [out] the desire of this world in the likeness of fruits. 156

ه مُلْمَهُ هُم أُمكُنُا بِسَنّا هُمُزَى Let everyone flee the tree of knowledge and eat from the Tree of Life, our Lord. 156. Ibid., 825:16-826:7.

رَحُكُوهِ بِرُحُ عُكُوهُ) مُخَكِّمَ إِزْرًا وِكَبِأًا ﴿ وَمَكُوهُ وَهُمُ الْحُمُ ﴿ حَمْلُ الْحَمْلِ الْمُؤْمِ الْمُعَمِ الْمُؤْمِ الْمُحْمَ الْمُؤْمِدُ الْمُحْمَ الْمُؤْمِدُ الْمُحْمَ الْمُؤْمِدُ اللّهِ اللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ

وثدرةُم دُكِيُم مُح أَبكُنُا هُو وُرُحكُا:

حَمَّىُ الْمُاهِ وَ هُ مُحَةُ كُلَ دَيْكُلُ بُحْتُ :

صُّ كُو الْمُحَافِّ قُلُواْ وَ كَبْ لَمْ ضُقَفُ الْحَافُ :

وَهُ حَسُلُ الْوَكُلُمُ دُلُواْ وِسَتَا كَ الْمُحَافُ الْمُحَافِّ الْمُحَافِ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ الْمُحَافِقُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

^{155.} *Ibid.*, 314:13-14.

Where the Tree of Life is, there is Paradise. The tree of knowledge and its fruit, the poison of the snake, are outside the Church, while the Tree of Life and its life-giving choice produce, the body and blood of the Son of God, are within the sanctuary of the Church. Jesus is the Tree of Life, his body and his blood are its fruits, and these are made available to all those within the Church. Therefore, the Church is the Garden of Eden, in whose midst the Tree of Life.

Behold our Lord, the Tree of Life carrying fruits.

Come, let us pluck and eat from it the choice yield.

More than enough have we eaten from the tree of knowledge.

The tree of life came to us that we might eat from it.

Behold the sacred Paradise is the Church,
and the tree filled with life is the holy altar.

The tree of knowledge is outside its gate,
and the lovers of the world are daily plucking fruits from it. 157

4.4 The Chariot in Ezekiel's Vision

In the mimro On the Chariot That the Prophet Isaiah Saw (الْمَانَةُ الْمُعَانِّةُ الْمُعَانِينِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِّةُ الْمُعَانِّةُ الْمُعَانِي الْمُعَانِي الْمُعَانِي الْمُعَانِي الْمُعَانِي الْمُعَانِي الْمُعَانِي الْمُعَانِي

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157. Ibid., 313:1-8.
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اهُ ا أَسُكُنَا وَسَتَا هُنَى اللَّهُ وَ الْحَالَ وَ اللَّهُ اللَّهُ

خَ حُزَةً عُل إِنْكُمُ عُلَمُ خُلَاؤُه وُهُا : [...]

The Son of the Creator, sitting in his place on high [...]

160. Ibid., 559:7-8.

كُه زُبِهُمْ وَمُلَا دُحًا أَلَا وِثَهُمُ: ﴿ خُلِيُّوا وَمُوهُ وَ فَلِمُهُو اللَّهِ اللَّهُ وَلَا أَوْم هُم قَلِمُهُ وَ

The mind does not seek to contain but to marvel at the place on high, whose beauty Adam abandoned.

^{158.} See "HSJS IV," 543-610; Golitzin, "Image and Glory"; Golitzin, "Chariot".

^{159.} See "HSJS IV," 558:20.

Tree of Life, and the angels represent the priests and the congregation. All these reasons connect to the Church the chariot in Ezekiel's vision.

God does not turn his back on and abandon Adam after he fell, but brings him and his children back to Eden by the sacrifice of his Only-Begotten on Golgotha.¹⁶¹ This Eden, this spiritual Paradise, is located according to the bishop of Batnan where the chariot is. It is precisely there where the King's table is already set up with good things.

The mind ponders that spiritual Paradise, the vision of the invisible Godhead.

Would that the mind remain there in great astonishment, for unless it comes down, it will not leave Paradise.

The One with powers over the universe, who, for his honor, yoked the cherubim: the mind that was in Eden could have seen him, but it fell.

If it considers the chariot with the fearful visions, [it would realize that] it is the table of the King, full of choice produce for those reclining at it.¹⁶²

Ezekiel's vision also speaks of a man dressed in linen, who goes within the wheelwork under the cherubim, fills both hands with burning coals from the place among the cherubim, and scatters them over the city (see Ez 10). Jacob asks why it was necessary for the man to fill his two hands with burning coal when he was altogether fire 163 and the entire chariot was ablaze

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161. Ibid., 578:11-12.
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هُ وَكُلُ مَّ مُكَالًا وَهُ كُدَا اللهُ كُولُ اللهُ اللهُ عَلَى اللهُ عَمْلُ اللهُ اللهُ اللهُ اللهُ عَمْلُ اللهُ اللهُ

162. Ibid., 559:9-16.

لَاسَدُمَ اللّٰهِ اللّٰهِ وَهُمْ وَ صَوْدَ اللّٰهِ وَهُمْ وَ صَوْدَ اللّٰهِ وَهُمْ اللّٰهِ وَهُمُ اللّٰهِ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَاللّٰهُ وَهُمْ اللّٰهُ وَهُمْ اللّٰهُ وَهُمُ اللّٰهُ وَاللّٰهُ وَاللّٰمُ وَاللّٰهُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰهُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَالّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ وَاللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ الللّٰمُ وَاللّٰمُ اللّٰمُ ول

﴿ وَهُ وَهُ وَهُ الْمُو مَؤْفُ وَهُ وَهُوا مِثْمُ مُلَّاكُمُ الْهُ وَالْمُو مِنْ وَهُ وَالْمُو مِنْ وَالْمُو ف وَالْمُوا وَالْمُوا مِنْ مِنْ مُؤْمُونُهُ وَالْمُوا مِنْ مُؤْمِنُونُ وَالْمُؤْمِنُونُ وَالْمُؤْمِنِ مِنْ مُؤْم وَالْمُوا مِنْ مُؤْمِنُونُ مِنْ مُؤْمِنُونُ وَالْمُؤْمِنُونُ وَالْمُؤْمِنِ مِنْ الْمُؤْمِنِينُ وَالْمُؤْمِنُ

Ezekiel saw a man of fire wearing linen,

for the linen itself was also out of that angel's fire.

The spirit in the vision was called the man wearing

linen in the fire. It (the linen) did not burn, for it was not [truly] linen.

سُلُوٰ وَوَيْلُ دَوْهِ فَرْوَعِهُا وَوُسُنُمُا :

زِّكَةُ ـ لَمُع مُّةً ـ هُونًا حَلِّهُ وَٰا زَّخُا ·

وسُم حُم قُلُا هُه وَحَوْدًا مَنِ الْمُفَوْهِ :

حُوْد مُوزِفُكُمُا وَسُكِمُّا شُاوًا أَى مُعَادُقًا :

and engulfed in flames. The burning coals could not just mean what the name implies. Hence, they must carry a hidden meaning.

That chariot was altogether fire, along with its components.

Therefore, why were they known as burning coals of a different fire?

Furthermore, when the fiery angel was able to drop burning coals from his fingers,

how was it necessary

that he would stretch out [his hands], take burning coals with the fiery palms,

go out and scatter [them] as the Majesty commanded him?¹⁶⁴

This manifestation to the prophet would have been incomprehensible and devoid of meaning¹⁶⁵ unless one interprets it in view of the Son of God.¹⁶⁶ Accordingly, Jacob of Sarug proclaims that the entire scene of the chariot is a reflection of the divine liturgy celebrated by the Church on earth. The chariot is a representation of the sanctuary, in which the altar stands. Further, upon

He (Ezekiel) saw there the appearance of linen in the form of a man because he (the man) and his clothes entirely were of hot-burning coal by nature. 164. Ibid., 595:3-8.

165. Ibid., 584:7-14.

ولًا شَامَتُلُ دُو كُم حَمَّا وَا مُعمِّمُ مُوهِ وَوَا ج ولًا أُسرُب وهُو خَمَعْل ثَرْخُا وِنُحُنُّهُ * ولا كِنْهُ حَدْدُهُ مِ هُوفًا مُعِلَّحُ مُوهًا * وُا شُعِمْ خُس أُو سُلمُثالِ إِسَالًا إِزْارَه اللهُ الْمُثالِ إِنْ اللهُ الله

ولُا أُحزَّت وهُو وحُد خُصْ خُصْلُا أَحْلُكُم وهُا: ولًا خُلِعُولًا وِحُكِعُل مُزدُوه مُعَكِّمٌ وَوَا : وهُ هُلُ شَكُّ وَإِلَّا حَكُمُ كُلُّ وَيُولُ الْحَكُمُ لَا وَكُولُ :

However, if God had not appeared as a man,

Ezekiel would not have been renowned for these riches.

They would not have said he had been allowed [access] to hidden [realities], nations would not have comprehended the scroll of his prophecy, his account would not have been spoken to the peoples of the world, and his vision would not have been praised in all ends [of the world]. Now, since the Son of God came into the world,

behold Ezekiel is also praised because he had seen his mystery.

166. Ibid., 596:2-3.

دُز گُوُل ٥٥ دُكُو هِوْدُزُل وَبِدُولُل : هُ لَئْكُمْ لُا مُثَمُّ لُا مُثَمُّ اللَّهِ اللَّهِ مُكُمُّ اللَّهِ اللَّهُ اللَّالِمُ اللَّالِي اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا

The whole beauty of prophecy is the Son of God, and neither prophecy nor revelations are without him. this altar is the body of the Son, also called pearls, depicted as burning coals used for both retribution and forgiveness.

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The pearls of his body are depicted as the burning coals of fire, the Godhead's sanctuary, as the chariot.
[...]
The burning coals in the chariot depict his body and were set for retribution and forgiveness.<sup>167</sup>
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The unique mystery of the Son brings heaven and earth together and allows for the interpretation of the chariot as the Church's sanctuary and the events taking place in it as the Church's liturgy.

[There are] holy burning coals of fire inside the chariot, and priceless pearls in the sanctuary.

The body is on the altar, and a fire dwells on the chariot, for the mystery of the Only-Begotten is one above and below.¹⁶⁸

Furthermore, the angel wearing linen entering the chariot is a type of the priest of the Church wearing the image of the Son of God accessing the altar area. The cherub giving the burning coal to the man in linen (see Ez 10:7) depicts the Holy Spirit, who, sent by God the Father, plays the intermediary between his sender and the priest. It is not the priest, but the Holy Spirit who sacrifices the Son on the altar, who breaks the body of the Son, and who distributes it to the whole world for the forgiveness of sins. Thus, the priest is the Holy Spirit's hands on earth. Through the priest, the minister of the Church, God continues to offer this most precious fruit to the world. That speaks directly to the role of the second person of the Trinity in the Divine Liturgy. He is the one who transforms the bread and wine into the body and blood of Jesus Christ and gives them to the priest. Moreover, just as the

burning coal purified Isaiah¹⁶⁹ (see Is 6:7), the burning coals extracted from the chariot, i.e., the body of the Son, and distributed by the priest remove the wickedness of the entire world. In the following quote, Jacob of Sarug expounds his interpretation on the interaction between the cherub and the angel in linen and on the meaning of the burning coals.

The angel wearing linen in the vision is

a type of a priest putting on the image of the Son of God.

"He entered inside the chariot among the wheels,"

that is [an image] of a priest entering and singing the Trisagion in the Holy of Holies.

"The cherub handing out burning coals to the one outside:"

[that is meant] to let the priest know he is not in charge of the mercy-seat

but the Holy Spirit. He exists between him and the Father,

breaks, and gives the body of the Son to the priest that he go out

and scatter it in the assembly on the righteous and sinners [see Mt 5:45]

to judge and forgive the iniquity of the whole world.

The cherub inside of the chariot extended his hand

and gave burning coals to the one there wearing linen.

Hence, he taught there that the Spirit is the one standing in the Holy of Holies,

handing out the body to the priest that he distribute it.

The priest does not have the power to sacrifice the Only-Begotten

and raise him, a sacrifice for sinners, before his (the Only-Begotten) Father.

However, the Holy Spirit proceeds from the Father,

descends, overshadows, and dwells in the bread, makes it the body [of the Only-Begotten],

makes out of it precious pearls

and dresses the souls betrothed to him (the Only-Begotten) in riches.

He (the Holy Spirit) allows the priest to break, then he (the priest) breaks it (the body)

and goes out sprinkling them (the precious pearls) upon the sinners to justify them.

It is the Spirit inside who extends them (the precious pearls) to the priest outside

like the cherub who extended them (the burning coals) to the man in his linen.

He takes from him the forgiving fire in the palms

and goes out giving riches that set free the whole world.

These burning coals in the core of the chariot

are the fire that was kindled to set on fire the briar of the earth.

For this reason, the angel was dressed in linen

to depict one of our priests in his functions.

^{169.} *Ibid.*, 596:10.

The angel had put a garment that does not belong among the angels to manifest a type that he depicted to terrestrials. Also, the High Priest, whenever he entered the Holy of Holies, was commanded by the law to wear a linen garment. For this reason, in the appearance of a great priest, the angel approached the chariot engulfed in fire and picked up burning coals that the cherub extended and gave to him. Hence, the images of an altar, a priest, and the mercy-seat were depicted. The earth learned from the affair of the chariot all the mysteries of the Virgin Church and its ministers. The angel dressed in linen and receiving the burning coals depicted a priest bringing to her (Church) pearls. It is the Holy Spirit, secretly present in the treasury, who offers holiness to the priest to forgive the world, who breaks and places the body of the Son into the hands of the priest and distributes it among the crowds to the whole world. The priests of the Nation wear linen in the Holy of Holies like the angel wearing linen in the chariot. It is not the angel who took the type from the priest and dressed

170. Ibid., 596:16-599:2.

[accordingly],

but it is the priest who imitated the angel. 170

لهُ عَشُوه وِدُونُا وَكَمْمَ رُوَّوْلُه وِخُو كُلُول ﴿ وثرًى دُونا وكه وه مُكني حُلا سَقُعُنا ج ومُوْلِ وعُوْم فَينُه وَحِدُا كِدُوسُا تُعوَّم ب وتُحدِّر وِّعِيَّا وتُمحدُم خُولًا وِخُحَمُّا قُكُره ﴿ وكُو يَوْلُ لِمُعْدِرُ اللَّهُ وَكُمْ مِنْكُمُ مِنْ وَوُلُ لِمُعْلِ مُولِ مُؤْلٍ لَمُعْلِ مِنْ ٥٥٥ مُومْدُ لُو فَي الكُومُ لَا كُمُوكُونَ * هُوُم أُحَوُّهِ تُحَدُّه وَحُسُل سُكُم مُوْمَ أُحَمُّل الْمُثَالِ الْمُ المُرِيِّ مَرْعِدُهُ الْحُسِكُ الْمُرْهُ مِرْتُهُ الْمُرْهُ الْمُرْهُ الْمُرْهُ الْمُرْهُ الْمُرْهُ ةُ كِنْقِهُكُ أُر وُحِدُتُ رِ كُوهِ حَةً لِزُا تُكِدُم * ەمُوھ وُزُا كُى سُهُتَا سَرُوم أَنهُ ، ﴿ أُسِ وَعَدَةُ كُل كَهُ حَزُا وِحَةُ رُقِ هَةً صُعَمْ وَهُ الْهِ ومُحْقُم خُوْد حَوَّازُا هُزِيًا حَجُحُنا دُحُمُ دُوْد * هُ إِنَّ وَهُ وَهُمْ مِكُوا وَهُمْ مُكُوا مِنْ مُرْزُهُ وَإِنْ مُلْا مُنْ مُرْزُهُ وَأُوكُمْ مُ وِكْدَتُ أَلْزُى دُونُا بِ وَوَ خُحَدُتُ أَلْزُ بِ رِّسَةُا وهُا لِهُوهُمُا وِرُأَزِ لَأَوْكُنُتَا * حَدُّهُمُا وِحُورُ إِ فَقُبِ وَوُا وِتُحَدِّم شَعِ تُعوفُا ﴿ هُ إِنْ مُالُاكُمُ إِنَّا يُحَدِّنُهُ إِنَّا لَهُ اللَّهُ اللَّهُ عَنَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ هُ المُهُمْ رُحُمُ لَكُمِ حُمُّ وَمُو لُمُ مُ لَا مُحْمَلًا ﴿ دُكوهُ ، إِزُّاءه وِحُرِلُا حِلاهُكلُا هُوهَتُهُهُ · « وَمِهُوهِ كُوهُ يُرهُوهُم كُوهِ كَوْهُ كَمَّا يُسَمُّا هِ · ه المُككُ لَحُمْد المُومِّلُ مَقْدِ اللهُ هُمِفُكِي كُوه خُمِنُكُم قَتَمْلًا حُخُكُمُ قُكُوه * أُسِ مُخَلَافُا وُحَدُمه دَوْرُلِ رُبِ مُخذِفُدكُا ﴿

هُ و مُعلَّادُا وَكِمْ مُ وَدُو و مُونَا عَدُو وَ مُعلَّادًا : المُعَنَّ وَهُ كُنَّ لَكُ الْمُعَنَّ لَا لَكُو مُخَالًا عَلَى مُعَرَفُوكُمُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ ال وَوْصُوهُم وَوُا دِوْدُ لِي وَاللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَنْ اللَّهُ مُولًا ؛ اللَّهُ مُولًا اللَّهُ مُ أَلًا وَقُسُا وِحَةُوهُا مُأْمِ تُسِمَ كُوهُ لَادُا: ثَرْوًا حَثِيمًا كُ أَرُتُهُا وَكُ مُهُتًا : دزةُ ذُا زُكِيهِ مُن مُذِدُكُ الْمُهُمْ أَجْره : هُدُّه هُزِدُا وِزِهُسًا وِمُأْمِر حُسِمَ سَهُصُمًا : ه كُه وَهُ كُوبُلُ هُكُنِي وِتُرِحَةُ سَكُنِي وَمُرحَةُ سَكُنِي وَلُوحَةُ سَكُنِي وَلُوحَةُ سَكُنِي ا أَلُر وَهُمُا وِمَوْمِهُا نُقُم مُثْنُهُ زُاحًا : ه كُدُر هُنُهُ مُن يُسُمُّا مُسَالًا عُلْمُ الْمُعَالَىٰ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ ه مك أيم حده المعال معال مع معقم وه وزة سُا زُحِيهِ وهُ مُعهد دُو حُدُونًا زُحْدَز : ٥٥ كب حَقُمتُا وَالْمُ وَوَا حَجَةُدُهُ وَفُ مَنْ فُحِمُّا: مُنْكِحُنُا حَمَّد وَهُ الدُّورُا وَهُ اللَّهُ الدُّا : حدةُ هُل وكُملُ وو و دُمل مُلاقًا حَدُم مُلافًا : وُاه زُد دُود الله عَل وكُلُ وهُ الكُورُه تَدُوهُ عَدُوهُ : وهُذُكِهُ بُلُ حِهُ و أُهِدُعُلُ وِدُوبُلُ زُدُلُ : ويُحَفِّم أَوْكُل خُحدَّتُولُون وِهُ مُ مُؤْخَدِكُل : هُوهُ مُكُلُاكُمُ وَكُمِهِ حَوْرُلُ وَهُوْ ﴿ وَهُو اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ ەزەًسًا وِمةَوهًا حَقَهمًا مُأْمِر حُسِمَ مَةُوحُلًا : ومُرْل وهُلُور دُلتَبُ دُولًا فَهُنَّه وَحَال : حُونَا وِكُمُا حَوْرُا حَصِّمَ خُعرةُ عِن مَوْمِقًا : Moses, before Ezekiel, saw and depicted these same mysteries of the Church manifested in the vision of the chariot. They predate both prophets because they are eternal.¹⁷¹ The reference in the case of the Moses is to the descent of the Almighty on Mount Sinai (see Ex 19), the altar of sacrifice (see Ex 20:24-26), and the tabernacle set up in the middle of the Israelites (see Ex 25:8, 26:1-30, 36:8-38). These are also reflected in the scene of the chariot. The chariot represents the altar of sacrifice, which is the main point of contact between the heavenly and terrestrial beings. The chariot on high is the meeting-place where the angels contemplate the ever invisible God, and the altar in the Church's sanctuary is where humanity finds refuge and access to the heavenly mysteries through the slain lamb. The body of the Son of God found on the altar in the form of the burning coals above or in the bread and wine on the altar below gives life to both heavenly and earthly beings. It is the principle of life of all rational beings.

The chariot in which there are burning coals depicted the altar, and these burning coals are the forgiving body of the Son of God. ¹⁷² The mysteries of the Lord were administered among the heavenly beings, and they descended through grace to be offered to earthly beings.

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30 كَوْمُ لِكُوْمُ لِمُوْمُ لِمُومُ لَا مُومُ لِلْ مُومُ لَا مُومُ لِلْ مُومُ لَا مُومُ لِلْ مُومُ لَا مُومُ لِلْ مُومُ لَا مُومُ لِلْ مُومُ لِلْ لَا مُومُ لِلْ مُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِمُومُ لِلْ لِمُومُ لِم
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Moses saw the complete image of these mysteries,

descended, and depicted it as the tabernacle and its furnishings.

Just as Moses saw them, so too Ezekiel saw

these mysteries signified through the companions of the angels.

The mystery of the Church precedes both Moses and Ezekiel,

and the angels yearned to gaze at it.

This deed which our Lord brought down to and performed on earth

had been forever administered among the heavenly beings.

They desired to gaze at these mysteries

like the prophets who yearned to see the day of the Only-Begotten.

172. Ephrem also interprets the coal as Christ and the Eucharist, see Sebastian P. Brock, *The Luminous Eye: The Spiritual World Vision of St. Ephrem*, Placid Lectures (Rome: C. I. I. S. Publication, 1985), 81-83.

Neither the heavenly beings find life without it, nor the earthly beings can exist except by it. It is the breath of both the heavenly and earthly beings, and both angels and humans live by it. He offers his body to human beings to sanctify them, and the splendor of his glory to the angels to make them shine. They suck breath, life, and sweetness from it (the body of the Son): the angels above and humans below according to their limitations. He set up visible abodes in the heights and depths to dwell in them with heavenly and earthly beings that the heavenly beings have a meeting-place at the chariot and earthly beings a resting-place at the holy altar. The altar is the harbor in a turbulent, sea-like world that, when sinners are weary in this world, they rest in the harbor. From the roads, regions, and tempests the wearied come to him to rest at his table. The heavenly beings have the chariot as a meeting-place, and the breath that gives life to their legions comes out of it. He manifests himself to all the [angelic] orders in their realm and appears according to how they can gaze at him. 173

Hence, God established the chariot and the altar for the sake of the angels and human beings respectively. Without this meeting-place, the chariot, and this resting-place, the altar, neither the heavenly nor earthly beings could have had access to God. Since he did not wish to leave the dead behind, he also descended to them that they see his glory. God meets everyone exactly where they are and reveals himself to them the way they are capable of doing so¹⁷⁴ that no one may be deprived of his grace.

173. "HSJS IV," 599:13-600:14.

المُكْ خَبْ لَدُهِ مَنْ فَ اتَّكُو بِكُونُهُ الْمُكُلُّ وَ الْمُكُلُّ وَ الْمُكُلُّ وَ الْمُكُلُّ وَ الْمُكَلُّ وَ الْمُكَلِّ وَلَمُ الْمُكَلِّ الْمُكَلِّ الْمُكَلِّ الْمُكَلُّ اللهِ اللهِ اللهِ اللهُ عَلَى الْمُلَا اللهُ عَلَى اللهُ الله

خَرِدِسُا وَهُا حِهُا حَهُ مَنَ خَدَمُا إِدَّاكُ حُهُ وَهُ حَمْرًا :

اَوْرُكُ مُنَى مُعَمَّمِهُ مِهْ وَهُ وَحَمْ خَكْتًا :

الْاَكُ مُنَا مُعْمَّمِهُ مِنْ وَهُ وَحَمْ خَكْتًا :

الله مُحْمَنَا مَوْسَعُ مِنْ الله عَلَى الله عَلَى

He (the Son) established an altar on earth for corporeal beings and became flesh that they eat from it in their dwelling place. He went down in the flesh to another place under the earth, where not even a word could reach there to be spoken. The dead saw his *Shekinah* there in the manner they saw that not even they might be deprived of his grace. ¹⁷⁵

Ezekiel wakes up from his trance. Although the vision is no longer, it remains vivid in his mind. What he saw is certainly unreal and pales in comparison to the real place.¹⁷⁶ If this event does not take place on the Chariot, then where?¹⁷⁷ The chariot and the activities happening on it are a depiction of a real place where the ever-hidden God¹⁷⁸ reveals himself in such a way suitable for human beings. Stupefied,¹⁷⁹ Ezekiel wonders where to find this majestic place of the Godhead,¹⁸⁰ which must be more impressive than that of his vision.¹⁸¹ Jacob of Sarug gives the answer to the question he put on Ezekiel's lips, "In the mysteries of the Bride, betrothed to sufferings, behold those heavenly hymns are sung!"¹⁸²

وُرُولًا كِوْنًا شِرُولُ هُوفُهُ كُمِعُبُدُو جُ

دُان وَ بُونُلُ كُو أَلَمْنِهِ مِنْ أَسُهُ أَلَمْنِهِ هِ أَلَمْ أَلَمْنِهُ هِ فَالْمُ اللَّهُ أَلَمُونَهُ فِي كَالْمُ اللَّهُ اللّ

178. Ibid., 605:6-7.

ةَ الزُّا زُحُل أَلِم كُوه زُحِهًا مِّح تُحُتُّا *

179. Ibid., 605:10.

180. Ibid., 604:12.

وثدةُم تُلمَّز أَحْهُ أَلمُوْنَ وَكُوهُ أَلْ

181. Ibid., 605:2.

182. Ibid., 606:1-2.

وُا مُدرِّمتُ وَكُم قُلْل إِقْضَعْنَا *

وَحَهُ أَدْكُ أَلْمُ مُرِدُمُا حَهَٰ تُنُدُا : وَسُلَمُ خُوجَ : لَلْأَوْلَ إِسَرُنُا وَلِسُلَمُ أَوْحُل : وَسُلُو مُتَكُلًا مُدَّسِلُوه أَمُعُ أَبُدُ وَسُلُوه :

لَّاحُل أَنُّ أَحَدًا أَلمُوا وَوْد شَح وُنُا:

ةُدرةُ مُذُا مِنْ سُمِّت وَهُا يُكِنْلُكُ : أَنْ مُذِدُكُما اهُوْل وِهَدُسُا وَهِدُسُكُفَا :

الْمُعَوْنِينِ بِنَ مِصِونَتْنِينَ حِنْ لِمُسْ لِمُسْ

مُحكُل مُقعَّب أُسْرُه لُمؤُل كَرُهُ مُ دُو حَوَّات :

وَ رُبُ زُنُا كُوهُ مُكُونُ سَلَّمُ اللَّهِ مَكُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

لَّامُكُ أَنَّ أَحَدًا أَلْمُوا وَزِّد شَح وَمُنا:

حهُ حْبِ إِزُّالَا وِهُ إِلَّا كَكُمُ الْ مُعْسَزًا سُقًّا:

الْمُا خُحِشَةِ وَسُلُوبَ خُحِمُا أَسِ خُزِيْعًا : الْمُعَالِّ مِنْ مُسَلُوبِ خُحِمًا أَسِ خُزِيْعًا اللهِ اللهُ اللهِ اللهِي

^{175. &}quot;HSJS IV," 602:16-603:1.

٥٥٥ ه هُ فَي الْ وَهُو ثَلَقُكُ مُ ثَمِم مُحَمَّزُهُ مَ اللهُ مُحَمَّزُهُ مَ اللهُ مُحَمِّزُهُ مَا مُعَمِّدُ مُ

^{176.} Ibid., 605:2-3.

^{177.} Ibid., 604:17-20.

The Church is the place that is more majestic than the chariot Ezekiel saw. According to the bishop of Batnan, Ezekiel does not have to wonder any longer, for the place he was searching for is the Church adorned by her altar and the body and blood of the Son of God set on it. It is not an illusionary spot located somewhere up in the skies and accessed by a few such as Ezekiel but a real location on Earth to which all have access. In fact, all are invited to come to the feast of the Lamb.

Do not seek him above, sinner, whensoever you search for him. He has come to you. Gaze at him in your place, for, behold, he is with you. He invited you to the altar that you see him, for he rests upon the table, and from the crumbs of his body the whole creation is sated. ¹⁸³

The real presence of Jesus Christ in the Eucharistic species is what makes the Church the actual meeting place between God and human beings. The angels in Ezekiel's vision are a reflection of the earthly angels, i.e., God's people on earth. The body and blood of the Son contain the entire wealth of heaven, for Jesus Christ dwells in the bread and wine offered at the altar.

The entire heavenly riches came down to earth in Immanuel, who is with us, our God.

Behold the hidden altar, which was mysteriously served, appeared and exists among earthly angels.

The body of the Son of God is arrayed against our iniquity and is nigh to heal all our ulcers and sores.

Moreover, behold all the heavenly mysteries, types and beauties are in it. No human could desire more!¹⁸⁴

During the celebration of the Divine Liturgy, the chariot's scene in Ezekiel's vision plays out on the altar. Jacob of Sarug connects the event taking place in the sanctuary back to the four rivers of Paradise (see Gn

لًا حَدُمَ أُحدُمهِ ، أَه شَهُنَا هُلَ وَحُدًا أَبِهَ : حَمْرِصُلُ هَجُرِر وِلُسَّمهِ فِي وَجْزًا خَمَ فَهُوَّا :

سُمْ كُوهُ الْوَكُمْ عُكُوهُ حَوْلُواْ وَهَمُّكُمْاً : مُرِحسُا كُسِمًا هُوهُ وَالْمَلِّكُمُ الْوَالُكُمْ : مُصِرِّبَة فِي الْهُورُةُ وَخَذِي كُلُّهُ الْمُصَلِّكُ كُوكِ : وَكُرُوهُ } إِزَّزًا وهُؤَقِهُا ومؤَقِرًا وَهَمَّكُمْاً :

^{183.} Ibid., 606:3-6.

اِلْمُ الْحُهُ حُمُّلُم خَلَاؤُم سَةَ قَهَ وَهُ لَحُمُّ هِهُ خَمُّ هِهُ ﴿
هُمْ فَتِلَهُلًا وَفَينَه هُحِكُا قُكُه َ حَبَّلًا ﴿
184. Ibid., 607:13-20.

2:10-14). However, instead of the dried out rivers of Pishon, Gihon, Tigris, and the Euphrates, the body of the Son and his blood become now the only and main fountainhead from which gushes out living waters to irrigate the whole world.

Behold the body of the Son of God is placed on the [altar] table, and spiritual hosts surround it. Splendiferously, they stand, trembling, and serve it with those below lest it may not be honored. The altar is set up instead of the heavenly chariot, and on it (the altar), the One, of whose glory heaven is full, is exalted . These burning coals in the core of the chariot are divided on the [altar] table for the whole world. The priest stands instead of the man wearing linen, comes out and scatters Pearls on the needy. One of the heads of the hosts stands by him and extends, through the Holy Spirit, bread for the priest to break. He brings out from the house of the Father incomprehensible riches that the whole needy, destitute world be enriched. Rivers of living waters pour forth on earth from the Fountainhead which the spear opened on Golgotha.¹⁸⁵

Consequently, the whole earth - if not the entire universe - is, in the theological worldview of Jacob of Sarug, God's Eden.

A new well sprung up from you on Golgotha, and the entire earth became God's Eden due to its irrigation. They bore into you as if into a mountain and issued out from you one fountainhead which gave life to the whole world. 186

185. *Ibid.*, 608:6-21.

٥ قَدَّنَدُ عِنْ مَدَ كُو كُلُوا رَقُسُلُتُا وَ الْ ثَرَكُذَ وَ هُو مُدَّا وَالْ رَبُكُذَ وَ هُو مُدَّا وَالْ رَبُكُذَ وَ هُو مُو مُو لَمَ اللَّهُ الْمُدَّا وَالْ رَبُكُذَ وَ هُو مُو مُو مُو مُكْمًا مِدْكُو الْمُدَّامُ وَ الْمُدَّاثُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

ەدُكەن أَوْكُلُ وَهُلُ هُى شَعْمُونَ حَبْى وَهُوُا هِ تُبِرُ مُحَدُّكُ وَهُ مُنُوتِ شَتْلَ حُكْكُلُ دُكُو هِ

> دُّا سَبْلًا تُحكَم ثَنُو كُلُ صُحَّكُما : دةُمسُا نُمنَةُ سِ أَبِ بُكِهَةُوا فَافُم ثَنُو :

4.5 The Key to the Garden of Eden

The keys in question are the ones Jesus gave to Peter (see Mt 16:19) and carry the power of "loosing and binding." The Syriac Fathers see the apostolic authority connected to the meaning of the keys in general terms and apply it not only to Peter and the Apostles (see Mt 18:18) but all Catholic bishops as well. They are also key-bearers. Aphrahat¹⁸⁷ and Cyrillona¹⁸⁸ understand these keys as a sign of pastoral responsibility and episcopal authority, while Ephrem interprets them as a symbol of transmission of that authority. Furthermore, the expression of "loosing and binding" refers more to baptism and less to forgiveness of sins (see Mt 18:19; Jn 20:23). The bishop of Batnan subscribes to these interpretations and expands on them. The keys in Mt 16:19 are the pivot which he used in showing the unicity and continuity of the Old and New Testament message. Moreover, They have both sacramental and eschatological implications.

4.5.1 Transferral of the Key

Jacob of Sarug's exegesis of the Transfiguration (see Mt 17:1-9; Mk 9:2-10; Lk 9:28-36) presents itself as an appropriate starting point to unfold his

^{187.} See "ASPD I.1," 965:14-17 (Syriac), 966 (Latin).
الْحُكُمْ مُكُمْ مُكُمْ مُكُمْ مُكُمْ أَمْكُمْ أَمْ أَمْكُمْ أَمْ أَمْكُم

^{188.} See Gustav Bickell, "Die Gedichte des Cyrillonas nebst einigen anderen syrischen Ineditis," *ZDMG*, 27, (1873), 568 (Syriac); *I Carmi di Cirillona*, trans. Costantino Vona, SPL, vol. 2 (Rome: Desclée, 1963), 69-70 (Italian).

ٱلْا ضَيْءُ وَقُوْا لَمُوْا . لَا أَسَمَ كُو حَصَ صِنْمُا صِحْوَقِصِيًا . أَلَّا ضَيْءًا وَفُوْا لَمُوْا . وَص كُ صَحْتِهَا وَكُو أَهَكُمُ . اللَّا ضَيْءًا وَفُوْا لَمُوا . أَف هِ صَحْدُهُ وَمُو صَعْدُمُ مُ أَنْ صَعْدًا مُوا لَا مُوا لِمُوا لَمُوا . أَف هِ صَحْدُهُ وَمُنُو صَعْدُمُ مُ اللَّهِ مُوا لِمُوا لَمُوا لَا مُؤْمِدُ لَا لَا اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُمُ . اللَّهُ عَلَيْكُ مُعَلِّمُ مُعَمِّكُمُ اللَّهُ اللَّهُ عَلَيْكُ مُعَالِمُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ مُوا لَا اللَّهُ عَلَيْكُ مُعَالِمُ عَلَيْكُمُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُولُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُوا اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّلْعُلُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَل

^{189.} See *Des Heiligen Ephraim des Syrers: Sermon de Domino Nostro*, trans. Edmund Beck, CSCO, vol. 271, Scriptores Syri 117 (Louvain: Imprimerie Orientaliste, 1966), 51-52 (German); *Des Heiligen Ephraim des Syrers: Sermon de Domino Nostro*, ed. Edmund Beck, CSCO, vol. 270, Scriptores Syri 116 (Louvain: Imprimerie Orientaliste, 1966), 51 (Syriac).

زُد كَسَلُا هُدُ مَ مُركنًا هَ كِلَدُا إِسَاعًا . أَهَكُم مكتابًا وَصُولَا أَلْ مَدُهُ وَهَكُم حُلَا وَلَا بَأُولُمُ وَ وَقَدُهُ وَ وَقَدُهُ وَقَالًا اللّهِ وَقَالًا اللّهُ اللّ

^{190.} See Murray, "Symbols," 182-187.

understanding of the keys. In the mimro on The Transfiguration of Our Lord on Mount Tabor and on Moses and Elijah, Who Were Conversing with Him (حكم هذاك المفادة) the bishop of Batnan (مِحْذُر وَحِمْدُوْا والْحَوْد : وَحَمْ هُوْلُ وَهُمُ لَا فَكُمْ الْمُحَمِّدُ وَمُعَالِّ وَمُعْدَلُونَ وَمُعْدُ وَمُعْدُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُلِقُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُلِقُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُلِقُ وَالْمُونُ وَالْمُعُلِقُ وَالْمُعُلِقُونُ وَالْمُعُلِقُ وَالْمُعُلِلِ وَالْمُعُلِقُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ والْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُونُ وَالْمُعُلِعُ وَالْمُعُلِعُ وَالْمُعُلِعُ لِلْمُعُلِعُ ل portrays the prophets, Moses and Elijah, as key-bearers passing the keys to the apostles, John and Peter, respectively.

Now, why was it necessary for these servants of the King to come to talk to him? How and why did they come? He (Jesus) wanted to join to the first the second to make them equal

that the Gospel mingle with the Torah and prevail on earth.

He wanted to assign the keys of Moses to John

to allow him (John) to write "in the beginning" [see Gn 1:1; Jn 1:1] spiritually.

The son of Zebedee¹⁹² substituted the son of Amram¹⁹³ that he too become a great scribe for the hidden mysteries of the Godhead.

He gave the power that Elijah had to Simon

that he "loose and bind" [see Mt 16:19] in a solemn manner as a steward.

He joined to the followers of Moses those of Simon

to make the latter together with the former worthy of his message.

He wanted to change stewards. Therefore, he summoned them

that the old [stewards] give the keys to the young [stewards].

He wanted to honor those who properly labored with him

and give the others an exalted position and work of righteousness.

He relieved Mose, put John to work,

set free Elijah and summoned Simon to "loose and bind" [see Mt 16:19].

He wanted to confirm his New Testament.

Thus, he summoned his Father's old servants that they subscribe [it].

He called the apostles and summoned the prophets, [thus] making them equal

to manifest the one teaching of truth to the whole world.

He mingled the latter with the former that the earth might be aware

that he is the Lord of both the last and first [stewards].

He summoned the wisest, choicest, and most exalted [figures] from the Old Testament

that they witness to the teaching of the New Testament.

He wanted to retire the law that was in the hand of Moses,

so he called him that he entrust the truth to Simon and then leave. 194

^{191.} See "HSIS II," 347-375.

Zebedee was the father of James and John (see Mt 20:20; Mk 10:35).

^{193.} Amram was the father of Aaron, Moses and Miriam (see Ex 6:20; Nm 26:59; 1 Chr 23:13).

^{194. &}quot;HSJS II," 357:12-358:18.

[«] مَلْأَ رِضُحُ مَلْأَ رِضْاهُ مِسْكُ رَفْكُكُ سَ رَفُكُ : كَثُمُ مِنْ الْمُكُونُ مِنْ مِنْ اللَّهُ اللَّهُ ال

The key is the message handed over by the old stewards, the prophets, to the new stewards, the apostles. Even if the biblical scene of the Transfiguration portrays no transferral of keys between the prophets and the apostles, Jacob of Sarug retells the scriptural account as if such an account had taken place, thereby emphasizing the continuity between the Old and New Testaments and stressing the unicity of the transmitted message. For this reason, he presents the prophets on equal footing with the apostles. Moses and Elijah sign the New Testament to confirm its trustful message. A new era has begun with this handing over. Jesus changed stewards to retire the law. The apostles replacing the worthy and exalted prophets is a clear allusion that the Church replaces the Synagogue, and their works of righteousness, associated with the Church, are exalted above the works of the Law, affiliated with the Synagogue. Needless to say, the key, the message, remains unchangeable.

The keys are also a symbol of authority and transmission of that authority. The keys in Moses's possession authorized him to write down the Pentateuch, the first five books of the Hebrew Bible. Moses passing down his keys to John is Jacob of Sarug's way of showing the transmission of the scribal authority from Moses to John. Owing to the keys he received from Moses, John becomes a scribe for the house of God and writes in the manner of Moses, i.e., authoritatively. The phrase "In the beginning" found at the start of both Genesis (see Gn 1:1), ascribed to Moses, and the Gospel according to John (see Jn 1:1), ascribed to John, allowed the bishop of Batnan to make this

ن مُحَمَّمَ اوْمِ مَمِنْ الْكُالُّ الْلُمُحُمُّهُ وَهُ مَمَّمَ اوْمِ مَمِنْ الْمُحُمُّمِ وَمَّا الْمُحَمَّمُ الْمَحَبُّمُ الْمُحَمَّمُ الْمَحَبُّمُ الْمَحَبُّمُ الْمُحَمَّمُ الْمُحَمَّمُ الْمُحَمِّمُ اللَّمِ الْمُحَمِّمُ اللَّمِ المُحَمِّمُ اللَّمِ المُحَمِّمُ الْمُحَمِّمُ اللَّمِ اللَّمِ المُحَمِّمُ المُحَمِّمُ اللَّمِ المُحَمِّمُ اللَّمِ اللَّمِ المُحَمِّمُ اللَّمِ اللَّمِ اللَّمِ اللَّمِ الْمُحَمِّمُ اللَّمِ اللَّمُ اللَّمِ الْمُعْمِلُ اللَّمِ اللَّمِ اللَّمُ الْمُعْمُ الْمُعْمِلِي الْمُعْمِلِي الْمُعْمِلِي اللْمُعْمِلِي الْمُ

connection between Moses and John. The keys, therefore, are a symbol of authority and its transmission. The image of Elijah transferring his keys to Peter leads to the same interpretation. Elijah passes down his power to "loose and bind" to Peter. The meaning of the expression "loosing and binding" in this context is connected to dominion over the Creation: the keys made Elijah master over created things and authorize Peter to be the same. Jesus "called Elijah and associated him with Simon, the head of the disciples, that the keys he (Simon) received establish him over the Creation." Nevertheless, the meaning of "loosing and binding" remains veiled. Having recourse to Jacob's other *mimre*, one can get a better sense of this phrase, whose meaning will be explored shortly.

That the keys stand for the message, its continuity and unicity, and for authority and its transfer can also be drawn from Jacob's exegesis of the Biblical account of the Visitation (see Lk 1:39-45). He presents an old, feeble Elisabeth transferring her keys to a young, vibrant Mary.

The old woman put down the keys of the course of time she was holding that the girl might take them and be honored by her actions.

The Good News approached and relieved the Torah of a burden, to bring riches to the poor, destitute earth.

Hitherto, the prophets handed down and brought the great treasure, and they rested that it enter the world at the hands of the apostles.

The wearied ship of prophecy, carrying the mysteries, reached our Lord like [arriving] at a peace-laden harbor.

The merchants of apostleship entered, took from there the riches to the nations, came out and distributed [them] throughout the regions.

The New Testament approached the Old Testament literally that one be attached to the other like plants. ¹⁹⁶
Lest his teaching be considered another beginning, the Son of God tied it to the heel of prophecy that one true teaching might exist in prophecy and apostleship without change. ¹⁹⁷

^{195.} *Ibid.*, 362:17-18.

مَا الْكُنَا وَاصْفُوهُ كَفُعِدَةً ﴾ وقد أَحْمَتْمًا : وتَعَلَّمْوَوْهُ وَهُ مَكْتَمَّا رِّبِسُو مُل فَتَالُمُ

^{196.} On the role of Scriptures in the writing of Jacob of Sarug, see Bou Mansour, "Théologie I." 197-201.

^{197. &}quot;HSJS II," 364:3-18.

نه أَدْ تَحْدُ سِكُن أَه الْمُعَلَى رَفْناً عَشَاءً الله عَدْدُ الْمُعِلَى الْمُعَلَى الْمُعَلِي الْمُعَلَى الْمُعْلَى الْمُعَلَى الْمُعْلِي الْمُعْلَى الْمُعْلِي الْمُعْلِي الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِي الْمُعْلِى الْمُعْلِي الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلَى الْمُعْلِي الْمُ الْمُعْلِي الْمُلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُل

The Good News approaching the Torah makes Mary and Elizabeth representatives of the New and Old Testaments respectively, and the wife of the priest Zechariah symbolizes the prophets, while the mother of Jesus the apostles, the Church. Luke does not mention a key in his account of the Visitation (see Lk 1:39-45), yet Jacob of Sarug imagines a transfer of a key to highlight also the end of the old and beginning of the new. This handing down is shown by the Gospel relieving the Torah of its burden. The Good News replaces the Law. That is to say that the Law does not save, but the Good News does. The trustworthy, exalted prophets transfer a great treasure, i.e., the veiled mystery of the Lord, to the apostles, who, in turn, share the Gospel of Jesus Christ with the nations. Prophecy and apostleship preach the one and same truth: the Son of God, Jesus Christ, shines in and enlightens the world. The transfer of the keys also means the transmission of authority from the prophets to the apostles, both of whom are key-holders and have the power to preach the message entrusted to them.

As pointed out above, Elijah passed his authority to "loose and bind" to Peter, which means that both are masters over the Creation. Before Elijah, however, Moses had the keys in his possession and was, accordingly, endowed with the authority enjoyed by Elijah. Moses used it to control nature for the benefit of God's people. He parted the waters of the sea (see Ex 14:10-22), provided the hungry Israelites with manna and quails (see Ex 16), and the thirsty Nation with water gushing out of the rock (see Ex 17:1-7), "for

وَأَسَارًا حَوْلُواْ الْوَكُلُ صَنْدُهُا وِيَنْصَبُواْ مِوْلُهُ *

حَتَّا وَالْمَانُسُو وَخُلَّتِ مَكْتَشَا حَكُمُا ثَقَوْم *
أَسٍ كَحَمَّالًا وَمِثَالِ مَسْلًا حَمُّزًى شَعِمُهُ *
حَفْلُواْ حَمْتُمَا مُنفُوه فَكِهِه خَلَاقُوالًا *
وَسُرًا خَسُرًا أَسْ هُمَّكُمُا تَكُاهِبُ مِوْتَ *
خَنْدُواْ مَهُوْهُ • حَمْدُا وَنَدُهُالًا *
خُدَدُواْ مَهُوْهُ • حَمْدُا وَنَدَهُالًا *

خَدَدُواً مُلَا مُحَمِّسُواْ وَالْ هَوْسُكُوا *

عَجْدُاً هُنَحُهُ وَقُو اَوْنُكُا لَهُحِنًا لَهُحُلًا عَكِلاً :
حَبُعُلا حَبُعُ حَبْدَهِ وَاسَدُس كِلاً وَنُكا :
حَبُعُلا اللهُ الْمِنْ الْمُنْكِلاً إِزْراً :
مَنْكُ اللهُ ا

In the sense of "loosing (اثر الله and binding (برائم)" Jacob also uses the expression "opening (مد) and closing (برائم)" The latter expression is synonymous with the former. The key-holder has the authority to control the Creation as in the case of Elijah and Elisha. The master passes his key to his apprentice.

He (Elisha) was shining on account of the Lord who dwelt in him and did not stumble because he was journeying as if during the day. The man was exalted in the sacred riches from the treasure which his master (Elijah) gave him while he was ascending. The great key (مَكْبُا أَوْكُلُ) that opens (مَكْبُا أَوْكُلُ) the Creation he (Elisha) took to be a steward of the house of God.

While ascending into heaven, Elijah drops his mantel, which Elisha picks up as a symbol of transfer and reception of authority from the teacher to the disciple. Using this mantel, both Elijah and Elisha were able to strike and divide water (see 2 Kgs 2:1-14) just as Moses did before them (see Ex 14:10-22). The key symbolizes the mantel transferred from Elijah to Elisha. It grants its holders power over the Creation and makes them stewards of the house of God. Elisha's oil miracle (see 2 Kgs 4:1-7) is a case in point. The key does not make its holder a supreme sovereign over the Creation but its steward. Created things obey the key-holder according to its nature.

Elisha received the great key (مكّبُا زُحُا) of Elijah to open (ثعكّبُا) and close (ثليمًة) the Creation as a steward, By that power by which the horn welled up in the house of the widow,

199. *Ibid.*, 271:22-272:5.

ولًا شَكَامُهُ وَوَا وَاسِ دُلِعُكُ دُوهِ وَوَا وَوَا هِ شَحِ هُ، هُسعمُا وِسُود كُه وَدُه خَرِه كُم هُكُم ووَا ﴿ مَفَ وَوَا وِسُومَ أَسِ وَكُمُا وِضُمْ كُلُوا وَ وِدُلتَ وَمِو عَمْمِ مِوْا مَكْبُا زُكُا وِفُ حُتَكُا ﴿

نُهُ أَا وَهُا نُعِهُهُ حَدُنِكُ وَهِمْ اَوْهُا دُهُ : عُنْهِ وَهُا كُه كِذَا حِدُالُا كُلُوكُ : مكْداً زُكُا وَفُكُم وأُشِو ثَكْ خَرْدُا :

^{198. &}quot;HSJS IV," 109:18.

^{200.} According to the biblical story of 1 Kgs 2:8-14, Elijah does not give a key to Elisha. The latter picked up the mantle which had fallen as Elijah was taken up to heaven. The mantle, to which Jacob of Sarug refers as the great key of Elijah, gave Elisha power to divide the water, which is an example of what the bishop of Batnan calls to open and close the Creation.

the jug of oil was blessed that its oil increase [see 2 Kgs 4:1-7]. His master taught him, and the Lord granted him to command the Creation, which obeys him according to its nature. 201

The saying "to loose and to bind" also refers to having access to God's treasury of blessings, which Jacob of Sarug's interpretation of the account of Isaac blessing Jacob and Esau (see Gn 27) shows. Again, the biblical account lacks the mentioning of keys.

The old man (Isaac) was contented and began blessing fervently. He opened his treasury to distribute out of it all treasures. He laid hold of God, the great key of the entire Creation, to open with it the height and depth to give the blessing.²⁰²

Esau, cheated of his rightful inheritance, recognizes the meaning of the key in his father's possession and begs his father to give him the same share of blessings he granted his brother, Jacob. Unable to do so, Isaac uses the key to open the treasury of mercy through which Esau entered.

He (Esau) cried before his father while saying to him "Bless me, father, for you do not just have one blessing. Father, if you wish, your word contains great riches. Wish and bless me.

There is [enough] in your treasury to give me also just like [you gave] Jacob.

The key of [the treasury of] all blessings (مَدُّ اللهُ ا

أَحْدَنُكُمُ الْهِكُمِ الْلَّهُ إِنَّى أَخْدَكُمُ الْهُ وَكُمْ الْمُوْدِ أَبِ أَخْدَكُمُ الْهُ الْمُدَانُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ اللللّه

202. "HSJS III," 182:14-17.

فَكْمُتُ كُمْ مُنْهُ ثُلَّهُ وَلَيْهُ الْمُتَعُمُّا الْهِ وَمَا زُومُنَا وَحُوْمُكُا خُومُ لَكُمْ أَرْمُنَا وَحُومُكُا خُومُ لَكُمْ أَرْمُنَا وَحُومُكُا خُومُ لَكُمْ أَرْمُنَا وَحُومُكُا خُومُ لَكُمْ أَرْمُنَا وَكُومُكُونَا خُومُ لَكُمْ أَرْمُنَا وَكُومُ لَمُعْمُلًا خُومُ لَكُمْ أَنْ مُنْفُولًا خُومُ لَا يَعْمُ اللَّهُ عَلَيْهِ مُنْفُولًا خُومُ لَا يَعْمُ اللَّهُ عَلَيْهُ مُنْفُعُكُمُ اللَّهُ عَلَيْهُ مُنْفُولًا خُومُ لَمُعْمُلًا خُومُ لَمُ عَلَيْهُ مُنْفُولًا خُومُ لَمُعْمُلًا خُومُ لَمُ مُنْفُعُكُمُ لَا يُعْمُرُ أَنْفُولًا وَمُعْمُلًا خُومُ لَمُ مُنْفُعُكُمُ لَمُ مُنْفُولًا خُومُ لَمُ مُنْفُولًا خُومُ لِمُنْفُولًا خُومُ لِمُعْمُلًا خُومُ لَمُعْمُلًا خُومُ لِمُعْلِمُ لِمُعْمُلًا خُومُ لِمُعْمُلًا خُومُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْمُلًا خُومُ لَمُعُمُولًا خُومُ لِمُعُمُ لِمُعْلِمُ لِمُعْمُلًا خُومُ لَمُعُمُ لِمُعْلِمُ لَمُ لِمُعُمُولًا خُومُ لِمُعُمِّمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعِلِمُ لِمُعْلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعْلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعْلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُ لِمُعِلِمُ لِمُ لِمُعِلِمُ لِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلْمُ لِمُعِلِمُ لَمُعُلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ

203. Ibid., 190:1-8.

ولُا وهُا سِا و عَن حُر حَةُ وهُا كُمْ أُصُ أَنَ اَكُوا أَلَهُ * أَمْ وَهُ حَكَابُر وُافَ كَمَا لَكُلَّ أَمِن وَكَمَّدَ هُ فَكُسَ أَفْقَ كُمَّ حَقَاؤًا أَفَ كُمْ وَهُمُّسَ وَهُ كُرِ * وَفَكُسُ أَفْقَ لَمُنْ إِلَاكُمُا وَنَحُهُ ﴿ وَفَا دُوهُ * مكْبُا زُدُا مَّه ثِكُنَا هِفُ الْكُنْفُ : دَهُه الْهُنَا تُسُلًا وِتُدِكُمْ مُزِنًا ثُمِمَ أُوْمُكِمُّا : زُدُه الْكُفُه ومُخِنَا تُنود الْه وَكُمْ تُكُمُّا :

> أَلَالُسُ هُدُا مَمَّنُ مَدُنُّر كِيدُزُأُكُ : اِمْر الْكُوُا مَكْبُرُا زُدُّا وَكُ دُرْكُمُا :

حكُل هُم أَحَةُ مِن خُر أُحَدَ حُده وِخْزَصُن أُحَد : حَدَّاؤُا وَٰكُل لِحُمْلُ شَحِكُم رَحْق وَخْزَكُن : حَكْسِ وَهُ هَكْمُا وِثَّ حَةَوْكُلُ أَنَ هُوْرَ أَلِكَ : سَالُ وَوُلْ أُنْهَسُم وِشَكِكُمْ وَوُلْ حَمُّا كُمْكُ خُصَةً :

^{201. &}quot;HSJS IV," 276:19-277:2.

In summary, God's chosen people had in its possessions these keys. The bishop of Batnan accuses the Israelites of not grasping what they had even though they were the "Interpreters of the Truth, writers of verses, hearers of the prophets, holders of scriptures, receivers of the keys (مكتناء), and openers of treasuries."

4.5.2 Peter, the Apostles, and the Key

It is true that Jesus "gave him (Peter) the keys of the height and depth [see Mt 16:19] because of his (Peter's) love [see Jn 21:15-19]."²⁰⁵ Thereby Christ made him the foundation and steward of the house, he grants him power "to loose and to bind."

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"To you, I shall give the keys to my kingdom," he (Jesus) promised him (Simon) that he be both the foundation and the steward of the house. "If you bind on Earth, it will also be bound in heaven, and if you loose on Earth, it will be loose in heaven." 206
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This author could not find a reference in the writings' of the bishop of Batnan that substantiates the association of the key to a papal privilege or synodal authority. Therefore, he disagrees with Krüger,²⁰⁷ who seems to have understood the key as a symbol of papal primacy in today's Catholic understanding,

Only [emphasis added] Peter has the keys of the heights and the depths to the house which represents the Church. The one with the keys is lord. Therefore, Peter is the master of the earthly and heavenly Church; the members of the struggling, suffering, and victorious Church are bound to the Petrine authority of the keys" (Translation mine).²⁰⁸

^{207.} See Krüger, "Katholik oder Monophysit," 205-206; Krüger, "Problem der Rechtgläubigkeit," 229-230.

^{208.} Krüger, "Problem der Rechtgläubigkeit," 229.

Krüger's claim that *only* Peter had the keys to the heights and the depths to the house which represents the Church could be argued against, for Moses, Elijah, and John possessed a key. Moreover, Christ also gave, for example, the good thief a key which allowed him access into the Garden of Eden.²⁰⁹

The previous section showed that Peter does not have a monopoly on the keys, for, long before him, Isaac, Moses, Elijah and Elisha also had them in their possessions. These keys are associated with their gift of prophecy God granted them. These prophets too had the power to "loose and bind," or "open and close." Moreover, Peter, whose keys were in Elijah's possession, was not the only apostle with a key. For instance, John received his keys from Moses (see above). Without exception, all the apostles received in fact keys. Jesus "enjoined them as faithful [disciples] to say who he is, for the key of the treasury of the house of God was in their [emphasis added] possession."²¹⁰ The Apostles also have authority above and below. Just in the case of the prophets, the Lord Jesus is the source of this privilege. Jesus "gave power to apostleship in the height and depth that it be authoritatively commanding above and below."211 Since this power is closely connected to the keys, it was logical for the Syriac Fathers, including Jacob of Sarug, to interpret the giving of the keys in general terms. Therefore, Peter and the Apostles are holders of keys, and, by extension, their successors, all catholic bishops. Moreover, they are the stewards of the house that represents the Church. Jacob of Sarug imagines Jesus addressing them saying.

Zu dem Hause, das die Kirche darstellt, hat Petrus allein die Schlüssel der Höhe und der Tiefe. Wer die Schlüssel hat, ist der Herr. So ist Petrus der Herr der irdischen und der himmlischen Kirche, die Mitglieder der streitenden, leidenden und der triumphierenden Kirche sind an die Schlüsselgewalt Petri gebunden.

^{209.} See below The Good Thief and the Key, 215.

^{210. &}quot;HSJS I," 472:7-8.

[﴿] اَمْكُ لَمْ وَالْمِ وَالْمُ وَالْمُ وَالْمُوالِّ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالُولِ وَالْمُوالِمُ وَالْمُولِ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُوالِمُ وَالْمُؤْلِمُ وَالْمُوالِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُعُلِي وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُؤْلِمُ وَالْمُولِمُ وَالْمُولِمُ وَالْمُولِمُ وَالْمُؤْلِمُ وَالْمُولِمُ وَلِمُ وَالْمُولِمُ لِمُولِمُ وَالْمُولِمُ وَا

حَزُومُنا وحَقَمِفًا خُود حَقَدُهُنَا كُمُكَسِقُلًا : ﴿ حُكُ ۗ وَحُكُ مُكِلِّسِهُ لَا وَفُوا الْمُزُلُكِ ﴿

Stewards, open the treasury which you administer, bring [treasures] out of it, and give to the needy who came to you. O disciples, you possess the keys, so bring out riches and distribute gratis to the poor place and its inhabitants. It is not necessary for the crowds to leave your presence [see Mt 14:16]. Give them from that treasure which you administer.²¹²

As stewards, the Apostles, headed by Peter, have the responsibilities of taking care of the Church. Jacob of Sarug is less interested in addressing the issue of governance of the institutional Church and more concerned about her sacramental mysteries which find their symbol in the keys. The Apostles are tasked with sharing Christ with the world by baptizing and distributing the Eucharist. This quotation provides the springboard for addressing the Eucharistic theme first. It is taken from Jacob's mimro on The Five Loaves of Bread and the Two Fish (جَنْ عَالَمُ عَالَمُ عَالَمُ عَالَمُ عَالَمُ عَالَمُ عَلَيْكِ)213 (see Mt 14:13–21; Mk 6:30–44; Lk 9:10-17 and their parallels Mt 15:32-39; Jn 6:1–14). The poor place concerns the one where Jesus received and fed the crowd who followed him (see Lk 9:11). The treasury and its content mean Christ himself.

You, Lord, are the great riches and the full treasury [...] Yours are all the hidden riches of the Father [...] All that the heavenly Father has is yours, Lord [...] From the incomprehensible riches of your hidden Father give to the needy who affectionately keep close to you. Your riches are in you. How much you give, you remain the same.²¹⁴

The Apostles, the stewards, administer this treasury and are called to distribute gratis the riches it contains. They misunderstood Jesus when he

تُخُ صَابِّ إِنَّ مَكْ الْمِحْ مَنْ مَا مُوْمِهِ مَنْ مَا مُوْمِهِ مَنْ مَا مُوْمِهِ مَنْ مَا الْمُكَ مَنْ الْمُكَامِ الْمَافُوهِ مِنْ الْمُكُمِّ الْمُنْ الْمُكَمِّ الْمُكْمِ الْمُكِمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكِمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكَمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكِمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكِمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُلْمُ الْمُؤْمِ الْمُكِمِّ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُكْمِ الْمُعْمِ الْمُكْمِ الْمُؤْمِ الْمُؤْمِ الْمُكِمِّ الْمُلْمُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلْ

أَيِكُمْ مُونَا وَهُمُ اللَّهُ اللَّهُ وَكُمْ اللَّهُ اللّ وُكُو أَنَّ } قُكِوهُ } حَمَّاؤًا مِعْتُا وَاحْمُ : [...] قُحْصُ وَالْمَا كُوهُ لُلْحَقُّر وُهُلَا وَبُكُو وَهُ هُذِه : [...] مْع هُتعُلُّه وَاحدُم خُصلُا وِلَّا شَهَرُونَ : حدًاأُس حُر وهُ مُصكًا وِلْلَهُ أَبِ وُاللَّهِ أَلِهُ اللَّهِ اللَّهِ وَاللَّهِ أَلِهُ :

هٔ حکمتُقا وشمالُقع حُو سُدُندُاً ع

^{212. &}quot;HSJS III," 439:21-440:7.

[﴿] رَمُكِ أَ مِكْمُ إِلَّا وَمُ مِنْ رِمُكِ أَلْمِ وَمُ مِنْ رَمُهِ مِنْ رَمُهِ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ م

^{213.} Ibid., 425-462.

^{214.} Ibid., 425:4,6,8, 16-18.

said to them, "There is no need for them (the crowds) to go away. Give them some food yourselves" (Mt 14:16), for "Our Lord spoke to his disciples according to the spirit, yet they heard according to the flesh because they were weak." Christ was not referring to earthly bread but the heavenly bread, the Eucharist.

He said to them to give bread to the crowds, and they responded like the destitute, "We do not have [bread]" [see Jn 6:7]. Although they had him, they did not know whom they had because they were like infants. They were not aware of whom they had. The heir from whom the riches of his Father is hidden is an infant (Jesus). Although his treasury was theirs, they did not know where it is. The disciples were like children to our Savior, for he put in their possession all riches, but they were unaware [of it]. He made them carry the keys of his treasury as trustworthy [stewards], but they did not enter to explore his treasures and [find out] how rich he is.²¹⁶

One of the responsibilities of the key-bearers is to administer the Eucharist and all the other mysteries of the Church, that is the meaning behind "the entire treasury of his Father dwelt in their hands." At that time the Apostles did not comprehend the extent of Christ's request to give bread to the crowds. After Pentecost, however, they understood that the entire riches of the Father's treasury was in their possession and at their disposal.

After he ascended²¹⁷ and the [Holy] Spirit came to the disciples,²¹⁸ then they became aware of how much riches there was in their hands.

They had incomprehensible hidden riches, and the entire treasury of his Father dwelt in their hands.

If the Apostles had not possessed a lot,

he would not have said to them to give to the hungry.

^{217.} See Lk 24:50-53; Acts 1:6-12.

^{218.} See Acts 2:1-13

Since they possessed [riches], the Omniscient enjoined them to give bread to the hungry who had come to them.²¹⁹

One can conclude that the hungry crowds who came to them are a symbol of hungry humanity in need to nourished by the body and blood of Christ at the hands of the key-bearers, including priests. In another *mimro* Jacob of Sarug refers to priests as carriers of the keys of the Godhead and as such are also authorized to "loose and bind." Here is what Jacob had to say at a priest's funeral.

The one who carried the keys of the Godhead (الْمُحْتِيْل إِيْكُوهُ فُلْل) with his hand, and the thief, the tyrant death, entered, stole him and got out.

The one who bound and loosed heaven and earth with his word, his corpse is thrown among the departed in the place of death. 220

The keys and its associated meaning of "loosing and binding" also refer to the privilege of administering the mystery of baptism. Jacob of Sarug criticizes the priests or bishops who love money and associate them with another thief and money-lover (see Jn 12:6), Judas Iscariot, the betrayer of Jesus (see, for example, Lk 6:16; Mk 3:19; 14:10). Jacob speaks of them as keyholders with authority to open and close the gate of baptism and sacrifice the Son before his Father on the Altar. The bishop of Batnan insinuates that they also hold Peter's key, which aligns itself with the foregoing: the Apostles, bishops, and priests carry keys just like Peter.

[The clergy] opens and closes the door of baptism but does not want another treasure except this one [i.e., money]. He looses and binds above and below divinely.
[...]
The disciple [Judas] carries the keys of Simon, along with mammon [see Jn 12:6],

although he had been instructed to hold not even a staff [see Mt 10:10]. He sacrifices the Son before his Begetter on the altar-table $[...]^{221}$

To baptism is attached the missionary activities of the key-holder. They are called to be fishers of men like Peter. "You, [Peter], are holding the keys. Throw the net aside, for it is not for you. Go and fish for men [...]"²²²

Those entrusted with the keys could lose them. A contrite heart is the way to regain them. Judas Iscariot, for example, lost his keys when he betrayed Jesus and did not regain them because he did not repent. Contrary to Judas, Peter, although he too denied the Lord, won the keys he lost back, for he was filled with remorse. Jesus "gave him (Peter) back his keys, which he lost when he denied him (see Lk 22:54-62; Jn 15:18-27)," for Peter "shed tears [see Lk 22:62]. Therefore, he remained unaltered in his office, carrying the keys, the name, and the superintendence."

4.5.3 The Church and the Key

In Peter's receiving the keys (see Mt 16:18-19), Jacob of Sarug sees the Church holding the keys and given the authority to loose and bind. She recognizes her Lord to be Christ, the Son of the living God (see Mt 16:16), for the Father had revealed him to her (see Mt 16:17). These keys, which open all the dwelling places in the Father's heavenly adobe, made her the mistress of all that is in heaven and earth.

The rich One betrothed the daughter of the poor, wrote her under his name, and gave her the keys that she might be the mistress of all his possessions. He entrusted her with the riches of the depth and treasure of the height

that she be mistress who is not commanded above and below.

He despised her kind. That she do not think that he despises her,

he left all his keys in her hands because he loved her tremendously.

He allowed her to open all the doors which his Father possesses [see Jn 14:2]

that she see and rejoice, and her heart rejoice how rich she is.

He made her the mistress of the heavenly and mortal beings

that the height and depth obey her according to their kinds.

The good heir saw that she loves him [see Jn 21:15-19] and does not turn aside.

He immediately gave her his treasuries and their keys.

Even if her race is poor and wretched, and her lineage indigent,

he gave her his keys because he saw her fidelity

[...]

The high gates of the heavenly Holy of Holies

he authorized her to open because he saw her loved by his Father.

He saw the father granting [her] a revelation as a necklace,

so he gave [her] a ring full of keys to concur with the Father.

He saw that his begetter loves the glorious one. Thereby, he brought out and gave her the keys and goods of the entire house.

There was a secret between him and his Father, and since he saw that

the Father revealed it to the Church, he immediately made her the mistress of his house.

The Bridegroom saw that the Father gave the bride his name,

and wanted to do the will of the Father, who loved her tremendously.

He saw that she received it (his name) from the house of the Father by that revelation.

For this reason, he gave her the keys of the great riches and the entire treasury.

The Father loved her because she loved his Only-Begotten, and his First-born accepted her, for he saw that his Father loves her dearly.²²⁵

225. Ibid., 480:4-17, 481:1-14.

منه من که مکتبا بأه ال کا متئنه و منه منه کرد مکتبا بال می مکتبا بال می متئنه و کرد مکتبا بال می متئنه و مکتبه مکتبه و مگتبه و مگتبه

مُحُهُه وَ وَأُحِكُس هُهُ وَسُلُه وَوَسُعُه أَحَهُم هِ مُحَلُه وَ وَأَسعُه وَ أَحَهُم هِ هُكُم وَسَعُه وَ أَحَهُم هُكُم وَمُحَمّا مِكْتَبًا وَالْحُلُ ثَمِكُم فِي وَمُوع مُحَمُّا وَحُدَم أَلَم كُمْ وَحُدُه فَي أَحُل وَهُمَّا وَحُدُه فَي مُحَدُه وَ مُحَدُه وَ وَمُحَدُه وَ وَمُحَدُه وَ وَمُحَدُه وَ وَمُحَدُه وَ وَمُحَدُه وَ وَمُحَدُه وَمُحَدُم وَمُوا وَمُحَدُم وَمُوا وَمُعَلِم وَمُحَدُم وَمُحَدُم ومُوا وَمُحَدُم ومُعَدُم وَمُحَدُم وَمُوم وَمُوم وَمُوم وَمُوم وَمُوم وَمُوم وَمُوم وَمُحَدُم ومُحَدُم ومُحَدُم ومُحَدُم ومُوم ومَنْ ومُحَدُم ومُوم ومَنْ ومُعَمُوم ومَنَعُوم ومُعَمُوم ومَنْ ومُعَمُوم ومَنْ ومُحَدُم ومُ ومُحَدُم ومُحَدُم ومُحَدُم ومُحَدُم ومُحَدُم ومُحَدُم ومُحَدُم

حَدِّنِهُ مُتَعَدِّنَا مِحْدَ حَمْدَهُ :

حَدُّنِهُ أَوْ حَدُّ مِحْدًا وَكُمْ لَا وَوَكُمْ الْكُونَ أَرْحُدُهُ :

حَدُّاؤًا وِحَدُّمِكُا وَكُمُّا وَوَلَا كُونَ أَرْحُدُ وَأَلْ كُونَ :

مُسْهِ وَوَا أَوْسَكُونَ وَوَالًا الْكُونَ الْحَدُوبِ عَنود كُونَ الْحَكْسُ :

مُرْدُونَ فُونَا لَا كُلِ حُكْثًا وَكُل أَسَلُمُنا :

مُرْدُمَ مُنْ مُونَا فِي اللهِ عَلَى اللهِ عَلَى اللهُ الله

Jacob identifies the key with the mystery of the Lord, which opened a road in the sea, brought forth torrents of rivers out of the rock, and sent down food to feed the multitudes.

Your mystery, [O] Lord, split open opaque things and demands praise from the mute creation. It is the key that split open a road in the sea for the multitudes and made a pass through the raging sea for the great Nation. It (the key) split the rock, brought forth torrents of rivers, 227 and sent down food from the clouds to the crowds [see Ex 16:4-36]. 228

Furthermore, the bishop of Batnan identifies the Lord as the Key that satisfied the thirst of the Nation in the wilderness, provided Samson with a drink out of dried up bones, fed the widow at the time of famine. The same Key granted sight to the blind, hearing to the deaf and speech to the mute, for he is the Lord of the Creation and it obeys him.

Who, [O] Lord, made an opening in the rock in the wastes, and from it gushed out rivers to the great Nation [see Ex 17:1-7]? Who [broke] open the dried bone which Samson held, and brought out of it fresh drink for the thirsty [see Jgs 15:19]? Who opened the jug and the horn in the widow's house, and they gave miraculously aplenty at a time of famine [see 1 Kgs 17]? You open all closed doors: they eyes of the blind, the ears of the deaf, and the mouth of the mute. The blind that he see, the deaf that he hear, and the mute that he speaks [...] because you are the Key which opens the whole Creation.²²⁹

^{226.} See Ex 14:21, 15:19; Ps 66:6, 78:13, 136:13–14; Wis 10:18, 19:7–8; Is 63:12–13; Heb 11:29.

^{227.} See Ex 17:1-7; Nm 20:11; Ps 78:15–16; Wis 11:4; 1 Cor 10:4.

^{228. &}quot;HSJS III," 564:14-565:2.

وَقَى دَّتِكُما هُمُّتُكُما لِكُم لَهُدَفُسِكُا هِ وَقَى دَّتِكُما هُمُّدَةً لِكُم لَمُدَّا أَذُكُ هِ وَحَدَّل أَذُكُ فَي مُصَدَّلًا كَتَعَدُّمُ أَذُكُ اللهِ كَسُكُ لَمْ كَتَوْهُمُّا اللهِ كَسُكُ لَمْ كَتَوْهُمُّا لِهُ اللهِ كَالْمُعُمُّالِ فَي كَتَوْهُمُّا لِهُ كَتَوْهُمُّا لِمُ اللهِ كَالِيَّةُ اللهِ كَالَّذِي اللهِ كَالِيَّةُ اللهِ عَلَيْهُمُّا لِمُ اللهِ كَالْمُ اللهِ اللهِ اللهُ ال

هُ مُكُمَّ مُنْهُ مُنْهُ أَلْ كَكُمُّا زُخُا ﴿ وَمُومَ هُنُهُ هُمِئًا سُرِاً لَامُهُ رَبُّوا وَوَا ﴿ وَمُومَ وَوَتَ هُحِمًا خَرِحٌ خُفِياً حِلْهُواْ زُخُا ﴿ خَتَنَا وَهُمَّنَا وَارِثًا وَرَهُ كِلَا وَقَوْمًا وِقَامًا ﴿ [...]

اَزُاُسِ مُنَّى أَف كَتَمْنًا لَهُتَعْلَا فَكُس : مكْتِرًا وه وِفَكُس اهْزِعُلا حَبُعُلا كَمُتَكُفُلًا : وهُ فَكُس قُافًا وثَكِيًا خَقَدًا وِنُوزُونُلُا :

خَنهُ فَكُس هُنِه لَانُكُ حَدُافًا فِي أَخْسَهُ : خَنهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُسُهُ فَكُمُ اللّهُ فَكُلًا اللّهُ فَكُلًا اللّهُ فَكُمُ اللّهُ فَاللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَلَا اللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَكُمُ اللّهُ فَلَا اللّهُ فَاللّهُ فَلَا اللّهُ فَلَا اللّهُ فَلَا اللّهُ فَاللّهُ فَلَا اللّهُ فَاللّهُ فَاللّهُ فَلَا اللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَلّا اللّهُ فَاللّهُ ف

The Lord, who made Paul temporary blind, gave the key to Ananias to open Paul's eyes. Jesus "imprisoned his (Paul's) vision, placed a lock on the face of his eyes [see Acts 9:1-9], and gave Ananias the key that he should open it (the lock) [see Acts 9:10-19]."²³⁰ In Jesus's name, Peter healed the lame (see Acts 3:6), who did not see the keys that the head of the Apostles carried and that "open and close" the Creation divinely."²³¹ Nothing lacks the Son, for he is the heir. As such, all belongs to him, and the key of the Father's treasury is in his possession. He is free to distribute his riches to all who asks.

The poor took the gratuitous treasure from the rich One, who rejoices tremendously in giving daily to those who ask of him. The key to the entire treasure that the Father has is with him. Enter and knock, for he is the one who seeks and responds to those who call upon him.

His door is open, and he grants daily all petitions.

Open and enter through the gate that will be opened to the one who knocks on it.²³²

Consequently, the Son of God is the Key of Creation, who gave himself to his Church and granted her power on earth and in heaven. He is the keys she received. The keys that "loose and bind" and that "open and close" the Creation are none other than Jesus Christ himself! His people possessed him since the beginning, and he continues to be among them. Accordingly, the keys represent the Lord in the midst of the Church.

The Key is a symbol of Jesus Christ, the Church's most valuable treasure. His being in her midst grants her power to rule authoritatively above and below. Here on earth, she has the authority placed in the hands of the apostles. Their authority to lay on hands ensures that the Key will be

^{230. &}quot;HSJS II," 734:16-17.

هٔ کشّناً عُوم مکّباً وههٔ تُعلِّس کُم پ

^{231. &}quot;HSJS V," 717:11-12.

نُ كُذَتُكُلُ فُكْسُ وُاسِبُ كُلُّوُلُكُمْ فَكُسُ وَاسِبُ كُلُّونُ مِنْ فَكُسُ وَاسِبُ كُلُّونُ مِنْ فَكُمْ فَك 232. Ibid., 689:2-7.

هُی اَبْرُا نَهُم فَحَدَّم کَبُدُتِی دُوه په حَدُده وَهُ وَهُ وَخَدًا وَحُدًا کَبُونِی دُوه په حَدُده وَهُ وَخَدًا وَحُدًا کَبُونِی کُوه په حَدُده کُرِدُنِی کَوه په حَدُده کُرِدُن کَرُدُد وَهُ به کُرُدُد کُرُدُد کُرُدُد کُرُدُد خُده په

سَحُم كُسلُلُه وَاوْمُس مَةُفُلا خُلِفَت بِهُ وَوْهِ :

لُا سِنْمِ وَهُوهِ هُمُ مُكْتِبًا إِبُهُمُ مُكْتِبًا :

صُحه مُعَدَّثًا حَمَّازُا وَكُي مُع كَمَّنُا : حَكُهُ وَ وَهُ مَكْبُا وَثَكُه حَمَّازُا وَاللَّهُ كُه الْدُل : هَمَّس هَهُ لَوْدُه وَهُوه قُحْدُم قُكْم قُل مُلَا :

handed over to future generations. Furthermore, priests are established for distributing the riches of God's treasury, i.e., the Eucharist.

Since the Son of God gave his Apostles the laying on of hand[s], the Bride was enriched, and behold she held her head up over the entire earth

The Daughter of Lights carries the keys of above and below, and binds and looses authoritatively both above and below. She subjugated the Evil One and also ran on the billows of the sea. With Simon's hands, she held the ends and limits [of the world]. The Son of God appointed priests to the service of the Bride, which he betrothed, as steward[s]²³⁴ of his treasures, and riches issued forth from his treasury at their hands that the entire Creation might be enriched. Glory to him!²³⁵

Jesus makes the Church God's Eden on earth, for he is the Tree of Life standing in her midst, the fountainhead of Eden, that waters her, the keys received by Peter and transferred to the priests that opened the doors of life to the entire world.

They glorify him in the Church, God's Eden, and give the fruits of the Tree of Life to the whole world. The priests stand at the blessed fountainhead of Eden and irrigate from it the entire creation that thirsts for him. They hold the keys (مكتبال كهنه) which the head of the disciples received and open the doors of life that the whole world enter. They take up plain bread to the altar while reciting [prayers] and bring down from it an Immolated Body that the Church eat from it. They pour²³⁶ wine of vines in chalices in the Holy of Holies,

236. Reading دعشا بعني. The copy of the Syriac text provided by Albert reads دحشا بعني. See *Ibid.*, 133. The Syriac word, بعد بعني presented Albert with difficulties. She states that the verse lacks one syllable-count. To resolve the issue, she altered the problematic word

^{233.} The above translation differs from Albert's, "(Toute) vêtue, elle soumit la mer, courut même sur (ses) flots; Grâce à Simon, elle prit possession des rivages et de leurs domaines." See Albert, "Mimro Inédit," 65:169.

^{234.} By exchanging الْمَانِيِّ for الْمَانِيِّيِّ Albert translates, "... un homme puissant ..." See *Ibid.*, 65:171. This substitution is not necessary, for the word steward (الْمَانِيِّيِّيُّ refers to priests although it is in the singular. The Son of Man appoints the priests as stewards of his treasures.

Christ's presence is not wishful thinking but a reality. He is fully present in the bread that becomes the Immolated Body and in the wine that becomes blood. By giving her his Eucharistic body, he gives her his entire self. His Eucharistic blood means that he is alive in her midst although she saw him hung on a tree. They satiate the Church and quench her thirst for life, since Jesus Christ, the crucified Son of God, is wholly in the midst of the Church and fully alive.

4.5.4 The Good Thief and the Key

هُ مَدَّمَدَسُ کُوه دَجُراًا وَالْمُوهُ حَبِّ وَهُرُهُا:

هُ مُحَدِّ كُوهُ اللّهُ الل

and suggested that it should be read as either بَرُقَّ (absolute state) or بِكَ الله (emphatic state), which mean: price, hire, or ransom. See "TS II," 915-916; "CSD," 94. Accordingly, she translates the verse as follows, "Au temple, le vin des vignes, dans des coupes de prix (حَدُهُمُا إِنَّ الله وَالله وَل

^{237.} Ibid., 62-63 (French), 74:125-134 (Syriac). مُوْمَ فَازُّوْمِ إِذَاكُمُ شَتْأً كَمُكُمُ الْمُدُومِ وَالْمُومِ وَالْمُدُومِ وَالْمُومِ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُمِّدُ وَالْمُعُلِّدُومِ وَالْمُعُمِّدُ وَالْمُعِلَّالِكُومِ وَالْمُعُمِّدُ و الْمُعْمِدُ وَالْمُعِمِّدُ وَالْمُعِلَّالِكُومِ وَالْمُعِلَّالِي وَالْمُعِلَّالِي وَالْمُعُمِّدُ وَالْمُعِمِّدُ وَالْمُعِلَّالِمِ وَالْمُعِلَّالِهِ وَالْمُعِلَّالِي وَالْمُعِلَّالِي وَالْمُعُمِّدُ وَالْمُعِلِي وَالْمُعِلَّالِهِ وَالْمُعِلَّالِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِّالِمِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِّالِهُ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِمِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلَّالِمِ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي والْمُعِلِي وَالْمُعِلَّالِمِ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلَّالِمِ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَ

وَهُمُوْمِ قُدُوهِ حَدُّدُهُ وَبُكُمُا وِبُلِيُّدُا ثُمُ هُ هُ وَهُمُّسِ أَرْدُا وِسُتَّا وِنْدُوْهِ مُحْدُلًا دُّكُوهِ هُ

هُ وَخُرِاً مَهُمُلًا مُسِمَّحٍ ثَوْنُه حَدِّبُا لَانَقُ ﴿ * وَهُمُ الْهُ أَنْ لَانَقُ ﴿ * وَهُذَا وَثَاهُمُ الْمُثَلِّلُ اللَّهُ اللَّا اللَّالِي اللَّهُ الللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّا اللَّاللَّا اللَّهُ ا

ة•مُعا مُ•مُعا

^{238.} See "HSJS V," 658-687.

The angel said, "Until he comes, you shall not enter, and the road of life shall not be trodden unless I see him. Adam left, and the lock he fastened cannot be opened until the Lord of Adam comes, for he can open it. You, a man of blood, are not able to enter Eden, for the place is pure and shall not be defiled by your footsteps. How is it that the angels do not see him, for is hidden from all, yet he sends you, a man, to a pure place?"239

Jacob of Sarug imagines a fiery fortification built around the garden of Eden. The fiery guard at the gate is fearful looking and warns the thief from attempting to enter. Unaware of the conversation between Jesus and the thief crucified at his right, the angel further instructs the intruder that the gate is locked and no one except the king can get the key which is inside and without which it is impossible to get in.

Eden's wall is of fire [see Gn 3:24] and cannot be broken through. The King sealed the strong lock, so it cannot be opened. Behold the key is inside of the kingdom, and who can bring it out? Moreover, the fortification is of fire, and you cannot make an opening through the wall.

The tooth of fire is blazing and dreadful. If you dare [to break through], a weak chip [this tooth] will consume your feebleness.²⁴⁰

The Evangelist Luke narrates of a thief crucified on the right of Jesus who repents. In contrast to Jesus's disciples who abandoned their master at the cross,²⁴¹ the robber clung to him and professed his belief in Christ. "And when the disciples avoided the Master, and he remained by himself, this one

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239. Ibid., 676:20-677:5.
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ولا مُحكرُونِهُم اوَّوْسُا وسُتَا أَلُا سَلَّمُهُ و * حَرِّصًا وُالْمَا هُذَاهِ وُاوُم وهُو فُكِّس كُون * وَالْمُوا روه وُحمل الله شركُما الله على وهُ وَحُمُّر م ه كُو وه كَذُا مَعْرُو وهُا كُو لَالْمُزُا رُحِنُا بِ 240. Ibid., 674:1-6.

مؤُفلًا زُحمُا حَمَٰحَكُم لِحُبكُا ولًا ثَعَمْفُهُمُا ﴿

أُخَذِ كُمْزًا حَبُّكُا إِنْاً لَا خَلَى ابِنِهِ لَا شَكِفُكُمُا مَقُّقُلًا إِنْاسُهِ أَبُومٍ فَقَّمَ : لًا شَعِفُس أَبِكُمْ يُحِدُّا إِبْرُهُا وَلَحَقَّى خَصْ: لَا شَعِفُس أَبِكُمْ يُحِدُّا إِبْرُهُا وَلَحَقَّى خَصْ:

أَهِمُا رُحْرٌ ، مُحَدُّدُكُمُا وِد ولُا ثَحَمُّ كُمُّا :

^{241.} See Ibid., 677:10-680:17. Jacob of Sarug portrays the repentant thief as the only person who professed his faith in Christ on the cross, whereas everyone else, including all his disciples and all the angels, abandoned him. No one dared to come near him, not even Mary, his mother. Trembling and afraid, they all watched from afar this horrible event.

(the good thief) adhered to him while supplicating mournfully,"²⁴² saying, "Jesus, remember me when you come into your kingdom" (see Lk 23:33-43). This petition the criminal uttered before breathing his last opened the gate of mercy when Jesus assured a dying Adam that he would rejoice with him in his kingdom today. Jacob of Sarug imagines a longer conversation between the innocent, pure, unblemished Son of Man on the cross and the guilty, defiled, blemished man.

Amen, Amen, I say to you, be assured that you will rejoice with me in [my] kingdom today.

Since your tongue sang a hymn of praise among the faithless, you shall take delight in the banquet of life with Abraham.²⁴³

Since your lamp glared out of the thick darkness [see Mt 25:1-13], you shall shine brightly in the bridal chamber of life with the heavenly beings.

Since your ears have heard the troubling voices of scoffers,
I shall comfort you with shouts of joy of the children of light.
Since you rejected the company of Caiaphas's people, the defiled priests,
I shall put on you the Robe of Light in the exalted wedding chamber.
Take the key of light (مَكْبُا بِعُوهُ), reach the Garden of delights,
and prepare the way for the King of light, whom the Nation rejected.
Ride on fire, travel on the blazing road,
step on the abyss filled with fire, and do not be terrified.
Proceed without delay, reach the orders of the heavenly beings,

make level the paths, and greet the angels with the peace that came to pass. Pour into Eden the peace of your beautiful words

and say to those who perished that it (Eden) has been returned to the heir, Adam.

If the fiery ranks come upon you, do not be terrified, for they will rejoice in your imperial rescript, receive you on their wings.²⁴⁴

أُمَّب أُمَّب أُمَّذ إِنَّا كُو أُمِّن كِذَا:

إِثْمَم لُكِحَوْمًا مُلَ أَهْ إِنَّا اللّهِ وَمُعَالًا:

إِثْمَمَ لُلَا اللّهِ مَنْ اللّهِ اللّهِ اللّهِ وَمُعَلِّم :

إِنْ مَكْ اللّهِ مَنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

^{242. &}quot;HSJS II," 433:6-7.

هُ الْ كُمُ عَنْ أَكُ اللهِ عَنْ مَا كُوْ مَكُونَا كُو مَكُونَا كُونَا ك

وَحُمُونًا كُمْ حُمِدَ سُرًا أَيِهُ دُمِهُ مُحِدَةُ أَا هُ

حَفُهُوْ سُتُا مُحَمِّمُ أَيهُ كُمْ أَدَّوُهُمْ هُ

حَهُ مُ تُحُدًا وَتُهُ وَأَ لَمُونُ لَحَمًا إِنَّا كُمْ هُ

حَمْ مُحُدًا وَتُهُ وَأَلْ الْحَمَّا إِنَّا كُمْ هُ

وَهُ مُ كُلُّ قَسِمًا وَمُحَدًا وَتُهُوزًا وَإِلْسُكُ كَمُل هُ

وَهُ مَ كُلُّ قَسِمًا وَمُحِدًا مِثَوْاً وَإِلْسُكُ كَمُل هُ

وهُ مُ كُلُّ قَسِمًا ومُحَدًا مِثَوْاً وَاللَّا الْمُحَدِّرَةِ هُ

وهُ الْمُدَا الْوَدَا إِنَّا وَمُنا وَهُوا هِ

وهُ الْمُدَا الْمُدَا وَاللَّهُ الْمُوا هِ

وهُ الْمُدَا الْمُدَا الْمُدَا وَهُ الْمُا الْمُولِ هُ الْمُدَا وَاللَّهُ الْمُولِ هُ الْمُدَا وَالْمُولُ هُ الْمُدَا وَالْمُولُ هُ الْمُدَا الْمُدَا وَالْمُدَا وَالْمُولُ الْمُدَا الْمُدَا وَالْمُ الْمُدَا الْمُدَا وَاللّهُ الْمُولِ هُ الْمُدَالِقُ الْمُولُ الْمُدَا الْمُدَالِقُ الْمُدَالِ وَالْمُولُ الْمُدَالِ وَاللّهُ الْمُدَالِ الْمُدَالِ الْمُدَالِقُ الْمُدَالِقُ الْمُدَالِقُ الْمُدَالِقُ الْمُدَالِقُولُ اللّهُ الْمُدَالِ وَالْمُولُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

Not only does Jesus welcome the thief into his kingdom but also sends him on a mission. He instructs him to deliver the Good News, greet the angels with peace, and announce the return of Adam to Eden. Once counted among the evil doers, this criminal was transformed by Jesus into an apostle.

The evil ones numbered him (the thief) Among wicked men. He (Jesus) captured one [of them], gave him the keys, and made him an apostle inside of Paradise. Where it was necessary, he transformed water into wine, and where he desired, [he made of] a thief an heir of Eden.²⁴⁵

Jesus gives the thief the key of light (مگبرًا وبهُ وَاللهُ) or key of fire (مگبرًا وبهُ وَاللهُ), which he will need to open the lock of fire of the gate to Eden. "He received the key, the word of the Son, to the lock of fire, and an imperial rescript which he wrote in his (the Son's) life-giving blood was in his right hand."246 Armed with this key and an imperial rescript, the criminal heads to heaven. Blocked by the cherub, the penitent robber shows the angel what Jesus gave him on the cross, his pass into Paradise.

Behold, O angel, the key of fire (مگدار وهٔزُا) to the lock of fire, which the King sent from the top of the cross (lit. wood). See if it opens [the

He gave me the key, the imperial rescript, and life. Then I came to Eden. Since I am armed with the mysteries of the Lord, I am not afraid.²⁴⁷

It is only when the repentant thief presents to the angel "... the key, the imperial rescript of life, which the King gave me and the garments which baptism in his life-giving blood weaved,"248 does the fiery cherub welcome

^{245. &}quot;HSIS IV," 167:15-18.

ەئەدە كە مكترا ەكدرە مكسلا كے قرۇبھا « ةامكا زُدكا مى كھۇنا ئىلا كدرى «

^{246. &}quot;HSJS V," 670:15-16.

^{247.} Ibid., 676:16-19.

هُ ا كُو خَنْا مَكْرًا وِنَّوْا دَوْوُا : وَخَكُمُ خَنْهُ ثَى وَمَكُمُ اللَّهِ أَنْ وَهُمْ مَنْهُا سَلَّهُ أَن فَكُسْ هُ مَكْرًا مَضُوزًا مَنْتًا مُوح كُنْ أَنَّامُ كَثِي : وَمَكْرُ إِنَّا حَاوُرُوهِ وَذَا لَا وُنْكَ إِنَّا هُ

^{248.} Ibid., 680:16-17.

حَفَّ كَنْ مَكْبُرا كَفَاقُلا وِنَقُواْ مُكَلَّهُ وَجُزا : وَحَنْصُنُوهُ صَفَا وَحِمَّاتُ خَرْضُهُ شَئا ج

٥٠٥ لَاهُ مَكْ رُا هُوزًا وسُتًا وسُوم كُم هُكُل : ونُسَمَّا وَآمَزُلَم هُحِمَةُ وَلُمُ لَرُهُوه سُئل الله

him in Eden. The thief becomes an heir of the kingdom, the murderer takes delight in life, and Adam finally returns to Eden.

The child of fire saw the imperial rescript of his Lord, bowed down before it, and received it with the blazing wing while marveling.

Come, enter Eden, the place of light, which Adam deserted.

Enter and join the glorious company of the children of light.

Come, thief, be comforted in the place of light, and desirable waves shall wash away dust and weariness from you.

A splendid sun befits you that you might be comforted by it, for behold heaven and earth are stupefied at your courage.

There, [you were] a thief, but here, [you are] an heir of the Kingdom.

There, [you were] a murderer, but here, you take delight in life.²⁴⁹

4.6 Conclusion

Jacob of Sarug usage of plantation imagery in connection with the Church is in line with the Christian Syriac tradition he inherited. The symbols of a vineyard, a fig tree, and an olive tree represent both Israel and the Church.

Jacob of Sarug uses the image of a vine-plant to represent humanity, whose representative is Adam. His use of this symbolism is in line with Old Testament vineyard imagery and the Johannine Vine. He likens God to a gardener and Adam to a vine-plant planted in the Eden. This grapevine grew and became a vineyard with many vine-plants. That presents an image of the true Vine, Jesus Christ, whose vineyard is the Church, and whose branches are her members.

Jesus Christ is the source of the sacramental life of the Church. For Jacob of Sarug, both an olive tree and a grape cluster represent Christ. Just as the olive tree and the grape cluster are the sources of oil used in baptisms and wine needed for the celebration of the Eucharist respectively, so the Lord is

^{249.} *Ibid.*, 680:18-681:6.

ەمْحَدُه : حَيْهَا بِمُحَهُ تُسَالًا ثَبِ هَمَ بَعْدَ بُدُ حَهُ ﴿ هُالْمُكُلِ حَدْمُا مَدْسُا بَتَسُ سَهُ وَأَل ﴿ وَكُلًا وَكُنْهَا صَمْعُ عَلَى شَالًا وَالْوَلُا هَنُو ﴿ وَصَكَمْ وَمُا لِمُصَالًا مَعْمُلُا وَاوْدُا ﴿ حَمْ ﴿ فُلِهُ أَلْ وَوْزُمُا حَمَّنَا هَا وَكُمْ أَبِهِ ﴿

سأه كَن بَاؤُا كِهُونُا وَكُنُوهُ وَهُونُ مَهُوهُ مَوْمُدهُ : الله حَدَّ كُحِرَ الْإِنْ الْمِوْلُ وَمُونُواْ وَمُحَدِّ أَوْمِ : الله كَنْ الْمُكِنَّا فَده كَالَاؤُا وِمَهُونُا : كُو مِنْ ثَالًا هُمِعِمُا قَائًا وَالْمُكِنَّا فَده : حَدُ اللهِ مُفْوَدُولُ مُنْالًا وَصَلَمْ صَحَدَةُلًا :

the sources of all the mysteries of the Church. Golgotha plays a major role in imagery. On the cross, Jesus revealed himself to be the fountainhead of these mysteries when water and blood gushed out of his side. The Crucified is the Tree of Life planted in the middle of paradise. By his crucifixion, the Tree of Life uprooted the tree of knowledge and presented its fruits for the salvation of humanity.

The Tree of Life plants itself in the sanctuary of the Church, and grants priests its fruits to distribute to the congregation. The fruits are a symbol of the Eucharistic species, which means that Jesus Christ, the Lord, is wholly in the midst of the Church, which makes her Eden on earth.

Ezekiel's vision of the fiery Chariot mimics the Church's celebration of the Divine Liturgy. The Chariot symbolizes the sanctuary in which the altar stands. The burning coals point to the Eucharistic species. It is not the priest, but the Holy Spirit who transforms the bread and wine into the body and blood of Jesus Christ. The Chariot reflects the Church, the Garden of Eden on earth in whose midst is the Son of God.

The keys Peter received from Christ present the continuity of God's message and redemptive plan through sacred history. They accompanied humanity since the beginning. They were in Israel's possession, and Israel handed them to the Church. The keys are Jesus Christ himself. He accompanied Israel on its journey out of slavery to freedom. It lost its privilege when it crucified him and passed the torch to the younger Church who accepted him on the cross.

Jacob of Sarug does not understand the key in a juridical sense. He understands them as a symbol of authority and of transferring this power. Peter does not have exclusive control of the keys, for all the Apostles have them in their possessions, and priests also hold the keys of Peter to celebrate the mysteries of the Church. The key is a symbol of Jesus Christ. Moreover, the key-holder uses them for the benefit of God's people. Surprisingly, the key makes an apostle of a thief and grant him entrance into paradise.

CHAPTER 5

THE CHURCH, VIRGIN BRIDE OF CHRIST

The personification of the Church as the Bride of Christ ubiquitous in the writing of Jacob of Sarug is not an innovation of the Syriac exegete, for it finds its roots already in the Scriptures. In the Old Testament, for example, the prophet Hosea prophesies in nuptial language the covenant between God and Israel, his People (see Hos 2:21-22). The New Testament records Jesus Christ referring to himself as the Bridegroom (see Mk 2:19-20), an image also found in the Gospel of John (see Jn 3:29) and further developed by Paul (see Eph 5:25-27; 2 Cor 11:2). Furthermore, Syriac Church Fathers predating Jacob of Sarug, such as Aphrahat and Ephrem, sought out typologies in the Old Testament and New Testament pericopes to betoken Christ's betrothal to the Church. The success of such contemplations has had a significant effect on the East and West Syriac liturgical traditions alike. An heir of this ecclesiological mode of expression, Jacob of Sarug asserts that "the fact that he (the Son) has desired to betroth the Church of the Nations has been shown in allegories time and again."

5.1 Israel, Repudiated Bride

God's betrothal to Israel, the daughter of Abraham, in the wilderness is related to the theme at hand insofar as it foreshadows Christ's espousal of the Church. Ephrem already presented the nucleus of this motif which goes as follows. God delivers his Bride from Egypt and guides her to Sinai for the

^{1.} See Murray, "Symbols," 131-141.

^{2.} See Engberding, "Kirche als Braut"; Overstraeten, "Liturgies Nuptiales".

^{3. &}quot;HSJS III," 208:8-9.

وِيُلِأَا تَحِدُو كُبُا خَضَمًا هُم وِهُا أَقُوهِ : وَحَقَالِالْ دَأَتِيْ أَدِيْتِ مُحاسَةًا وَهُا ج

wedding ceremony. Notwithstanding her betrothal to her Liberator, she commits adultery with a golden calf on her wedding night. In consequence of this abominable act, God repudiates her and ultimately chooses the Church in her stead.⁴ This espousal scenario Ephrem envisioned could have been the source of Jacob's mimro entitled On the Descent of the Most High on Mt. Sinai and the Mystery of the Church (المُحَالِمُ اللَّهُ ال

The biblical event of God coming down on Mt. Sinai (see Ex 19) begs the question why the Almighty chose to descend. Jacob of Sarug explains that the Mighty One intends to marry humanity.

Consider the Mighty One, who contains the uttermost edges [of the universe].

What reason called him to come down on Mt. Sinai?

His compassion attracted him to humanity that he be allied to it in marriage.

He came in his love to betroth and take [in marriage] the daughter of earthly beings.

He desired the synagogue, the Daughter of the Just, because of her race that he wed the stock of the house of Abraham.

He saw the little girl when the Egyptians were mocking her

—the Holy One has not abhorred the harlot [yet].

He sent after the abused one to return her to him

that, by his intimacy [with her], the Daughter of the Righteous be sanctified.

He appointed Moses as a marriage broker and sent him to her

that he, as a mediator, descend [to and] make a covenant with her.

He gave him strength and might [see Sir 45:2] when he (Moses) descended

that he (Moses) entice her with wondrous [deeds] to ascend with him.

The Levite descended, performed stupendous [feats],⁶ led her away and ascended.⁷

He placed on her finger⁸ the ring he received from the [burning] bush.⁹

He betrothed her to the Name of the Holy One and left Egypt.

Entrusted with the household of God, he guarded her.

He placed on her head the crown of salvation, left [Egypt] with her, and called on the creatures to extol her with their harps.¹⁰

^{4.} See *Des Heiligen Ephraem des Syrers Paschahymnen*, ed. Edmund Beck, CSCO, vol. 248-249, Scriptores Syri 108-109 (Louvain: Imprimerie Orientaliste, 1964), 85-89 (Syriac), 68-70 (German).

^{5.} See "HSJS I," 3-38.

^{6.} See Ex 7-11; 14:10-31.

^{7.} See Ex 12:31-42.

^{8.} Lit. hand.

^{9.} See Ex 3:2-3.

^{10. &}quot;HSJS I," 6:13-7:13.

Of all the nations on earth, God Almighty chooses for himself the synagogue because of her Abrahamic stock. The title daughter of Abraham illustrates that Abraham is her ancestor. The bishop of Batnan also designates her the Daughter of the Just and the Daughter of the Righteous. Both just and righteous are estimates of Abraham. This high regard for Abraham is due to his faith in God and being faithful to him (see Gn 15:6). Furthermore, he passed down these faith-filled traits to his daughter, his descendants the Israelites, through Isaac and Jacob.

Famine in the land of Canaan causes the children of Jacob to emigrate to Egypt, where, at first, they find favor with the rulers of the land on account of Joseph, the dream interpreter (see Gn 42-50). Following his death, however, they find themselves in a dire situation. Pharaoh commits atrocities against and enslaves them (see Ex 1ff). God, consequently, sends Moses to rescue Abraham's daughter from the ironclad grip of tyranny (see Ex 2:23-3). Moses liberates the Israelites from their enslavement to Pharaoh and leads them out of Egypt to the Promised Land. Jacob of Sarug describes this salvific act of God with bridal imagery: God is the bridegroom (كُمُعُنَا), Moses his marriage broker or 'betrother' (الْمُحَمُّةُ), and the Synagogue his betrothed (المُحَمَّةُ) and bride (المُحَمَّةُ). Whereas the Syriac word for groom, المَحَمَّةُ وَالْمُعَمِّةُ وَالْمُعُمِّةُ وَالْمُعَمِّةُ وَالْمُعَمِّة

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the woman is the one who is bought or المحقنة in Syriac. However, by the time of the Jacob of Sarug, the Syriac noun عدية was used exclusively in the sense of betrothing and marrying. The betrothed or bride was also called مُحكةُ. in reference to the crowning or marriage ceremony. The marriage broker (مُحكةُ أَنْ) is the matchmaker, the one who introduces the bridegroom to the bride and her family.

The marriage broker's mission is to guide God's people, the Betrothed, to him, her Fiancé - the offensive title harlot or adulteress (اثنات) anticipates the Bride's rejection of her Bridegroom and the kind of the revolting transgression she will have committed. Moses, additionally, presents her with a ring from the burning bush (see Ex 3) and places on her head a crown of salvation, an image reflecting the wedding ceremony. Despite the fact that the biblical event of the burning bush does not refer to a ring nor a crown, they are, according to the reckoning of Jacob of Sarug, God's gifts to his Bride, and symbolize betrothal, marriage, fidelity and the promise of salvation. The bishop of Batnan further employs these nuptial tropes to speak of Christ and his Church, the Daughter of the Nations, thus describing Christ Jesus's redemptive deeds for the sake of the entire human race.

The Bridegroom sends Moses down to the land of the Pharaohs to betroth and bring the Bride, the Hebrew Nation, to him to Sinai, the place where the wedding shall occur. Jacob of Sarug envisions the Israelites' journey to Sinai as a grand bridal procession, during which creation as a whole ministers and joyously and joyfully accompanies the Bride to her Beloved, the Holy One.

Horeb [see Ex 3:1] received her (the Bride) and brought forth unusual gifts. The desert bowed down to her, along with its offerings, when she entered it. The entire creation was aware of [the One] to whom she was betrothed. Also, creatures of every kind came to join it in celebrating. Every element bore wedding gifts and came before her.

^{12.} It is the passive participle of the verb عدَّة.

^{13.} On the different Syriac terms referring to bridal imagery and employed by the Syriac Fathers, see *Ibid.*, 7-8, 11-12; Murray, "Symbols," 132.

All the while they were crowding together to go with her to the Holy One. A formidable column of light¹⁴ hastened to shine brightly before her, and, like a lamp for a bride, accompanied and traveled with her. Gifts from creatures accompanied her daily.

Meanwhile, she boasted the finest provisions.

The height assuaged her with manna it sent to her, and the depth fed her quail it offered to her [see Ex 16].

Blessed water flowed out a rock for her [see Ex 17:1-7], and creatures of every kind nourished the pretentious one.

Every creature assembled to go with her that the world see the great wedding banquet held for her.

She was led by her fellow-servants to Sinai and arrived at the place where her Lord has revealed to her.¹⁵

As invitees to this glorious wedding feast, God's creatures bring their peculiar wedding-presents to honor the Bride on account of their Creator, the Bridegroom. These bridal gifts, referring to the wonders that took place during the Israelites' wandering in the desert, are unusual, since they occur miraculously. They allude to the column of fire, and by extension, to the column of cloud which shows the Bride the way through the desert (see Ex 13:21). Furthermore, they insinuate the manna and quail which feed the hungry Nation (see Ex 16) and the water which flowed out the rock in the wasteland and satiated the thirst of God's Fiancée (see Ex 17:1-7). The Bride and her retinue finally arrive at Sinai, the place her heavenly Spouse reveals.

Moses leaves Israel encamped in front of Mt. Sinai, and he goes up the mountain of God (see Ex 19:2-3). Once Moses reaches its summit, the Almighty addresses him and sets down the covenant he wishes to establish between him and his Bride (see Hos 2:21-22). This covenant is the marital

مُحكُه سَهُ زَم هَ أَهُم رَقِيْل وِلا خَحبُرا :

أَرْهُم هُوهُا كُه حَبْكُ كُه حَبُ الْ خَحبُرا :

لَكُنه وَمُعَنْلَا ثُلُ أَصَهَ وَمَنْكُ مَاأَلَكُه مَا أَلَكُه مَا أَلَكُ مَا أَلَكُ مَا أَلَكُ مَا أَلَكُ مَا أَلَكُ مَا أَلْكُ مَا أَلْكُ مَا أَلْكُ مَا أَلْكُ اللّهُ مَا اللّهُ مُلْكُمْ اللّهُ مَا اللّهُ مِنْ اللّهُ مَا مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مَا مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَا اللّهُ مِنْ اللّهُ م

^{14.} See Ex 13:21.

^{15. &}quot;HSJS I," 7:18-8:14.

bond between God and his people, the foundations of this martial relationship, and the condition for the wedding to take place.

Her marriage arranger, Moses, left her (the Bride) in front of the mountain and ascended [Ex 19:2-3]

to find out when the Bridegroom is coming to meet her.

He heard the Hidden One commanding him, "Go down and say to

the Bride I saved and brought out of Egypt [see Ex 19:3, 20:2].

'Behold I bore you as if on eagle's wings in the air [see Ex 19:4]

and carried you uninjured through regions.

Let us remain in love¹⁶ and establish a covenant between us.

Hereupon, I shall come to marry you in holiness.

Before the wedding feast, I shall make known to you my entire will.

If you agree with me, come to the wedding banquet because I desire you.

I seek you for pure company that you be with me

when you do not submit yourself to infidelity with another.

I shall make you dwell in my hope for ever.

Again, you shall not be attracted to another that he come in unto you.

I shall take you in holiness now if you are mine.

However, if you act lewdly with foreigners, I shall repudiate you.

I shall find in you neither the abhorrent sign of adulterers

nor the ways found in a deceiver.

You shall not show me vile signs of licentious women.

You shall not go about the guile of lasciviousness.

You shall bow [your] head to no one except to me [Ex 20:5].

Hereafter you shall not have another covenant.

Be holy, venerable, chaste and unblemished,

distinguished, pure, unsullied, [and] clean in every way.

You shall be vigorous, safe, and clean, serene and calm,

pure, watchful, placid, becoming, and undefiled.

Also, if you thus come to me with unveiled face [see 2 Cor 3:18],

you shall be the sovereign mistress of all I have.

I shall give you a great diadem, a band for kings.

I shall place within you holiness, the treasure of priests [see Ex 19:6].

Prophets revealing hidden [things] shall belong to you.

Priests, forgivers of debts, shall dwell among you.

Behold Levites like messengers shall accompany you,

and ministers in the appearance of servants shall escort you.

The heaven is a throne. Its hoarfrost thickly [sprinkled] over your ground. 17

The land shall increase the choice produce before you.

The air shall sprinkle your encampment with every delight.

The sun shall make sweet fruits ripe for your nourishment.

You shall take possession of the land of all kings who wage war against you.

You shall not be conquered by mighty men who attack your country.

^{16.} See Jn 15:9; 1 Jn 4:16.

^{17.} See Ex 16:13-14.

You shall place your heel [see Gn 3:15] on the throats of the rulers of the earth

to tread down all crowns under your power.

I will give you [tablets with] the writing of my hands [on them] concerning these [things] [see Ex 24:12; Dt 5:22].

If you [behave] according to my will [see Ex 19:5], you shall be with me, and all [shall be] yours."

The Bridegroom sent this covenant at the hands of Moses that

he descend to see if the Bride would agree with the Bridegroom [see Ex 19.7]. 18

Fidelity to the divine Spouse is the cornerstone of this covenant. The Bride is to remain faithful and loyal to him. She shall neither be attracted to nor commit adultery with another. Rather, she must be chaste, pure and undefiled. Promiscuity and chastity are opposing images used to express Israel's relationship, or for that matter any community's relation, to God. Infidelity signifies rejecting God and having other gods (see Ex 20:3-5; Dt 5:7-9), whereas purity indicates worshiping God, professing his unicity, and

وِيُّارُ ﴿ تُسَالُوا لَا هُمُ اللَّهُ وَكُونُ ﴿ وَيُلْرُكُ الْمُؤْذِكُ وَ ﴿ وَاللَّهُ وَكُونُ ﴿ وَاللَّهُ وَكُونُ ﴿ حَوْزًا خُكِمًا وِقْنَهُم وَأَسَمُهُم شَعْ يَحْ وَمَ أَعْمَا فَعَ إِنَّا مُعْ فَعِرْدُ مِنْ مُنْ الْمُعْلَمُ ال أُد رُمُسلَّمُ صالحًا خُولُمُ أَل ولًا تُدعُنُل ﴿ مُ اللَّهُ اللَّاللَّ أَن هُحَمُّهُ عُد كُم اللُّه كُسِحُولًا وَحُمَّا إِنَّا كُم هِ صُرِ خُلِسَزُنُا لُا شَهِرَةُ مِنْهِ. كُعِدَّنُـهُ » ه ماهُ مَا لُا لُا لُا لُا لُكِيْرِ مُحَدَّد اللهِ مُعَدِّد اللهِ مُعَدِّد اللهِ مُعَدِّد اللهِ مُعَدِّد اللهِ « سك لارا ابْهُ لايْتِف بِن حِكْكِرْالُ رأَه ولُا أَفْدُهُا وَحَدَّسُ كُرهُ كَعَيِّكُمُ الْهُ ولُا الْمُوقِبِ دِلْةُ مُعِينًا أُحِرَّ عِسُمُا ﴿ ولُا كُمِنُعُل إِسَزِّئُل أُوهُم مُدُّك وَكُوْ * أَوْمًا وَنُعِرًا مِرْكُلًا وَزُعِنًا حَدُى أَهَدُهُم * هُدِئُا وكُنُا وَمُعِدُا وَفُلِمًا وَفُلِمًا وَوِلًا لِهُكُمُا جَ حُلا قُلا وَلا عُد أُدهُ عَنْدُا وِلا عُدَافُ وَلا عُدَافُوا * مُرْمِهُمُ أَلِي كُلُو وِدُهُ هِذُوا حُدِي مُعِمْزُ لِ إِنْ اللهِ ەدُونا مشعش خى شەدگار كەلمات نىستى رەدۇرى 🖈 هُ مِعُمَّمُمُ لَا خُرِمِهُ لَا كُجُرُا وُلِكُهُ وُلِكُهُ وُلِمُ هُمِّمُ مُ ة ازكا أُهِجًا لَةُدا حَقُدُد مُعُمِّنًا لَمُ اللَّهِ عَلَيْكُم عَلَّمُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّلَّمِي اللَّهِ الللَّ ب مَا رُحُمْ فِي الْمُنْ اللَّهِ اللَّ هأيها لله المُهَدِّب مُع كِيدُرًّا وِنُعِمِّب الهُوْحُدِ ﴿ خُعرُنُمةُ حَدِيثُهُ رِهُمُ لِمُثَلِّلُهُ لِمُشْلِمُ مَةُ حُهُنُونُ * الله المعالمة المعالم وثسةً لم ثسال أن هُحكُ حُدُو فُحكُ لا حَسَمُ لُ اللهِ

سرة رُون مع مُعل حدة مكر المؤزُّ المحدُّون ومحدُّم : حَمَّهُ كُونَا أُمِعُقُم كُوه وَسَوَّا وَأَمَّمُ كُونَ هُا أُمِفُكُمُ لَا إِنَّا وِكُلَّ يُحَدُّ ثَمِزًا حَلَّاهُ: ﴿ نُوهُا حِيهُ كُلُ وَلُمَّةٍ لَا يُورِ خَيالًا كُم أُو كُم : مرُم شَعِمَةُ لُل تُحْدُه رُحمُك مُحورُ ﴿ إِنَّا كُف : حتْمِفُا زُحِنًا حُكْنًا كُم وِلْمَوْمِ رُإِزِّهِ : حَرِّمُا حَكُم حُكَ هُدُا رُّحَت مُعالَّد إِنَّا كُت : مُرعَفُلُم يُعْدِ إِنْا كُدِ أَن وَهُ وَوَحَى أَيِهِ : لًا أَسْلًا حُص أَلًا هِنْكُا وَكُنَّالًا: لًا لِمُنْفَعِ كُم وُعِدُال حَمُدُوا وِرُكُتَكُمُ ا : شَهِ لَمُ أَقُلَ لِائْمَ لُا لِمُتُومِ ٱلُّا أَنِ كُ : ﴿ ەەت مُرىمًا حبَّدًا ويُحكُا وَولًا مِوْمًا : ا يُنكِمُو اللهُ مَا الْمِوْءِ وَالْمِنْ وَوَمَالًا وَمُكْمُوا اللَّهِ مِنْ مُلَّا اللَّهِ مِنْ مُلَّا اللَّهُ وَمُنا حَكِمَهُ لَ أَقَّا لَالْكُ رُاؤِد : ﴿ وَكُنَّا مِنْ اللَّهِ اللَّهُ وَلَا إِذِد اللَّهُ اللَّهُ لَمُكِل زُدُا سَامُل وِمُحَدُّل ثُحِم عُرْدُ و إِنَّا ؛ : رِهُ مِنْ سِكُوْ الْمُنْهَدُ مُكُ مِكُنُ التَّهُ اهُ لَكُمُ لَا إِنَّهُمْ لِقُلُوكُمْ لِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ هَمُّنَا لِزُونِهُ صَلَّمُ كُلُو كُلُوكُم وَوُمْنُالُمُ : لْمُأْوَلُكِ أُوْكُمُ وِحُدُوهُ ﴾ مُحَتَّلُ وِهُؤُكِ خُمُّت : لمصَّعْبِ مُحدِّد حدًّا مَّع زُوزًا وِزَّعُم أُؤكُل : حَكُمُ أُتِرِ مُحَدِّد إِنَّا كُو حَكْمُون وِهُكِي : هُ نُا مِنْعُل هُرُو شُهُ نُا حَأْتُمُ، هَهُ هُا :

^{18. &}quot;HSJS I," 8:15-10:20.

declaring his salvific deeds (see Ex 20:2; Dt 6). Remaining unblemished has its rewards: the Bride is set to inherit and rule over all that God possesses. To validate her sovereignty, God will crown her. Moreover, he will establish priests for the forgiveness of sins, and prophets for revealing the hidden truths in her midst. Nature will be at her service by providing her with the finest provisions. She will capture the lands of any king who wages war against her, and she will subjugate the rulers of the earth under her heel. God sends Moses down with the covenant to the Bride that he ask for her consent.

The mediator, the son of the Hebrews, descended from the mountaintop and summoned the leaders and rulers of the house of Jacob.

He repeated the precepts of the Bridegroom verbatim before them [asking]¹⁹ if they would agree to the marriage settlement he established. Lest perhaps they would not.

They answered him kindly while rejoicing in it,

"We agree to your mediation, our teacher, Moses.

The Bridegroom rightly desires our daughter in holiness.

We wish that that race would unite to our race!

We are insignificant. Which Bridegroom has been chosen for us?

Whence is he that he become related to us in marriage? Great is the blessing!

Behold the girl we reared in the house of the Egyptians is before you.

Inquire of her [if she would accept] the marriage settlement your Lord has made."

Moses summoned her to ask [her] before the elders.

Rejoicing, she gave her word²⁰ to go with him [see Ex 19:8].

The Levite heard that she offered herself willingly.

So rejoicing, he returned to his Lord to inform him,

"My Lord, the girl accepted our agreement as we had desired her,

and does not refuse to live²¹ in holiness.

Behold she agreed with me to the benevolent marriage settlement as you instructed me.

If she is faithful as she says, she will not be seduced."²²

٥٥١٤ حَبُهُ وَحُمُهُ وَحُمَهُ وَحُمَدُ وَحَمُكُمُهُهُ وَ وَمُمَكُمُهُهُ وَ وَوَلَمُ وَالْكُمُ وَالْكُمُ وَالْكُمُ وَمُحَدُّ اللهِ وَمُحْكَمُ اللهِ وَمُحْكَمُ اللهِ وَمُحْكَمُ اللهِ وَمُحْكَمُ وَمُحَدُّ اللهِ مُحْكَمُ اللهِ مُحْكَمُ اللهِ مُحْكَمُ اللهُ وَمُحَمَّلًا فَي مُحْدَرُ اللهُ وَمُحْكَمُ وَمُحْكَمُ وَمُحَمَّ اللهُ وَمُحْدَرُ وَمُرَادُ وَمُحْدَرُ وَمُرَادُ وَمُحْدَرُ وَمُرَادُ وَمُحْدَرُ وَمُرَادُ وَمُرَادُ وَمُرَادُ وَمُرَادُ وَمُرادُ وَمُرادُ وَمُرادُ وَمُرادُ وَمُرادُ وَمُرادُ وَمُرادُ وَمُرادُونُ وَمُرادُ وَمُرادُونُ وَمُونُونُ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُرادُونُ وَمُنْ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُنْ وَمُرادُونُ وَمُنْ وَمُرادُونُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ ومُنْ وَمُنْ وَمُونُونُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ ومُنْ وَمُنْ وَمُونُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُونُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُونُونُ وَالْمُونُ وَمُونُونُ وَالْمُونُ وَمُونُونُ وَالْمُونُ وَمُونُونُ وَالْمُونُ وَالْمُوالِونُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ

^{19.} See Ex 19:7

^{20.} Lit. she gave her mouth

^{21.} Lit. to exist or be

^{22. &}quot;HSJS I," 10:21-11:19.

The Bride's consent means that Israel intends to follow God's precepts faithfully. It will obey God, and keep his covenant (see Ex 19:5). In nuptial terms, it is the marriage contract signed by the bridal parties. The wedding can only proceed once both sides agree to the stipulations of the matrimonial contract. Therefore, Israel's acceptance of this relationship is of utmost importance. The words of the prophet Jeremiah expresses it best, "They shall be my people, and I will be their God" (Jer 32:38; see also Jer 24:7, 31:33). For this unity to become a reality, Israel has to consent that God is its God and that it is his people, for God does not force himself upon others and is the gentlest of all even if he is the Omnipotent. For this reason, Moses summons the elders of the people to inform them of God's will: God desires to establish an intimate relationship between him and them. The most intimate of all relations is that of the nuptial unity. He yearns to make of them *his* Nation, *his* bride. Once Moses announces God's terms, Israel unanimously responds that it will do everything the Lord has ordained (see Ex 19:8). This resounding 'yes' by which Israel accepts God's precepts is analogous to a bride consents to be united in marriage to her bridegroom. Now God can come down, as Israel has accepted the terms of the wedding.

Before a marriage takes place, a bride prepares herself to be suitable for the groom. In this context, Israel must be undefiled to receive in purity her heavenly Bridegroom. Therefore, God commissions Moses to return to Israel, and instruct the Nation to cleanse itself.

He (God) responded to Moses again and said to him, "Return to her. Go down, adorn her both externally and internally [see Ex 19:10]. On the outside, let her wear elegant white garments to be radiant in them. On the inside, [let her have] thoughts of holiness to be beautiful due to them. Let her purify herself mystically for me today and tomorrow [see Ex 19:10], and, on the third [day], I shall come to her in power [see Ex 19:11]." Moses went down and began to adorn the bride. He was wearied and enfeebled after he admonished the troubled one,

ححّه حُكْمًا زِحرُحمُكُه مُن مُحكُم مُعِهُهُ : صُن هُحكُم كُه لِكُماً الإَوْلُ أَب زِحكُمُه : هُا تُحرِّدُ كُم أَنتُ لُحمًا أَب زِكْهِمُكُم :

محَرِ سُبُرا مِوْا مَوْدِ رُبِ عُنُوهُ وَسَمُوْا كُوهِ * وَالْ شَعِمُ اللَّهُ مِي وَكَمُوهُ الْ مُبَعُلَّمُ * وَالْ شَعِمُ اللَّهُ مِي وَكَمُوهُ اللَّهِ الْمُعَالَمُ *

and taught the shameless one not to become contemptible and commanded her, "Do not let the hidden Bridegroom loathe you. Sprinkle for him holiness on the road that he be highly extolled by it, [and] that you see his face in purity when you meet him. Put a diadem of holiness on your head when he sees you that you enter with him in splendor the bridal chamber of light." [...]

Moses, therefore, descended to adorn the bride he brought [out of Egypt] that the Bridegroom to whom she was betrothed see her beautiful.

He commanded her, and she got dressed. He gazed at her, and she was pleasing. He adorned her, and she was beautiful.

He sternly warned, admonished, instructed her, and finished her adornment. Three days did Moses attend to her while he was teaching and enjoining on her in what shape to go to see her Lord. He fashioned wise words and put in her mouth how to respond to the glorious Bridegroom when he calls her.²⁴ Moses, her educator and the one who raised her, was instructing her not to be ashamed of her before the Holy One. After she learned in what shape to go to see the Bridegroom, which garment to wear before him once she reached him,

and after she had gotten ready in holiness for three days, then the Bridegroom left his place to descend to her.²⁵

Two days is allotted for the purification ritual which comprises of washing, and the Israelites must sanctify themselves by washing their garments. They collectively wear an elegant white garment which refers to a

سَهُ ا رُحْدَتُهُ أَدْ كَنْ الْحُدْرِةِ الْحُدُدُةِ لَهُ اللّٰهُ اللّٰمُ اللّ

حلًا الْحَد حَدَدُ مُنْ الْحَدُم بُوهُمُ وَالْحُده بُوهُمُ وَاَلْهُم الْحَدُم الْحَدُم الْحَدُم الْحَدُم الْحَدُم الْحَدُم الْحَدُم الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدَدُمُ الْحَدَدُمُ الْحَدُمُ الْحَدَدُمُ الْحَدَدُمُ الْحَدَدُمُ الْحَدُمُ الْحَدَدُمُ الْحَدُمُ الْحَدُمُ الْحَدَدُمُ الْحَدُمُ الْحَدَدُمُ اللّهُ ا

سُمْ صَلَّمَ مَوْهُمُ لَمُحَدِّمُونَ كَفَكُمُ أَرَّاكُمْ : فَكُر كُون وَكُوهُمْ لَمْ دُون وهُفَرِّا رُحِلُون وَقُلْ : مُحَد كُون شَلًا لَمُتَسَّمُهُمُ الْمُوسِمُ لَمْ حُون دوةُعُون : حَدُونُ وَقُلْ لَمُتَسِّمُهُمُ الْمُؤْلِون وَهَرْدَيْنُون : صَرْ يَحْدُمُ وَكُلْمًا لَهُوهُمُ الْمُنْالِدُ الْمَالُ ! وَمُر أَلْمُكُمْ يَضُلُا لَكُمُا مِضْتِهِ وَلَا الْمَالُ !

^{23.} On the bridal chamber of light in the Syriac liturgical tradition, see Brock, "Bridal Chamber".

^{24.} See Ex 19:12-15.

^{25. &}quot;HSJS I," 11:20-12:12, 14:17-15:9.

white wedding dress worn by a bride and alludes to baptism. The reference to baptism becomes more vivid as shall be seen below when Jacob of Sarug presents Moses as a type of Christ. Moses instructs, warns, and adorns the beautiful Bride. When all the preparations are finished, the heavenly Bridegroom leaves his place to descend to his Bride, Israel. After her sanctification, the Bride is called to meet her Bridegroom, and enter the bridal chamber of light (ارْفَعَمْ الْمُعْمَالِيّة) or the bed-chamber (ارفَعْمَ الْمُعْمَالِيّة), a Syriac image synonymous with the Kingdom of God.²⁶

In the context of Ex 19, Jacob of Sarug interprets the summit of Mt. Sinai enveloped with dark clouds as the bridal chamber, the location of the union. Thunder brings to mind the joyous shouts at a matrimonial celebration, whereas the sounding of the horn announces the presence of the Most High on Mt. Sinai, in the bridal chamber.

The Holy One prepared a marriage feast for the boastful one and came to her that his marriage [to her] sanctify her.

He pitched his tent of dark cloud at the summit of Sinai [see Ex 19:16], a grandiose bridal chamber of flame at a high place. Since there is constant [joyous] yelling and screaming at a wedding, he let hear sounds that the Bride exult on her joyous day [see Ex 19:16-19]. The cloud became a bed-chamber on the mountain for the Bridegroom-King, and he dwelt there bearing himself magnificently through formidable [things]. [Im.]

At the sound of the horn, 19 the Bridegroom enters his bed-chamber. 30

ه أَلُا كَهُلُهُ كُ ﴿ وَقَفَقُهُ لَلْمُ عَبِهِ وَهُ لَهُ هُ لِهُ الْمُؤْمِدِ وَهُ لَا هُ لِمُنْ وَفُلا ﴿ لَمُنْ وَفُلا ﴿ لَمُحْدُمُ اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللَّا لَا اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الل

سكةُلُا حَدِّ وَهُا هَهُ مُبْعُلِ كَمَسُكُوْلُا: نَّهُ وَهُا مَهُدِّلُهُ دَبُّهُ وَهُنِّ مُحِدِّلًا: وَوَحَمُّهُ لَا مُدُلُّا إِمَّنِلًا وَهُنِّسَ وَوَدُلا: وَهُ لَمُنْهُ مُنْلِا حَنْلًا حَهُوْلًا حَسُلًا مُحَدِّلًا: [...]

^{26.} See Murray, "Symbols," 132.

^{27.} See Ex 19:18.

^{28.} See Ex 19:16-19.

^{29.} See Ex 19:13.

^{30. &}quot;HSJS I," 20:4-11, 21:12.

As seen above God comes down on Mt. Sinai to marry Israel, yet this is not the only reason. He does not want to allow Israel any pretext for rejecting him.

The matter urged him to bend his Majesty over Mount Sinai that the Synagogue be united to him on account of the astonishing vision. If he had not descended, she would have said after [committing] adultery, "Since I do not see him, how would I look for him?"

Since one could well make up an occasion for pretenses in this way, a word issued forth, "Behold the Lord is coming down on the mountain."

[...]

He stretched out the cloud, a lined veil, and encircled the mountain [with it]. As if he were inside of it (the cloud), he encircled the entire (mountain) [with it].

He spread out dark clouds³² like veils on all sides [of the mountain], as glory on their outside, for he was inside of them.³³ He lit rays of light trough the air as lamps as if it were truly shining [like fire] in front of him in his honor. Also, he did not thus allow an occasion for pretenses, and, as if in truth, he did not give the daughter of Abraham a reason.³⁴

The astonishing vision refers to the majestic scene with thunder, lightning, fire, the dark cloud, the loud blast of the shofar, and the mountain trembling violently (see Ex 19:16, 18-19). It manifests God's majesty and is also meant to enchant the Synagogue to accept God's marriage proposal, i.e., to remain faithful to him. Moreover, this spectacular sight provides Israel, who, or for that matter, anyone, is not allowed to see God face to face, with the necessary "audiovisual" spectacle manifesting God's presence on the mountain. As a result, the Bride will be unable to excuse herself after having

وَكُمُ مُكُ عُدَهُ الْمُلَا مَنْكُمُ اللّٰهِ وَكُمْ مُكُلًا ﴿ وَكُمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا وَكُمْ اللَّهُ اللّ

أُبِ طُلَ إِهُا هَ كَنِي صَلَى اللهِ عَنْ هُدُه خُدُه * أُبِ أَنْفُزُا كُذَ شُلِهِ فَى كُمْ إَنِي لَكُونِهِ فَى هِ فَ أُبِ طُلَ إِنْفَةٍ مِنْمُونِ أُفِ الْنَفُرُاهِ إِنْكُمْ كُمَا زُوْلًا أُبِ طُلَ إِنْفَةً إِلَّا لَا يُنْهِنَ ثُكِنًا كُذَاهُمْ خُنَاؤًا لا يُنْهُمْ خُنُومُ ﴿

هَنُهُ خُفُلًا اُمِ مُفَقَّفًا حَكُوهُ مُ هُوَّتًا : أُوكم كُلُّا أَكَتَ نَوْهُواْ أَمِ كُمِقَتِّا : وَحُرُ وُفُلًا لَا عُوم كُكِلًا كَمَّاتِكُمُّا :

^{31.} See Ex 19:9; 11.

^{32.} See Ex 19:18.

^{33.} Reading الْحَيْمَ عُوْمَ عُلَيْ See "HSJS I," 23, footnote 4.

^{34.} *Ibid.*, 22:14-19, 23:8-15.

committed adultery saying she has not seen him, yet the ultimate betrayal occurs: the Bride commits adultery on her wedding night!

The glorious manifestation on Mt. Sinai has the opposite effect on the Bride. She fears what is happening on the mountaintop, thus rejecting the Bridegroom categorically. Instead of captivating her, the spectacle scares her and alienates her to the extent that she substitutes Moses for God (see Ex 20:18-21).

The Mighty One descended, dwelt on the mountain, in the manner he descended.

Moses descended to summon the Bride to come to him (the Mighty One).

[...]

The sounds shook her, lightning terrified her, thunder shouted at her, and the visions so scared her that she was not able to endure [them].³⁵

The Bridegroom began to talk her solemnly.

She, however, did not accept to listen to him pleasantly.

She cried out to Moses, "You are humble [see Nm 12:3], speak to me.

The voice of the Lord is driving me away to the place of death."

The voice of the Holy One did not please the adulteress.

Therefore, she shrank from purity because of her wickedness.

She asked Moses to relay to her the word of the Bridegroom,

for it was easy for her to clash presumptuously with him.

Since the sounds out of Mount Sinai did not satisfy her,

she cried out if it got stronger [than the fire already is], she would be on fire.

She said to that humble one (Moses), "You talk to me,"

for she knew he could be insulted and would not complain.

She asked him to speak to her to mistreat him

and answer him with troublesome sounds of doubt.

The sound thundering from Sinai was not easy for her [to bear],

for she could neither quarrel nor murmur before its power.

She called Moses, who was enfeebled because of her madness,

for she was confident that if he were harsh, it would be easy to cause his death.

The voice of the Lion that roared and made Sinai quake terrified her.

She desired that the lamb, Moses, would answer her softly.

The scream of the Eagle shook up the detestable vulture.

She asked for the nestling laid between her talons.

She abhorred the sound that shakes mountains

and longed for Moses's speech impediment [Ex 4:10-12, 6:12].

The sounding horn from the summit of the air shook her up,

and she coveted to hear the speech of the tongue-tied because it delighted her.

^{35.} See Ex 19:16; 20:18-21.

It was not that she loved Moses for him to speak to her, but that the brazen one abhorred God.

She heard the Bridgeroom admonishing her against strange [gg

She heard the Bridegroom admonishing her against strange [gods] [Ex 20:3-5],

but the simple precept did not delight the brazen one.

She made up a pretext to expel from her the voice of the Holy One.

Craftily, she summoned Moses [saying], "You talk to me." 36

Although called to be pure, the Bride remains sullied on account of her attraction to strange gods or idols. God had commanded her not to have other gods beside him (see Ex 20:3) and not to fashion any idols (see Ex 20:4). She rejects his divine rule, for her heart lies somewhere else. "After she confirmed that he had come to and dwelt with her, she, soon after, formed a calf [see Ex 32:1-29] to commit adultery with it." The Almighty's display on Mt. Sinai revealing himself for the Bride does not sway her away from fashioning and worshiping an idol. Adoring the golden calf is tantamount to adultery.

If she had not resolved to commit iniquity there, she would not have abhorred the Bridegroom who came to her. If her eye had not fallen on strange [gods],

36. "HSIS I," 24:3-4, 9-25:21.

37.

عَوْدَةُ اللَّهُ اللَّهُ عَلَى اللّمُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ اللَّ اللَّهُ عَلَى اللَّهُ اللَّا عَلَا عَلَهُ عَلَّا عَلَا عَلَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَل

وُسكةُ و ثَارَةُ ال وَلا أَلْمُ مِنْ لا كُمعُ مُدُونَ * ولا مُحْكِمُه ولْمِعُم مُنه حُصَّعُلًى * مُكُوه ومُنازِلًا لِللزُا ومُعالِلُهُ أَل هُوَا حُدُل كُل مِ حُرِيقُ رِ ثُورًا مُح وَصِفُأًا خُعَزِّسِهُا ٥٠٠ * وُحمَّتُ وَوُلُ كُونَ وِلْمُؤْمِ خُمُّو مَّذُسُلُمْ * محكم وهُم كوه ود ورار مُحمَمُ على دورا ود خعود به وبُركا وهُا كُو ومُعلَّمُونُ وهُا ولُا مَحُي وهُا ﴿ وأُوفِ حُدُوم قُال رِكْتُما رُفِكِحُ قُال ج ولًا الصنة وما أعلًا الزبِّ حَوْمَكُ الْمُولُولُ الْمُولُولُ اللَّهُ اللَّ وَلَحُمُلًا وَهُمْ وَأَن مُعِمْمُهُمْ فِقْتِ وَهُا مُعَالَّمُ فِي وَلَّمْ عُمِلًا فِي اللَّهِ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلَّ عَلَّهُ عَلَى عَلَّهُ عَلَّا عَلَا عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّا عَ ةُ احزُا حَةُ هُا حَجُجُ نُعِثَا كُو ۖ زُصُدُلُكِ * هُ كُونَهُ كُل وهُ مع دُمل أُحدُ من مُلكم وهُ الله وهُ الله هُ حَوْه مُعكُلا سَيْسَزُا وِحَوْمُا شَها عُلكُل وَهُ عَلَى وَهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ ومُحكِدُه وقُامُا أَيْهِ وَلَمِعُه وَحَشَّم وَوُلُو مُو حُدْهِ مُع کُدُا آهاً کہ ماہ کہ کہ اُم کُنگا ہ ولًا دُهِمُ لِمُ مُونَ مُحِمَّا وَعُملًا حِهةُ مؤسِّمُ اللهِ حلةُ مُعِينَا أَلُم مَزُلًا كُوه حَمِقُهُمْ وَالْمِ مُحَكِّمٌ خُمِسٍ * Ibid., 23:16-17.

حُدُّو مُكُم يُحِيلُ شَمِكُم وَارْثَا دُه *

شه خَلَسًا هِنَا كُ لَهُؤَا أَنْكُ بُسُهِ : [...] مُحَدُّه: ثُلًا صَبَوْه: خَتْمًا رَحُصُ دُه: رَّحْطُ : هَنَّه سَمْنًا بُسِكُ كُه: مَبْسُلًا عَالَم نَصْدًا وَمَنَّهُ اللهِ عَدْمُ لَمُكُ رَابُه : مَدُه كُنه كُمْدُلُم وَنُهِ اللهِ مَثْنَدُا مُكُلِّ رَابُه : كُون هُنَالًا مُلًا وَمُنِّه لُا حَضْم وَوَا كُون:

حدة هَا هَاكُم وُسِكُ كُوهُ مُحكُمُا وسُمِنُا:

وهُ كُبِ قُلًا وَهَى لَهُوَهُمْتُ لُا أَنْسَهُهُ :
أَهِذَا وَهُا كُه حَهُ مُحْتُدًا وَآلِمُ مُكُلَّ حُمِد :
فَا مُوهُا حُهُ حُهُ مُحْتُدًا وَآلِمُ مُكُلِّ حُمِد :
لُا وِكُلُّ وَهُا حُهُا وَهُا وَهُمُ مُوكًا مُن كُم وَسِكَ خَمِد :
حَمَدُهُا مِنْا وَهُا وَنُمُوهُمُ فَوْكُمْ هُم كُم هُمِنَ :
هُزَوْهُ قُلْلًا وَهُوا وَنُمُ وَهُمُ هُوَدُهُ هُمَن :

أَنْحُهُ وَهُا مُكُهُ وِنْعَزُا حَبُكُا هِنَكُا : ثَى هُهُ مُلَا وُحِنَّهُ لِمُؤَّا أَعْكَاكُمْ مِهُا : هَوْنِكُ انْحُصُمُا وِثْحَ وَعَهُ أَأَوْ أَنْحَكُهُ مَوْكًا :

که بی هکمًا سُدَم و کُل که بِهُ کُمه کَمه بَدُه بَدُه بَدُه کَمُه : مَمْدُه کَه بَدُدُه کَمُه بَدُهُ کُمه بَدُ مَمْدُهُه کَسُمُنَا بُرِسُلُهُوْ کُه بَدُه بَدُه بَدُه بَدُه الله بَدُه بَدِه بَدُه بَدِه بَدُه بَدِه بَدُه بَدِه بَدُه بَدُولًا وَالْمُؤْمُ بَدُهُ بَدُه بَدُولُه بَدُه بَدُولُ وَالْمُ بَدُولُ وَا مُؤْمِد بَدُ فَا مُؤْمِد بَدُ فَا مُؤْمِد بَدُولُ وَالْمُ بَدُولُ وَالْمُ بَدُولُ وَالْمُ بَدُولُ وَالْمُ بَدُولُ وَالْمُ بَدُ الْمُؤْمُ وَالْمُ بَدُولُ وَالْمُ بَدُولُ وَاللَّه اللّه بَدُولُ وَاللّه واللّه واللّ

وحُرِ أَحْنَا وَوُلا وِأَلْمًا كَفُلُو وَمِنْ إِنْ إِلْهِ عَالْمُ وَالْمِونِ :

she would not have chosen Moses's speech over that of the Hidden One.

If she had not loathed the face of the Bridegroom,

she would not have dreaded his intimacy when she received him.

If her heart had not loved her corruptor,

she would have allowed the Bridegroom of Truth to talk to her.

If she had been pure, why was she was in awe of the Holy One.

It was revealed to her that she was in filth. So, she was ashamed.

She realized that the hour of the Bridegroom seeking the truth approached and it revealed her secret that she is lewd toward the one raising her.

She called on Moses to speak to her according to her will

thinking that her adultery could be concealed,

"You, O humble one, talk to me," she said to him,

"Let God silence his sounds because they shake me up."

Moses soothes and encourages her as a little girl,

"He wants to test you. Do not be afraid of the powerful One!

[He desires to] make a marriage settlement and ascend to his sublime abode.

Enter into a covenant with him, and behold his thundering voice will be silenced.

Come and find out to whom I have betrothed you lest I be ashamed.

See how much his creatures revere his *Shekinah!*³⁸

^{38.} Shekinah —transliteration of a Hebrew word, which originally meant "the one who dwells" or "that which dwells"— is not a biblical term, yet it found its way in postbiblical Jewish literature. Old Testament passages describing God as dwelling among a people or in a particular place (see Gn 9:27; Ex 25:8; 29:45,46; Nm 5:3; 1 Kgs 6:13; Ps 68:16; 74:2; Is 8:18; Ez 43:7-9; Jl 3:17-21; Zec 2:10,11) provide the source for the later use of the term *Shekinah*. God's habitation is both the heavens and the earth. In the Targums and rabbinic literature, it means God's radiance, glory, or presence in the temple, the midst of his people, or the world, and it signifies God himself. However, in later Rabbinic sources, Shekinah develops into a separate entity created by God and becomes understood as an intermediary between God and man. The New Testament authors do not use the term Shekinah, but they ascribe it to Christ as divine (see Mk 8:38; 10:37; 13:26; Lk 9:32; Jn 1:14; 2:11; 11:4) and associate it with light, and glory (see Lk 2:9; 9:29; Acts 9:3-6; 22:6-11; 26:12; 2 Pt 1:16-18). Also, Paul identifies Jesus Christ as the Shekinah of God (see Col 1:19; 2:9). (See BEB, s.v. "Shekinah;" NBD 1997, 3rd ed., s.v. "Shekinah;" NIDB, 2nd ed., s.v. "Shekinah;" Martin McNamara, "Targum and Testament Revisited: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament," (2010), for Shekinah occurs several times in the Old Testament rendition of the Peshitta and is a translation of various Hebrew and Greeks words. In the writings of the Syriac Church Fathers, Shekinah appears in relation to a place, and an object, or a person. Cerbelaud calls it the Christian Shekinah to distinguish it from the *Jewish Shekinah*. The *Christian Shekinah* refers to such locations as the highest heavens, Sheol, the burning bush, the summit of Mt. Sinai, Mt Zion, the desert, the temple of Jerusalem, and the fiery Chariot Ezekiel saw. It is attached to objects such as the Temple of Jerusalem, the fiery Chariot Ezekiel saw, the Arch of the Covenant, the cross of Jesus as an object of adoration, and the Christian Churches and their altars. It is also attached to God, heavenly beings, people such as Moses, the Just in the Old Testament, and the Christian priests, and to the entire Nation of Israel. The Christian Shekinah is

Your Betrothed has this power because of his magnificence.

Do not refuse his magnificence because of your perturbation.

Make with him the perfect covenant for which he came.

Let me not be ashamed of you, for I have been looking after you since Egypt."³⁹

Everything is ready for the wedding to take place, but the Bride does not show up. She refuses to go with Moses to meet her Bridegroom.

Moses is humble, the Bridegroom is mighty, the Bride is despised, the bridal chamber radiant, the [bridal] tent pitched, [and] beauty shines out.

rather passive. It accompanies God, attaches to visible and invisible sacred realities, resides in the middle of the Nation of Israel, and later in the Church. As an active agent, it has a quasi-autonomy and is detached somewhat from God, yet its activities remain limited or isolated. The Syriac Church Fathers did not christianize the Jewish Shekinah, insofar as Christian Shekinah does not substitute Jewish Shekinah, but they used it typologically. Moreover, Christian Shekinah does not find a place in Trinitarian theology. The Jewish Shekinah is fundamentally similar to the Christian Shekinah, yet three traits distinguish the one from the other: "brilliance" and "wings" are characteristics of the Jewish Shekinah, whereas its integration with the celestial orders characterizes the Christian Shekinah. Another distinction between the two is God's relation to human sphere, insofar as he "went up" and "came back down," and his Divine Presence affixed to one given location. Syriac Christian sources do not mention the Jewish idea that the Shekinah progressively ascended from earth to heaven from Adam till Abraham and came back down gradually from Abraham till Moses. Also, they may ascribe to the Jewish belief that the Shekinah resided in the temple of Jerusalem and that it left it at its destruction, yet they are silent on its presence in the entire nation of Israel. The Jewish notion that there is a link between the study of the Torah and the presence of the Shekinah is foreign to the Syriac Church Fathers. (See Dominique Cerbelaud, "Aspects de la Shekinah Chez les Auteurs Chrétiens Syriens," LM, 123, no. 1-2 (2010): 91-125...

39. "HSJS I," 26:1-27:5.)

که کی سُرنا که کَانُون الْاَهُ وَاهُا وَآوَانَ بَالُدُ مُنْ مُنْ الْمُورِيَّ الْمُا وَآوَانَ بَاللهِ مُنْ الْمُ مُنْ مُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللهُ مُنْ اللهُمُ اللهُ مُنْ اللهُ مُ

هَدُّوُلُا هِذَ هُنظُ وهُ لَمُ وَاهَزَقُ لَمُ عَنَ الْمُعَ الْمُعَلِّمِ الْمُعَلِيمِ اللّهِ الْمُعَلِيمِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّ

The wedding-guests are reclining [at table], the worlds are rejoicing, [and] the marriage feast is prepared, but the deceiver refuses the wedding. The scribe stands, bearing a pen to write up the covenant,

and the Bridegroom is waiting to throw in the world to [her] marriage portion.40

The Bride whom God desires shuns him and rebuffs his covenant. She desires the intimacy of a handmade calf and rejects being united with the Lord of the universe who had promised her the world as her marriage portion. Indeed, "the Daughter of Abraham then treated this Bridegroom with contempt, since the calf's [intimate] companion [see Ex 32:1-29] was not contented with his (Bridegroom's) intimacy."41 God, therefore, repudiates her due to her lewd act. "You did not retain the one you betrothed in the Sinai region [...] After you had loved the assembly of the Nation, it committed adultery with a calf."42

Abraham's progeny refuses the Lord, who comes down on Mt. Sinai although he is the God of Abraham, the God of Isaac, and the God of Jacob (see Ex 3:6), who appeared to Moses in the burning bush (see Ex 3:2) and commissioned him to rescue Israel from the Egyptian's grip.

He (God) was on the mountain, in the heights and everything, on the chariot [see Ez 1:26], and in the bush [see Ex 3:2] and every region. He showed the form of a fire-blaze on the mountaintop to prepare in an astonishing way the marriage feast among earthly beings. He desired to show the Daughter of Abraham a marvelous vision and enchant in an amazing way the Bride to direct her sight toward him. [...]

He showed the form of a fire-blaze on the mountainside to bind her in a holy manner to his union with marvelous [visions].

41.

الْحِدُ لِنْصَدُ لَا يُحِدُ لِمُومِ لَحُدِيْ لَا مَثَنْدَعُ وَاللَّهُ لَا كَاللَّهُ اللَّهُ اللَّالِي اللَّهُ اللللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّالِي اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّهُ اللللللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

42.

كَوْنُا شَكِنُا هُكُمْ وُجْتِي خُبَا أَحْزُومِ :

كەُ وَهِ وَهِ ذُاهِ كَالمَازُا وَهُمِنُ لُا هُرُكُونَ : [...] صَوْمً لَم خُمُا ثُم وَاسْدِلُوهُ حَجْدُلًا كُزًّا :

^{40.} Ibid., 27:16-21.

Although the Lover of Adultery approached to come to him, she refused to listen to his teaching.

Since Moses placated her that she be utterly quiet for a moment [see Ex 20:20] until the contract with her has been ratified, and the Bridegroom has ascended.

While the Shekinah on the mountain was astonishingly smoldering,

the Lord called the chosen one, Moses, to come to Him.

The voice as a messenger went out to Moses

that he enter, and ratify the contract with him (God) in the dark clouds.

He entered the cloud to ascend to the Holy One,

and the voice hastened to prepare for him a flamelike path.

He lifted up before him the curtain of the clouds [see Ex 20:21; Sir 45:5]

that he enter to see the Bridegroom⁴³ in his glory where he is.

The command went out, cut a path for him through the dark clouds

that the immense brilliance out of Sinai not terrify him.

Moses entered the bed-chamber of the Bridegroom-King

to learn his mysteries and bring the Bride to the Holy One.

He entered, learned [his mysteries], and went out to lead her [to God] as commanded

that she approach and hear the teaching of the house of God.

He did not persuade her to enter the bridal chamber, for she was impure.

She stood outside listening and learning the will of the Bridegroom [see Ex 20:21]. ⁴⁴

Jacob of Sarug identifies the One who comes down on Mt. Sinai with the figure that looks like a human being sitting on the likeness of a throne above the firmament over the heads of the angels carrying the chariot of fire (see Ez 1:26). Since this image typically refers to Christ, it indicates that the

مك كَنْ فَدِكُمُ أَمْكِه هَنِنُا مُحَدُّ فَتَنُ * أَحَاْدِهُونُلُا سِكُلُا نُحَدِّر ثَنِمَ أَرْكُنْلُ * مُحَاْدِهُونُلُا سَلُلُا وِكُكُلُا نُسِهُف [زُوهِدِ *

بَهُ لَمْ مُن مُلِمُ الْمُعَدِّهِ مَرْمُ الْمُدَّ وَكُمْ مُنْ مُلْكُمْ الْمُلْكِمْ مِكْمُ الْمُلْكِمْ مُكْمُ الْمُكَمْ مُكْمُ الْمُكَمْ مُكْمُ الْمُكَمْ مُكْمُ الْمُكَمْ مُكَمُ الله مَن الله

كُلُّ لِهُوْزًا مِوْا وَحَزَّوْكُ الْحِفْلُ وَوْا وَخَلُلُا مِوْا : وَهَا لَا شَفَ وَمُقَوَّةً لَا كُلُّ فَهُ لَهُوْلًا : سَلَلًا لِمُسْمِلًا حَكُلٍ وَسَنَّةًا حَكَٰنِلًا أَحْبُومٍ : [...]

وَحَوَّا الْ سُوْد وِمُعَوْقُا لَک آصید کُوْوَا :

وَ أَلْمَدُكُمْ وَسُعُمْ نَوْا وَلَائَا اَ وَاَوْوَد :

وَ الْمَدَدُ وَ الْمَدْ الْمُ الْمُلَّا الْمُوْدِ :

وَ الْمُوْدُ وَ الْمُدَالُا حَمَّوْاً حَلَّا الْمُوْدُ وَ الْمُدَالُا وَ الْمُورُ وَ الْمُورُ وَ الْمُدَالُا وَ الْمُورُ وَالْمُورُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُورُ وَالْمُورُ وَالْمُؤْمُ وَالْمُورُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُورُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ والْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُودُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُودُ وَالْمُومُودُ وَالْمُومُ وَالْمُومُ وَالْمُومُ وَالْمُؤْمُودُ وَا

^{43.} For Moses speaking to God fact to face, see Ex 33:11; Nm 12:8; Dt 34:10; Sir 45:4-5.

^{44. &}quot;HSJS I," 32:11-16, 32:21-33:21.

event taking place on Mt. Sinai refers to his betrothal to Israel. In fact, Jacob reveals elsewhere that it is so, "The Betrothed of the Son, the one whom the Father betrothed to him in Sinai that she might receive from him the royal name, was anxious."45 Despite the stupendous manifestation on Mt. Sinai and Israel's deliverance from slavery and Egyptian tyranny, the Daughter of Abraham chooses to remain outside and not enter the bridal chamber. She rejects the Son and clings to her golden calf. Consequently, God repudiates her and selects for his Son another Bride, i.e., the Church, who will be forever faithful to him.

The theme of the Church as the Bride of Christ is already revealed in the account of God's descent on Mt. Sinai. As stated by Jacob of Sarug, Moses is a type of Christ, for his actions foreshadows the redemptive deeds of Jesus. Being a type of Christ allowed Moses to prophesy that God will raise "a prophet like me" (Dt 18:15), a reference to Jesus Christ. Moreover, God's betrothal to Israel prefigures the Son of God's espousal of the Church.

Do not omit the similarities between Moses and Christ.

Let us now see how he is similar to the Son of God.

By his descent from the mountaintop to the Hebrews

is perceived the way of Jesus for someone capable of understanding.

By his service to Jacob's daughter—that is to say, he descended and ascended—

is depicted [the service] of Christ to humanity.

Friends, give heed to how a servant resembles his Master

and to how he called him symbolically "a prophet like me" [see Dt 18:15].

Because of him, the Daughter of Abraham was saved from Egypt.

And because of him, she was betrothed to become the Bride of the Holy One.

At his hand, she came near to become the Bride of the King, her Lord.

He sanctified her that she go to see the Exalted One in splendor.

He became a mediator between God and his camp.

He resembles his Lord because, through him, his Father is reconciled with the world.

According to this type, Christ descended to humanity.

He saved and betrothed it, sanctified and purified it, and washed and cleansed it.

Instead of the white garment in which Moses dressed the daughter of Jacob, Jesus whitened the soul for holiness in the water [of baptism].

حدَّناه وَدُرُا هُ وَمُدَا مُو وَمُكُن أَحَةُون : حَقُول اللهُ عَلَى مَعُل وَمُل مُرك وَلَا مِعْدَو اللهُ عَلَى عَالَ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَّى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى ا

^{45.} "HSIS II," 576:10-11.

Three days did Moses sanctify the daughter of the Nation.

At the hand of our Lord, she exists in holiness forever.

[...]

Because of these mysteries fulfilled at his hands,

Moses dared to call the Son of God "a prophet like me" [see Dt 18:15].

46

Moses's actions of descending and ascending the mountain depict the incarnation of the Word of God and his return to this heavenly dwellings. The similarities do not end there, however. Moses saving Israel from Egypt foreshadows Jesus Christ saving humanity from a tyrannical world. Being the mediator between God and Israel made Moses a type of Christ, the true mediator between the Father and humanity. Moses purified, sanctified, and brought Israel, the Bride, to the Bridegroom. The Son of God also sanctified, purified, washed, and cleansed humankind by baptism. The white wedding garment in which Moses dressed the daughter of Jacob prefigures Christian baptism. Through baptismal water, Jesus Christ purifies his Church. The Mosaic cleansing lasts only three days, whereas the Son of God's sanctification of the Church is eternal. To this unsullied Church betroths Jesus Christ himself and brings her as his bride to his Father.

5.2 Water and the Church's Betrothal

The Old Testament narratives telling of those who pledge their troth by a well prefigures the theme of Christ's espousal of the Church in the Jordan River. Besides, the well, the location of the engagement, furnishes the

حَدَ كُلُونَ عَبُوا بِهُ الْمُعَادِ الْمِيْفِ فَعَنْ عَالَمُ الْمِيْفِ فِي عَلَى الْمُعْلِدِ فِي الْمُعْلِدِ ف

اً اُقَدِ كُونَ بِحَدَّهُ وَحَدَّهُ اَنْ بِحَدَيْدًا :
حَدُد صَّلَا اُنَ مَنْ وَهُ الْمَا أَنْ الْمَدَّدُ الْ الْمَدْ وَهُ الْمَا وَهُ الْمَا أَنْ الْمَدَّدُ الْمَا وَهُ الْمَا أَنْ الْمَدَّبُونَ الْمَدْ وَمِنْ الْمَدْ وَمِنْ الْمَدْ وَمَا مُحَدَّا الْمَا أَنْ الْمَا أَنْ الْمَا أَنْ الْمَدْ الْمَدْ وَمَا الْمَدْ وَمَا الْمَدْ وَمَا الْمَدْ وَمَا الْمَدْ وَمَا الْمَدْ وَمَا الْمَدُونَ الْمَدْ وَمَا اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللللّهُ اللّهُ اللل

^{46. &}quot;HSJS I," 13:3-14:2, 14:5-6.

necessary stepping stones to associate bridal imagery with Christian baptism. The betrothal of Isaac to Rebekah (see Gn 24) is such an account.

5.2.1 Betrothal at the Well

In his *mimro* on the betrothal of Rebekah to Isaac,⁴⁷ Jacob of Sarug interprets Gn 24 in light of his theological outlook mainly the Church's espousal to Christ.

By the bride whom Eliezer, 48 the senior servant, promised in marriage 49 was depicted the Church of the Nations for the one who understands. By the daughter of the inhabitants of Haran [Gn 11:31] was portrayed the Daughter of the Pagans, and the Son, our Lord, by Isaac, the sacrifice that was not immolated. 50

Rebekah, the bride whom Eliezer promises in marriage to Isaac, is a type of the Church, referred to as the Church of the Nations and the Daughter of the Pagans. These titles bespeak the Church's idolatrous past. Like Rebekah, the Daughter of the Pagans knows and worships false gods. Adoring idols is akin to being unclean, impure, and adulterous. That becomes Israel's state after having venerated a golden calf as discussed above. Isaac, Rebekah's fiancé, is a type of the Lord insofar as both are sacrificial offerings although Isaac is not sacrificed (see Gn 22:11-13), whereas Jesus Christ, the perfect offering, is crucified. Since Isaac and Rebekah are types of the Lord and the Church respectively, their engagement typologically depicts the betrothal of Christ and the Church.

Also, by Eliezer was depicted John [the Baptist] for the one who perceives, for he (John) also betrothed the Bride to the Bridegroom, his Lord, out of the waters [of the Jordan].

By Rebekah's well is represented, and revealed Baptism,

^{47.} Extracts of Jacob of Sarug's *mimro* on the betrothal of Rebekah published and translated into French by Graffin provide the necessary material for this section. See Graffin, "Église - Épouse," 324-326 (French), 335-336 (Syriac).

^{48.} See Gn 15:2.

^{49.} See Gn 24.

^{50.} See Gn 22:1-13. This reading differs from that of Graffin, "et par Isaac, le Fils, Notre Maître, Victime incorruptible." Graffin, "Église - Épouse," 324 (French), 335 (Syriac).

حَكْمُ اللهُ مُكِنَا اللهُ مُكِلِّدُ مُكِلًا اللهُ مُكِلِّدُ اللهُ مُكِلِّدُ الْمُكِلِّدُ الْمُكِلِّدُ الْمُكْمَ اللهُ اللهُ

out of which the Son of God leads us to his wedding.
Eliezer like John was zealous for the only-begotten (Isaac),
for out of the waters he (Eliezer) betrothed a virgin (Rebekah) to him (Isaac)
with immense love.

Abraham is likened to the true Father, who betrothed to his Son the Bride of Mysteries from among the Nations that she inherit his treasures. Isaac, the only-begotten, represents, by what he did, the true Only-Begotten, our Lord, for he (Isaac) portrays his types.⁵¹

Abraham sends his servant, Eliezer, to find a spouse for his son Isaac (see Gn 24:2-4), and the Heavenly Father sends his steward, John the Baptist, to broker a marriage between his Only-Begotten and the Church. This interpretation makes Eliezer a type of John the Baptist and Abraham a type of the heavenly Father. The one betrothal occurs at a well, and the other in the Jordan River, where John baptizes Christ. Accordingly, the well prefigures the baptismal font, for Christ's baptism is the model for Christian baptisms. Christ's betrothal to the Church is connected to baptism insofar as Christ leads the baptized to his wedding. Therefore, the baptized are both the guests and the Bride. Rebekah's virginity can be taken literally in its physical dimension. However, applied to the Church, virginity must be understood in its typological sense which refers to rejecting false gods and worshiping Jesus Christ, the Son of the true God. The Church is called the Bride of Mysteries in reference to the sacramental Mysteries, the Son's treasures, administered by his priests.

When one travels on Eliezer's road,

[one realizes that] it and its milestones lead to John.

Consider the virgin (Rebekah) whom this one (Eliezer) promised in marriage out of the water:

she depicted the Daughter of the Aramaeans when she was betrothed.

The Father sent him (John) to prepare a wife for his Son.

He went out and instituted Baptism with immense love.

He stood at the Jordan [River], cast his dragnet into the streams,

أو وه كَكِمُا مِدَ فَى مُتَا حَسَمُنَا هُوْه هِ
وَمُسُه وَحَبُ حَدَ كُلُهُ الْحَمَا وَهُاه هِ
وَمُسُه وَحَبُ حَدَ كُلُهُ الْحَدَ فَه حسةُ حُلُ زُحًا هِ
وَمَى هَ مُتَا حِمْهُ كُمَا مِدُونَ فَه حَدَمُ اللهِ وَوُاللهُ مَنَ عَمْدُ اللهُ اللهُ

ەڭلگىڭۇز ئىن ئەشكى كېھىكەگەڭ : حَدُّەن بۇقىكا نەھىكا ەككىلا ئەخھەۋرىگا : گَنْكُوز ئىس ئەشكى ئى الْنىشائىل : ھىگە ئەدۇم كاكا بەھەلما ئەھكى كەرە : ھىگەرە ئىھىلىم ئىشائىل دەڭكى ئەھكى :

^{51.} *Ibid*.

filled his net with a new catch,⁵² and brought it to the Father [see Jn 21:11]. He had been sent to convert⁵³ the Daughter of Abraham.
[...]

He prayed at the Jordan as Eliezer [did] at the well [see Gn 24:12-14], and the Daughter of the Hebrews arose and came out to her baptism.⁵⁴ He was sent to betroth the Daughter of Rebekah to the Son and called on the Bride to be like her mother in her betrothal. He demanded of her fruits equivalent to repentance [see Mt 3:2, 3:8], purified and cleansed her in the blessed baptismal waters [see Mk 1:4; Lk 3:3].

He spoke more loudly the voice of the commandments into her ears as an alternative to [the voice of] graven images

and adorned her hands with every deed of righteousness.⁵⁵

A spiritual graven image, the word of life, he hung on her earshot and on her hands, he put the service of perfection too.

"Be like your tasteful mother," he taught her,

"who was a virgin, modest and beloved.

Even though she did not see him, she loved Isaac to whom she was betrothed.

Do not hate⁵⁶ the Son, who betrothed you,⁵⁷ when you see him.⁵⁸

Because of the Bridegroom's love, Rebekah left the house of her father.

Leave earth and ascend to heaven because of the Bridegroom, your Lord.

The girl (Rebekah) who was joined to Isaac was made holy.⁵⁹

Be joined to the Son by the baptism of the Lord of holiness."60

رَبِ هَمْنُ هُنِهُ حُكُهُ وَحُكُهُ عَمَّكُهُ وَ مُكَاهُ وَهُ مُتَكَهُ وَ مُرَافِحُ مُتَكَهُ وَ وَمُو رَبِهُمُ الْمُحَدِّدُ الْمُ وَمُو الْمُخَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدُّ الْمُحَدُّ الْمُحَدُّ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ اللهُ ال

حَوْدًا اَوْرْسُو وَهَكُرُا حَرَّ وَرُا اِنُم :

سَّوْدُ حُحِمُ حُمُّا وَهِ حَدَ وَمُا كَبِي حَمَّا :

سَّوْدُ أَحُلُ إِنَّهُ مِنْ مَعْ عَلَى اللّهِ عَلَى مَعْتُا :

مُعْرَبُونَ أَخُل إِنَهُ مَعْ مَعْدَالًا كُحَدَّه :

مُعْرِكُ مَوْدِبُ مُعِبًا كَهُوه كَلَّ وَرُبُا :

وَتَمَلَّ حَضَّ وَوَا حَدِيلًا أَحَدُوم آهِمْ إِنْ وَوَا :

وَتَعْدَوْدُ كَحَدًا حَنِلُه وَوَعَلَا أَهِمْ إِنْ وَوَا :

وَتَعْدَوْدُ كَحَدًا حَنِلُه وَوَعَلَا أَهِمْ إِنْ وَوَا :

وَتَعْدَوْدُ كَحَدًا حَنِلُه وَوَعَلَا اللّهُ عَلَى اللّهُ اللّهُ عَلَى وَوَا اللّهُ عَلَى اللّه عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى وَوَا كُون :

مَعْ لُا سَلُونُ وَسُعِلُوه لِلسَّامِ وَلِي وَالْكُونَ اللّهِ عَلَى وَوَا كُون :

مَدْ لُا سَلُونُ وَسُعِلُوه لِلسَّامِ وَلِي اللّهُ اللّهُ اللّهُ عَلَى وَوَا كُون :

مَدْ لُا سَلُونُ وَسُعِلُوه لِلْعَلُم اللّهُ الْحَدُونُ وَعَلَى اللّهُ وَلَا حَدَالُونُ وَلَا حَدَالُونُ وَلَا اللّهُ ال

^{52.} See Mt 4:19; Mk 1:17; Lk 5:10; Jn 21:11.

^{53.} Reading أِسُمُ حَمَّْةً بِ

^{54.} See Mt 3:5-6.

حَدُّ بَدُبا بِأَبُّ مِهُلُا Reading المُعَدِّلِ بِأَبُّ مِهُلُا

أهثب 56. Reading

^{57.} Reading ومُعدَّد ع

كُل رُسلُكُم وهِ . Reading

^{59.} See 1 Cor 7:14. Reading لمُعَالِم عُمْاً

^{60.} *Ibid.*, 325 (French), 335 (Syriac).

Jacob of Sarug interprets the mission Eliezer undertakes to fulfill the promise he made to Abraham as a depiction of the events occurring at the Jordan River at the hands of John the Baptist. The mission of Eliezer foreshadows that of John the Baptist, for finding a wife for the son of Abraham prefigures espousing a bride to the Son of God. Eliezer sees Rebekah at a well, and John the Baptist summons the daughter of Abraham, the daughter of Rebekah, to the Jordan River. Water, a shared detail connecting the two biblical stories, is once more a reference to washing, sanctification, and Christian baptism. Eliezer promises Rebekah in marriage to Isaac, and John the Baptist invites her daughter to marry Jesus Christ. Since Rebekah is a type of the Church, one could expect that her daughter is the Church. Surprisingly, her progeny in this citation is *not* the daughter of the Aramaeans but Israel. This interpretation indicates that God has not given up finding ways to reconcile the Hebrew Nation he saved from Egypt with himself. In the end, however, it will reject categorically the only-Begotten when she crucifies him.

Bridal imagery connects closely to baptism. In a language reminiscent of Jesus promising to make his disciples fishers of men (see Mt 4:19; Mk 1:17; Lk 5:10; Jn 21:11), Jacob of Sarug presents John the Baptist as a fisherman throwing his net into the water of the Jordan, thus linking fishing for men with baptism. Baptism is a visual sign of conversion. The Father sends John the Baptist to convert the daughter of Abraham. She responds and comes to be sanctified (see Mt 3:5-6; Mk 1:5; Lk 3:21). However, John's baptism is not complete. Jesus, who is mightier than he, shall perfect it with Spirit and fire (see Mt 3:11; Mk 1:8; Lk 3:16). Similar to Moses who prepares the daughter of Abraham for her marriage in the desert, now John prepares the daughter of Rebekah for her marriage in the wilderness. God commissions Moses and John to purify the Bride (see Ex 19:10; Lk 3:2). The former sanctifies her by washing (see Ex 19:14) so too does the latter by baptizing her. Thus, both

imperfect baptisms are preparations for the wedding which takes place when the perfected baptism with Spirit and fire occurs.

By exhorting the Bride to be like her mother, Rebekah, John calls her to be chaste and virgin, and to accept the Bridegroom whom she has not seen. Over against adultery are chastity and virginity. Once more, adultery implies worshiping and adoring idols, whereas virginity signifies being faithful to the one God and his commandments. Urging her to be chaste, John enjoins the daughter of Rebekah to reject false gods and not to repeat what had happened at Mt. Sinai. She is to denounce the Golden Calf (see Ex 32). The other way the Bride can be like her mother is by agreeing to this marriage although she has not met the Bridegroom. Before seeing Isaac and without knowing him, Rebekah accepts him as her husband. She consents to the wedding and leaves her homeland to join him (see Gn 24:58). The Bride Israel is now called upon to imitate Rebekah by accepting her Bridegroom, Jesus Christ, without knowing him, and to leave her earthly home and join him in his heavenly abode, for his dwelling place is up above in the heavens. The daughter of Rebekah does not pay heed to the admonitions of John the Baptist and ends up crucifying the Son. Consequently, Christ rejects the Daughter of Rebekah and chooses in her stead the Daughter of the Nations to be his Bride. Baptism is the means by which the Bride joins her Bridegroom and the two become one in spirit (see Gn 2:24; Mt 19:5; Mk 10:7-8; Eph 5:31).

If he (Isaac) had not served these types, his name and deed would not have been celebrated in the Pentateuch. If he had not depicted the type of the Church of the Nations as the Bride he betrothed, his story would not have been well known. Precious things are compared to ordinary things, and truths are proclaimed by simple things. The entirety of the book of Moses is a type of the one who understands, and using one thing it depicts, another thing for the one who perceives. Eliezer was the type of John, and Isaac the figure of the mysteries of truths of the Son. The bride Rebekah portrayed the Church when she was betrothed: the former [was betrothed] out of the waters and the latter out of baptism.

^{61.} Reading وُمُعا

[...]

If she (Rebekah) does not portray the Church by her betrothal,

the Daughter of the Nations would have been betrothed not out of the waters.

Who has [ever] reckoned to promise a bride in marriage and made straight for

[...] waters as⁶² did Eliezer?

Who has [ever] begun to [write] a betrothal contract

except for this one (Eliezer) who attended upon the great mystery?

Which woman carrying water has anyone ever promised in marriage by the waters

except for this one (Rebekah) because the fairness of the Church blazes through her?

Which marriage broker has [ever] hastened to the waters to obtain a bride except for this one (Eliezer) who depicted John by his action?

The Son of God highlights the necessity of waters,

betrothed the Church of the Nations out of them, and made her his.

Baptism joined the Bridegroom and Bride to each other,63

and the two became one in one spirit⁶⁴ as it is written.⁶⁵

The road of Eliezer rushed toward these types

when he betrothed the daughter of the pagans (Rebekah) to the son of the promise (Isaac).

The entire road on which Eliezer walked

was the shadow of John's body.

The whole marriage feast of the virgin Rebekah, the revealer of beauties, attended spiritually upon this type of the Church.⁶⁶

که حادَّ فُهُ الْ هَا فِتُ سِوا هَمْهُ وَ هَحُدُوه هُ
حَکْمُا فِهِ مِنْ أُولًا هَنْهُ وَهُ هَمْهُ وَ هَحْدُون هُ
حَمِّدُهُ الْ هَمْدُرُورُ كُومَة خُوهُ الْهُ
وَمَّ مُنْهُ الْهُ هَمْدُرُورُ كُرِمْهُ كُمْ هُ
فُحْمُ مُنُورُ وَمِلاً مُورُورُ كُرِمْهُ كُمْ اللهُ
فُحْمُ مُنُا وَهُوْا فُحْ اللهُ مُنْدُورُ مُحْمَدُهُ اللهُ
وَمُ مُنْا وَهُوْا هُ حَهُ مُحَدَّدُ اللهُ مُحْمَدُهُ اللهُ
وَمُ مُنْا وَهُوْا هُمْ كَه مُحَدَّدُ اللهُ الله

کُه هُح مُعُلُ اِسَ دُنِهَ کَصَعْداً هَهِ مُحَدُا وهُهَ ﴿
[...] مُعْتَا اِسِ بُحدِ الْكَبْحُازُ ﴿
آلُا هُنَا بُحدَّتُ وَفَا الزُزُّا زُدُا ﴿
آلُا هُنَا بُحدَّدُ ﴿ حَدِّلًا بُكْم وَفَا دُه ﴿
آلُا هُنَا بُحدُهُ ﴿ حَدِّلًا بُكْم وَفَا دُه ﴿

هَارُسُهُ ﴾ مُحَرُه · حَبُرُ لَا تَحَمُّلُ هَكُو وَكُبُه · وُحَلُم هُ مُعْرُسُهُ ﴾ مُحَرُه · حَبُر وَقُسًا هَهُ أَبِ وُحِلُم ، قَوْهُ الْ وَكُنْ الْ وَكُنْ الْ وَهُمْ الْهُ هُمْ الْهُ وَهُمْ الْهُ الْهُمْ الْمُكْمُدُ الْمُكْمُدُ الْمُكْمُ الْمُكْمُ الْمُكْمُ الْمُكُمِّ الْمُكُمِّ الْمُكْمُ الْمُكْمُ الْمُكُمُّ الْمُكْمُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللْمُعَلِمُ الللْمُعَلِمُ اللْمُعَلِمُ الللْمُعُلِمُ اللْ

سُهُ بُلُ وَكُمُّا حَمِّحِهُ وَهُلِ الْمُعَالِينِ مُعَالِّقُ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِ

^{62.} Reading ہے

^{63.} Reading المُحد كُتبُرُول

^{64.} See Gn 2:24; Mt 19:5; Mk 10:7-8; Eph 5:31.

^{65.} Reading اؤدلًم وهُوا

^{66.} Graffin, "Église - Épouse," 326 (French), 336 (Syriac).

5.2.2 Betrothal in the Jordan

Like Moses before him, John the Baptist is only a marriage broker. Besides, the Apostles, ⁶⁷ Paul, ⁶⁸ and the bishops of the Church ⁶⁹ fulfill the same function in the poetry of Jacob of Sarug. The marriage broker is not to be confused with the Bridegroom (see Jn 3:29): he is the herald who leads the Bride to and betroths her to Christ. That means that the bishops follow in the steps of Apostles and Paul. They are the go-betweens who call people to repentance, conversion, baptism, and redemption. Jacob of Sarug seem to address bishops as marriage-brokers but not priests. Thus, the titles itself implies apostolic successions.

John ran from the womb to the river as a voice [travels] from the mouth to the ear, and yet it does not touch [it]. He (John) did not enter the bridal chamber of the Bridegroom to marry the Bride, whom he betrothed to his Lord, and he went away [see Jn 3:29-30].⁷⁰

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حَوْكَ لَهُ فَهُمْ أَوْنِسُو إَكْمَا أَوْنِسُو إَكْمَا أَوْنِسُو إَكْمَا أَوْنِسُو إِكْمَا هُوَيْكُمْ وَمُنَا حَدَا مَوْكُمُا هُوَكُمْ الْوَالِمُ مُعَلَّا وَحَمَا هُوَكُمْ الْوَالُومُ وَمُنَا وَمُكُمْ وَمُكُمِّكُمْ وَمُكُمِّكُمْ وَمُكُمِّكُمْ وَمُكُمِّكُمْ وَمُكُمِّكُمْ وَمُكُمِّكُمْ وَمُعْمُولُومُ وَمُعْمُومُ ومُعْمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعُمُ وَمُعُمُومُ وَمُعْمُومُ وَمُعْمُومُ وَمُعُمُومُ وَمُعُمُومُ ومُعُمُومُ وَمُعُمُومُ وَمُعُمُ وَمُعُمُومُ وَمُعُمُومُ وَمُعُمُومُ وَمُعُمُومُ وَمُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُومُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُمُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُومُ ومُعُمُومُ ومُعُمُومُ ومُعُمُومُ ومُومُ ومُومُ ومُعُمُومُ ومُعُمُومُ ومُومُ ومُومُ ومُ
67.
                     See Mouterde, "Deux Homélies Inédites," 12:1-2 (French), 26:5-6 (Syriac).
                                                 وعُرِكُمْ انْلُ كُوهُ وَالْ انْعُمْ تُكُونُ هُمُّةٌ شَهْرُنْا *
                                                                                                                                                                                                       أُمزُا حِكَةُ كِذُا كُمْ يُكُولُ هِكُتُما مُعَوَّهُ ا
                      The Virgin [Church] says, "The Apostles betrothed me to the Son of God,
                      I know him, and let no one teach [me] who the Bridegroom is!"
                      See "HSJS III," 604:12-13, 604:18-605:2.
68.
                                                   حِزْمِكُا وَمُنتَةَ خُوهِ كُو فُوكُوهِ ثَرِ مُكْذِ كُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ ا
                                              ر....]
آ) حَرْبُعُلُ اوه لُا حَمُحُلُا إِبْلُا حَلُمِكُا شِنْهِ : ﴿ كُ لُلْكُوا ضَدِرْتِ فُوكُوهِ ثَرِ طُحُرُ كُ ﴿ ا
* ﴿ اللَّهُ اللَّهُ مِنْ الْأَبْلُ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّ
                                                                                                                                                                                                                         كَوُلًا لِمُونِ وَكُولُ مِولًا حَبُوهِ وَكُولًا:
                              حَمِّدُوا وَهُدِفُمْ حَمْدُ مُحَمَّدُ وَمُمْ أَوَا وَمُحَمَّ إِنْ وَالْمُ
                       Whose ring did Paul give me when he promised me in marriage [Eph 5:25-33],
                       and in whose name I abode [see Jn 15:7]? Is he now a human being or God?
                      If he is a human being, I will not accept the ring from him,
                       for Paul betrothed me to God when he promised me in marriage.
                       Unless the Son of God is God,
                      why then did I renounce idols to become his own?
69.
                      See "HSJS IV," 793:15-16.
                                                      وِلْهِ وَالْمُعُلِّ حِيْمُ لِي سَمِّيمُ لِهِ وَاصْعَفُا فِي
                                                                                                                                                                                                                                  حُرِقُوه وَهُزُه صَحَدَةُه حَكُتُمُ وَكُولًا :
                      The shepherds promised the flock in marriage by the blood of its Lord
                       that it might be distinct through the desirable color of the crucifixion.
70.
                      "SM," 682:20-683:1.
                                                          مْح کِ خُنهُا حَبُمُا حَبُمُ الْوَبُلُ مُلًا وَاوْدُ وَهُمُ عُمُنُ ؛ أُحِ مُح حَوُّمُا الْوِبُلُ مُلًا وَاوْد لُا مُزْد هِ
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The marriage broker is responsible for getting the bride ready for her wedding by cleansing her and then leading her to the Bridegroom. Washing the bride is a euphemism for calling her to repentance and conversion. The message of John the Baptist was clear, "Repent..." (see Mt 3:2), and the sign of this contrition is receiving his baptism (Mt 3:6). He instructs the Bride that her Bridegroom is a heavenly King and inflames her with his love, yet the Bridegroom's identity remains concealed.

John came to betroth the Bride to the Son of God, was ready to wash away her filth, and then she would be betrothed. He brought her to the water and cleansed her with repentance that she be clean. At that time, she would see the King-Bridegroom.

[John] purified her and removed from her the confusion of faces [see Dn 9:7-8]

that the Bridegroom, who delights in beauty, not see her filthy.

He made her clean and spotless with baptism

and then brought her sanctified to the wedding feast of the Bridegroom.

On that account, the Son of the Levites (John) hastened to the river to prepare the Bride full of beauties.

He bathed her, purified her, sanctified her,

[and] made her glow that the Bridegroom might see her beautiful.

He announced to her the greatness of the King, her Lord,

and proclaimed incessantly to her that he is a heavenly Being.

He said to her, "I am neither worthy of nor equal to his sandals,"71

to exalt, by his humility, his Lord just as he was.

He loved the Bridegroom's sandals more than his head⁷²

that the Bride listen to and be proud of the One to whom she was betrothed.

While proclaiming to her, he taught her that he is from earth,

and taught her concerning his Lord that he is heavenly.

He inflamed her with his love daily that she wait for him.

The Bridegroom was concealed, and the Bride did not know who he was.⁷³

She learned from John that he is mighty and glorified.

Christ was concealed, and creation was burning with his love to see him.

People were asking one another with great trembling,

"Where is he? Where is the one who was announced by John?"

While John resembled thunder [see Ex 19:16,18, 20:18] with his proclamation,

the Bride was fallen in love and drunk with the love of the Son of God.

People were asking about him because he was concealed,

كُ كُحُكُمًا وَعُدُوه وَسُمُنَا كُلُ وَهُا وَيُمْتَمُ مِوهُا : حَدُكُمًا وَعُدُوه وَاوْرُسُو أَبِ هُزُمنًا هُ

^{71.} See Mt 3:11; Mk 1:7; Lk 3:16; Jn 1:27.

^{72.} See Mt 14:3-12; Mk 6:16-29; Lk 9:9.

^{73.} See Jn 1:26.

and baptism longed to gain holiness from him.74

The bride is identified here with the Daughter of the Hebrews, who is not aware of the Bridegroom, for she is sleeping like the virgins in Mathew's parable (see Mt 25:1-13). John's voice wakes her up and proclaims to her the imminent coming of the Bridegroom. The Bride is filthy on account of all the holocausts she offers to idols and not ready in this state to receive her Bridegroom. Worshiping false gods goes back to the time when Israel rejected God on Mt. Sinai and worshiped the golden calf. Therefore, she must be purified and cleansed that her luster return to her and be dressed in prized garments, her wedding dress. Then she will be thus presented to the only-Begotten. The effect of John's baptism is to wash off the Bride's filth of her.

The Daughter of the Hebrews was sleeping, and the Bridegroom has come, ⁷⁵ but the slumber of wickedness weighed down on her, and she was not aware of him.

John, however, as a faithful [servant] and mediator, woke her up and proclaimed to her that the Bridegroom has come.

Since she was filthy, he bathed her in [the waters of] baptism

that the Groom not see her in her uncleanness when she would receive him.

He brought her to the river and washed off the smoke of

burnt offerings, that had diffused into her face and with which she was stained

So like a lady, he was dressing her in precious garments

مُحكِّمَت وَا زِحْمَى أَلْهُ وَ وَ صَلَمُحَا الْهُ وَلَا الْحَدَا الْهُ وَالْمُونِ الْمُحَدَا الْهُ الْحَدَ الْمُحَدَا الْحَدَى اللهُ الْحَدَى اللهُ الْحَدَا الْحَدَى اللهُ اللهُ

وَثَعِدَهُوْ كَذِهُ الْحَدُ بِكُوا إِذَا هُمُنُ :

أَسُهُ اللّهُ حَمْدُ الْحَدُ بِكُوا إِذَا هُمُنُ :

حَمْدِ اللّهُ الْحَدُ الْحَدُ الْمَدُ الْمَا أَفْتُ الْحَدُ اللّهُ اللّهُ الْحَدُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّه

75. See Mt 25:1-13.

^{74. &}quot;HSIS I," 154:15-156:2.

that she, being beautiful, might be present at the wedding feast of the only-Begotten.⁷⁶

John, the voice of one crying in the desert, announces the coming of the Bridegroom and all the assemblies of Judah, i.e., the Bride, comes to the wasteland where he is.

The voice between the Bridegroom and the Bride became a herald that the Bride might be aware of the Bridegroom's retinue who came. [...]
Also John, a voice in an empty, desolate place, sounded, and the assemblies of Judah heard him.⁷⁷
The Levite sang, and the Bride greatly rejoiced in his song.⁷⁸

When Christ the Bridegroom finally comes, John points him out to the Daughter of the Hebrews by bowing down to him. He is the effulgence of the Divine Being, the Lord of Israel.

Then the Bridegroom came like the sun and a glaring light, and John was moved to show the Bride his beauty.

The Levite bowed down and lowered his head in great astonishment, for he saw the Light, the Son of the Majesty, who came to him.

The effulgence of the Divine Being shone forth on John, and, by his rays, he [so] inspired her with awe that she marveled at him.⁷⁹

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76.
                          "HSJS I," 164:12-21.
                                                        ه مع لمقر أ منكم كولًا ولًا أو هم دم دم دم الله مناسبة
                                                                                                                                                                                                                                                              دُرِل كُدَّوْثِل وُمُّعَدُل وهُل هُلْأُل سُلائل:
                                                                                                                                                                                                                                           حُنْتُ وَى أَمِ هَزُمُ الْمُؤْمِنُ أَنَّا أَهُ اسِ هَرَكُمُا :
أَوْهِا أَنْهُ الْمُصَلِّلُ الْمُؤْمِنُ لَلْهُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْم
                                                                       أَكُنونُهُ وَهُوا وُهِكُمْ ذُوهِ وَإِلْمُا سُلِمُنُا *
                                                       ولًا حُهِمادًا أُن تُسأنه سُهالًا هُمَا وِمُحْكَمُه م
                                                            وُحكُتُالُ وِحُز وَهُا خُلِقْمِهِ ۚ هُرُحُكُمُ لِهِ هُمُ
                                                                                                                                                                                                                                                 ةُ الْمُلُهُ : كِنُّهُ أَوْمَ مَرْهُمُ أَوْمًا وَمُوا مِنْ الْمُنْ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُ
                                                                          وِحُر هُفُنزُا لِمُقْمِ حُي يَقُدُه وُسُنزُعُا *
                                                                                                                                                                                                                                         ةُ احب وَحَسَّا وَلُا حَبَّتُمَّا لُحُدًّا مَرَّدُمُ هِوْا كُونِ
                         See Is 40:3; Mt 3:1-3; Mk 1:3; Lk 3:2-4 Jn 1:23.
77.
                         "HSJS I," 165:1-2, 7-10.
78.
                                                                                                                                                                                                                                                               خُبُهُ شَهْنًا حَفَحَهُا مُلًا هَالَ هَاهُ خُوْاً :
[...]
                                       ولْمَوْرُهُم كُحُمُّا حِدُّه كُم وسُمْلًا وِصُمَّى وَهُ حُدِه م
                                                                                                                                                                                                                                                           أَو مَقْسُلُ وَالمَّاهِونَ فُلَا خُلِاؤُا هِفُمِفًا:
                              وُاللَّهُ وَمِنْ مِثُونُ مِنْ أُورِ وَهُمْ وَهُمُ مُصِحَةُ وَالْ مُنْ وَمُورُ مِ
                                                           ةَوْكُم سَةُوْدُا مُّح هُدُّاه وسُلائًا مُحَدُّل *
                                                                                                                                                                                                                                                                               رَّحُ: كُوْمًا وَحَقْتُكُوهِ فُكِمًا زُورًا :
79.
                         Ibid., 156:3-8.
                                                          ه مَنْعُمْ لِمُكُمْ كُونَ كُونُ هُمْ هُمُ مُنْعُمْ مُنْعُمُ مُنْعُمْ مُنْعُمُ مُنْعُمْ مُنْعُمْ مُنْعُمُ مُنْعُمُ مُنْعُمُ مُنْعُمْ مُنْعُمُ مُنْعُ
                                                                                                                                                                                                                                                وُجْرَى سُمْنُا وِنُس أُبِ هُعِمُا وِنُووُزُا وَٰدُا
                                                                أِسْلًا كِنْهُ وَأُو حَزُهُ وَوَ مِنْ الْمُلْ إِلَا الْمُؤْارِ وَمُومِ عِنْ
                                                                                                                                                                                                                                                               صهر كُوْمًا وَاوْتَى زُهُوه حَلَّهُ وَا زُحًا:
                                                                                                                                                                                                          : خِنْتُهُ بِنَّ الْمُحْدَاةِ وَمَ الْمُعَلَّ الْمُ
                                                  هٔ حاکته و منه منه و ما کو و بالزمن ده م
```

Moreover, John identifies the Bridegroom with the sacrificial Lamb who takes away the sin of Adam and his children and redeems them.

He said to the Bride, "This is the Bridegroom to whom you are betrothed. This is the Lamb who pardons the sin of Adam [see Jn 1:29]. This one abolished all the sacrifices of the son of Levi, for he is the sacrifice for the sake of sinners."

The voice thundering from heaven and the Holy Spirit descending like a dove and coming upon Jesus (see Mt 3:16-17) witness to the fact that Christ Jesus is the Bridegroom. This manifestation allows the Bride to recognize her Groom. However, led by the Holy Spirit, Christ immediately leaves her to go into the desert to fight and defeat the Evil One, who had brought her into captivity. Afterward, he will come back to manifest himself openly with mighty deeds, claim her to himself and shower her with his riches. The wedding guests and the Bride are those whom John baptized.

The wedding guests have gathered and are waiting for the Heir of the Kingdom.

The Bride has washed, sits in awe, and awaits his coming.

Our Lord appeared as a day [breaking] on darkness.

A voice was moved to speak at the appearance of the Word

and manifested to the Bride, the Daughter of Lights, [the One] to whom she was betrothed.

The Father became a witness to his only-Begotten with a voice,

and the Holy Spirit manifested himself with the Savior.

In the likeness of a dove, he simply arose and descended⁸¹

after he (Jesus) has bathed, and came up from baptism.

He remained to evidently manifest

that our Lord did not need

baptism to be sanctified for his sake and then he would bathe.

After he had come up from the water, the Holy Spirit came down, 82

led him, and he left the crowds to a desert place.83

The Bride saw the Bridegroom who has come and knew who he was,

yet he immediately went out to fight against the Evil One.

He left the Bride knowing him, and being proud of him,

^{80.} Ibid., 157:19-22.

اِحْدَ كُوهَ كَمْكُمُ وَفُلًا وَهُ سُمُلًا وَمُسَالًا وَمُسَالًا وَمُسَمَّلًا وَهُ وَالْوَمِ وَهُوا وَهُ وَالْمُومِ وَهُوا وَمُسَامِّهُ وَالْوَمِ وَهُوا وَمُسَامِّهُ وَالْمُومِ وَهُوا وَمُسَامِّهُ وَالْمُومِ وَهُوا وَمُسَامِّهُ وَمُنْ وَمُسَامِّهُ وَالْمُومِ وَهُوا وَمُسَامِّهُ وَمُنْ وَمُومِ وَمُونُ وَمُنْ وَمُنْ وَمُنْ وَمُومٍ وَمُومُ وَمُونُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُومُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُومُ وَمُنْ وَمُ وَمُنْ وَمُنْ وَمُومُ ومُومُ مُومُ

^{81.} See Mt 3:13-17; Lk 3:21-22; Mk 1:9-11; Jn 1:29-34.

^{82.} See Mt 3:16; Mk 1:10; Lk 3:21.

^{83.} See Mt 4:1; Mk 1:12; Lk 4:1.

and went to do battle against the ruler who guards the air.⁸⁴ He set himself to combat against the prince,⁸⁵ and after having bound him, he would come to show the Bride his riches. He made straight for the one who robbed the Father of human beings and then he appeared among the multitudes.

After having been tempted, and having fought, defeated, and caused him (the Evil One) to fall,

he (Jesus) manifested himself with mighty works, which he performed valiantly.

Once the fall of the adversary has occurred like lightning [see Lk 10:18], then the Son of God would begin performing signs [see Jn 2:11]. The Bride knew who the Bridegroom is, and he did not remain with her that she rejoice with him, but he left to fight to thrust down the rebel who brought the Bride into captivity from his authority, and then he would take the Daughter of the Day [to wife].86

In his mimro called On the Baptism of Our Savior in the Jordan (وَالْمُ الْمُورِيْمُ وَالْمُ اللّٰهُ اللّٰ اللّٰ الللّٰ الللّٰ الللّٰ اللّٰ الللّٰ الللّٰ اللّٰ اللّٰ اللّٰ اللّٰ اللّٰ الللل

وَكَذِهُ الْ مُسْلُا وَهُمُ الْ حَبْسُلُا وَسُنَا اللَّهُ الْ هُ وَهُمُلُا هُ الْمُلَا هُ الْمُلَا مُ الْمُلَا مُنْلُا مُنْلَا مُنْلُا وَوَهُ الْمُؤْمُ وَوَهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ وَوَا مُنْلُا مُنْ وَفُومُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُ

تبرة رَبِا حَسْمً وَصَهَدُم كِه حَدْ مُحَدَهُ ا :

وَهُ رَبِي مُنْ اَ أَبِ أَسُعُمُ لَكُ شَعْهُ ا :

وَهُ رَبِي مُنْ اَ أَبِ أَسْعُمُ لَكُ شَعْهُ ا :

وَمُ مُنْ اللهِ مُنْ الْمُعْلَا كَنَا اللهِ الْمُنْ الْمُحْبُ الْمُحْبُلُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ا

87. Ibid., 167-193 (Syriac); Kollamparampil, "Festal Homilies," 162-186 (English).

^{84.} See Eph 2:2.

^{85.} See Jn 12:31; 14:30; 16:11.

^{86. &}quot;HSIS I," 165:11-166:18.

two communities heeded John the Baptist's call to repentance and came to receive his baptism. According to Luke, even tax collectors came to be baptized (see Lk 3:12). These tax collectors depict the presence of the Nations at the Jordan. Thus, the Bride of Christ, according to Jacob of Sarug, is both Israel and the pagans.

Christ, the Bridegroom, made a marriage feast for the Church of the Nations, and the world became aware of the wedding banquet he prepared.

The Heir of the kingdom willed to betroth the smitten one and sent her to go to the spring that she might wash off the dust of herself. He saw the banished one, who was weak, meager, and wearied, and he mixed waters and sent her to bathe. Then she would be betrothed. He gazed at her beauty, which was changed by incense [offered] to idols, and he poured the rushing stream of the river on her face that her color might be bright.

He first brought her down to the tried water⁸⁸ when he betrothed her to purge her of harlotry in holiness.

The smell [emanating] from the odor of the sacrifices diffused into her.

Thus, he let pure water come down on her that her body might be fragrant.

She stunk from the stench of burnt offerings. Thus, he besprinkled her holiness that she might be cleansed of defilement

He placed the robe of glory⁸⁹ in the womb of baptism and sent the Bride to go down and put [it] on in the water.

He called his faithful [servant], the Progeny of Bareness, and sent him before

to go down, and bring the ornament to the Bride before he comes. John [the Baptist] went out bearing the riches of the great treasure to adorn the Daughter of the Wretched as he was commanded. He carried the [treasure] chest of the spirit, opened it over the water, and took out garments that the Church might get dressed in holiness. He showed her wondrous garments, which she had never seen, and which were woven by the loom's beam of God's dwelling place. He captured her with his flattering speech heavy with promises while proclaiming the kingdom on high to the Daughter of Beggars. "Behold the kingdom of heaven is at hand [see Mt 3:2]. The Bridegroom arose to come to you that he might gladden you." He called the girl, and she prepared herself to consent, for she learned the Bridegroom who would come to her is the King. 90

by it.

^{88.} See Jgs 7:1-7 and Brock, "Baptismal Themes," 342.

^{89.} See *Ibid.*, 336; Sebastian P. Brock, "Some Important Baptismal Themes in the Syriac Tradition," *TH*, IV, no. 1,2,3 (July 1991), 202-204.

^{90. &}quot;HSIS I," 167:9-169:2.

نُعْرَافُ الْمُكِلْ مَكُ الْمُومِ وَمُلَافٍ الْمُوْهِ مُعْمَدُ الْمُنْكُ الْمُكِلِّ الْمُعْمَدُ الْمُكَا الْمُعَمِّ الْمُومِ الْمُلَا الْمُعَمِّ الْمُومِ الْمُكِلِّ الْمُعَمِّ الْمُومِ الْمُحَالِّ الْمُعَمِّ الْمُومِ الْمُعَلِّمُ الْمُعَمِّ الْمُومِ الْمُعَلِي الْمُعَمِّ اللَّمُ الْمُعَمِّ الْمُعِلِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعِلِي الْمُعَمِّ الْمُعِلِي الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعِمِّ الْمُعَمِّ الْمُعِمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعَمِّ الْمُعْلِمُ الْمُعِمِّ الْمُعِمِ

Like the Daughter of the Hebrews, the Church of the Nations must be purified because she is sullied and defiled. The smoke emanating from incense offered up to false gods covered up her beauty. Harlotry is, as mentioned above, in connection with her submission to idols. Her smell is repugnant on account of the stench of the burnt offerings that diffused into her. Therefore, John the Baptist, the marriage broker, is sent to prepare the Bride for Christ, the Bridegroom. John cleanses her, sanctifies her in the Jordan, and dresses her in wondrous garments. Her wedding dress is heavenly, for it was woven in God's dwelling place. John captures her with his enticing speech, and she falls in love with the Bridegroom, the heavenly king.

The Church of the Nations proves to be smarter than Eve, who listened to the snake and followed its counsel (see Gn 3:1-6). The Church does not simply take John's words, but she inquires about him and his message. She has recourse to Isaiah, who confirms John's mission and message. The Church is waiting for conversion, which John preaches. Furthermore, John looked like a beggar, reminiscent of the austere attire of the prophet Elijah (see 2 Kgs 1:8; Zec 13:4; Mt 3:4, 11:7–8).

She (the Church) called Isaiah to learn from him concerning John [the Baptist],
"Who is this one proclaiming to me the kingdom on high?

Come, [O] Prophet, come, explain to me about the Herald,

مَّهُ مَكُ مُكُ مَكُ وَهُ وَلَهُ اللهِ عَنْ مُكَمِّدُوا هِ الْمُكْ مُكَمِّدُوا هِ الْمُكْ مِكْ مُكْمُ الْمُكَ الْمُكُونُ اللهُ الل

سأه خَبْرُ هِ لُمْ أَرْحَسُلُا هِ فَا سَحُا هَلُانَا :

شَرْ دُه حَمْوَنُه إَلَّهَ لِمَنْ هِ فَا حَدْهَا إِرَّحَقًا :

حُكْتًا حَسْرًا أَسلُه حَمْرًم حَبْ مُحَدَ كُه :

دُو دُه وَ زَسُلُ هُ وَهِ هُمُلًا إِنْ يَحْدُ لُه :

دُو دُه وَ زَسُلُ هُ وَ إِهْ هُلَا إِنْ يَحْدُهُ لَا :

الْهَا زَسُلُ هِ فَا ثَمْ أَصَالًا الْهِ مُوْلِكُ اللهِ هُوْلِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُل

for I need to learn the truths from you.

I shall accept your voice, which is in my favor,

for I heard the discourse of your account long ago.

You promised me conversion with your prophecy [see Is 1:27].

Come, look! Has the time perhaps arrived that I come to it (conversion)?

Look! Who is this one proclaiming precious [tidings]

while [the state of] poverty is seen on him?

His appearance is penurious, but the voice of his proclamation is rich.

His clothes are worthless, but his word is significant in everyone's ears.

The man did not speak according to his stature when I saw him,

and the promise he sown in my ears is not insignificant like him.

He exalts his word even if he possesses absolutely nothing.

He roams the desert and announces to me the kingdom on high.

Tell me, [O] Prophet, if he is genuine, I shall listen to his words.

However, if he is not genuine, I shall not be deceived by him as [I was] by others.

Your Lord is coming, and I am getting ready to go before him.

Reveal the truth to me. You shall not be blamed."91

Isaiah assures the Church that John is genuine. Additionally, he informs her that he is the voice crying out in the desert (see Is 40:3) before the King's Son, and tells her to accept John's words and to allow him to baptize her.

Isaiah drew nearer to teach the Church concerning John [the Baptist], "He is the sharer of the mystery of the Bridegroom, your Lord. Accept his

This is the voice crying out in the desert before the King's Son,

'Prepare, prepare the way for the Lord in faith.'

Go, descend and bathe. Do not reject the Herald.

He is making straight a rugged place to prepare the way for the King⁹² to come."⁹³

words.

وَحُدهُ فَاللَ إِصَعَدَ كَد حَدهَا أَوْمُلا ﴿
وَهَدَهُ فَاللَ إِصْلُو هَذَا كُد حَدهَا أَدهُ وَهَا ﴿
وَهَدُمُ وَقَ كُد كَد عَداهَ وَهَا حُرالاً إِنَّا قَصْ لَهُ اللهِ اللهُ وَقَلُ ﴿
الله الله وَمُن كُد كَد أَدلاً إِحْلالاً إِنَّا حُده ﴿
الله الله وَهُم مَعْمُونُ مَعْمَانًا اللهُ عَلَى اللهُ عَلَى اللهُ وَهُ وَاللهُ وَاللّهُ وَ

عَبْدُ اللَّهُ حَمَّا وَأَاكُو هَدُه كَلَّ مُصَّلُ :

اللَّ الْحُرِ حَمَّا اللَّهُ فَهُم كُل كَلَّ حُوْوًا :

مَكَمُلا إِنَّل كُوه حَمْكُ وَبُكُر وَبِسُكُف وهُ :

أَيِلِم أَلْمُوكُمُ سِكُل وَمُحْوَّر بَصْتُ الْمَا اللهِ مُنْفَالًا :

مَكَمَّ مُلْمُ اللهِ مُنْفَالًا اللهُ اللهُ وَيُوهُوهُ اللهِ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ مُنْفَقَالًا :

مُكَمَّ مُحَمَّ اللهُ اللهُ مُنْفَقَالًا اللهُ ا

^{91.} *Ibid.*, 169:3-170:1.

^{92.} See Is 40:3; Mt 3:3; Mk 1:3; Lk 3:4; Jn 1:23.

^{93. &}quot;HSJS I," 170:2-7.

Consequently, the Church goes down to the Jordan and allows John to baptize her. Meanwhile, John instructs her that she amend her ways and be prepared for the Bridegroom to come. Smitten by his words, the Church confuses John the Baptist with the Bridegroom (see Lk 3:15; Acts 13:25). Could he be the awaited Messiah? John, the faithful servant, corrects the Church. He pushes her away from him and tells her that he is not the Bridegroom (see Lk 3:16; In 1:20, 3:28). He humbles himself so low that he does not deem himself worthy of his master's sandals (see Mt 3:11; Mk 1:7; Jn 1:27), and he instructs her that her Betrothed is coming after him.

The Church, the Bride of the King, went to John.

He began to bathe, cleanse, purify, and sanctify her.

He became a trustworthy [person] to her and labored to adorn her according to his ability.

He taught, and instructed her that she be reformed, for she was perverse.

She heard his voice, fell for his words,

and thought that he is the bridegroom to whom she was betrothed.⁹⁴

She affectionately took the servant for the Lord,

for Christ was hidden from her among the tribes [of Israel] [see Jn 1:26].

The faithful [servant] realized that the Bride he betrothed clung to him,

and began to remove [her] off his lap crying out, "I am not the Bridegroom."95

He pushed her back away from him that she not go astray because of him, for he was [merely] a servant,

and lifted her up that she hang on the Bridegroom's hope while he went away [see Jn 3:29-30].

He humbled himself [saying], "I am neither worthy of nor equal to his sandals,"96

to preserve the [utter] loftiness of his Lord.

He saw the girl who has eyes for him⁹⁷ because [he is] a Nazirite⁹⁸

and hastened to sever the cause of offense from her mind.

He bound her by a covenant to wait for the Bridegroom and not look at him

وحُز إِزُارُه هِ وَ مِنْهُ لِلْ هُزُف مُحْدَ شَكُوه . *

كَزْهُا حَمُّقًا وَنَهُمْ أَةُونُنَا حَمَّكُمُا وَأَلَّا *

See Lk 3:15; Acts 13:25. 94.

^{95.} See Lk 3:15-16; Jn 1:20; 3:28.

^{96.} See Mt 3:11; Mk 1:7; Lk 3:16; Jn 1:27.

^{97.} Lit. settled her eve on him

^{98.} See Nm 6:1-21; Lk 1:15.

مَنْت أَهُمَا وَكَفَّنه: حَدِّباً كَلَّ عُسُّلُ : وَخَٰ إِوْآه بِهُ وَسُمَالًا هُنْت مُحَكَّ شَكَّ وَتُ الْوَق وَسُونَا لَا مُحْتَلًا حَدُينًا حَدَّمُكُما الْهِ فَتُه الْوَيْسًا حَدُينًا حَدْمُكُما اللهِ مُثَالًا وَمُسَالًا لَمُمَالًا خُوسُلًا مُصَلًا اللهُ عَدْدًا مِثْمَ الْوَائِسُ حَدُينًا اللهُ عَدْدًا مِثْمَ الْوَائِسُ مُكَالًا فِي اللهُ عَدْدًا مِنْ اللهُ الْمَمْلُ الْمُحَدِّلُ وَاللهُ عَدْدًا مِنْ اللهُ الْمَمْلُ الْمُحَدِّلُ وَاللهُ عَدْدًا لِمُحْدَلُ وَاللهُ عَدْدًا مِنْ اللهُ الْمَمْلُ الْمُحَدُّلُ وَاللهُ عَدْدًا مِنْ مُنْ اللهُ الْمُمْلُ الْمُعَلِّمُ اللهُ اللهُ الْمُمْلُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ الللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّ

while proclaiming to her, "He is coming after me," and is more ancient than me." 101

The Bride is there along the Jordan and anticipates the coming of her Beloved. She does not know who he is, yet is aware that he is among the wedding guests (see Jn 1:26), and expects one of them to be the long awaited Bridegroom. Therefore, she examines the wedding-guests one by one. She is inflamed with his love and ready to go with him in the womb of baptism, for his baptism is not like John's. Her Beloved perfects John's baptism, and baptizes with Spirit and Fire (see Mt 3:11; Jn 1:26–27, 33; Acts 1:5.).

She started anticipating when she would see him, [and when] he would come to her

while she considered the baptized one after another.

She cast her eye over the many for a moment

to see among them the only-Begotten, to whom she is betrothed.

Whenever one would descend to be baptized, the crowds would encircle him to examine him, for if perhaps he might be the Christ to come.

The Church gathered and remained by John in the desert

while she considered the wedding guests to see which one is the Bridegroom.

She surrounded the river and cast her eyes over its rushing streams

to receive the Betrothed of Truth (هَمُن مَهُملُا) from the water.

The beautiful one is standing [there], looking for the Bridegroom, and anticipating when he would come

to enter with him the womb of the waters to be sanctified.

She spread out her arms and waited for him round about the waters

that when he would bathe, he would be received in holiness.

[...]

The Bride stood [there] by the faithful [servant], the Progeny of Bareness, waited for him in anticipation of when he would signal to her that this is the Bridegroom.

She expected him to point out the Savior,

^{99.} See Mt 3:11; Lk 3:16; Jn 1:27.

^{100.} See Jn 1:15

^{101. &}quot;HSJS I," 170:8-171:4.

هَذَا مُصَلَّا مِنْكَ مُنْهِ مُحَكَّا هِ وَا ﴿
كُو سُحِدُه ﴿ إِلَّاكُ ﴾ وَهُا ﴿ حَكْمُلًا وَهُا ﴿
هُو سُحِدُا وَهُا كُه ﴿ وَهُا ﴿ حَكْمُلًا وَهُا ﴿
هُو اللّهِ وَهُا حِمْدُه وَهُا ﴿ كُمْ شَائًا إِمَا لَمُ حَمَّا اللهِ
هَذَا دُو حَمْدُه وَهُذَا إِنّه سَمَنًا إِنّا ﴿
هَذَا دَكُو اللّهُ وَاللّهُ وَهُو اللّهُ اللّهُ اللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ وَلَا اللّهُ وَلَا لَا الللّهُ وَلَا لَا الللّهُ وَلَا اللّهُ وَلِمُولَا أَلْمُلْمُولُولُولُولُولُ وَلَا

and he was waiting for the Father to testify for his Beloved.

Whenever someone would go down to be baptized, she would hasten to them

to learn from them affectionately if they were the Bridegroom.

He said to the crowds, "Behold the Bridegroom is among you [see Jn 1:26]," and this saying kindled a fire in the Bride.

He also proclaimed, "I am neither worthy of nor equal to his sandals," 102 and he inflamed her once more with the love of Jesus and his magnificence.

The Bride of Light pressed forward and stood by John

that when he would point out to her who the Bridegroom is, she would bow down before him.

[From the moment when] someone was brought to be baptized until they went up [from the river], the eye of the Bride was cast over them. 103

Meanwhile, John does not divulge the identity of the Bridegroom, for he did not know who he is (see Jn 1:33). He is awaiting the Spirit to point him out by his coming down and remaining on him, and for the voice of the Father to declare that he is his beloved Son.

John was also looking for him (the Bridegroom), for when he would come, through him, his (John's) deficient baptism would be made perfect. He kept the secret that was between him and the Father and was anticipating the Spirit to testify for the True One. Laying his hands to baptize those who were coming, he would look up because of the agreement that was there. He turned his eyes on the many who were with him to see which one the Spirit, when sent, would point out.

حُرِ حُحِمَّت إِ دُلْرُا دُلْرُا فَلَمُ الْعَلَمُ فَعَا فِوْا هِ

وَحَوهُ) لَسْلًا حَسِر سُسُرُا وَصَفَّا فِكُ حُهُ هِ

وَتَلَمُ حُنْ وَ وَوَحِمُّا وَقَعْ مَهْسُلًا وُالْلَا هِ

حُرِ حُتْرَة فِي الْمُحَلِّ وَلَسْلًا وَاللهُ سَلِمُنَا هِ

وَلَمْ حُنْ حَمْرَه حَدَّد وَمُمَّا حَدْلَم مُنْ اللهِ

وَمُل وَصُلًا وَوَا ثَلَمُ مُكْ وَاللهِ مَا مُنْ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ الل

ة مَصْحَبُا دُه إَاهُمْ، زُصْد بِهُنَ سَمْنًا *
هَوْهُ مِصْحَبًا دُه إَاهُمْ، زُصْد بِهُنَ سَمْنًا *
هَاده هُ بِسَمْنًا مِه الْحَدَّمُونِ مُثَنَّه سَدَّدُه *
هَاده هُ بِسَمْنًا مِه الْحَدَّمُونِ مُثَنَّه سَدُدُه وَهُمُ مَحْدَلُه مُنْ اللهُ اللهُ

خَبْنُهُ سُنا والْعَهد الْسَابُونِ وَالْا رُاؤِدِه:

خُبْنُا وَهُا كُوه كَنُوه كُومُنُا كَ صُّحُتْلا :

عُلْ وَنُسُهُ وَهُا الْمُ كَحَمْرُا مِّرَوْهُونِ دَتَهُا :

وَمَهُ مُحَمُّ حُبِلًا حَنَوْزُا وَمِ فَمْنُ :

وَبُحُهُ حَلَىٰهُ الْمُورُا وَمَهِ لَمْ اللَّهِ الْمُعْلِدِ اللَّهِ الْمُعْلِدِ وَلَمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمُعْلِدِ وَلَمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُعْلَمُ وَلَا اللَّهُ الْمُنْ اللَّهُ الْمُلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ وَاللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ

^{102.} See Mt 3:11; Mk 1:7; Lk 3:16; Jn 1:27.

^{103. &}quot;HSJS I," 171:5-18, 172:15-173:9.

He regarded that Bird (the Holy Spirit),¹⁰⁴ the Mistress of the Heavens: how he would come down, and on whom he would alight to testify for him. He was looking for the swift Pinions, bearers of the ends [of the universe], to see whom they would receive from the waters. He was thirsty for seeing the Wing that soars without flapping, for when he would appear, he would testify for the Savior. He was listening for the mighty voice of the Father¹⁰⁵ to hear from it concerning whom it cries out, "He is my Son, my Beloved."

Having been purified and made perfect with repentance, the Bride now awaits the coming of the Bridegroom to come to her. Jacob's description is reminiscent of his account of when the Bride Israel had been cleansed and was ready for her Bridegroom to descend on Mt. Sinai (see above). Everyone anticipates his arrival, but no one knows who he is until he manifests himself, and the Father's voice and the Spirit testify for him. Suddenly, Jesus leaves the crowds and goes to the river to be baptized.

After the Bride was perfected with the ornaments of repentance, bathed, and ascended from the waters of baptism, and after the entire wedding feast was prepared including its arrangements, —but only the Bridegroom delayed coming to visit his own [see Mt 25:3]—after the washing of the wedding guests took place, and it cleansed them, 107—but they were not dressed in the garments of the Spirit from the waters—and when all the Nations were standing naked expecting the Bridegroom to come to clothe them, and after the dirt on the Bride was washed away with water, and she ascended, and [when] everyone was waiting for the white garments the Bridegroom would bring, and when baptism was lacking the remission [of sins],

and no one has received the Holy Spirit from the waters [yet],

دُوْمَ الْمُحْدَدُ الْمُورِدُ الْمُورِدِدُ الْمُورِدُ الْمُورِدِدُ الْمُورِدُ اللْمُورِدُ اللْمُورِدُودُ اللْمُورِدُ اللْمُورِدُودُ اللْمُورِدُ اللْمُورِدُ اللْمُورِدُ اللْمُورِدُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورِدُودُ اللْمُورُودُ الْمُورُودُ اللْمُورُودُ الْمُورُودُ الْمُورُودُ اللْمُورُودُ اللْمُورُودُ الْمُورُودُ الْمُورُودُ

^{104.} See Is 42:1; Mt 3:16; Mk 1:9; Lk 3:22; Jn 1:32.

^{105.} See Mt 3:17; Mk 1:11; Lk 3:22.

^{106. &}quot;HSJS I," 171:19-172:14.

and while the entire wedding party was looking for the Bridegroom [asking] where he is [see Lk 3:15],

the Son of the King left the crowds to come to the River. 108

To prevent a misunderstanding concerning who the Bridegroom is, John and the crowds clear the waters of the river, and leave him standing alone in the Jordan separated from everyone else. Consequently, the identity of the Bridegroom is finally revealed: he is Jesus Christ, ¹⁰⁹ the Heir to the heavenly kingdom.

He (John) signaled the wedding guests to give him a place among the crowds that the Bridegroom might gloriously show himself to all the Nations. The crowds encircling the baptismal [waters] fled, and the Heir to the kingdom separately stood alone.¹¹⁰

John assures the Bride that Jesus is her Betrothed.

The faithful servant (John) hastened to tell the free [Church] of the Savior.

He called the chaste [Church] to show her that he is her Lord,

"To this Bridegroom have I betrothed you, [O] Church, from the beginning.

I have let you hang on the hope of this One since the I came.

This is the Lamb who came to become the sacrifice.

This One takes away the sin of the world by his sacrificial offering [see Jn 1:29].

I exhorted you to trust this One long ago.

In the name of this One have I kept you that you might wait for him. For this One have I guarded you with great care like a faithful servant.¹¹¹

108. "HSJS I," 173:14-174:6.

... Christ, the Bridegroom, might stand alone 110. *Ibid.*, 175:6-10.

﴿ الْمُمْكُ مِهُ مُكُلُ مِهُ مُسُلُ مِهُ مُسُلِّ مِهُ مُكُلِّ مُهُمُ الْمُسُبِّ مُكِمَّ الْمُسَانِ الْمُكَانِي ﴿ اللَّهُ اللَّا اللَّهُ اللللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّالِمُ اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّا اللَّا اللَّا ا

مَنُهُ كُمِنْهُمُا إِنْسُقَا كُهُ وَهُوَّتُ مُنُهُ * حَصَّدَتُه وَهُنَا لِٱلْا وَقُلِمُ كُمِنْ مُنِ ثَرِ ٱلْمُلَمِ * هُنَا هُفُلِ سُمُنِيْهُ وَكُلِكُوا خُرِيْسِوَّلُهُ * ەكَ, أَلْمُحَلَّلُ وَكُلُّا وَرُحَلَّا إِلَاحَوْلُا: وَمُ أَلْكُ مَ سَكُلُّا وَكُوه كَمْ لَاهُمُلُوت : كُر مُسَدَّاً اوه لَا كَتبوكا وقدومًا أَنهُ : وَمُ مُسَكِّ وَوَه كَمْكُسَفَّالا فَكُوهُ) كَمَّمَّا : وَمُ أَلْالمَكِي لَمُ أَلْهُ وَكُلُّا حَكَتُا وَهُكُمًا: وَمُ مُسَمَّنًا مُحَمَّةً لِمُنَا حَسَلًا إِلَى اللَّهِ الْمَصَالِ :

... وُمُورُ شَكِلُ مُفْسُلُ مُفُسُلُ وَهُ كُحُسُورُ مِنْ اللَّهُ وَمُوسِ *

زَمَّ: حَسَّرَةُ كُلُ مَتُ مِع مُ مُأْوُّا كُسُلُمُ فَتَهُا : حَرُّمه مِوْهُ فَتَهُا زُحِيثُم كُوه حَمْدةً إِنْمُا :

زه هُ بَنْ الْمُحَدَّبُونَ كَلَا وَالْكَ كُوهُ وَهُوهُ لَا الْهُومُ لِمُ الْهُومُ لَا الْهُومُ لَا اللَّهُ اللّ حَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال اللَّهُ اللَّ David also testifies for Jesus and confirms John's witness.

While John was instructing the Bride of the King, behold the singer of the Holy Spirit, David, approached singing to her, "Listen, my daughter, see, and incline your ear to glorious [things] and forget your people and your father's house [see Ps 45:11], for they are incredulous.

Yes, he is in truth your Lord. Come and bow down to him. Do not be in doubt about the Savior, for he has come to you."112

After Isaiah validates John's authenticity, John identifies the Bridegroom to the Church, and David echoes John testimony about Jesus, the circumspect Church became certain that Jesus is her Bridegroom. She draws nigh, witnesses the Lord's baptism, and is now ready to bow down to him in worship.

The Church learned from both John [the Baptist] and David and was confident that he is the Bridegroom, to whom she was betrothed. She came nearer and stood watching how he was also being baptized that, when he ascends from the waters, she might bow down before him. 113

In describing the baptism of the Lord in the Jordan, the bishop of Batnan employs a language redolent of the one he utilized limning the betrothal of the Son of God on Mt. Sinai and interpreting the dark cloud as the Bridegroom's bridal chamber.

The Fiery Coal¹¹⁴ (Jesus) came down to wash in the rushing streams, and the fire of his holiness poured there. The Flame came, removed the garments he was wearing and came down to set ablaze the waters of baptism. The heavenly beings were astonished at the washing of the Blaze when his shining body was washed to sanctify the waters. The rushing streams of waters mingled with the [Blaze's] rays,

112. *Ibid.*, 176:1-6.

113. Ibid., 176:7-10.

المُحَزِزُ مَا مَوْدًا مِنْ مُعَالِمُ مِنْ مُكُلِمُ مُكُونًا مِنْ الْمُحَزِيدُ الْمُحَزِيدُ مِنْ الْمُحَزِيدُ م ومُعل وَصَحُم وهُا شَع کے مُعتُل لُفُ مَقُومُموت ج 114. See Is 6:6; Ez 1:13; 10:2-13.

تُحَكِّمُ خُرِاًا ثَمِ فَعَنُى أَف ثَمِ زُوْمِ : ثَرَكُمُ مُعَمِّ وِأَسْلًا زُلِكُ خُعْرِ أَف وهُ :

and the river broke forth into flames by the effulgence that dwelt in it.

The currents pitched a tabernacle of billows, 115

and blazing thunders surrounded it from all sides.

Creation was struck with amazement and great astonishment

when the Flame went down to be baptized by John [the Baptist].

The whole atmosphere grew hot and was ablaze in holiness,

for the Son of the Holy One came down for baptism although he had no need [to do so].

The wind was intensely kindled by the fire

to receive splendidly the Bridegroom [coming out] from the waters.

An exalted glory broke out in flames [issuing] from all regions

and reverentially made a spectacle for the Heir of the kingdom.

Clouds of fire flew from the uttermost parts [of the universe] and hovered there

to become a bridal chamber for the glorious Bridegroom, who went down to be baptized.

Dark clouds came out like veils of a royal palace

that, when the Son of the King would have washed, he might be received inside them.

The Father spread select apparel above the air:

effulgence, glory, astonishing, thunder, and dark clouds [see Ex 19].

He surrounded the river with amazing and unfathomable colors

to exalt the wedding feast of his Son, the Only-Begotten.

He tore through the heavens and vehemently cried aloud,

"Behold this is my Son. This is truly my Beloved." 116

The Spirit flew from the [dwelling of the] Father with great astonishment, fluttered over his Beloved, flew down, alighted, and remained on [him]. [h

^{115.} This translation differs from that of Kollamparampil, "The tips of the waves were tossed about by the currents." Kollamparampil, "Festal Homilies," 179:349.

^{116.} Mt 3:17; Mk 1:11; Lk 3:22.

^{117.} See Mt 3:16; Mk 1:10; Lk 3:22.

^{118. &}quot;HSJS I," 184:2-185:11.

Just as smoke enveloped Mt. Sinai when the Lord came down upon it in fire (see Ex 19:18), so the Jordan becomes ablaze, and smoke covers it when Jesus, the Fiery Coal, the Flame (see Is 6:6; Ez 1:13, 10:2-13.), the Blaze, descended into its waters. At the descent of the Bridegroom, the streams of the river pitch a tabernacle, clouds of fire becomes the bridal chamber, dark clouds cover it like veils of a royal palace, thunder sounds, and unfathomable colors, which conjure up images of lightning, paint the skies (see Ex 19:16-19). Ex 19 is the source of this picturesque scene, which Jacob of Sarug uses to describe here the wedding feast of the Son to the Church in the Jordan just as he did when he portrayed the betrothal ceremony of the Only-Begotten to Israel in Sinai.

The Church, the Bride of Light, marveled at the King-Bridegroom, since, through his washing, the heights and the depths were reconciled. She saw the river: its rushing streams quivered, and its entirety was kindled. Also she heard the voice of the Father proclaiming his Beloved. She sent for and called upon the Harp of the Spirit, David, to come and sing hymns suited for the wedding feast. "Come, [O] son of Jesse, "19 and bring your psalms with you that we, today, rejoice in the marriage feast of your Lord and Son." 120

اَهُ وَلَا كَبِلاً كَكُلا نَهُ وَأَ حَسَلاً لَا كَحُدُا : وَحَمَّصَافُاهُ وَوَحُل وحَقَحَالُ اَهْ لَكُو وَ الْم سَلُهُ حَلَوْهُ وَالْحَدِّمِ هُقِحُونِ وَهِي خَدُوه : وَكُو وَاكُل وَحَدَّمَ وَاكُل وَحَدَّمَ كَا مَحْدَهُ هُ سَلُهُ حَنُونُ الْمُونُ وَاللّا وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لَا لَا لَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّ

^{119.} See 1 Sm 16:11-13; 1 Chr 2:13-15.

^{120. &}quot;HSJS I," 186:21-187:7.

^{121. &}quot;HSJS II," 347-375. For French and English translations, see, respectively, Emmanuel Khoury, "Mīmrō de Jacques de Saroug sur la Transfiguration de Noter-Seigneur," Pdel'O, XV, (1988-1989): 65-90; Kollamparampil, "Festal Homilies," 201-230.

chamber made by his Father.¹²² Thus, the bishop of Batnan connects the scenes at Mt. Sinai, in the Jordan River, and at Mt. Tabor. The cloud is the link between them, howbeit no biblical narrative of Jesus's baptism speaks of one. Still, Jacob of Sarug sees one present on account of the voice of the Father testifying to Jesus. This voice comes from heaven. Accordingly, it issues forth out of a cloud. Further, the same bright cloud also symbolizes the Bride of Light, the Church.

His Father symbolized the Bride of Light as the bright cloud [see Mt 17:5], for she is one, and the mysteries affectionately betrothed her to the One. The Father placed [on the hand] of the Daughter of the Light a bright ring, and betrothed her to his Son, for the Bridegroom is also completely light. He symbolized the Church as a dazzling cloud, and the Father enjoined her to listen to his Son [see Mt 17:5] all he says to her. By apostleship and prophecy, one thing was manifest: the Bridegroom is one! Blessed is the One, whose mystery accomplished everything. 123

The voice of the Father and the descent of the Holy Spirit upon Jesus Christ at his baptism reveal to the Church the divine identity of Jesus. Therefore, she shows him honor by adoring him. "The Spirit surrounded the Bridegroom, the Baptized One, with feathers of glory. Thus, the Church was confident that it is he¹²⁴ and fell down before him."

^{122.} See "HSJS II," 374:7 (Syriac); Khoury, "Transfiguration," 90:284 (French); Kollamparampil, "Festal Homilies," 229:567 (English).

حِيْلًا وِيهُ وَوُا خُرِ وَوُا أُكُلِّ كُونُو ؛

The Father made of the bright cloud a bridal chamber for his Son.

^{123.} *"HSJS II,"* 374:15-375:2 (Syriac); Khoury, *"Transfiguration,"* 90:288-291 (French); Kollamparampil, *"Festal Homilies,"* 230:575-582 (English).

خَكَمْ نَهُ وَا أَنْ كَحَنْنُا وَفَوْزُا أَحَوْدِ : وَسُرُا وَدَ وَكَبَر مَحَوَهُ وَ آَوْدُ وَ أَنَّا سَدُمُلَم فَ وَكَم مَكُونُ الْمَا وَهُو وَوَ مَهُمُا مُكُونُ اللّهِ وَهُ وَاهِ وَهُ سَمُا مُكُونُ وَاهِ وَهُ سَمُا اللّهُ وَوَاهُ وَهُ اللّهُ وَهُو اللّهُ وَاللّهُ وَهُو اللّهُ وَاللّهُ وَهُو اللّهُ وَاللّهُ وَهُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُواللّهُ وَمُعَالِم اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ اللّهُ وَمُو اللّهُ وَمُواللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُواللّهُ وَاللّهُ وَمُو اللّهُ وَمُواللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُو اللّهُ وَمُواللّهُ وَاللّهُ وَلّمُ اللّهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلّا اللّهُ وَلّا اللّهُ وَلّا اللّهُ اللّهُ وَلّا اللّهُ اللّهُ وَلّا اللّهُ اللّهُ وَلّا لَا مُؤْلِدُ وَاللّهُ وَلّاللّهُ وَلّا لِمُلّالًا مُؤْلِدُ وَاللّهُ وَلّا لِمُؤْلِدُ وَاللّهُ وَلّا لَا مُؤْلِدُ وَاللّهُ وَلّا لَا مُؤْلِدُ وَاللّهُ وَلّاللّهُ وَلَّا لَا مُؤْلِدُ وَاللّهُ وَاللّهُ وَلّا لِمُؤْلُولًا مُؤْلِدُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّا لَا مُؤْلِدُ وَاللّهُ وَلّهُ وَاللّهُ وَلَّا لَاللّهُ وَلَّا لَا لَاللّهُ وَلَّا لَا لَا لَا لَا لَاللّهُ وَلَا لَا لَاللّهُ وَلَّا لَا لَا لَا لَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

^{124.} See Jn 4:26, 6:20, 8:24, 8:28, 8:58, 13:19, 15:1, 18:5.

^{125. &}quot;HSJS I," 193:4-5.

حَزْدَكُم وَقُسُا خَلِحَالُ وِهَوْدَسُا حَسُمُنُا حَصَّبُا : وَالْمَكُوزُا وَهُمَّ مُرالًا وَوَقُمُّ وَنُعِكُم مَوْرَضُوه مِ

By recognizing and accepting Jesus Christ, the Church declares that she is related to God the Father by marriage. She belongs to his Son and is his daughter-in-law.

Until I had learned what his race is and who his Father is,
I did not accept to wash with him through baptism.
The voice proclaiming "He is my beloved Son"¹²⁶ gave me a sign, and then I agreed to the betrothal from his herald.
I believed his Father and accepted to be the betrothed of his Son.
I am the daughter-in-law of the Father, before whom the mountains tremble.
The Father does not have another Son except that one, the One who married me at [my] baptismal birth.
I was a harlot, and, in water, he made me a virgin, a virgin also gave birth to him in the flesh miraculously.
I learned his mystery, entered with him, and became his.
Therefore, I do not need to learn again concerning him.¹²⁷

The Church moreover professes her adulterous past, but, more importantly, realizes that her Lord purifies her in waters of baptism, thus making her a virgin, the theme of the following section.

5.2.3 The Harlot Made a Virgin

Before submitting herself to the Lord, the virgin Daughter of the Nations whom he had chosen for himself was a harlot: she had worshiped other gods and defiled herself. Jacob's mimro On Holy Baptism (احْرُيْمُ الْمُعْرِيْمُ الْمُعْرِيْمُ)128 provides the researcher with the theme at hand.

Come, [O] Daughter of the Nations, who went a whoring after nugatory gods.

Put on your betrothed and be with him through a pure union.

Come, [O] Harlot, and give your hand to the Only-Begotten,

and he will make you a virgin in the water in a holy manner.

Come, [O] Black One, whose color the Sun rendered odious by his rising.

حَبُّهُا وِيْكُوْكُمْ أُمِّهُ كَمِيْهُمْ وَهُنَّهُ أُحَةُ وَمِيْءَ : خُوحِكُمْ أُمُّالُ فُلًا وِمُعَلَّكُم وَثَنِي وَةُ سُخِّيْدَ : الْحَقُونِ أَمِيْنًا لُا أَمِمْ لَلْحًا أَلَّا أَنَّ سَبَّ : وَحَبُّا لِسَبِّنَا لُا أَمِمْ لَلْحًا أَلَّا أَنَّ سَبِ : انْسَمُّا وَهُمْ وَضَى كِنْ ضُتًا حِمَّةُ كُمُّا كَحَبِّسَ : يُحْفَمْ وَأَنْهُ وَكُمْكُمْ كَمُوْهِ وَهُوَمَمْ وَكُمْهُ :

^{126.} See Mt 3:17; Mk 1:11; Lk 3:22; 2 Pt 1:17.

^{127.} Mouterde, "Deux Homélies Inédites," 12:3-14 (French), 26:7-18 (Syriac).

لُا مُحْكِنُه أَصِيْا خَمْه حَمْحَهُ إِنْكُا *

هُ مُحْكِنُه أَصِيْا خَمْه حَمْحَهُ إِنْكُا *

هُ مُكَلًا إِنَّا لَاكُ إِنَّ حَبْ كَهُ وَالْ ضَيْه *

هُنَا وِمُحَكِنَّه ضَى مُعَكِّ إِنْمُحِمَةُ إِنْكُ الْهُ وَلَا حَبْهُ وَلَا عَبْدُ اللهِ عَلَى اللهِ وَلَا عَبْدُ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ اللهُ اللهُ

^{128.} See "HSJS I," 193-211.

Clothe yourself with magnificence through the forgiving waters, which was prepared for you.

Come, [O] Foul One, who stunk with the smoke of sacrifices,

shine from the effulgence and may your smell be pleasing through anointing.

Come to baptism, [O] Old Woman, who grew old by idolatry.

Become a comely, and glorious girl from the waters.

Come, descend, and clothe yourself with the divinely woven garment.

Then ascend, and show us your sweet beauty that we rejoice with you.

Come, be adorned by the spring gushing out light

that the world see you with the ornament of the Holy Spirit.¹²⁹

The effects of pagan rituals affected the Daughter of the Arameans. Her outward appearance displays their effects on her. She is black because of the smoke emanating from the innumerable burnt-offerings she raised to her false gods and she stinks owning to their foul smell. Weighed down by idolatry, she becomes old, but the state of this strumpet changes radically by her pure union with Jesus Christ in the waters of the Jordan. The giving of the hand represents her consent to this marriage. Upon entering the waters, she declares her repentance and professes her faith in the Only-Begotten. In the bosom of the water, Jesus Christ washes and anoints the harlot, thus making her his unblemished and virgin Bride by forgiving her sins. He rejuvenates her, makes her a glorious girl, perfumes her, dresses her in a divinely woven garment, i.e., her wedding dress, and adorns her with the spring gushing out light (an allusion to Jn 19:34), the ornament of the Holy Spirit. These images are undoubtedly symbols of the three Christian mysteries: baptism, Chrismation, and Eucharist.

129. *Ibid.*, 206:2-15.

أَ كَذِلْ كَفَعْلَا كَبِأَا إِلَى مُكَلِّ كَلْكُوهُ ثَلَا: أَد اُسُكُا وهُحد كُوه أَبْود كُسْبِئُلا: أَد اهُ فُحكِكُا وِهُحدُا حَبْتَهُ وَد أَعْنَى كَبُهُ: لَد نَهْ مُحكُمًا وَإِحْلَكُم وَإِحْلَا اللّهِ اللّهُ الللّهُ اللّهُ اللّ

Unlike any virgin girl who loses her innocence on her wedding nights, the Daughter of the Nations, the Church, gains her virginity at her marriage feast.

Come, enter and see an awesome, and amazing deed because nothing like it happened before it or will happen after it: a virgin bears a Son and remains in her virginity, and a harlot becomes a virgin from her wedding feast. The Son of God came to the virgin, made her his mother, and when he betrothed the harlot from the Nations, he made her a virgin. Behold the virgin has a child and milk [in her breasts] without marriage, and the harlot is in a virginal state, which she gained at her marriage feast. [...]

The Son of the King performed a wonder for the Bride whom he brought: when he married a harlot from the street, he made her a virgin.

Virgins who are betrothed lose their virginity on their wedding [night].

However, the Daughter of the Nations gained hers from her wedding feast.

She remained a harlot until her marriage feast

and [became] a virgin from [the time of] her wedding feast onward.

She committed harlotry with idols ...

When the Crucified one made a wedding feast for her, she became a virgin.

Idols marred her, and she became a bride among gods.

She met images and was joined to graven images in love.

She committed adultery with the devil, and demons were her defiled companions.

The Daughter of the Aramaeans went a whoring, was satisfied, committed adultery, [and] was disgraced.

The Bridegroom married the harlot from the street,

brought her down to the waters, and made her a virgin. Behold she is with him.

Who is this one who made the harlot a virgin

except for the one who made the virgin his mother?

Unless a virgin had given birth to Wonder [see Is 9:5],

it would be impossible for a harlot to become a virgin.

Since he made a Virgin a mother,

behold a harlot is made a virgin and dwells with him.

The entire Creation marveled at how much she committed adultery and went a whoring, and at how much she was disgraced and exalted.

Her adultery and her foul name [she earned] because of them ceased,

[for] the Bridegroom gave her a beautiful name and the house of his Father.

Behold she elates at the virginity, which the Bridegroom had given her,

at the white [garments], which she put on from the waters [when] she went down [to the river]. 130

^{130. &}quot;HSJS II," 236:3-10:, 236:17-238:10.

صُ انسُمُا وهُومًا حِمَّ كُمُا مُع مُعمَّمُ أُمْ فَ

Reverting to a virginal state is possible on account of the Son of God, for just as he is unfathomably born of a virgin, so he makes a harlot a virgin at her wedding feast. The wedding feast refers to the baptism of Jesus in the Jordan and the Church's washing in its waters. This union is eternal, and the virginal state of the Church is too. Henceforth, she is exalted and dwells with the Bridegroom, who made her the heir to his heavenly Kingdom, the house of the Father. The virgin Bride is now proud of her virginity as much as she is ashamed of her harlotry.

The Son of God further makes the Bride, the Church, beautiful, and her beauty is unparalleled. She reflects the light of her Bridegroom and glows with the colors of water and blood flowing from his side on the cross. Her mouth is like a scarlet thread on account of the blood of her Lord and Savior she drinks. Besides, she is vested with embroidered bright garment woven of Fire and Spirit (See Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33). With the vestment, the Bride resembles a high-priest in the holy of holies.

هَ أَسُمُّا هِذَ صُلِم خُضَفًا حِلْهُ كِمُّا خُدُونَ * هُكِلُسُمُّا قِلْهُ أَلْ وَمُلِم صُلِمَ اللهِ

وِحُرِ انْسَمُّا مِفُ ﴿ شِي مِقُمُا حِمَةً كُمُّا خُدُونَ ﴿ خرقاً كَعَمَّا وَ مُع مُعَمَّا وَأَن مُعَمَّ لَهُ وَمُ لَا مُعَمِّمُ لَا مُعَالَمُ اللَّهِ وَمُ اللَّهُ وَاللَّ ورثح مُعمِرةً بأون وَحُدُل حِرْهُ حِبُل أَبُوزُل زُدُل * حُر مُعَمَّاةً لِمُ حَجِّر كُونَ رَمُّعُلِ حِلَّةً كِلَّا مُصَّلِ * حَبِيرًا ثَمْخُمْ أُو كُهِكُتُوا حَسَّةُ خُا تُعَفِّمُ * رُسُمُ هُدِكُم مُنْ لَأُومُ لَا كُوبًا أَوْمُثَا * ة الله و حَمَّتُا وحُدُوه حَلَقُ حَمُّا وَهُ الْحُمُّوهِ وَدُّ ٱللَّا أَى دُه وُاف كُحِلاَةُ كِلَّا كُحِبُهُ أَمُلا * ولًا رُسُمُا لُوهُا حَمَّةُ حَمُّا أَحَمَ وَوَا فَقُصُا ﴿ هُ انْسَمُّا حَدِّمُ المَهُ كَمُّا وَمُمُكُلِّ خُوْدٍ * هُ مِكُلِ أَسِيْكِ هُ وَمِكُلِ دُوهِ لِللَّهِ مُحَدُّلِ مُرْكُمْ * ئەد كە شلائل ھىكل ھَقْىزُا دَخْسَلُه وَاحَةُون ﴿ ةُحشُهُ وَالْ وِتُسلِّمُ لِمُحَمِّمُ مُعَى مُح صُعُّلُمْ مُ ةُدشَقَكُمُّا وِسُمُّة وِد وُدُّا وِسُدُّتُ كُون ﴿ وُحكُونِ مُكُدُّا أَيِرٍ وِكُلَّ يُسِوَّى وُعَلَّا شَتَّا ﴿ وهُنُو مُهُمُا مُنِي وَحِدُا تُوهُا مُعَمَّا اللهُ وَعَدُا مُ ەھدىكا كرقوه ەكمى كىدە ، ئىشا قىلە ، هُ مِفُكِي أَدُه كِتُعَمَّا وَكُتُكُا وِثُعَبُهُ تُسُهُ رَفُّ

حُز کُلُوا هِکُون کُحلة کِلًا وَکُدُون أَثْمُونَ : اللهُ كُحِيرةُ كِيلًا لَهُكِنًا وَشَكِدًا وِلَّا رَقُوهُ كِيا : هُوْدُا لِمُوْزًا هُدُّ ذُرٌ مُحْدُلًا حُدُمُا وَإِلَيْكِ : حُمِم مُعِمَّةُ لِمُ أُحرُبِ حَمَّةُ لَا وُحِمَّتُلُا: حَرِّمُ حَمْدُ مُو رِّسِكُ كُو النَّهُ الْمُوا : لُمُ لُو اللهُ ال حرِّحْعًا أُسِّهُ ... هُنَّهُ : مُسهِهُ وَ هُورًا وُهُولًا كُكِلًا ثُمِهُ كُوُّا : حرَّتُهُا كُنِّهُ مَقَّاوُا وَهُو كُو مُحَرًّا لِمُتَّفًّا : هُ كُنُسُمُا مُعْنُو وِهِوُمُا هُمِكُو صُمُا : وحُى وَهُ وَنُا وَكُنُسُلُا حِلْهُ كُلُا خُدُونَ: الله وَهُمُزُا : ﴿ وَهُمُزُا اللَّهُ اللَّهُ مِنْ إِنَّ اللَّهُ اللَّهُ مُعْزُا : ٱلْا ثَعَهُ ﴿ وَافْ كُحِمْةً كِمُا خُدُوهُ أَفُدا ؛ لَهُ مُنْ اللَّهُ مَا كُنُونَ وَمِكُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُحدِّن کِه وَّهو مُحدُه عَنْ الْ وِسكُفُ مِنْ مُ ٥٠ هُم كِلِيَّا خُصِمُ هُكُمًّا وِعُمِت كُم يُمُلًا: هُ كُنِكُ مَ هُوُوا وَاللَّا صَرُوزُهُ أَيْهِ هُمسُكُ : ةُحمُّحةُ كُل رِّومُل ومُحتُل رِزُوْل مُعْنُو : وهُنُو أُحلًا مُعَمِّ ﴿ وَرُجًا وِنُوهَا أَوْحَلًا ؛ ومُرِبًا فَحِيْرُه ومُحلًا وهُنكًا حِقَمُنا رُحِثُته: وَمِنَكُمُ لَكُوهُ وَهُمِكُمُ قُكِمُوم خُلِا فُكُونُونَ: How beautiful are you, [O] Daughter of the Aramaeans, how beautiful [are you],

and your entire countenance looks like a beautiful morning light.

A certain great light shines on your forehead.

If even the Sun looked at it, it would be immediately blinded.

Your clean mouth resembles a scarlet thread [see Sg 4:3],

and it seems to me that your lips are also wet with blood.

Your beauty shines out with two colors in the assemblies:

with the blood and waters flowing for you from the beautiful One.

Your bridal chamber is in the waters, and your dwelling in the dark cloud of the exalted One.

Your beloved is the Cross, and your Hope is at the right [hand] of the Father.

You are wearing an embroidered vestment like [that of] a high priest in the holy of holies.

A garment whose entirety is light has been woven for you [of] Fire and Spirit.

O Daughter of the Nations, you are betrothed to the Light within the waters. 131

The Bride reflects through and through her Bridegroom, for she is vested with him. Jacob of Sarug sees Christ on the cross through the colors of the water and blood flowing from his side on the Cross. White and red are the colors of Jesus, and now they are the colors of the Bride. The color white, a reference to baptism, is that of her light emanating from her. In fact, she shines infinitely brighter than the sun. Red, the color of blood, is the color of her lips and her wedding garment. With these two colors, the Bride is unmatched in beauty. Thus, the Church is unequaled with the mysteries of baptism and Eucharist!

Your Church knelt at your wounds to drink your blood. Behold it is painted on her lips like a scarlet thread [see Sg 4:3]. Wearing you, the Bride ascends from the water and resembles the incense and smoke of a fine censer. That black [Bride], whom evil spirits blackened with their offerings, behold, is glorious because of you, and splendid like a dark cloud.

^{131. &}quot;HSJS I," 207:18-208:11.

هُ مُكُنَّهُ هُ مُكُنِّهُ الْمُعْلَا كُنِّهُ الْهُ الْهُ الْهُ الْهُ مُكُنَّهُ هُ هُ الْهُ الْهُ الْهُ هُ الْهُ هُ الْهُ الْمُ الْهُ الْمُ الْهُ الْهُ الْهُ الْمُ الْهُ الْمُ الْهُ الْمُ الْهُ الْهُ الْمُ الْمُ الْهُ الْمُ الْمُلِيَا الْمُلِيَا الْمُعِلَامُ الْمُلِيَا الْمُلِيَا الْمُعِلَّالِمُ الْمُلِيَا الْمُلِيَا الْمُلْمُ الْمُ الْمُلِيَا الْمُلِيَالِمُ الْمُلِيَا الْمُلْمِالِمُ الْمُلْمِلْمُ الْمُلِيِلِيَا الْمُلِمِلْم

صُل هَفَنَل حَنل أَوْصُدًا صُل هَفَنل ا :

كل قَسل كَتلات مَه وَا فَجْم وَدُل وَسُد :

كَ قَسْ كَا وُمُل كَتلات مَه وَا فَجْم وَدُل وَسُد :

حَمْنُ كَةَ كَة سُ كُل مَه فَات حَدَة هُمُ ا :

حَمْنُ كَة فَك كَة فَك وَوُمُل كَاهُ مِن اللهِ عَمْدُ ا :

قَلْ لَا لَكُمْ هُمُ لَا يَه وَدُو مَوْمَ الْ حَدَا مَهُمُل ا :

قَلْ لَا لَكُمْ هُمُ لَا يَه وَدُو مَوْمَ الْ حَدَا مَهُمُل ا :

أه حُذا كَمَمُ لَا يَه وَا مُعْدَال مَه مَا اللهِ عَدَال اللهُ عَدَال اللهُ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهُ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَال اللهِ عَدَالِهُ اللهِ عَدَالِهُ عَدَالَهُ اللهُ عَدَال اللهِ عَدَال اللهُ عَدَال اللهِ عَدَالِهُ اللهِ عَدَالِهُ اللهُ عَدَالِهُ اللهُ عَدَالَهُ اللهُ عَدَالَهُ اللهُ عَدَالَهُ عَدَالَهُ اللهُ عَدَالَا عَدَالَهُ عَدَالَا اللهُ عَدَالَهُ اللهُ عَدَالَهُ عَدَالَاء اللهُ عَدَالِهُ عَدَالَهُ عَدَالِهُ اللهُ عَدَالَهُ عَدَالِهُ اللهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَاللهُ عَدَالِهُ عَدَالْهُ عَالَاء اللهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالْهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالْهُ عَدَالْهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالْهُ عَدَالِهُ عَدَالْهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالْهُ عَدَالْهُ عَدَالَهُ عَدَالَاء عَدَالِهُ عَدَالِهُ عَدَالْهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَالِهُ عَدَالْهُ عَدَالْهُ عَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ عَدَالِهُ ع

Behold you, [O] Son of God, are blood-red. Behold you are white, for, behold, water and blood, are flowing down on you silke fountainheads. Behold the Bride, who was baptized by your crucifixion, is wearing you, and her beauty shines magnificent, powerful colors. She was baptized in water and wore light like the day, and your blood became for her a glorious garment of scarlet. Behold! You, [O] Daughter of the Aramaeans, are beautiful! You are bright! On account of your light, the sun would be darkened if it would look at you. Who has given you this beauty? Who has given it to you? Behold! The entire world is captivated by your beauty while it marvels at you! 134

The reference to water and blood flowing from the side of the crucified One allows a transition into the next section, the betrothal on the cross.

5.3 Betrothal on the Cross

5.3.1 Jacob's Dream at Bethel

Besides at the Jordan, the Son of God betroths the Church of the Nations on the cross. This theme is also typologically expressed in Jacob's dream at Bethel (see Gn 28:10-22). It is another Old Testament account which the bishop of Batnan construes as the betrothal of God's Son to the Church and expounds on it in his *mimro* entitled *On Jacob's Vision at Bethel* (محمد معرف عند المحمد المحم

وه احققه أه رَب أَس سَهُ لَا إِسَةُ وَسُلُا ﴿
وَمِعُلُا حَكَمُنُا وَحَمْنُكُا وَقَامَا ﴿
وَا كَالُا حُر وَاسَا حُد وَا أَسٍ حَدَقُلا ﴿
وَا لَسُلَّا حُر وَاسَا وَوَا أَسٍ حَدَقُكُا ﴿
وَا لُسَلَّا حَر وَاسَا وَوَالاً إِلَى اللّهِ وَاللّهِ
وَا رَبُو بَعْو نَسَلًا هَدُسُا إِسَةً وَاللّهُ
وَكُو اللّه وَوَاللّه اللّه اللّه وَاللّه وَلَا اللّه وَلّه وَلّه وَلّه وَلّه وَلّه وَلّه وَاللّه وَلَا اللّه وَلّه وَلّه وَاللّه وَاللّه وَلَا اللّه وَاللّه وَلّه وَلّه وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلّه وَلّهُ وَلّه وَلّهُ وَلّه وَلّهُ وَلّه وَلّهُ وَلّه وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّه وَلّهُ وَلّهُلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّ

حُبِلُر دُنِكُمْ كُلْ تَقْضُلُمْ بِلَهِلُمْ كَبِعُو:

هُا كَمُمُا كُو كُلِمُا هَصُكُمُا هَى هُنَا:
هُا وَصَمْعُا بِهِسَنَةُهُ أَبِتُكُا فَى إِنْسَاهُهُ :
هُا هَهُمُ أَيْلُمْ هُا شَوْدُ أَيْلًا كُنْ كُلُوا:
هُا حَمْعُا كُو كُلِمُا بِكُعِبُا كَاهُمُولُا:
حَمْتُا كَمِيْلًا وَكُمْ الْمُولُا الْمَا الْمُعْدُلُا:
هُا خَمْتُا لُمُ الْمُحْدُلُا فَا يَوْمُنُا اللّهُ اللّهُ مُنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّه

135. See Paul Mösinger and Pius Zingerle, eds., *Monumenta Syriaca ex Romanis codicibus collecta*, I (Oeniponti: Libreria Academica Wagneriana, 1869), 21-32; "HSJS III," 192-207. For a German translation, see Bickell, "Ausgewählte Gedichte," 247-258; Landersdorfer, "Ausgewählte Schriften," 332-343. For a French translation, see François Graffin, "Mimro de Jacques de Sarûg sur la vision de Jacob à Béthel," *L'OrSyr*, 5, (1960): 225-246. See also Christian Lange, "The Mystery of the Son Did Not Journey Without the Church: A Study on Jacob of Serugh's Memra on the Vision of Jacob At Bethel," *TH*, XX, (2006):

^{132.} See Sg 5:10.

^{133.} See Jn 19:34.

^{134. &}quot;HSJS IV," 761:4-18.

Just as Abraham charges his chief steward not to betroth Isaac to a Canaanite woman (Gn 24:3-4), so Isaac directs his son Jacob not to wed a pagan girl, but instead to choose a wife for himself from among the daughters of his uncle, Laban (see Gn 28:1-2). Jacob leaves his home for Haran, Laban's hometown, and takes with him on this journey only a staff (see Gn 32:11). On his way to fulfill his father's exhortation, Jacob comes upon a certain place,. He stops there for the night, puts a stone under his head like a pillow, sleeps, and dreams of a ladder which is so long that it extends from the ground until the heavens (see Gn 28:11-12).

The bishop of Batnan already sees in this biblical account a foreshadowing of both the cross of Jesus Christ and his death. The angels "saw that he (Jacob) embraced his staff and slept on the mountaintop. The [heavenly] hosts surrounded him [see Gn 28:12] to see the image of the crucifixion." Thus, Jacob's slumber is "a repose which depicted the mystery of the death of the Son of God,"137 and his staff is a symbol of the cross. "He (Jacob) took the staff with him when he went on the journey that it might represent in truth the Son's cross." 138 Not only does Jacob's sleep depict the scene of the crucifixion, but it prefigures the betrothal of Christ to his Church as well.

Who has betrothed a woman with a staff except for Jacob who took nothing else with him when he went away [see Gn 32:11]? The staff provided the entire dowry of his engagement. With it, he guarded the sheep he pastured from harm. With it, he chased away the savage beast from his pasture. In it, he found a companion for the road and riches during peacetime. The Son of God manifested in the world only the cross, and all riches poured forth from it on the creation. With it, the forsaken Church of the Nations was betrothed.

^{209-220.}

[&]quot;HSIS III," 195:3-4. 136.

^{137.} *Ibid.*, 193:10.

^{138.} *Ibid.*, 193:19-20.

By it, Satan and death were driven away like thieves.

Jacob took [with him] its mystery when he went away to Haran [see Gn 28:10].

For this reason is his journey more exalted than that [of others].

He dozed off on his staff, set a rock as his pillow and fell asleep [see Gn 28:11].

that is the Son who betrothed the Church and died on the cross. 139

The crucifixion signifies the betrothal of the Son of God to his Church. That the cross and the staff are both betrothal dowries highlights further the parallelism between the staff and the cross. The staff is Jacob's sole possession. He brought nothing with him when he left his father's house except for it (see Gn 32:11), but he presents it as his dowry to acquire the two sisters, Leah and Rachel. Jacob's staff, according to Jacob of Sarug, symbolizes Christ's marriage portion. Since the Son of God manifests only his cross in the world, it is his sole belonging and dowry. With and on it, he betroths the Church. Moreover, Jacob used his staff to protect his sheep and drive away the savage beast. Similarly, Christ protects the sheep, his Bride, by utterly defeating Satan and death with his cross.

The Cross descended to make a betrothal settlement, and without oil [see Gn 28:18] its word could not have been proven true. The type of the Son appeared to the sage, and when he woke up, he painted an image of him that befits him. The revelation descended and stopped him while on [his] way [to Haran] that he would not pass by until he betroths the Church to the Son. "Accomplish my [affair], and you may move on to your business afterward. Represent me with types, and then you may pursue your [goal]. Prepare for me a mystical marriage feast here with a new vision, and afterward, you may take for yourself a woman who is also a symbol.

139. Ibid., 194:1-14.

الْهِ هُ حُمَّهُ السَّالُ وَهُ مِ مُ بُسُّ وَهُ الْهُ الْهُ وَمُ مُ بُسُهُ وَهُ الْهُ وَمُ مُ مُ مُ مُ الْمُدُومُ مُ الْمُدُومُ اللهُ وَمُ مُكُم اللهُ وَمُ اللهُ وَمُ اللهُ وَمُ اللهُ وَمُ اللهُ وَمُ اللهُ وَمُ مُكُم اللهُ اللهُ وَمُ مُكُم اللهُ وَمُ مُكَم اللهُ وَمُ مُكُم اللهُ وَمُ مُكُم اللهُ وَمُ اللهُ وَاللهُ وَمُ اللهُ واللهُ وَمُ اللهُ وَمُ اللهُ وَمُ اللهُ وَمُومُ اللهُ وَمُ اللهُ وَمُومُ اللهُ وَاللّهُ وَمُومُ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ واللّهُ وَاللّهُ وَاللّهُ

صُنهُ زِمِحُن أَيها أَا حسةُ لِهَا أَالُا مُحصَّد : سَّهَا الْمُحَد ثَحَه أَدَا بَرِهدَّ مَا اللهِ اللهُ ا

^{140.} See Graffin, "Église - Épouse," 326-327.

^{141.} As will be shown below, Leah and Rachel, Jacob's wives, are types of the Synagogue and the Church respectively.

Betroth me a wife, and the daughter of Haran may be afterward betrothed. Build me a house, and then you may carry out your plans.

If the daughter of the king would not be mystically betrothed, also your journey would not be rightly established.

Write me a contract for the Church's wedding and pass by.

Travel the road on whose entirety the mysteries are depicted.

Set up a memorial to the vision on the mountain, and you may go afterward lest the vision of the mystery slip your mind.

Bring oil, pour it on the stone which is the Church, and depict her for me, for after a time she will return.

Establish the foundation of the grand house of the King's Bride that upon it all the Just build all their offsprings.

Interweave me a bridal chamber that the mystery enter and be celebrated in it until I prepare a magnificent wedding feast in the entire world."¹⁴²

Jacob is the marriage broker just like Moses and John the Baptist after him. God's providence guided Jacob to that place where he slept that he be the go-between, the one who betroths the Church to the Son of God, prepare him a mystical marriage feast with a new vision - an allusion to the pouring of oil - and write him a wedding contract with the Church. Jacob of Sarug explicitly states that the stone Jacob uses as a pillow (see Gn 28:11) is a symbol of the Church. She will return not as a symbol but as the community which professes its faith in the divinity of Christ. The rock, moreover, is an image of the grand house of the King's Bride and her bridal chamber. In this bridal chamber, the mystery will be celebrated. The pouring of oil represents both the ratification of the betrothal contract and the bridal ceremony celebrated by

142. "HSJS III," 202:14-203:16.

أَوْلُ الْمُحَمَّا الْمُحَمِّمُ الْمُحَمَّا الْمُحَمَّا الْمُحَمَّا الْمُحَمِّمُ اللَّهُ الْمُحَمِّمُ اللَّهُ الْمُحَمِّمُ اللَّهُ اللَّهُ الْمُحَمَّالُ اللَّهُ الْمُحْمِلُ اللْمُعُلِّ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعْمِلَ الْ

امّىكُا سَهُ مِهُا تَحْدَ بُاسَ بُعكَنهُا ا هُوهُهُه بُدِنًا حَسْكِطُ بِنَ مِهُا كَ فَبُهُا : سَهُ صَكْلًا مُحكِيهِ حَاةَ اللّهِ فَبُ فَهُا اللّهِ عَلَا اللّهِ عَلَا اللّهُ اللّهُ اللّهُ اللّهُ عَلَا اللّهُ اللّهُ اللّهُ عَلَا اللّهُ الل Jacob. The Son of God reveals all this symbolism when he prepares his magnificent wedding feast on Golgotha.

5.3.2 The Betrothal of Jacob to Leah and Rachel

Leah, but Isaac's son finally espouses Rachel, Leah's younger sister, whom he has desired since the day he saw her at the well (see Gn 29:1-30). Jacob of Sarug sees the patriarch Jacob as a type of Christ and the two sisters, Leah and Rachel, as types of the Synagogue and the Church respectively. This interpretation led the bishop of Batnan to understand Jacob's betrothal and eventual marriage to the daughters of his mother's brother, Laban, as an image of Christ's betrothal to both the Synagogue and the Church. Jacob of Sarug expounds on this subject in his mimro entitled On Our Lord and Jacob, the Church and Rachel, Leah and the Synagogue (عَمَا الْمَا الْ

The Son of God intended from ever to come down to earth.¹⁴⁴ He "set his face to come to betroth the Church of the Nations."¹⁴⁵ The coming down of the Son of God, his betrothal to the Church, and return to his heavenly abode are typologically depicted in the account of Jacob going to Haran, espousing Rachel, the younger daughter of Laban, and returning to his father.¹⁴⁶ In this

^{143.} *Ibid.*, 208-223; "Monumenta Syriaca," 33-44. For an English translation, see "Church and Rachel, Synagogue and Leah," *TTV*, 4:4, (1993): 50-66.

^{144.} See "HSJS III," 208:6.

هُا مُح حُكُم هَ مُعَارِّعُت سُلِلًا لَاؤْخًا :

Behold he intended to come down to earth from ever.

^{145.} Ibid., 208:8.

^{146.} See *Ibid.*, 210:6-7.

He was his Lord's shadow by his actions:

he came down, got betrothed, grew rich, and went up to his father.

context, Jacob typifies the Lord Jesus Christ, and Rachel the Church¹⁴⁷ of the Pagans.

The tidings of his (the Son of God's) road sent Jacob to the Haranites that the great just One go down to betroth the Daughter of the Pagans. That one (Rachel) who grew up among the images of idolatry [is betrothed] to this one (Jacob), rich in both blessings and revelations. "For the unbelieving wife is made holy through [her] holy husband" just as Paul wrote [see 1 Cor 7:14]. Now, if Rachel was holy on account of Jacob, how much [more] is the Church of the Nations sanctified through Jacob's Lord?

The [two] daughters of pagans are made holy by a just man (Jacob),

The [two] daughters of pagans are made holy by a just man (Jacob), that is [to say], the Son made the assemblies of the Nations holy. Unless Jacob bore the image of the Son,

he would not have become renowned for his actions. 148

Jacob's actions make sense only if they foreshadow those of the Son of God. His travel to Haran seeking a wife prefigures the Son's journey from his heavenly abode to earth to marry the Church, represented by Rachel. Rachel, the daughter of the pagans in Haran, is a type of the Church made up of Nations who worshiped idols. Although the Bride is unclean, she is sanctified by the Holy One. Jacob bases his argument on Paul's first letter to the Corinthians. If an unbelieving wife is made holy through her believing husband (see 1 Cor 7:14), how much more is the Church of the Nations made holy by her heavenly Bridegroom? Jesus Christ erases the Church's idolatrous past and makes her pure and her holy.

Jacob of Sarug contrasts Rachel with her older sister so as to juxtapose the Church and the Synagogue. Rachel is glorious and splendid, whereas

^{147.} See *Ibid.*, 223:14.

[:] اَبُرُّا اَ اَبُرُا اَ اَلْ اِلْمُ اِلْمُ اِلْمُ عَمْدُهُ مَا اللهِ عَمْدُ مَا اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللهُ عَلَى اللهُ عَلَى اللهُ عَلَى الللهُ عَلَى الل

إُكْذِيا مُتَقَا سُم نُعِحَةُوْ ذُه قَائًا زُدُا ﴿
كُونًا وَكُمُّن وَحَدَّ وَكُمُّا وَحَيْ تَكُنَّا ﴿
كُونًا وِكُمْنَ وَجَدَّ وَكُو فَه كُفَّ هُوْا أَصَادَ ﴿
كُرًا كَمَعْنَا وَكُنُه وَيَحْمَدُ وَكُمْ الْمُنْفَا ﴿
فَوُا هِ وَدَّا وِكُدَتَ مُمُكُّا وِكَمَعْنَا كُرْهِ ﴿
كُونُ وَكُنَّا وَهُمُكُوهُ وَوَا خَدَّتَ إِنَّاهُ ﴿
كُونُ وَكُنَا فُعْمُكُمُوهُ وَوَا خَدَتَ إِنَّاهُ ﴿

حَدَى سُرَنُنَا مُحَوَّد أَسُمَ لُكُمْ وَافَوْشُو:

هُ وَالْزُدَى كُنُم كُرِخْا وَكُرْدُوالُا:

هُم مُبِهُا و عَن أَبِمُلُا وَالْمُسُونُلُ هَوْمُنَا وَالْمُسُونُلُا وَالْمُسُونُلُا وَالْمُنَا وَالْمُسُونُ لَا مُؤْمِنُا وَالْمُنْ وَالْمُنْفِقُونُ وَالْمُنْ وَالْمُوالْمُولِقُونُ وَالْمُنْفُونُ وَالْمُنْ وَالْمُلْمُ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْمُ وَالْمُنْفُولُا لِمُنْ وَالْمُولِقُونُ وَلِمُولِمُوالْمُولِقُونُ وَالْمُنْ وَالْمُولِقُونُ وَلِمُولِمُولُونُ وَلِمُونُ وَلِمُونُ وَلِمُونُونُ وَلِمُونُونُ وَلِمُونُ وَلِمُولِمُونُ وَلِمُونُ وَلِمُونُونُ وَالْمُولِمُونُ وَالْمُولِقُونُ وَالْمُولُولُونُونُ وَالْمُولُونُ وَالْمُولُونُونُ وَالْمُونُونُ وَالْمُونُونُ وَال

Leah is scorned and ugly-eyed, a reference to her dull eyes (see Gn 29:17). The younger sister exudes the glory of the Church, and the beauty of the Church is hidden in and shines through her, but her older sister represents the unwanted and disdained Synagogue.

How much is the account of Leah, the ugly-eyed [see Gn 29:17], scorned, now wherefore unless for the sake of the mystery that is served by her? How much is her sister, Rachel, glorious, in the Holy Scriptures? The Church's beauty lie hid in her. That is why her splendor grew great.¹⁴⁹

Jacob meets Rachel at a well (see Gn 29:9-10). The large stone that covered the well's mouth (see Gn 29:2) is only rolled away once all the shepherds who used that well to water their flock are assembled there (see Gn 29:3, 29:8). This well, according to Jacob of Sarug, is not just a well-water, but also a well full of the Lord's mysteries. These mysteries are baptism and the Eucharist which the Lord gave to his Church on the cross. Although the heavy stone requires the strength of all the shepherds to roll it away, Jacob, upon seeing Rachel, goes up and moves the weighty cover away from the mouth of the well (see Gn 29:10). His cousin's beauty stirred him to action, for what he had seen reflected on her face was the countenance and comeliness of the Church, the Betrothed of the Mysteries.

The collective power of the many shepherds [is required] [to] push off the stone of Mysteries, and then it could be rolled away. ¹⁵¹ Jacob stood and looked at the herds inflamed [with thirst]. ¹⁵² There was no strength to lift up the stone and water them [see Gn 29:8]. While he was standing around, Rachel came to the flock [see Gn 29:9]. Once he saw her, he moved the stone off [the well] that the sheep drink. ¹⁵³ Rachel's beauty moved Jacob after he saw her to roll away the stone that was heavy for the many

^{149.} Ibid., 209:19-210:1.

هُمُ اَوْهُ لِحَدُّا لُا وَهُ لِمُعَا آَلُو إِنَّا اَلَّا وَهُ مِعْتُا مُكْا اَوْلَا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُولِي اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

^{151.} See Gn 29:3

^{152.} See Gn 29:2

^{153.} See Gn 29:10

as if her beautiful appearance add strength to him that he lift up the heavy, very large stone and water the sheep.

The mystery of the Church was placed on her face as beryl, and her just fiancé, Jacob, earnestly desired her countenance.

The assembly of the Nations sprinkled beauties on that Daughter of the Pagans

that, when Jacob would see her, he bestir himself to the great deed.

He moved the large stone off [the well] and watered the sheep [see Gn 29:10], for he saw that the Betrothed of the Mysteries is more splendid than her companions.

All the herds drank there because of Rachel,

who was the cause [of Jacob's action] owing to her beauty, love, and splendor. 154

The heavy, big stone is a symbol of sin. Just like the herds which are not able to drink because of the large stone placed on the mouth of the well, humanity is not able to delight in the fount of the world because of sin that covers it. By removing the stone, Jacob depicts the Lord presenting the Church with baptism that she be purified and sanctified by its waters.

He (our Lord) saw sin placed at the fount of the world, and humanity did not have the drink of life to delight in it.

He saw the Nations, like the herds, in a great thirst, and the spring of life is blocked as if with a stone.

He saw the Church, like Rachel, and rushed forth to meet her, and, like the rock, he removed sin that was heavy.

He unblocked Baptism for his Betrothed that she wash there, draw water and be watered, like the herds, the Nations of the Earth. He raised the weight of sins with his awesome power and revealed the source of the sweet drink for the entire world.

He poured out a drink for the entire nations on account of the Church, just like the herds drank because of Rachel.¹⁵⁵

154. "HSIS III," 211:1-18.

إِثْدَا وَهُا حَدَّ حَدُوا إِزْزًا وَدَى حَدَّمُا اللهِ الْمَارِ الْمَدَّ الْمَدَّ الْمَدُّ الْمُدَّا اللهُ ال

هُلُا أَنِي هُمِنًا وِسُثَلَا لِانْهُا نِحُهُم أَنِهُ ﴾ هُدًا وَسُونَ اللهِ وَدُلُولُا ﴿ وَدُلُولُا ﴿

سُلُا إَحْسُم هَى هَى اللّهُ الْهُلُولُا :

مُع إَب مُحمدُ مَ مُن خَلَا أَرْدِ مُذَكُمُلُا :

مَدُ وهُ مُلُم وَشُل أَلُمْ أَرْدِ مُذَكُمُكُ !

مَدُ وهُ مُلُم وَشُل آلِكُم أَرْدِ مُذَكُمُ !

مَدُ وَهُ مُلُم وَشُل آلِ مُحمدُ وهُ اللّهِ وَمِا أَن اللّهُ وَمِلُهُ وَمِلُه !

إِذُان إِحْدِهُ اللّهُ مَعِل وهُ اللّهُ مُحمدُ وهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللللّهُ الللللّهُ الللّهُ اللللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

سأه كَسَهُمُا وَكَ مُحَوَّدُه وَكُلَا هُمَا وَكُلَا مُمَا وَهُا وَكُلَا مُمَا وَهُا وَهُا وَمُا وَاللّهُ وَكُل

One expects baptism to be an image of the Lord's betrothal to the Church at the Jordan river. However, the lack of reference to John the Baptist or the Jordan River makes this connection questionable. Jacob and Rachel's espousal at the well foreshadows Christ betrothal to his Church on the cross. The water that Jacob drew to water the sheep of Rachel on her account is a symbol of the drink that the Lord gave the Nations because of the Church. Christ reveals the source of the sweet drink for the entire world. This well, a clear allusion to the Eucharist, is in reference to the side of Christ gushing water and blood.

Then Jacob kisses Rachel. The bishop of Batnan explains that this is not a kiss of lust. Isaac's son does not desire his cousin sexually,¹⁵⁶ for he weeps aloud when kissing her (see Gn 29:11). He cries because he was affected by the Son's suffering: the Passion of Jesus Christ causes Jacob to weep aloud.

Jacob, therefore, was not inflamed with lust, yet he was affected by the mysteries of the Son's suffering. Who has kissed his betrothed while crying except for Jacob [see Gn 29:11], who saw the symbol of the Church in Rachel while she was getting betrothed?

It is also right that he weeps and suffers while kissing her that he depict the sufferings of the Son through his betrothal.

With his tears, he drew an image of the suffering of the Son of God, for, while he was betrothing the Church, he suffered. Then she got betrothed. Behold how more important is the Son's road than that of his heralds, and the betrothal of the King-Bridegroom than [that of] his messengers.

المَّهُ الْمُكُا بِكُمُ الْمُكَا بِكُمُ الْمُكَا بِكُمُ الْمُكَا بِكُمُ الْمُكَا بِهُ الْمُكَا فِي الْمُكَا اللّهُ الللّهُ اللّهُ اللّ

وُاه كَرِ نَعْمُهُ مُحَمُّلُ حَمُّلُ وَهُا حَشَمُّلُ وَّحُلَّهُ وَعَرَّىسَةُ لِلَّا عُكِرًا وَهُمُّا حَسَّعُسَةُ اهَ * وَمُسَالًا لِكُمْ إِلَامُ خَصْلًا كَسَلَّمُهُ وَهُمُّلًا كَهِمُّونَ * سأه وهُا حَجُراًا أَبِ بُكَنْسُ هَصَهُ الْهُوْكُون : فَكُ كَمُضَاءُ مُحَمَّوْكًا بِأَصْلًا لَمُنِ : كُكُ مَهُمًا هَهُ بُسَهُهُا صَبَّكُو زُكُل : كُكُ مَهُمًا هَمُ بُسَهُهُا حَبَيْكُو زُكُل : كُكُونُ ﴾ كَمَعْلَ مُنْهُ كَبِاً اكْ هُمَةًا! :

لًا دُنِه لِمُعدُن وَضِئْنَاْ لَمْ وَكُونَ تَحْمَةُ دَا اللَّهُ وَالْمُونَ وَالْمُحَادِ اللَّهُ وَالْمُونَا وَتَحَدَّلُ لَمُعُ : حُدِيدًا لِمُعْلَ مُوكِر دُوه رُحِيدًا أَفُو دُنِعُالُا :

Do not think, my son, that Jacob desired her (Rachel) sexually,

for even after he kissed he bitterly wept in great pain.

If it were lust, he would not have shed tears there,

for lust engenders cheerfulness by its fervor.

Suffering engenders weeping and sadness,

and, where there is weeping, absolutely there is no lust.

Jacob offered tears to Rachel when he betrothed her, and our Lord sprinkled the Church with his blood when he saved her. Tears are also the shadow of the blood, for, unless caused by suffering, they would not be produced by the pupils. The weeping of the just Jacob, therefore, was the shadow of the extraordinary pain which saved the Church of the Nations. Come, see our Lord, who came to the world from his Father, emptied himself [see Phil 2:7] to make his way in humility. 157

Jacob's tears are an image of the suffering of Jesus on the cross. Jacob weeps when he kisses Rachel because he perceives that the Son will greatly suffer for his Church. Jacob offers Rachel tears when he betroths her, whereas our Lord offers his blood to the Church when he saves her. Tears are a symbol of the extraordinary pain undergone by Christ to redeem his Church. Jacob of Sarug interprets the espousal of Jacob to Rachel as a type of the Heavenly Bridegroom's betrothal to his Bride, the Church, on the cross.

The suffering Jacob also represents the Lord's suffering withstands working for his uncle, Laban. Jacob the shepherd, who hired himself out in exchange for Rachel (see Gn 29:18), is a type of Christ, the great Shepherd, who undergoes great sufferings for the sake of his Church, the Worshiper of Images. Jacob carries a staff, whereas the Lord carries the cross, his rod.

The whole type of our Lord took place here, for, in exchange for the Church, he was willing to undergo great labor. The Son of God hired himself out to sufferings because of his love to betroth, by his afflictions, the Church, who had been forsaken. He suffered on the cross for the sake of the Worshiper of Images that she be his in holiness after his labor. He accepted to pastor the entire flock of human beings

وَكُ أَمُوا وَالْمُ قَدِماً كَمْهِو وَ أَصِالُا كَيْحُونِ الْمُ الْمُلَا كَيْحُونِ الْمُلَا حَدَمُوا الْمُلْكُونِ وَوَا الْمَا وَاقْرُاهِ وَالْمُلُا اللّهُ الْمُونِ وَيُسْلًا كُونَ وَيُسْلًا اللّهُ وَيُونُ وَكُونَ وَيُمْ كُونَ اللّهِ وَيُونُ وَيُمْ اللّهُ وَيُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُ وَيُعْمِلُ الْمُحْتِلُ وَيُونُونُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُ وَيُونُونُونُ وَيُعْمِلُونُ وَيُعْمِلُونُ وَيُعْمِلُونُ وَيُعْمِلُونُ وَيُونُونُ وَيُونُونُونُ وَيُعْمِلُونُ وَيُعْمِعُ وَيُعْمِلُونُ وَيَعْمِلُونُ وَيَعْمِلُونُ وَيَعْمِلُونُ وَيَعْمُ وَيُعْمِعُ وَيُعْمِلُونُ وَالْمُونُ وَيَعْمُ وَيَعْمِلُونُ وَيُعْمِلُونُ وَالْمُونُ وَيُعْمُ وَالْمُونُ وَالْمُوالِعِلِكُونُ وَالْمُولِونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالِمُونُ وَالِمُونُ وَال

حُدِينًا سِّهُا مِّهِ حَبْ مُنهُ أَنْ فَا فَرَاهُ الْنَا الْنَا

^{157.} Ibid., 212:1-20.

with the great staff of the crucifixion when he suffered.

Nations, worlds, legions, congregations, and regions
he accepted to pastor only that the Church return to him.
He guarded the pasture with labor, care, and afflictions:
when sufferings and torment befell him for her sake;
when he was beaten to gather the lost
and lowered his shoulders for those who had gone astray to pick them up;
when he stood in the midst of the crowds instead of a pasture,
and nails [see Jn 20:25] instead of thorns pricked him for her sake;
when he endured not the freezing [weather] but scourging [see Mt 27:26]
and instead of the sultry heat the point of the lance¹⁵⁹ instead of a pasture;
when Satan and death, the wolves, menaced him.

He was lifted up, tolerated sufferings and did not succumb.¹⁶⁰

The was inted up, tolerated surferings and did not succumb.

After seven years working for Laban, Jacob asks his uncle to give him Rachel for a wife (see Gn 29:20). Laban, however, dupes Jacob into consuming his marriage not with his beloved Rachel but with Leah (see Gn 29:23-25). Here too lies a hidden symbol according to Jacob of Sarug. Divine Providence is in control and accomplishes its will despite Laban's unjust actions. Leah and Rachel, two sisters given to one man, are types of two

إِسكُ كُبِلًا تَكَفَّه تَبِونَ وَهُا حَكَمُلًا أَدُا هِ
إَصَعْتُهُ مَعْتُهُ مَعِدَةً بِبُلًا إِمْحَمُلُ وَهُا هِ
إِحُمَّةُ مَعْتُهُ مَعْتُهُ مَا أَهُمَّا أَمْدُهُ اللهِ مَعْلًا هُوهًا هِ
حَمَّةً اللهِ إِلَيْحَمُلًا ثَبِ سُلْمٍ وَهُا هِ
صَمَّهُ أَا زَدُا إِرَكِيمَا لَا ثَبِيلًا كَمْ سُلْمٍ وَهُا هِ
ثَرُ فُحِثَ ثَبُ مَلَاقَتًا ثَنَ خَبِلًا كَمْ عَبِلًا كَمْ ثَبِلًا كَمْ ثَبِيلًا كَمْ ثَبِيلًا كَمْ خَبُلًا وَمُعَالًا مُنْ اللهُ ال

وُاه هُوْحًا لِمُونِ إِزَّالُ هِلَّمْ أَرَّا هُمُ عَبِّلَ مُعَالِّمُ عَبِّلًا مُعَالِمُ عَلَّمَ عَلَي

161. Ibid., 216:19-20.

وُزِكُلُ قُكُو لِهُوهُلُ وَهُنِّي أَهِدُهُمُ وَهُ!

حَدِّيهُا وَكُللًا وِلْمَاهُا هُيئِم شَاهُا :

The comely (Rachel) was dismissed, and the ugly-looking one entered [to marry Jacob],

for the hidden mysteries were also concealed here.

162. Ibid., 218:20-219:1.

Although Laban contrived to deceive the just one,

[Divine] Providence accomplished its [will] through this marriage.

Although Jacob was much indignant at what happened,

^{158.} See Lk 15:1-7.

^{159.} See Gn 3:24; Jn 19:34.

^{160. &}quot;HSJS III," 214:13-215:10.

communities, Israel and the Church. Both are betrothed to the one Lord. 163 Jacob of Sarug draws a parallel between Jacob's betrothal and Christ's espousal. Jacob betrothed Rachel, but he is given Leah. The Lord espouses the Church, and yet ends up with the Nation.

Jacob betrothed [the one who is] the paragon of appearance, pleasing of beauty,
lovely of countenance, attractive of face, [and] glorious in everything.
However, they gave him [the one with] the ugly eyes, the diminished vision, the satisfied look, the sad face, and [who is] full of flaws.
Our Lord also betrothed the great Church, the Daughter of the Kings.
She knows the Father, worships the Son, [and] accepts the [Holy] Spirit.
They gave him also the assembly of the Nation, the Worshiper of Images.
She forges the calf [see Ex 32:1-29], rejects the Father, [and] crucifies the Son.¹⁶⁴

The physical appearances of the two sisters reflect the responses of the two communities to God. The ugliness of Leah points to the unfaithfulness of the Nation of Israel. Instead of worshiping God, she rejects the Father and crucifies his Son. In contrast to the disloyal Nation, the Church of the Nations rejected her idols, hand-made gods and clung to God: she comes to know the Father, worships the Son, and accepts the Holy. Her disloyalty was hidden since Egypt. Seeing that daylight would have exposed Israel's ugliness, Moses led the Nation out of that land in the middle of the night (see Ex 11:4). At nighttime, Leah also came to Jacob. Darkness hid the ugliness of Leah and Israel and was used to trick both Jacob and Lord into betrothing the undesired brides. Jacob of Sarug does not explain how the Lord could be tricked into marrying Israel.

a great mystery dawned through the sisters who were taken [as wives].

^{163.} Ibid., 218:16-17.

﴿ عَامُ الْمُمْ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا الللَّا الللَّا الللَّا الللَّا ا

^{164.} Ibid., 221:5-12.

حدَن وهُ كَدَهُ وَهُ كَدَا اللّٰهُ اللّٰمُ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰمُ ال

In the middle of the night, Moses led her out of Egypt [see Ex 11:4], that no one see the Bride he brought how ugly she is. She left at night just as Leah entered at night, for the day would expose that both were ugly. 165

Although the Lord desired the Church, Israel came first, stood before him with her face covered, and beguiled him into espousing her.

The mystery entered the house of the pagan with the righteous one and betrothed the two that it reveals itself through revelations.

The Nation and the Nations are typified by Leah and Rachel [respectively].

The Synagogue and the Church were spoken of by the two sisters.

God invited all nations to his wedding,

for there is no nation on earth that is not his.

The invitation of the Nations was dear to the Creator

that all come to be his through conversion.

He loved the Church and desired that she be his,

for she is the Bride, who is even much more comely than Rachel.

Although God betrothed the Daughter of the Nations,

the community of the Nation preceded her and went to Adonai.

Through the veil which Moses spread over his face [see Ex 34:33; 2 Cor 3:13]

is depicted the covering of Leah, the oldest [sister].

The daughter of the Hebrews was covered and stood before Adonai.

Moses's brightness covered her ugliness, and she was unrecognizable.

She was thought to be the Church by witnesses,

and that account she wanted the covering lest she be exposed.

Her appearance was even uglier than [that of] Leah, the daughter of the Haranites.

Her eyesight was taken away—not [that] her eyes were dull [see Gn 29:17].

She gazed at the calf [see Ex 32:1-29] and called it Lord, for she was blind

[and] did not have the sight to ascertain the truth.

The one deprived of eyesight entered first,

and the comely Church, like Rachel, was dismissed.

She was covered with Moses. No one recognized that she was blind,

and, with a covering, she appeared as if she were lovely.

The mistress of [comely] appearance was covered by the nations and was not recognized,

but the ugly one, entirely veiled, enters the house of God.

For the sake of the Church did God labor with humanity

through revelations and mighty deeds.

Since the Daughter of the Nation was the oldest [and] albeit she was ugly,

they gave her to the Lord, like Leah the oldest [see Gn 29:26].

This Nation was indeed the firstborn to God.

فُكِهِ وَكُمْنَا أَفِقُهُ هَقَمْا هُى كُمْ وَنَى : ﴿ إِلَّا اِنْمَا شَالًا خَكُمُا وَاللَّهِ وَمُعَا هُمَانًا ﴿ وَمُنَا وَفَتَ اللَّهِ وَالْ فَاقُ وَمُنَّا وَفَتَ اللَّهُ وَالْ فَاقُ وَمُنَّا وَفَتَ اللَّهُ وَالْ فَاقُومُ وَقَدْنُمُا وَفَتَ اللَّهُ وَالْ فَاقُدُ وَالْ فَاقُدُ وَالْ فَاقُدُ وَالْ فَاقُدُ وَالْ فَاقُدُ وَالْ فَاقُدُ وَالْ فَاقَدُ وَالْمُعَانِ وَاللَّهُ وَاللّلَّا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّالِمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّالِي وَاللَّالِمُ اللَّهُ وَاللَّهُ وَاللَّالَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِ وَاللَّا اللَّلَّا اللَّالَّ وَالْمُوالِ وَاللَّا اللَّلَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ

^{165.} Ibid., 220:20-221:2.

Jacob of Sarug describes the Nation as being blind, for it chose the golden calf and called it Lord. Its lack of sight deprived it of recognizing the truth and seeing the true Lord. Therefore, its ugliness significantly exceeds that of Leah. Moses was as if a veil to Israel. By hiding its true appearance, it gave the impression of being beautiful. Its comeliness was an account of Moses. The Church, whom the Lord desired, was dismissed like Rachel was, and he ended up with the undesired Israel, the older sister, even if he had labored for the Church with revelations and mighty deeds.

In contrast to Leah and Israel, Rachel and the Church came in the daylight, for they have nothing to hide. Both are attractive, and their beauties shine forth on their faces. "The young Rachel and the youthful Church, who were beautiful, entered last, for the light showed their beauties." ¹⁶⁷

Jacob of Sarug describes Rachel and the Church as young, for grooms prefer young brides. Notwithstanding her idol-worshipping past, the Church rejects her hand-made gods, and clings to her Lord: "she knows the Father,

166. Ibid., 219:6-220:17.

م معقعة امَّت الْمُتَّكِينِ وَالْمُوا نُصُمُّوا مُعَالِدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَلِّدًا مُعَالِدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَلِّدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالًا مُعَلِّدًا مُعِلِّدًا مُعْلِدًا مُعِلِّدًا مُعِلِّدًا مُعِلِّدًا مُعِلِّدًا مُعِلِّدًا مُعِلِمًا مُعِلِّدًا مُعْلِدًا مُعِلِّدًا مُعِلِّدًا مُعْلِدًا مُعِلِدًا مُعِلِّدًا مُعْلِدًا مُعِلِّدًا مُعْلِدًا مُعْلِمًا مُعِلِمًا مُعِل حِنْهِ مُل وكُرِاً حِكْزَلُ مُ أَتَّهُ ﴾ مُحَكُم وَهُت ج لًا يُحِمرُ أَحِدُ وَهُل خُعِدًا خُلؤكُمُ وَكُوهُ وَبُحُوهُ وَهُ * و تُحدُه خُ مكرة ر قوم ر قلل ر قوك و وِدُ و و تُ كَحَمُّا وُاه مُح وُسِي هُهُ على الله ع حِنُهُمُ أُلُوكُمُ مُرْحِكُمُ وَحُكُمُ أُمِ أُوْوَتُ اللَّهِ مُنْ اللَّهُ مُلَّا اللَّهُ اللَّهُ اللَّهُ اللَّ أُد لِمُسَمِّلُ وَكُنُا رَّازًا وِكُمُّا وَمُؤْمِهُمُ وَهُلُ \$ هُ حِمَّا مُو مُونَدُهُ حَلَّمُهُ وَمِدُهُمُا وَلَا رُبِّحُا اللَّهِ مُلَّا مُرْحُا اللَّهِ اللَّهِ هُ مُحَمُّ حُدُم لُسِعُ مِثُا وِلُا ٱلمُّوزِهُا * مُوْوَوْهُ مَقْدُ وَوُلَا كُو يُحِزَكُ تَنْدُهُ وَقُدْمِ وَوُدِي وَوَدِي ولُا أَمِم هَوُا كُونَ سِرُلُا وِحُسِزُا حَفِّزُ عَفِّرُ اللَّهِ وكُرِأًا قُلِكُا خُرِعِقًا زُسِي أَهِمُ حَفِّم وَهُا * ةُحَمِّسُكُمُ أَبِ هِفُمْ أَا ثَمَامُنَا وَهُا ﴿ وهُنئه فُكُو مَنْفِئا وكُلُّا حَضْمَ كُوُا ﴿ هُ حَدُّمُ لَا مُحِمَّدُ ثُلُا وَ حُرُّمُ لُلُا مُ ئەدە و ككنا أب وَككنا ومُعْمَعُا وهُا وهُمُ وحُر حُزِا خَصَعْل هُفَيزُا وهُا وَد أُهِمُحِمِّا * 167. Ibid., 221:3-4. جَمْدِتُومْ مِكْ هُؤَمْ أَحْرُهُ مُكِلِّ مِنْ مُؤْمِ نَوْمِ مِكْ لِلْبَسْء

أَوُّاا كُلُّ وَهُ كُمُمَّهُ وَسُلُّوا كُم أَوَّمُكُ : كُعُل وكُعُمُّل دكيل وزُسُم مُحكِّزُهمي وهُو: قُكِوةً رِكُمُعُلَا مِزُا كُلُوا كِمُولُوهُ أَنْ وَا مَنْكُا وَخُمْمُا شُدِّيكُا وَهُلَا خُلَا ذُوْمًا : حَدِّبُأُ وَشَعِ وَهُا هَكُو َ كُمَّا وَهُا وِلْمَهُا وَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ ن خُزِلًا كُمُعُمَّا مُن كُلُوا مُعَامِّدُ الْمُعَامِّدُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ الله حوث هَ هُ هُ فُ إِدرَ مِن مُ هُمُ لَكُ اللَّهِ مُن أَفُق و عن اللَّهِ اللَّ مسَّعنا ومُسكِّا مرُم أَروتُ خَيِا تُحرُّثا: مُعَامِّدُ اللهُ عَمْلُهُ وَحُرِاً لا وَدَّ وَحُمُّا ثُعَ شَائتًا ؛ عثا وول شاؤه أو مُح كُنا خُزِا سُرَنْنَا : حكَمَ الْمُؤلِّدُ وَهُرَا مَذُلُهُ وَمُدَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَّ وَوْ وَوْل مُعْكُمْ وَوْل حَفِّرُهُمْ كُمْ الْحُكُمْ : مستعبًا حمدُهًا ولُا إنْم جُرُم وُصحُبكُا وهُ : مُخَبِّل شَاهُا فَعِمُا حَمَّعَمَّا هَالْ يُؤْمِكُا ؛ مُنَمُ ﴿ كُرِأً وَكُمْ كُولًا خُمْ إِنْهُوكًا : ةُوكُزِا كُمُّا مُقَامُا وَهُا كُر هُلِنَا وَهُا : ەئل خَعُل حَوْدُا وَوُل يُسِيْ زُبِ كُلُول :

احدَّوْلًا وُسُو وكبلًا لِكُملًا وِهُوْتُ وَوَهِ :

worships the Son, [and] accepts the [Holy] Spirit."¹⁶⁸ As beautiful as Rachel is, the comeliness, grace, elegance, and attractiveness exceedingly surpass her beauty. Also, the Church and Rachel exceedingly love their husbands and without deceit.

Bridegrooms love young [brides], for they are beautiful.

The Church and Rachel, without deceit, loved their husbands.

It was not in deceit [that] Rachel went to the righteous one, nor does the Church remain with the Holy One with a covering.

The exposed countenance of the Church is more beautiful than Rachel's face. She entered in the morning that everyone see how comely she is.

The Synagogue and Leah would not enter without a covering, for they do not [ooze] comeliness that one desire them.

They employed pretense, deceit, and guile with God and Jacob who represented him. 169

The morning brought to light Leah's deceit, and the brightness of the Son on the cross exposed the Synagogue's guile. The light shining on the Church, standing at the foot of the cross, reveals her perfect countenance and unsurpassed beauty.

Lest the deceitful one remain with the true one, the cross and morning exposed them, since they acted cunningly. In the morning, Jacob gazed at Leah, who was ugly, and the brightness of the Son revealed the Synagogue, which was dubious. The Church stood before the True One with her face exposed. She was uncovered, for her beauty proclaims her splendor. Her appearance is full of the spots of beautiful ornaments. She does not enter with a different look to cover her marks. There is not a fleck in her beauty [see Eph 5:27; Col 1:22] that it be covered. Rachel, whose appearance is beautiful and countenance is winsome, typified her.¹⁷⁰

168. Ibid., 221:9-10.

169. Ibid., 221:13-22.

خبِاً وَوْسَا بَوْلَا نَصَلَا وَسَعَ كَدَّبُونَ * وَلَا حَلُسَفُسُلُا صُعْلَا حَبِلًا رَبِ مُبْسَفًا * حرّفاً لَحَكُم وَسُلَمَ خَكْمَ وَصِعُلَ قَائَا * خرَفْل الْمَا وَوَل حَكْمَ وَ وَنَيْعَم الْنَهِ * خم كُول أَمْ خِم خَحَوْد وَإَلاَقِمَ حُده * 170. Ibid., 222:1-10.

> امُنكُ ا وَكِا كَنْهُ أَنْبَ وَالْهُمَّ وَقَتْ * وَبْنَهُ وَجُا كِنُهُ كَنَهُمْا أَوْكُنِ لَ مِهُا * ولا قُحَمْتُ مِنْ وَجُدُهُ خَدَةً، كَلا تُرْبُنُهُ *

مُركَحِ لَادُا وَهُدِرًا كُدرًا مِفُدِكُمْ وَقُسًا *

كُلحَةُ وَنُكُمُ وَسُعِهِ مِهُمْ سُكِمَا وَهُوْ سُكِمَا وَهُو اللَّهِ وَهُمْ الْكُمُ الْمُسْكِ وَيَ وَكُولُ ال الْ مِوْا دَلْمُلا دَكُمُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ كَنْ مُلْ اللَّهُ اللّ وقَةُ وَهُمَا وَلَكُمُ اللَّهُ ا

هُولًا مُسكُلُ اهُمُسُفًّلًا رُبِ هَبَّنَا : حَرُقْال شُو دُه حَكْثُلُ مُحمةُ م وَصِيْمُل وَهُل : كُنْكُ أَقْبِه وَكُولًا مُصْكُلُ مَوْمٍ هَبَّنَا ! The Synagogue is more at fault than Leah, for the latter could not help having dull eyes, which made her ugly. However, the Synagogue chose to block its eyesight and not recognize the Lord. Therefore, it is blameworthy for its repulsive appearance. Both Leah and the Synagogue are ugly. In contrast to the former, who loved her husband, the Synagogue hated her Lord.

These mysteries came to pass in the house of Laban because Jacob drew the entire path of the Son.

He betrothed Rachel, but Leah entered. As one one might say, instead of the Daughter of the Nations, the Synagogue entered although she was ugly.

He typified her by the feeble-eyed symbolically.

She was uglier than her by her actions.

"the heart of the Nation was hardened, its ears were deaf, and eyes shut, lest it see or hear." ¹⁷¹

It was not that the eyes of that one were dull [lacuna],

but that she shut her eyes and ears to understanding.

Leah was not to be blamed for her ugly and poor eyes,

for she was ugly unwillingly as if in mystery.

The Synagogue is blameworthy, for she shut her eyes willingly.

The fault emanating from [one's] freedom is much ugly.

Credit is [due] to Leah, for she loved her husband although she was ugly.

Woe to the despised Synagogue for it hates the One who loves her.

The Daughter of the Hebrews shut her eyes and ears,

and how uglier is she than the Daughter of the Haranites, Leah!

The Church is loved although she is rejected because of her beauty

and resembles the dismissed Rachel although she was fair.

Jacob took [for wives] both the ugly and the beautiful one

and resembled our Lord, who betrothed both the Nation and Nations to his Gospel.

These just ones drew these,

and so their news shines out throughout the regions.

Jacob typifies our Lord and the daughter of Laban the Church.

Blessed is the One by whose mysteries the righteous ones shine out through their actions. 172

[﴿] وَمَا الْمُوَا الْمُوَا الْمُوَا الْمُوَا الْمُوا الْمُوا الْمُوا الْمُوا الْمُوا الْمُوا الْمُوا الْمُوا ال ﴿ وَمُكُمُا اللَّهِ اللَّهُ اللَّ

واَوْزَشُهُ وَحِرُا قُكُهُ حَكُمُهُ صَلَاَهُمُ اللَّهُ اللَّهُ وَمُلَّا هِوَلَا ﴿
سِكُو كَبَا كَمَعْكُا دِيهُمِلًا كَكُمْ ضَيئًا وِوُلا ﴿
ضَيئًا وِوُلا كِن خَلْنَ ثَعِيْهُ وَمُلاَ خَحَتَرُأُهُ ﴿
أَفُو هُمْ خَتَيْهُونِ وَلًا تُعْمَى وَوُلُ وَوَلًا تُسْأَلُو ﴿
أَلُّو هُمْ خَتْيُهُ وَاوْتُنُهُ هُكُمْ قُلِ هِوَّدُلًا ﴿
أَلًّا خَتَيْهُ وَاوْتُنُهُ هُكُمْ قُلِ هَدُّكُلًا ﴿

حَكَمُه وَكُحُ هُكُم إِزَّاا أَهَكُمُهُ وَهُه : هَذَ وَهُا حَبُّسُ وَكُكُم كُنُا أَسٍ اِنْهَ تُلِكُمْ : حَهُد زَّصُهُمُا كُتِنَا زُزُه إِزْائِلُمْ : أَلْكُدُ كُم كُدُه وَكُمُا فَاهَمُ أَوِتُهُود : كُه دُم كُم كُتنَسُه وَوُوْل ... زَّمُدُه وَهُدَ :

In his mimro entitled To Show Why Our Lord Remained on Earth 30 Years and Then Performed Miracles in the World (هِكَ عَلَى كَالِكُا الْكُلُّ عَنَى كَالِهُ اللهِ اللهُ اللهِ اللهِ

The Son of the Rich One humbled himself by the course he undertook to grow up with the Daughter of the Lowly betrothed to him.

Since [his] birth, he set off on the journey to walk with her that the Bride receive the custom of the Bridegroom and then he would take her [as a wife].

Thirty years did he walk with her on the earth of the evil ones that she subdue [evil] with him and then he would raise her up to his Father's abode.

He was a companion to her and instructed her through his intimacy that she not flee when he leads her to return to his abode. He came to her father's house and was tried by poverty and was not weary of showing her how much he loved her.¹⁷⁴

Both Jacob and the Lord love their spouses and endure hard labor for their sake. However, the Lord's labor and love overshadow those of Jacob. It

بِحُرِ الْ رُحِنَّا أَهِ لَمْ سَمْ اللهِ وَهُوا أَسِ بِحَاوُالْ هِ وَهُمْ اللهِ بِحَاوُالْ هِ وَهُمْ اللهِ عَلَى الْمُوْلَا هِ وَهُمْ اللهِ اللهِ هُوَ اللهِ هُونَ اللهِ مَعْمَدُ اللهِ مَعْمَدُ اللهِ مَعْمَدُ اللهِ مَعْمَدُ اللهِ مَعْمَدُ اللهُ مَعْمَدُ اللهِ مَعْمَدُ اللهُ مَعْمَدُ اللهُ مَعْمَدُ اللهِ مَعْمَدُ اللهُ مَعْمَدُ اللهُ مَعْمَدُ وَاللهِ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهِ مِعْمَدُ وَاللهِ مَعْمَدُ وَاللهُ اللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُونُ اللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَا اللهُ مَعْمَدُ وَاللهُ مِنْ اللهُ مُعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مَعْمَدُ وَاللهُ مِنْ اللهُ اللهُ مُعْمَدُ وَاللهُ مَعْمَدُ مُعْمَدُ وَاللهُ مُعْمَدُ وَاللهُ مِنْ اللهُ مُعْمَدُ وَاللهُ مُعْمَدُ وَاللهُ مُعْمَدُ وَاللهُ مُعْمَدُ وَاللّهُ مُعْمَدُ وَاللّهُ مُعْمَدُ وَاللّهُ مِنْ مُعْمُونُ وَاللّهُ مُعْمُونُ وَاللّهُ مُعْمَدُ وَاللّهُ مُعْمَدُ وَاللّهُ مُعْمَدُ وَاللّهُ مُعْمُونُ مُعْمُونُ مُعْمَدُونُ مُعْمُونُ وَاللّهُ مُعْمُونُ وَاللّهُ مُعْمُونُ مُعْمُونُ مُعْمُونُ مُعْمُونُ مُعْمُونُ وَاللّهُ مُعْمُونُ وَاللّهُ مُعْمُونُ مُعُمُ مُعُمُونُ مُعْمُونُ مُعُمُونُ مُونُونُ مُعْمُونُ مُعُمُونُ مُعُمُ

173. *Ibid.*, 321-334. 174. *Ibid.*, 331:7-16.

لًا حَبُلًا مِوْلًا كُمُّا وَهُلِكُ وَتَهُم كَتُلُهُ نَ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحَدِينَ وَتَهُم كَمَلُ حَبُلًا أَوْرَحُنُهُ وَكُلُ كَمَلُ الْحَبُلُ الْحَبُلُ الْحَدَاثُ اللّهُ اللّه

حَن كُمُّنا مُعَمِّضُونِ وَهُ اللَّهُ وَلَا يَرْاؤَهُ : فَى رَب كُلُ هَنَّ لِأَوْسًا لِهُ ثَبِ كُمُهُ : هَنَّا لَكُمْ كُلُ كُلُ كُلُوكًا وَتَهَا هُ ثَبِ كُمُهُ : هَا كُه شَدًا مُحْتَنَّهُ هِزُوْهِ وَهُا كُه : إِذَا كُم شَدًا مُحْتَنَّهُ هِزُوْهِ وَهُا كُه : إِذَا كُم شَدًا مُحْتَنَّهُ هِزُوْهِ وَهُا كُه : is true that Jacob toils twenty years behind sheep in the freezing cold and scorching heat. Still, Jacob's hard labor and humbleness fail in comparison to the humility shown by the Ancient of Days (see Dn 7:9), who becomes a human being. Although divine, he wills to be born for the sake of his Bride. He grows up just like her and goes through the stages of her growth from infancy to adulthood. He desires her and wants to take her back with him to his heavenly adobe. He suffers shameful indignations for her sake and does not give up until they become one. He becomes the Son of Man and makes her the Daughter of God.

Jacob the Great was afflicted for twenty years [toiling] behind sheep for the sake of Rachel, the daughter of the Haranites. Christ came, showed his love, and increased [it] by ten, when he humbled himself thirty years for the sake the Church. Jacob depicted this image in the land of Aram, whither he went down, where he toiled and married, and whence he went up as a vigorous one.

The freezing cold and scorching heat devoured Jacob¹⁷⁶ for Rachel's sake, and he endured [all] on account of her love without murmuring.¹⁷⁷ The Son of God yearned for the Daughter of Adam, went down after her to bring her back to the abode of his Father, and subjugated himself to hard labor—more than Jacob [did]—thirty years on account of the love of the one whom he loved. Jacob did not do what the Son of God did, for there is no love that [can] ever resemble his [love] in the world,¹⁷⁸ for our Lord, the great One, who agreed to become a child although he is the Ancient [of Days]¹⁷⁹ and to bring the little girl to his Father's house.

He became a child to grow up with her [and] in her nearness that she know his love from his intimacy [and] how much he humbled himself,

for she became the beloved one and went with him when he called her, for he bore with her the burden of poverty.

Her ancestors treated him shamefully, and he endured [it] on her account. They spat in his face. ¹⁸⁰ Unless he had married her, he would not have left. He endured their indignation for thirty years, was patient, and did not consider his shame as shame on her account.

^{175.} See Gn 29:18, 29:27, 31:38-41.

^{176.} See Gn 31:40.

^{177.} See Gn 29:20

^{178.} See Jn 15:13]

^{179.} See Dn 7:9

^{180.} See Mt 26:67

He was heavenly and willed to take for a wife the daughter of earthly beings. He became a human being and did not murmur because of her love. He came down and so humbled himself to go through her ages of growing

up

that he became a baby in a manger and [wrapped] in swaddling clothes¹⁸¹ that she receive his customs through upbringing and intimacy and go with him when he is lifted up to the One who sent him.¹⁸² Because of the love of the Daughter of the Wretched, he impoverished himself

that she revere him when she sees how much he humbled himself. Of the race of the lowly one did he take flesh that she be with him as a daughter of [his] race through the one joining. Since it was written, "the two are one," he allied himself in marriage to her. Thus, he became of her and made her of him, and behold they are one!

He became the Son of Man and made the Church the Daughter of God. Through his joining the phrase, "the two are one," exists.¹⁸⁴

Only when the thirty years were bygone did the Son of God reveal himself to his Bride at the hand of John the Baptist in the Jordan River.

On this account, Christ, the Bridegroom, was patient with the Bride for thirty years while he was betrothing her. He came down put on poverty and neediness

181. See Lk 2:7

دُهِمُّ وُ كُتُا ثَعَيُّ وُسُمَ كُنِا سُرَّتُا ﴿ وُسكُو كُرِاً مَنْنَا لِأَكْلَى شَكِمُ وَهُا * زُىشَى مُوكِّ مُوكِّ مُصِكُم أَب كُهُنزُا به وُمِعُمِدُ: ٥٥ُا مُعَمِّى مِوْدُهِ وَلُا وَوَحُمُا * ةُسْمَ دُمُؤُهُ لُولُسُ هُكُفًا لِلْأَوْهِ وَاحَقُهُ * * حَنَّنَا لَكُمُّ عَدُّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَوَسَّمُ وَوَلَّمُ وَوَالَّهُ ولًا أَحَمَ سَقُحُا وَوُصْلَ كَرُبُكُوهُ حَكُمُا مُعَكَمُ مُعَلَّمُ مُعَلَّمُ مُ مُر حُمُّمُول و و وتُمارًا لِكُمارًا حَصَمُا وَاحدُون * وشي حَسْنُه لَمُ اللَّهِ مِدُوهِ مِعْدًا أَلْمُحُمِّ اللَّهِ مِنْ اللَّهُ مُنْ اللَّهِ مِنْ اللَّهُ مُنْهُ ﴿ إِنَّ خُمُهُ مَا إِنَّهُ مُنَّا إِنَّهُ مُنَّا اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ زُمه كُو خُلْقُهود وَاللَّا إِحْدُه لل أَنَّا هِ وَالْ هأل سُهُم وهُا حرِّجَةِهم رُحِيًّا شَهُكُمُهُ · « وهُدُهُ ﴿ مُونُونُ وَوُلاً مُؤْكِدًا وُلا مِنْ أَي وَوُل ﴿ مُلَا وَالمَعْدُ وَحِدَةُ مِسْكُمُ وَلَا اللَّهِ اللَّهِ وَاللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا هُ مُشَوْهُ مُعَا وَعَلَمْ كَلَّا رُبِ مُحَمَّدُ اللَّهِ مُحَمَّدُهُ * ولأحدة لم شنه معلم وسُدعًا حُده حمُّا ألم مُحَدِيد به وَابِ خُذِلِ يُعِمُل أُوهُ لَكُمُوهُ حَسَّر سَةُ كَلُمُنا * هُ ر قُداً بدّ احْه صَلَعُ عَلَى عَلَى عَلَى أَمْمَ اعْمَا ةُ حسةُ كُلُنُهُ فُكُمْ قُحَكُمُ الرَّاوُّمِهُ مُ سُرِجُ

زُدُا مُحِمَّدُ مِنْتُا حُمَيْنِ آلِلُّهُ وَهُوا : وْلْأُلْ حَفِّيسًا شَوْء مِوْدُو وَحَجَهُ أُوهُو : ەەئل رُحْمُل رُو وەل خُمود كُلوكل وُلوم : كُنبُا هُمُّهُ فُل أُحِدُه كَنْحِقُهُ مُعَالًا وُسُونًا حَدَناه وُاوُم أَلمَ فَيَ إِن وَا حَدًا وَكُول : ةُصْ رِ تُعِمُّه حَجْعِلًا مُمِنًا لُح شَح يُحِمُّه : لًا حَدُ خُعِقُم قَدُم زُحِدُ ذُر كُوُا : وِمُزُى زُدُا وِمُدُّى حِكُموتِ ثُوهُ لَ كُمُا : ههُ لَكُوْرًا وِحُمِدُوهُ أَنْ تَرْدُل كُعُون : وُوهُ لَمْ وُسِعُلِهُ وَاللَّهِ كُمُّوهِ حَمُّلُ وِهُوْل كُون : أَخُوْءِهِ رُجِرُهُو مُعَضِّحُ وَوُا ثَعَمُّكُمُ اللَّهِ الْمُحُكُمُهُ : نَا الْكُلُّ لِي كُتِهُمُ وَمُسْوَةً وَمُسُونَ وَمُسُونَ مَعُنُنُا وَوُلَ وَرُجُلِ وِثَعُد خَنِلَ أَوْكُلًا : حَرِّمُنا وِثُوهُ الدَّهُ وَنَا مُحَدِّرُهُ وَا : وَتُع لَوْدُمكُم وَتُع كَنِئلًا حِنْدُه لَهُم : مُكُرِّ مُوْدُهِ وَخُنِهُ لَمُسْكُنَا أَلْمُسَكِّ مِوْدًا : اوْمِ حِمْدُ مِوْدًا مِنْهُ وَيُعْدُ وَمُعُدُّكُمُ الْمُأْكِمُ مُعُدُّدُ الْمُأْكِمُ مُعْدُ مُولًا : الْمُعْدُمُ مُولًا : مُعَمُّ وَحَمُّت وَلَوْسُونُ مِنْ أَلْمُنَّ كُونَ ه وأ حَزْه وإنعُا وحُدُه حَدُمُا خَذِه وَانعُا كُرُهُا :

^{182.} See Jn 8:28-29

^{183.} Gn 2:24; Mt 19:5; Mk 10:7-8; Eph 5:31

^{184. &}quot;HSJS III," 331:18-333:13.

on account of the love of the Daughter of the Wretched betrothed to him.

Since he loved the children of man, he became the Son of Man.

He became a brother to them and made them children of God.

According to the measure of human growth,

he grew up thirty years in their quarters

that the saying, "he came to become flesh," 185 be believed.

For it is not metaphorically but in truth that he became a human being so that the world perceive that the Second Adam¹⁸⁶ revealed himself to renew the world instead of the first [Adam], whom the snake bit.¹⁸⁷ [...]

When the full measure of thirty was fulfilled, he revealed himself through John's baptism. ¹⁸⁸

There the Bride knew the King and that he is the Bridegroom who dawned to her like a day of great light. 189

5.3.3 Samson and the Timnite Woman

The story of Samson and the Timnite woman (see Jgs 14) also foreshadows Christ's betrothal to the Church insofar as Samson and the woman are types of Christ and the Church, respectively. On his way to Timnah to take a wife, Simon looks at the remains of a lion which he had killed on a previous journey to the Philistines. There, in the lion's carcass, was a swarm of bees and honey which he eats (see Jgs 14:8).

He (Samson) went to the place on account of a woman he wanted to take [to wife].

A mystery, clear as daylight, fell in with him.

To betroth a woman, he went to the land of the Philistines [i.e., Timnah],

حُكُونَ وَكُكُلُا شَهِنَا هَفَسُنَا كَو هُكَوْ كُونَ الْمُونِ الْمُونَدُ كُونَ الْمُونَدُ الْمُؤْمُنُ وَمُا الْمُونَدُ الْمُؤْمُنُ وَمُل الْمُؤْمُنُ الْمُؤْمُ الْمُؤْمُنُ اللّهُ ال

سُوْد بَوْدُ مِكْمُ مُكُلُ ﴿ لَا مُكْدُلُ ﴿ مُولُولُ مُرَادُ اللَّهِ مِنْ مُكُلُ ﴿ وَاللَّهِ مُولِدُ اللَّهِ م وَاللَّهِ مِنْ مُولِدُ اللَّهِ اللَّهِ مُعَادُدُهِ فَوْدُهِ فَوْدُهِ فَوْدُهِ فَوْدُهُ اللَّهِ مُنْكُلًا ﴿ وَا هُدَهُ كُوكُنَا هَنَا لَاكُمْ الْحَدْنَ وَهُسُونَ :

وَمُدُهُ ﴿ وَنَسُو حَدْتَاهُما وَهُا دَنِهُما :

وَمُدُهُ ﴿ وَنَشُو حَدِينُهُما وَهُا دَنِهُما :

وَمُدُهُ ﴿ وَنَشُو حَدِينُهُما وَهُا خَنِينُهُما :

وَمُونُ مَكُم حَكُما وَالْمُوا وَالْمُا وَالْمُا مُنْ اللّهِ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ وَاللّهُ وَاللّهُ مِنْ اللّهُ مَنْ اللّهُ وَمُنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ وَمُنْ اللّهُ مَنْ اللّهُ وَمُنْ اللّهُ مُنْ اللّهُ وَمُنْ اللّهُ مَنْ اللّهُ وَمُنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ وَمُنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَمُنْ اللّهُ الللّهُ اللللّهُ الللللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ

^{185.} See Jn 1:14.

^{186.} See 1 Cor 15:45-49.

^{187.} See Gn 3.

^{188.} See Mt 3:13–17; Mk 1:9–11; Lk 3:21–22; Jn 1:31–34.

^{189. &}quot;HSJS III," 333:14-334:4, 334:13-18.

when a lion's whelp [came] roaring out toward him like a strong one. 190
Whom does he (Samson) resemble except our Lord, who came to betroth the Church of the Nations when death befell him like a mighty one.
To take [to wife], that daughter of the uncircumcised, 191
Samson lowered himself
and depicted his Lord, who betrothed the Daughter of Pagans by his Gospel. 192

The Daughter of the Philistines whom Samson desires to take for a wife bespeaks the pagan origin of the Bride whom the Lord wills to betroth. Jacob of Sarug identifies this Bride with the Church of the Nations. She is the Daughter of the Pagans whom the daughter of the uncircumcised, i.e., the Timnite woman, typify. The Lion charging on Samson is a symbol of death befalling Christ Jesus. The Lord dies on the cross and death takes him to his den, so to speak.

Come. Look here. If you are capable, you will see rightly.

Take and depict an image for maidens and their fiancés.

Against Samson, who went out for the land of the Philistines, a lion's whelp came threateningly to ravish him, and against our Lord, who has come to betroth the Daughter of the Aramaeans, death dared to bring him to its den to dominate him.

Let us see now what befell death and the lion on account of both our Lord and Simeon, his Nazirite [see Jgs 13:5]. 193

Samson's defeat of the Lion depicts God's killing death to save his Bride from its grip.

To betroth a woman, who depicts a type of the Church of Light,

پائنون بِ أَ لِلَّ إِ الْهَ أَ مَتُ مِتُ مِتُ مِتُ مِنْ بِ أَ مَتُ مِنْ بِ أَ مَتُ مَتُ مِنْ لِهُ إِنْ أَهُ مَا مُنْ مِنْ بِ أَ مَتُ مِنْ الْمَعْم الْمُعْم الْم

ه حصَّد تَنَفَعَكُم الْمُكُونُ لِمُكُلِّ مُكُونُ وَقُونُ مِنْ الْمُكُرِّ وَقُونُ مِنْ الْمُؤْنُ وَفُونُهُ مِنْ الْمُؤْنُ وَمُعُ لَلْمُؤُنُو مَنْ الْمُؤْنُ وَمُونُو مَنْ الْمُؤْنُ وَمُونُو مَنْ الْمُؤْنُ وَمُونُو مَنْ الْمُؤْنُو وَمُؤْنُو مَنْ الْمُؤْنُونُ وَمُنْ اللّٰهُ وَمُونُونُونُ وَمُنْ اللّٰهُ وَمُنْ اللّٰهُ وَمُنْ اللّٰهُ وَمُنْ اللّٰهُ وَمِنْ اللّٰهُ وَمُنْ اللّٰمُ اللّٰهُ وَمُنْ اللّٰمُ وَمُنْ اللّٰمُ اللّٰمُ اللّٰمُ وَمُنْ اللّٰمُ وَمُنْ اللّٰمُ ا

ة شَكُمُ الْلَوْلُ حَكُمُ أَلِيكُلُا وَحَدُا تُعْمَدُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه وَتُصْمُونُو أَلْكُلُ اللَّهُ حَمْدُ اللَّهُ الل

لُّا سَةُوْ هُوْكُا أَى بُبُّهُ أَسِلا لَمُسَّا هَفَهُ:
حَدُمَكُ هُمِحَةً ﴾ بَكُم الْوَكُمْ أَوَكُمْ الْوَكُمْ أَوْكُمْ الْوَكُمْ أَوْكُمْ الْوَكُمْ أَوْكُمْ الْوَكُمْ أَوْكُمْ الْوَكُمْ الْوَكُمْ الْوَكُمْ الْوَكُمْ لَكُومُ الْمُؤْمُّلُ الْوَكُمْ لَكُومُ الْمُؤْمُلُ الْوَكُمْ لَكُمْ لَكُمْ الْمُؤْمُلُ الْوَكُمْ لَكُمْ الْمُؤْمُلُ اللَّهُ الْمُؤْمُلُ اللَّهُ الْمُؤْمُلُ اللَّهُ الْمُؤْمُلُ اللَّهُ الْمُؤْمُلُ اللَّهُ اللّ

^{190.} See Jgs 14:5.

^{191.} See Jgs 14:3.

^{192. &}quot;HSJS V," 335:1-8.

Samson was led¹⁹⁴ and, for this reason, he killed the lion's whelp.¹⁹⁵ The Daughter of the Pagans typified the Daughter of the Uncircumcised, for the Son of God killed death as he saved her.¹⁹⁶

The lion does no hinder Samson's journey, and death cannot stand in the face of the Son of God. He triumphantly overcomes death, betroths the Church by his crucifixion, for whose sake he came down, and returns to his heavenly abode. She is now his forevermore.

The Son of God arose from his place and came to our land to betroth the Church of the Nations as we have said.

Death, the lion, who devoured all generations, befell him.

However, he killed death as Simon killed the Lion.

He made his way, betrothed and took to wife, by his crucifixion, the one for whose sake he descended to the inhabitants of the earth.

The lion was not able to bring to an end the journey of Samson, who betrothed and married whom he had desired and then left.

Likewise, the journey of the Son of God did not end because of death, for he married the Church, made her his, and then he ascended.

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5.4 Diametrical Responses

John the Baptist betroths the Son of God to Israel and the Church. As has been shown above, the betrothal of Jacob to Leah and Rachel prefigured Christ's betrothal to these two communities. "Jacob took both the beautiful and ugly [daughters of Laban for wives]. He became like our Lord, who betrothed the Nation and Nations for his Gospel." Jacob of Sarug presents two diametrical responses to the Heavenly Groom. "The Synagogue hated the

وِثَعِدَةًوْ أَيِكِلُا وَزُنُا لِمُقَافِكُ لِحَدِّبُ لَا مُوَالَا : خَذِلًا وِحَةُ وَلَا حَذِيْلًا وِمُتَقَلَّمُ شَكَوْمُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى

خَنْ كُنُّ أَنْ الْمُ صَلَّا أَلَا لَهُ الْمُنْ : مَصْدُا فَيْ صَلَّ قَدَ أَنْنَا إِنْ الْمُنْ خُدَّ مُنْ الْمُثَا مُصِدِّنَا أَوْنِيْهِ مُصِدِّنَ مُمِنَّ خُدَّ خُدَّ مُنْ عَدَّا الدَّوْنِيْهِ وَهُمِحِثَ / أَوْنَا بَحُهُ اللَّا أَهْمُ اللَّهُ الْمُنْ الْمُنْ

حَفُّ وَوُا تُحِوُّد أُو كُوسُكُا وكُرِغُفَيْلًا:

^{194.} See Jgs 14:4.

^{195.} See Jgs 14:6.

^{196. &}quot;HSJS V," 336:8-11.

پُدُن وَهُا مُعْمَةً ﴾ مُكْرة مُعْمَةً ﴿ مُحْدَا إِبْرَا إِبْرَا إِبْرَا إِبْرَا إِبْرَا إِبْرَا اللهِ وَهُمْ كُونَ مِ كُونَ اللهُ وَاللهُ وَاللّهُ وَلّهُ وَاللّهُ وَلِمُلّال

وَنْ عَدَةُ وَهُا كُوهَ كَبُهُ كَتَعْمُا أُسِ وَالْخَرْبُ هُ مُمُهُمُ مَكُوهُ حِكُوا الْرَبُ وَمَهُ ﴿ وَهُا الْرَبُا هُمِهُ ﴿ هُمُ مُكُوهُ وَهُا الْرَبُا هُمِهُ ﴾ ﴿ هُمُ حُدُم أَرْحُدًا ﴿ هُمُ حُدُوهُ وَهُ الْحُدُومُ وَهُا ﴿ هُولُ مُكُوهُ وَهُمُ أَرَكُ وَهُمُ كُدُهُ وَهُمُ الْحُدُمُ وَهُمُ مُكُوهُ وَهُمُ الْحُدُمُ وَهُمُ الْحُدُمُ وَهُمُ الْحُدُمُ وَهُمُ الْحُدُمُ وَهُمُ الْحُدُمُ وَهُمُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ اللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللللّهُ الللّهُ الللللللّهُ الللللللللّهُ الللللللللللّهُ ا

حَمْزُ ر زُمُّ وكُمُا وكُمْمًا مَكُز كُهُدُو كُهُدُواْه *

true Betrothed, who came to her, and the holy Church bowed down to, honored, and loved him."¹⁹⁹

The following sections elaborate on how the two Brides reciprocated Christ's invitation to the matrimonial union.

5.4.1 Israel's Response

Israel repeats her actions at Mt. Sinai by refusing once more her Lord, who came down for her sake. "She did not receive the Bridegroom, [her] Betrothed, who has come to her."²⁰⁰ In his *mimro* entitled *On Hosannas, the Colt, and the Sending of the Disciples* (بك المُكَتْثَا وَكُم عُمُا إِلَّا الْمُكَاتِّ الْمُكِلِّ الْمُكَاتِّ الْمُكَاتِّ الْمُكَاتِّ الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِّ الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِّ الْمُكَاتِي الْمُكَاتِي الْمُكَاتِي الْمُعَاتِي الْمُعَلِّي الْمُعَاتِي الْمُعَاتِي الْمُعَاتِي الْمُعَاتِي الْمُعِلِّ الْمُعَاتِي الْمُعِلِي الْمُعَاتِي الْمُعَاتِي الْمُعَاتِي الْمُعَاتِي الْمُعَاتِ

[A prophet] was proclaiming to her, "Awake, awake, and put on strength!"²⁰² Another was saying, "Exult, [O] Daughter of Zion, for your King has come."²⁰³

However, she, full of wickedness, shut her mouth [so as not to] praise, stopped her ear[s], and did not receive the one who has come to her. The rejected Bride gave herself up to nugatory idols, and did not accept the true Betrothed, who has come to her. On Mt. Sinai his Father betrothed her, wrote her under his name, and placed around her neck lovely gems: all the commandments. He put on her head the beautiful ornament of all the laws

placed on her hands the Holy Scriptures like rings. He betrothed her to his Son and gave her a ring from Mt. Sinai, yet the unworthy Bride did not receive the true Betrothed.

She murmured against his Father, even said to him she did not know him, and she began screaming, "I do not accept that he reigns over me.

I do not want the One who has come to approach me.

Why is it necessary for him to come near me when I do not love him?

I hate him. I loathe him, and he knows [it].

If he comes to me, I will stone him [See Jn 8:59, 11:8].

Since I utterly do not love the one who has come,

^{199. &}quot;HSJS V," 631:9-10.

حَدُمُ اللَّهُ اللّ

^{200.} *Ibid.*, 618:18.

لًا مُحكِّم حَسِّمانًا حَدِّناً وْإِلْمَا رُوْدِهِ

^{201.} Ibid., 613-631.

^{202.} See Is 51:9.

^{203.} See Zec 9:9.

let him go to where he would be received and loved.²⁰⁴

Zion's Daughter murmurs against the Bridegroom's Father although he had betrothed her to his Son on Mt. Sinai and had given her lovely gems, a crown, and rings. These are symbols of the Decalogue, the laws, and the Holy Scriptures, respectively. She declares her hate and loathing toward her Betrothed, rejects him, and chooses empty and worthless idols over him. Moreover, she threatens to stone him. Israel responds thus despite the message of its prophets. Isaiah and Zechariah had prophesied that the Son would come to her, and both prophets had prepared her for his coming. Nevertheless, she refused them and spurned all the prophets God sent to her.

[Zion] covered her face [so as not to read]²⁰⁵ Zechariah, "Behold your Lord is coming on a colt.²⁰⁶ Get up and go meet him." She hated Isaiah, who proclaimed the truth before his (the Lord's) coming, and who was shouting at her, "Awake, awake, put on strength!"²⁰⁷ She abhorred David the King, for she was insane, and all the sayings of prophecies did enter her ears. Ezekiel was driven away, the entire scroll of his prophecy [was dismissed], and the rabid harlot did not listen to him. The evil Bride did not accept all of them, for she was unwilling to receive the true Betrothed lest she be exposed.²⁰⁸

204. "HSIS V," 623:20-624:18.

أَسَّنُكُ أُحُنَ بِبِقُ حَنَا رُومَ وَ أَلْا تَحَدُده هِ أَلْا تَحَدُده هِ أَلْا وَابَده هِ أَلْا وَابَده هِ أَلْا وَابَده هِ أَلْا وَابَده هِ فَكُمْ أَوْابُون هِ فَكُمْ أَوْابُون هُ خَدَمُه فَكُمْ وَأَلْا وَابَده لَا مُخْدَمُه هِ فَكُمْ وَأَنْ وَأَنْ وَالْمُحَدَّة وَسَعْلَا هُ كَلَا حَرُه أَنْ اللّه كَا أَنْ اللّه عَدْمُه أَسِ خَلْقُلا هِ مَحْدَلُه حَدْمَا لَا لَا كَمْ حَدَيْ وَهُمُلا اللّه مَحْدَلُه مَحْدُل اللّه وَمُحَدَّد مِحْدَم مَدْم اللّه وَمُعَدُّم هِ مَحْدُل اللّه وَمُعْدَم هِ مَحْدُل اللّه وَمُعْدَم هِ مَنْ اللّه وَمُعْدَم وَ مُحْدَد وَاللّه اللّه وَاللّه وَلَا اللّه وَاللّه وَلْمُواللّه وَاللّه وَلَا اللّهُ وَاللّهُ وَاللّه وَاللّه وَاللّه وَاللّه وَاللّهُ وَاللّه وَلّه وَاللّه وَاللّه

205. Lit. from reading

206. See Zec 9:9.

207. See Is 51:9.

208. "HSJS V," 625:5-14.

سُعَكُمْ أَقْنُوهَ ثَحَ مُنِئُلُ هُو بُاكِنُنُا : هِنُكُمْ الْمُحَنُلُ بُأُنْوَا مِفْهِكُمُا مِبُورِ هُلِلْكُوه : مُعَكِّد وِمُا كُوهَ بُقْدٍ مُحَكُمُ بِهُنْدُا وِمُلَا : هَنْدِ سُمُوْلُو وَخُدُه فَنِكُمْ وَمُدَّكُمْ أَنْ فَاللَّهُ الْأَوْمُلُا : حَوُدُم فُحُوهُ لَا هُمَكُمْ وَمُلْ فَكُمْ وَمُلْ كَكُمْ خُولًا :

Jacob of Sarug repeats the same theme in another *mimro* entitled *On the* Sunday of Hosannas (ﷺ) 209

The prophet Zechariah carried his spiritual harp,

ran before him, singing and rejoicing in the prophecy. He plucked its strings, and it sounded while he sang, "Rejoice, [O] Daughter of Zion, shout and cry out for joy because your King has come. Behold he has come to you riding on a colt, the foal of a donkey. Open your gates for him, for he is humbly coming to you. Rejoice and be glad and shout praise in a loud voice, for, behold, he comes to you as I had promised you in prophecy."210 Zechariah sang to the Daughter of the Hebrews that she exult with him, but the rejected Bride did not rejoice as she had been exhorted. She was defiled and distressed, for the Bridegroom has come, and for this reason, she did not rejoice when she met him. Her heart took possession of the calf,²¹¹ her beloved, which enthralled her.

Thus, she did not hear the prophet when he exhorted her, "Rejoice." ²¹²

Zion carries through her threat: she crucifies her Bridegroom. Thus, she categorically rejects him and tries to annihilate him by killing him. The crucifixion is Israel's ultimate rejection of Christ Jesus.

[Zion] made the cross, forged the nails, sharpened the spear, and mixed the vinegar to the One who had given her water from the rock²¹³ when he made flow an abundance of water from flint-rock in the desert.²¹⁴

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ةَوْوَلُو هَوْمُعُومِ الْمَا وَهِيْ مُعْرِيْ كُلِدُ وَالْمَا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله
  وَهُ إِذَا رُحُومَ مُحَدِّد وَمُورَ لَنِكُم وَاللَّالِ مُحَدَّد مِنْ اللَّالِ مُحَدَّد مِنْ اللَّهُ
ولمِّس كُوه لُوْكُمِد وُلْأَلْ كَوْلُوس مُحْتَدُلُك مِ
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رُدُوْ لُكُمُ لِكُمْ مُكُمُّ وَمُوْكُونُ وَهُمُنُكُمُ : سُى وِوْلُا ثَعَثُونِ عَارَاْتُ مُكْنَ فَلَا اُثَخَرَ وَوُلُا : وَا ضَهُ عُدَ كُو فَوْصَت كُملًا خَرَ أَلْمُنُا : ه ر معه حده ه وصح حسر در المدر:

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وه م مه حده المراد المدرد المدرد

213. See Ex 17:6.

214. "HSJS V," 618:6-8.

^{209.} See "HSJS I," 445-459. For an English translation, see Kollamparampil, "Festal Homilies," 247-260.

^{210.} See Zec 9:9; Mt 21:5.

^{211.} See Ex 34:4.

^{212. &}quot;HSJS I," 448:12-450:22 (Syriac); Kollamparampil, "Festal Homilies," 251:77-84 (English).

Consequently, the Son of God repudiates the Bride who disdained him and chooses the Daughter of the Aramaeans, the Church, whose response to him is opposed to that of her older sister Israel.

His crown of thorns wove a diadem for the Daughter of the Aramaeans, the Bride whom he seized from among the idols and wrote her under his name.

[...]

The Daughter of the Hebrews was rejected because she hated him, and he repudiated her in the presence of the Nations on the great feast day. She gave him a reed²¹⁵ pen to write her a bill of divorce,²¹⁶ for she saw that he greatly loves holiness like his Begetter.

She made him take the reed pen that he might repudiate her, that she might be free from him,

and that she might go and have her fill with Baal, the calf, and Tammuz.²¹⁷ She gave the Bridegroom a reed pen, for she hated him, that he might subscribe the bill of divorce he wrote to her.

[...]

Lest the Son of God make her useless through his teaching, she gave [him] the reed-pen to go to her beloveds.²¹⁸

5.4.2 The Church's Response

In contrast to the Synagogue, whom the Mighty One repudiates because it rejected him despite the stupendous manifestation on Mt. Sinai and regardless of the fact that he saved it from slavery and Egyptian tyranny, the Church clung to the Lord notwithstanding that he manifested himself in weakness. The fearful vision on Mount Sinai is absent when the Word of God becomes incarnate: neither fire, nor dark cloud, nor thunder and lightning,

وتُزَمَّل أَمُّا حَوْه وَهُكُلًا وُحِدُ هَوُا كُوهُ *

ةً وَحُمْ كُوهُ مُنِياً كِسَمِياً كُلِي رُهِيَمُهُ : رَبِيعَ وَمُوالًا وَمُعَيْدِهِ وَمُكُونُهُ أَنْ مَا يُعَيِّدُهِ لَا يُولِّعُونُهِ الْأَرْكُ رُبِ سُكِّتُمُهُ ف وَالْ لَكُوكُنِهِ: وَمُكُلُونُهُ أَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

^{215.} See Mt 27:30. The soldiers struck Jesus with a reed, which Jacob of Sarug turns into a

^{216.} Lit. to put her away

^{217.} See Ez 8:14.

^{218. &}quot;HSJS II," 546:15-16, 546:19-547:6, 547:11-12. حكْمًا وِتَقُدُوهِ مُ كُلِ مَهُ: كُوه حَدْنِا أَوْمُمًا : حُدُمُا وَسُهُو مِن دُمِ رُحِمًّا وَحُمُوه وَ حَدُمُ الْمُعُوه وَ مُدَالًا وَتَقُدُوهِ مَا اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُولُولُولُ اللَّهُ عَلَى اللَّهُ عَلَّمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّمُ عَلَى اللَّهُ عَلَى اللَّ

and nor horn blowing. He came down to human beings not in a splendiferous way, but in humility.

That one (the Synagogue) despised the Mighty One in that magnificence, and this one (the Church) madly clung to the Son. He did not descend to her (the Church) [carried] by angels as [he did] on Sinai nor did he blow heavenly horns for her. Not with laws, not in a dark cloud, not in a cloud, not in a fire [and] not even with blazing lightning, —the house where he dwelt did not smoke on account of him but in humility did the Son of the Mighty One come down to earth. He manifested himself to humanity [wrapped] in swaddling clothes,²¹⁹ hungry, 220 thirsty, 221 [in need of] sleep 222 and work, 223 and needy. 224 When Satan tempted him in the desert [See Mt 4:1-11], when the unbelievers called him the prince of demons [see Mt 9:34], when the waves of scandals were breaking²²⁵ on him from every side, when he was reviled because he ate with sinners [see Mt 9:11], when they chided him for mingling with tax-collectors [see Mt 9:11], when they demanded that he pay the king a census tax [see Mt 22:15-22], when he had nowhere to rest his head [see Mt 8:20], when he processed alone [riding] an unsaddled colt,²²⁶ when a piece of cloth girded his loin in the likeness of a servant, when he washed the feet²²⁷ of dust whom his hands formed,²²⁸ when a [close] associate who accompanied him sold him, 229 when the faithful ones who adhered to him denied him,²³⁰ when a judge interrogated him as a killer,²³¹ when he was scourged with whips as a convict,²³² when he clung to a column in the tribunal and drank torment, when lunatics clothed in shameful clothing, ²³³ when a crown of thorns woven by defiled people was on his head,²³⁴

^{219.} See Lk 2:7, 12.

^{220.} See Mt 4:2.

^{221.} See Jn 19:28.

^{222.} See Mt 8:24.

^{223.} See Jn 5:17.

^{224.} See Mt 21:3.

^{225.} Lit. were blowing

^{226.} See Mt 21:1–11; Mk 11:1–11; Lk 19:28–38; Jn 12:12–15.

^{227.} See Jn 13:1-11.

^{228.} See Gn 2:7.

^{229.} See Mt 26:14-16; Mk 14:10-11; Lk 22:3-6.

^{230.} See Mt 26:69–75; Mk 14:50-52, 14:66–72; Lk 22:56–62; Jn 18:17–18, 25–27.

^{231.} See Mt 27:11–14; Mk 15:2–5; Lk 23:2–3; Jn 18:29–38.

^{232.} See Mt 27:30; Mk 15:19; Lk 23:16; Jn 19:1.

^{233.} See Mt 27:28; Mk 17:17; Lk 23:11; Jn 19:2.

^{234.} See Mt 27:29; Mk 17:17; Jn 19:2, 5.

when he was struck and asked, "Who is it that struck you?" [see Lk 22:64], when he carried on his shoulders the wood of the cross and went out,²³⁵ when his hands and feet were nailed by those who went astray,²³⁶ when they cast lots for his garments [to see] to whom they would belong,²³⁷ when bitterness and vinegar in a sponge were offered to him,²³⁸ when his side was pitilessly pierced with a lance,²³⁹ when he was embalmed, wrapped, and buried,²⁴⁰—Blessed is her sagacity!—the Church saw the Son of God [undergo] all of this.

Blessed is he who seized her from idolatry.²⁴¹

The Church recognizes, accepts, and cleaves to the Lord, not in his might, but his humility. She knows him as a baby wrapped in swaddling clothes, and as a man who feels hunger and thirst, who requires sleep and work, and who is needy. The devil tempts him in the desert, and his foes accuse him of being the prince of the demons. He endures scandals, eats with sinners, and associates himself with tax-collectors. His adversaries demand that he pay the king a census tax. He does not have a place to rest his head.

ه وُوْرا وِصُمُّا حِنْهِ مَهِمُ أَل كُدُرُا تُعَفِّمُ الْ هُلُا حَفَّتُكُمُّا وُهِمُّئُتُلُا مِنْدُد هَوُا كُونِ * لًا حَيه أَحَمُا أُف لُا حَدَّوْمًا وَهُحَةُ دُهُا * حعَّمُعُ أَلُمُ اللَّهُ الْأَوْحُلُ خُرُمُ الْأَوْحُلُ خُرُّمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ حَدُفِيًا وَرُوعًا حَفْيَكًا وَخَعِيًا وَخُعِيِّعِوْبًا ﴿ حُر شَهِ خُثَاً زُهُا وَزَعَةًا شَعِ دُعةَ وَا * دُر ثَعَامَتُصُر کُل وُاثُلَّ وَوُا کُل سُهُتَا جَ دُر لُحِدُم ثُرُه زُحِهُد زُهُا حَمَٰكُا تُلُا*س ج* دُر کُ*گ گ*ناًل هَمُكِنُل ذُكِسةُو ثُعلَوُنُس وهُل جُ دُر معمَّى وهُا تُركُل وِحُدُّا وَحِدُّا وَحِدُّا وَحِدَّا أَجُةُوهِ * حُر حُديُّ عَمْ أَمْ اللَّهِ مُنْ عَلَى مِنْ عُرُ مُعْ مِنْ عَلَى مُعْمَى حُمْ مِنْ اللَّهِ مِنْ مُن مُ کُر مُحَارِّکُر خُورُ اللَّالِ الْبِ سُنُدُا » دُر وهُ حَدِّم وهُل مُعانِّت دُلسًا مُع هُنُتُل « حُر شَكِمُفُ وَسُمِكُمُ اللَّهِ وَوَا وَضُلَهُ وَصُبُو ب حُرِ معصَّفُ وهَ الْمُرَةِ وهِ وَتُكُومِ هُو كُمُّتُا * حُر دُلعه في الله عَزُوا مَثُلًا أَلِمُ مَمْ يَدُو حُده الله عَنْ اللهُ مَمْ يَدِهُ حُده الله عَنْ اللهُ عَنْ اللّهُ عَنْ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَا اللّهُ عَنْ عَنْ عَلْمُ عَلَّهُ عَلَا عَلَّا عَلَا عَلَّا عَلَا عَلَّهُ عَلَّا عَلَّا عَلَا عَلّا عَلَا عَلَّا عَلَا عَلَّا عَلَّا عَلَا عَلَّا عَلَا عَلَّا عَلَا عَا عَلَا عَلَّا عَلَا عَلَّا عَلَّا عَلَّ عَلَّا عَلَّا عَلَّا عَلَّا عَلَّ عَلّا حُرِ مُكملله وهُا هُدِيْتِ هُمحًى حَبْتِ وهُ لُحِدُه ٠ حَبُّ وَهُ وَرُوْهُ فَي وَسَكُمُا وَقَكُمُا وَقَالُمُ وَمُأْلُهُ

حور كِلْقُلُا حَوْهِ كُلُّمُا وَد هُمِّم وَا ن ستَمقُ مُحكُم بِدأَ : صَوْرَازُ اوْقِ لَحَسُ اقَاللَّهُم الْأَ لًا حيجَةُهُا ولًا حِذَتُهُا ولًا خُدِيْثًا : لًا كُرِ أُزُّ رَكُمُ لَا تُعْتُمُ أَمُكُمُ أَمُكُمُ أَمْدُلُ : ةُحِدازُّه وَّا أَلْمُهُ وَهُل أَبِي إِنْهُمُلُا ؛ خُ مُحَامَتُهَا مُحَامِنُا حَبُدُا سُؤْدًا ؛ بِحْمِ اللَّهُ وَمَا اللَّهُ وَمَا بِنُونُ وَمَا لِمُعَالِمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللّلَّةُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّا اللَّهُ الللَّهُ الللَّا اللَّا الللَّا الللَّا الللَّهُ الللَّ اللَّالِل حُرِ كُحبُّ حُده إِلَّه خُم مُقَعْل مُكَمِّحُ وَهُ ا حُرِ لُا أَسِمَ كُوهُ أَحُلُ وِتُعَمِّقُ وَهُوهُ لَمُعُودٍ وَهُوهُ لَمُعُودٍ : مُ شَرِهُ ثُلُ حَمِّى كُل سُرُةِ و مُرهَةُ ول خُصرًا : حُرِ ثَعَاوِّحُ مُنْ خُمِكُ اللهِ وَمُونِ مِنْ مُونِ وَمُونِ مِنْ مُ حُرِ صِمْكُأُ لِهِ وَعُنُا أَبِ مُهُوَّلًا : حُ أَهِهُمُا حَقِّمَ حُمْ أِمْلًا وَهُمَا إِنَّ الْحَبِّرَا: حُرِ حُلا زُهُوه حكْمُلا وِقَةُحْل زُ_كِرُحه لُهُوْلا : ن موْم ر مُهما حِمْد إِيَّ وَكُفْ مِومَةُ لَمْ اللَّهُ وَ وَهُ دُر مُحَالِّ أَوْكُمْ وَقِيْهِ حِزْهُ هِسُا وَلُا شَوْهُ بُلُ :·· دهُ کُب قُکه بِ سُلُم جُبِاً کُذِ کُدُوا ؛

^{235.} See Jn 19:17.

^{236.} See Mt 27:35; Mk 15:24; Lk 23:33; Jn 19:18, 20:25, 20:27.

^{237.} See Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23-24.

^{238.} See Mt 27:48; Mk 15:36; Lk 23:36; Jn 19:28-30.

^{239.} See Jn 19:34.

^{240.} See Mt 27:59-60; Mk 15:46; Lk 23:53; Jn 19:39-42.

^{241. &}quot;HSJS I," 36:8-38:2.

He enters Jerusalem alone on an unsaddled colt. He washes the feet of others as a servant. One of his apostles sold him out for thirty pieces of silver while the others abandoned him. To make matters worth, his accusers judge him a killer, scoff and mock him, place a crown of thorns on his head, repeatedly strike, and scourge him. Consequently, he suffered greatly. Unjustly sentenced to be crucified, he carries his cross, on which they nail him. They strip him naked to cast lots for his garments and make him drink vinegar offered to him on a sponge. They bore his side pitilessly with a spear to make sure he is dead. His sympathizers embalm, wrap, and bury him. Despite the Lord's displayed weakness, the Church clings to him and stays by his side. Whereas Israel, who had known God, chooses a golden calf over him, the Church, who had worshiped foreign gods, leaves them and becomes united with him. The Church does not go back to her graven images and does not exchange him for idols although she sees him at his weakest point.²⁴² Consequently, by cleaving to Christ, the Church accepts his betrothal proposal and becomes the Bride of Christ.

Since her Bridegroom is a very wealthy King, the Bride deserves the finest jewelry. The finest gems, precious stones, gold, pearls and the like should adorn her ornaments.

Let golden chains for the Bride who ascended from the Waters and strips of silver for the Mistress of Shining enhance [her] beauty. Let pearls be brought from Cush²⁴³ for the high head, along with arrays of precious stones from India.

[...] when they cast lots for his garments [to see] to whom they would belong, when bitterness and vinegar in a sponge was offered him when his side was pitilessly pierced with a lance, and when he died, was embalmed, wrapped, and buried, the Church saw him and did not exchange him for a strange [god]—blessed is her taste! Blessed is he who seized her from idolatry.

^{242.} See *Ibid.*, 38, footnote 1.

^{243.} Ethiopia

Let the sea bring the rich blood of the Tyrian murices²⁴⁴ and its friend, the dry land, the stones of Thummim and Urim.²⁴⁵ Let the mountains offer all the emeralds and valuable gems, and the depths send jacinth²⁴⁶ from their treasuries: precious stones from the forehead of snakes; gold from Ophir²⁴⁷ for beautiful beads; and multifarious necklaces and chokers for the neck of the Crowned one (the Bride).

Her Betrothed is wealthy. Let her adornments be multiplied. 248

Nevertheless, the Church rejects these ostentatious, immaterial ornaments. She beautifies herself with Christ's suffering, for she values more than anything else the cross upon which her Beloved hung, the nails hammered into his hands and feet, and the water and the blood flowing out of his side which dyes her wedding dress.

The Bride says, "I have the cross instead of ornaments, and all my beauties are arrayed with him on my limbs. He dyes my clothes for me with his blood and adorns me. Thus, I do not desire the blood of the Tyrian murices. He places his mark between my eyes and purifies me. Therefore, golden chains and pearls are not beneficial to me. With his anointing, he gladdens my countenance and sanctifies me. Hence, the strips of silver, which are used for me, are not for me. Instead of jacinth and valuable gems, he gave me his nails that I forge all the betrothal ornaments from them.²⁴⁹

امْدُ الْمُحُدُّ الْمُحَدُّ اللّهُ الْمُحَدُّ اللّهُ الْمُحَدُّ اللّهُ اللّ

ەڭكەە ، ھۇھتىد دە قىھىڭىزئى كى ھۇپكت « ەلا كەغلانل بۇغلاشى غىغلا بىڭلەقتا « ەلا ئىھىتى كىي تىجۇلا بۆرەكلە ەكىت كىنىڭلا « ەلا ھەھى كىي لەكتىلا بۇلا ئىھىتىي كىد « قۇرسىقى قىدەق، قىكەن ئېكلا بۇلا ئىھىتىي كىد « أُمذًا كَحَلًا رَمُنَظًا أَسَا كُس سُكُو شَقَكُلُا: وَهُ زُكُمْ كُس حَتَهُمْ خُرِضُوهُ وَمَرْخُلاً كُس: وَهُ خَسْل خَتَكُ هُلُامِ وَوَهِمْهُ وَمَدَّوْا كُس: حَمْهِمَةُ أَنْ مُحْرِّس أَفْت وَمَكْرُهِم كُس: سُكُو مُوَلِّمًا وَلُحَدًا لُقًا سُوو كُس زَرُوهِد:

^{244.} From this kind of seashell the purple dye was extracted.

^{245.} See Ex 28:30; 1 Sm 14:41; 28:6.

^{246.} See Ex 28:19.

^{247.} See Gn 10:29; 1 Kings 9:26-28, 10:11, 22:49; 2 Chr 8:17-18, 9:10; Job 22:24; 28:16; Ps 45:10; Is 13:12.

^{248. &}quot;HSJS I," 206:16-207:7.

The crucifixion of Jesus is revelatory, for the cross manifests the identity of the crucified One. The Church recognizes and identifies him as the Son of God, in contrast to Israel that remained blinded. Using Paul's voice, the Church shouts in the synagogues that Emmanuel betrothed her through this crucifixion. Therefore, the Church deserts her old pagan ways, clings to Christ, her Lord, and boasts only in his cross (see Gal 6:14).

The daughter of the Aramaeans saw you, Emmanuel [see Is 7:14], on the cross,

and recognized who you are because of your mighty wonder.

Envy blinded the Daughter of the Hebrews. Thus, she did not recognize you, and since she hated you, the power that occurred did not excite her.

The Church of the Nations, the Daughter of the Day, beloved by you, recognized you, Lord, through the crucifixion and that you are God.

[...]

Behold the voice of the Bride rose, and she shouts in the synagogues, "I shall not boast except in him [see Gal 6:14].

Emmanuel came, betrothed me through his crucifixion,

and I recognize who he is, and whose Son he is. He shall not be dishonored.

As a destitute, he came to our house when he betrothed me,

and I felt that he has riches. Thus, I sallied forth with him.

I detested my ancestors on his account, for I love him.

Fire and sword marched out against me and did not terrify me.

[...]

On his account did I desert my ancestors, for I have loved him, and I scorned idols and every god of idolatry.

His cross became for me a magnificent diadem, which I put on my head, and I shall not boast except in it [see Gal 6:14]!"250

Consequently, the Bride shouts for joy, for Jesus has saved her, freed her from her captives, and enriches her with his mysteries. The appropriate

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250. "HSIS II," 188:16-189:1, 189:6-13, 189:18-21.
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ەئىخى مُح أَيىم ثَعَمُ ﴿ أَهُوزًا وَكِيدُةُ مُلُو ﴿ ەك√ ئەھنەگەر الا ئاحقەن ئىتالا ئەەۋە ↔ دُلمَىقة لُما ئىئجىگەر ئىدى ئېگەرا ئىج ↔

وِلُا ثُوهُ لِكُ كَمْ كَمْ هُمُ أَمْ أَلُا أَنْ حُوهُ * هُ وَكُو لَا إِنَّا وِهِ كُوهُ مُعَدُ اللَّهِ اللّ سَّفُحُ اللَّهُ اللَّ

ذُنِهُ أَرْضُنَا حَفِّنَهُا سَأَمُّر خَعََنَةُ أَ ﴿ : كَنَاهُ أَرْضُنَا نَصُعُلُ خَهُ وَنَّهُ وَلَا تُبَحَمُّر : كُرًا كُعَعْدًا خُنِا أَعْعُدُا وِسُدُندُا كُو: ` وهُ أَوْمِ مُكُونَ وِكُكِدُا وَمُحِنَّا خُقِيَّةُ هُذًا:

حُمِّيةُ أِسْ أَلْمُ مُحِزِّب خُلِمُبِعِةُ أَهِ : أُب مُعَقِّنُا ٱلْمُا حَضِّمٌ وَرِ مُحَدُ كُ : سَنَّمُ لَاُدُوَّتُ شَمُّكُمُّهُ وَوُسِعُلَا اِنْلَا كُوهِ : [...]

يُحَهُّ كُمُّه لِحُمْ لِلْحُوْتِ كُى إِنْشَعِمُّه : مُمُهُمْ يُحِتَّا وَفَى كُوْتِ وَهِبُسِمُّه : مُلْكُمُّ الْمُنْ الْمُوْتِ وَهُدُونُ اللَّهُ عَلَى الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُ

response to his betrothal proposal is to accept it. The Church does so by bowing down to Christ in worship and joining her voice to that of the angels singing to him "Holy, Holy, Holy is the Lord of hosts" (Is 6:3).

The saved assembly of the Church of the Nations shouts for joy, for you have freed it from the stumbling block of vain idols.

The Daughter of the Aramaeans exults on your day and rejoices in you, whereas the daughter of the Hebrews was sad. She scorned [you], and was furious.

[...]

Behold! The shepherds and their herds bow down to you [see Lk 2:8-20] instead of the flock that crucified its Shepherd on Golgotha [see Jn 10:1-22]. Behold the assemblies of the Nations kneel down before you in all places, whereas the band of Caiaphas's people reviled you [see Mt 26:57-68]. Behold they are shouting to you "Holy, Holy" [see Is 6:3] in the assemblies, whereas the Synagogue of the Nation shouted, "Condemn [him] to death." [...]

Behold the Virgin Church resounds [your praises], is enriched by you, and she rejoices in you

because you brought her back from the captors.²⁵²

5.5 Indissoluble Unity

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عَنْدُد كُو ثَنْهُا وَبُنْهُا وَكُبُا كُفَعْنَا :

إِنْ لِمُ سُبُوا اللّهِ مُؤَا اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ ا
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^{251.} See Mt 26:66; Mk 15:13; Lk 23:21; Jn 19:15.

^{252. &}quot;HSJS I," 458:15-18, 459:1-6, 15-16 (Syriac); Kollamparampil, "Festal Homilies," 260:281-284, 260:287-292, 260:301-302 (English).

^{253.} See "HSJS V," 873-886 (Syriac); Jacques Babakhan, "Essai de Vulgarisation des Homélies Métriques de Jacques de Saroug, Évêque de Batnan en Mésopotamie (451–521): Homélie sur la Fin du Monde et sur le Mariage (2)," ROC, 8, no. 18 (1913), 358-374 (French).

^{254. &}quot;HSJS V," 882:18 (Syriac); Babakhan, "Fin du Monde," 370 (French).

(see Eph 5:32) is the foundation of Jacob's explanation. The true Bridegroom and Bride are Christ and the Church, respectively. Christ's sacrifice on the cross is the proof of their mutual love.

"I speak concerning Christ and not Adam, and also regarding the Church and not Eve, who ruined her man."²⁵⁵ They are the Bridegroom and the true Bride, who are one, and [his] slaughter and crucifixion seal the proof of their love.²⁵⁶

In his *mimro On the Veil of Moses* (بكم هَمْهُا بِحُلِقَت هَمْهُا),²⁵⁷ an exegesis of Ex 34:33-35, Jacob of Sarug also expounds on Gn 2:24.

The hidden Father betrothed the Bride to his Only-Begotten and taught symbolically through prophecy. He built with his love a great house for the Bride of Light and represented the Bridegroom with various types on its palaces. Moses came in, described, like a skilled painter, the Bridegroom and Bride, and hid with a veil²⁵⁸ the great painting. He wrote in his book "a man shall leave his father and mother and cling to his wife that the two become one whole."259 The prophet Moses introduced the subject of a man and woman that on their account Christ and his Church might be spoken of. With the great Eye of Prophecy, he saw how Christ becomes one with his Church in the waters. He gazed at him who put her on in the womb of virginity, and she put him on in the waters of baptism. Behold the Bridegroom and Bride are caused to become one spiritually and on their account did Moses write down, "the two are one." However, the Nation, unworthy of the great mystery, thought that he said "the two are one" concerning a man and a woman. The covered Moses gazed at Christ and called him "man" and gazed at the Church and called her woman for a reason. So that he might not speak of [this] subject clearly before the Hebrews, he covered his words from the outsiders with different affairs.

^{*} كَالْسُوْهُ وَلْ السُمْعَكُ و الْبُحْكِ الْعُكِنْ

^{255.} See Eph 5:32.

^{256. &}quot;HSJS V," 883:3-6 (Syriac); Babakhan, "Fin du Monde," 370 (French).

كَ هَمْسُل كُمْ أَمُّذَ إِنَّا كُون كُو كُو أَبُرِهِ: وَهُمِنًا لِأَوْدَ وَكُو كُو يُمُوا هُسِفُمْ كِدُون ﴿ وَهُمِنًا وَمُوفَعُلُ وَمُوفَعُلُ وَمُوفَعُلُ وَمُوفَعُلُ وَمُوفَعُلُ وَمُعُمِّلًا وَمُوفَعُلُ وَمُوفَعُلُ وَمُعَمِّلًا وَمُوفَعُلُ وَمُعَمِّلًا وَمُوفَعُلُ وَمُعَمِّلًا وَمُوفَعُلُ وَمُعَمِّلًا وَعُمْلًا وَمُعَمِّلًا وَمُعُمِّلًا وَمُعَمِّلًا وَمُعُمِّلًا وَمُعَمِّلًا وَعُمْلًا وَمُعَمِّلًا وَمُعُمِّلًا وَمُعَمِّلًا وَمُعْمِلًا واللَّهِمُ وَالْمُعْمِلُ وَالمُعْمِلِيلًا وَمُعْمِلًا ومُعْمِلًا ومُعُمْمُ مُعْمِلًا ومُعْمِلًا ومُعْمِلًا ومُعْمِلًا ومُعْمِ

^{257.} See "HSJS III," 283-305; Jacob of Sarug's Homily on the Veil on Moses' Face, ed. Sebastian P. Brock and George Anton Kiraz, trans. Sebastian P. Brock, TCLA, vol. 20 (Piscataway, NJ: Gorgias Press, 2009). For a French translation, see Jacques Babakhan, "Homélie de Jacques de Saroug sur le Voile de Moïse où est Expliqué le Mystère des Noces du Christ et de L'Église," LVS, 397, (July 1954): 142-156.

^{258.} See 2 Cor 3:12-18.

^{259.} See Ex 2:24; Eph 5:31.

He depicted an image of the Bridegroom-King inside of his bed-chamber and called them man and woman while he knows that this is Christ and this is the Church who were covered and thought of as man and woman for a reason. Since there was the veil that was spread, no one knew what the great image was and of whom it was.²⁶⁰

The bishop of Batnan elaborates that the reason Moses speaks of a man deserting his family to cling to his wife in Gn 2:24 is that he saw, with the Eye of Prophecy, the betrothal of Christ to the Church in the waters of baptism. However, Moses hides this prophecy with a veil that no one can see it, for the Israelites are not ready to understand its meaning and import. They understand this biblical verse verbatim and thinks that Moses is speaking of a man and a woman. The Syriac poet presents here the Incarnation as the Word of God putting on the Church in a virginal womb. She, in turn, puts him on in the baptismal font. This reciprocal dressing imagery shows the two becoming one, and thus the indissoluble union between Christ and the Church, his Bride.

Paul removes the veil which Moses used to hide the meaning of his words. Therefore, the Apostle reveals the identity of the man and woman in Gn 2:24, and the entire world recognizes that the man is a type of Christ and his wife an image of the Church, the Lord's Bride.

260. "HSJS III," 287:17-289:3.

وَحَدَهُ الْ هَصَدُ وَوَا كُوهُ إِزَّائِكُمْ هِ

وَوَهُ حَسَمُنَا حَبْعُهُ وَتَعُهُ كَ الْخَبْسُونِ

وَيْهُ حَسَمُنَا وَجُعُهُ وَيَعُهُ كَ الْخَبْسُونِ

وَيْهُ الْمِيلُاهِ وَلِمْزُسُونَ وَيَعُلُا حَرَحُعُا وَخُلْهِ

وَيْهُ الْمِيلُاهِ وَلِمْزُسُونَ مَ عَبْلًا حَرَحُعُا وَوَا هِ

وَيْهُ كُمُوهُ وَ مَعْبُلُا وَحَبْلُهِ فَلَمْكُ وَوَا هِ

وَمُعَمُّكُمُهُ وَ مَعْبُلُا وَحَبُلُهُ فَعَيْ الْمُحَدِّ وَوَا هِ

وَمُعَمُّكُمُهُ وَ مَعْبُلُا أَصَدُوهُ وَلَمْ اللهِ وَمُحْتَوَةً وَلَمْ اللهِ وَمُحْتَوَةً وَلَمْ اللهُ وَمُنْ وَاللهُ اللهُ وَمُنْ وَاللهُ اللهُ وَمُنْ وَاللهُ وَمُنْ وَمُنْ وَمُنْ وَاللهُ اللّهُ وَمُنْ وَاللّهُ وَمُنْ وَاللّهُ وَمُنْ اللّهُ وَوْمُنَا فِي مُنْ اللّهُ وَمُنْ اللّهُ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ اللّهُ وَمُنْ اللّهُ اللّهُ اللّهُ وَمُنْ اللّهُ اللّهُ اللّهُ اللّهُ وَمُنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَمُنْ اللّهُ اللّ

Paul came in after the wedding feast occurred, saw

the veil that was placed, raised and removed it from the beautiful ones.

He revealed and showed to the entire world Christ and his Church,²⁶¹

whom the prophet Moses depicted by his prophecy.

The Apostle (Paul) was excited and exclaimed, "This mystery is great," ²⁶² and began to show what the covered image is.

The ones named man and women in the prophecy,

I know them [as] Christ and his Church, for the two are one.

The veil over the face of Moses has been uncovered

that everyone come and see the beauties of which one could not have too much.

The great, hidden mystery emerged openly

that the marriage feast rejoice in how beautiful the Bridegroom and Bride are.

He offered her himself, became of the Daughter of the Wretched,

and made her of him. Behold she is joined to him and rejoices with him.

He came down to the depths and raised up the Daughter of Earthly [Beings] to the heights,

for they are one, and where he is, [there also] is she with him.²⁶³

The great Paul, the great profundity of apostleship,

explained the mystery, and behold it is spoken of plainly.

Her fabulous, hidden beauty appeared openly,

and, behold, the Nations and the World gaze at how luminous it is.

Her Betrothed brought in the Daughter of the Day to a new womb,

and the tried waters of Baptism²⁶⁴ conceived and bore her.

He stood in the water, called her [to him], she went down, got dressed, got out,

received him, and Moses's saying, "the two are one," was substantiated.

The pure clinging of holiness is inside the waters.

The Bride and Bridegroom are one through the one Spirit in baptism.²⁶⁵

حَدُالُا وَزُهمُا الْمُلَا الْمُلَا الْمُهَا حُدَدَهُ الْمُ الْمُكَا وَهُم الْمُكَا أَمِسَكُم وَلَمُ اللهُ الْمُكَا وَهُم اللهُ اللهُ

حُرِي قَهُ كُوهِ حُمُّرَةً وَهُ وَاللَّهُ الْ وَسُلُا اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الل

^{261.} See Eph 5:32.

^{262.} Ibid.

^{263.} See Jn 12:26, 14:3, 17:24.

^{264.} See Mt 3:11; Jn 1:33; Acts 1:5.

^{265. &}quot;HSJS III," 289:4-290:9.

The language speaking of the Lord as becoming of the Daughter of the Wretched and she of him highlights that the Bridegroom and the Bride are now one. Their union cannot be annulled, and thus, it lasts forever.

The Lord's union with the Church is unique and not like any other marriage between a man and a woman.

Wives do not thus cling to their husbands as the Church clings to the Son of God.

Which Bridegroom dies for the sake of the Bride except for our Lord?

Which Bride has beseeched a slain [man] to become her husband?

Who has thrown in, from ever, his blood to the marriage-settlements except for the crucified One, who sealed the marriage feast with his afflictions?

Who has seen a corpse lying at a wedding feast, the Bride embraces it and remains that she be comforted by it? At which wedding feast was a banquet and instead of bread they broke the body of the Bridegroom for the guests except here? Death separates the wives of men from their husbands but joins this Bride with her Beloved. He died on the cross and gave his body to the Glorious One.

Behold she tears it in pieces and eats from eats from it daily. He opened his side [see Jn 19:34] and prepared his cup with his healing blood and gave [it] to her that she drink and leave behind her too many idols.

With oil, she receives his anointing, in the water, she puts him on, and in the bread, she eats him.

In wine, she swallows him that the world perceive that they are one. He died on the cross, and she does not replace him to be for another. She loves his death, for she knows that she has life through it. Man and woman were a pretext for this mystery, and the image, type and a figure resembling its actions. Moses spoke of this mystery [using] them as a pretext, covered and kept it under the veil lest it be exposed. The great Apostle, however, revealed its beauty, showed it to the world, and the saying Moses, "the two are one," shone and was substantiated.²⁶⁶

266. Ibid., 290:10-291:14.

أَصِعُلَ وِكِرِاً سَكِّمُهُا كَعْدُه وِكَزِ كُكُوا ﴿
وَارِاً وَكُمُا حَكُمُ كُمَهُما وِثُوهُا ﴿
وَارِهُ وَكُمُا حَكُمُ كُمَهُما وَثُوهُا كِحَدُه ﴿
وَالْ الْمُنْكُا رَدُه كَكُمُا وَمُنْكُا وَثُوهُ لَكُمُّا ﴿
وَالْمُنْكُا مِنْ كَصَمَّتُكُا أَلَّا هُؤَكًا ﴿
وَهُوْ الْمُنْكُا مِنْ كَصَمَّتُكُا أَلَّا هُؤَكًا ﴿
وَهُوْ الْمُنَا مِنْ كَصَمَّتُكُا أَلَّا هُؤُكُا ﴿
وَهُوْ الْمُنْكُا مِنْ وَاللَّا قُكِمُ مِنْ فَكُوْرُهُ ﴿
وَهُوْ مِنْ وَلَمُ الْمُنْكُولُ الْمُنْكُونُ وَمُنْ وَاللَّا مُنْكُونُ وَمُنْ وَاللَّا مُنْكُونُ وَمُنْ وَاللَّا فُكُونُ وَمُ وَمُنْكُما بُونُ وَقُوهُ ﴿

Another argument for this indissoluble marriage is the fact that the Church consumes the body of her Bridegroom and drinks his blood. Instead of decaying, his corpse turns into the wedding banquet, the source of food spread for the Bride and her guests. It nourishes the Church, and she partakes of it daily. The three Mysteries of Initiation, Baptism, Chrismation, and the Eucharist denote that the Son of God and the Church are one.

The crucifixion of the Son of God makes his union to the Church indissoluble. He dies for her sake, and she chooses him, a slain man, for a husband. Death usually separates a man from his wife but joins, in this case, the crucified Christ to the Church. The agent to dissolve a marriage, death, becomes the instrument of their inseparable union. Despite the Bridegroom's horrific demise, the Bride does not go seeking another but remains with him. In addition, he offers his blood to his Beloved as a dowry, and, with his afflictions, signs the marriage covenant. It is the guarantee of their eternal union. Along the same line of reasoning, Jacob of Sarug makes the assertion that the dowry with which Jesus purchased his Bride is his being, thus making their marriage unbreakable. If repudiated, the bride's right guarantees her a claim to her dowry. Since the Church's dowry is Christ, he must remain with her even in the case of renunciation. Therefore, their union is, once more, proved to be indissoluble in life and death.

As long as his finger has written my dowry, who settles it, and my Bridegroom, who offered himself to me, is my marriage portion? If he desires to separate me from him, it would be impossible, and he would not be able to, for he would deny himself, since, behold, he is with me.

She who leaves [her husband] would lay claim to her dowry and take with her everything written in the [marital] bond. How can I leave when my dowry is the Bridegroom?

حسّداً ها فَهُم وِنَ هَ مَ كُمُكُم وَالْوَهُم مِنْ مَكُمُ وَمُوهُم مُرِهُمُ مَدِهُم وَمُوهُم كُم سَتَا الله وَالله الله الله وَالله الله وَالله وَلّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَاله

حَمْمِسُا هِمَسِمُهُ مَكِتُا حَمْمُهُ مَكْسُطُا إِثَكَهُ هَ : مُسَمَّ خُرُمُسُطُ هُلًا هَمُ كُمْ إِنَّاهُ الْسِبَّبِ : كِذُا وَآيِكِمُلُا حُكِمُا هِهُ كُمْ الزُّرُا وَثُلَا : مَكْكُهُ هُ مُ يُحِدُهُ هَمُّهُا الزُّرَا زُحُلا : كِلا أَبِ هَوْدُهُ وَسُونُو حُكْمُا هَكُسُا زُحُلا :

Even if I would leave—God forbid that I would leave—he would [have to] come with me.

Joined to him I am, and there is no way that I separate from him, for I am with him whether in life or death.²⁶⁷

Furthermore, Jacob explains the biblical narratives of Mt 12:46-50, Mk 3:31-35, and Lk 8:19-21 in light of a man cleaving to this wife. The Church is the Lord's brother, sister, and mother. In this manner, the bishop of Batnan argues that Jesus leaves his mother to cling to his Bride and the two become one.

"Who is my mother? Or who are my siblings?" ²⁶⁸ says the Bridegroom. I have the Church. She is my brothers, sisters, and my mother." Behold he left his mother and clung to his spouse in a pure manner, and the saying of Moses, who said that the two [became one], was confirmed.269

Becoming one bespeaks of the bond between Christ, the heavenly Bridegroom, and the Church, his Bride. Moreover, this marital union lasts forever. Jacob founds this elucidation on Rm 8:35-39, where Paul argues that nothing can separate us from the love of God in Christ Jesus our Lord. The Bride-Church echoes Paul's words that nothing can split her up from her Christ, her Bridegroom. Despite his horrific demise, the Church remains loyal to Jesus.

In the book of Moses, "a man and [his] wife are one [Gn 2:24]." However, it was evident that they are not one as we have said. By the mighty eye of apostleship, Paul recognized this mystery, which is greater than [any] explanation. "I say in reference to Christ and his Church

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ورِهُزُالُ وُحِدُ هُمُّتُ سُلائلُ وِسُوحِكُ تُعَمِّدُ *
ولًا مُعمِّدُ وَول وِهِ مُ حُود يُحدُو وَول أُ إِزِّهِ وهُ *
     هَوْ وَزُهُم كُوه خُوكُم تَدُكُمُ كُوه بُقُوم »
 وُاقَى أَحَهُم كُر سُص وُاحةُم وهُ خُص أُلَّا *
        * لَا أَ صَمَّ الْمِمْ بِنَ رِاهُ لِنَدُ لِمِعْ رِاءً
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^{267. &}quot;HSJS IV," 784:2-11 (Syriac); Grill, "Heiligtum der Kirche," 50-51 (German); Griffith, "In *the Shadow of the Mosque,"* 332 (French).

حِعًا زُحرُحِدُه حَمَّىكُا فَنِسُمْ مِّنَ مُنْا كُن : ملًا هَذَهُ رِحُا وِنْمَنْ سَ هَنْهُ أَسَمْ مِنُا وَهُوْ هُنَا : أَبُا وِنُعَمَّا أَهُ فَنِسُمُ هَ وَحُنَى أَسْمُسَ : أَسْ صَرِيًا وَاهِدُهِ أَنْا وَفَنْسُمْ سَمِينًا هِهِ : حَدَّى لَا اللَّهِ فَا أَسْمُ فَا وَهُوْ هُلَا وَاهِدُهُ هَا ثَانِهُ وَهُوْ عَلَى إِلْا وَهُوْ هُلُو وَ وَهُ وَهُلُا أَلْمُ فَقُوْهُا وَإِفْرَةُ هَا شَدْهُ :

^{268.} See Mt 12:48; Mk 3:33.

^{269. &}quot;HSJS V," 883:7-884:8 (Syriac); Babakhan, "Fin du Monde," 370 (French).

مُع و كُم أَس أَه مُع أَسُت أُمُن سُمْنًا : كَبِلًا أَلِم كُو وَقُو وَد أَسُت وَاسْوُلُو أُو أَمِن ه وُا هِذُهِ ٱلْمُن وَكُمْ إِنْ اللَّهِ وَكُمْ اللَّهِ وَمُنْ اللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّا لِللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَّا وَاللَّا اللَّالَّا اللَّالَّا لِللَّالَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ

that the two are one in an indissoluble union [see Eph 5:32]."

"Nor height, nor depth, nor death,
nor life, nor sword, nor angels,
nor principalities, nor powers, nor dominions,
nor present things nor future things in their many forms,
nor another Creation will change my opinion about²⁷⁰
the Bridegroom, to whom I was betrothed in holiness [see Rom 8:35-39]."
Behold the one [man] and the one [woman], who [become] one as it is
written:

Christ and his Church, whose love not even a sword separates [see Eph 5:25]. He (Christ) was treated with contempt on the cross. Still, she is proud of him, for he is the Son of God.

He was hung on a tree, 271 and she boastfully bears his sufferings.

"May I never boast except

in the cross of shame, my pride, and by which I was saved."272

Behold the concord: not even in death will she renounce [him].

The mystery of Moses that the two [become] one has [finally] been explained.²⁷³

5.6 The Wedding Banquet

The eschatological marriage feast is a Syriac symbol that found its roots in the aspirations of the early Syriac ascetics, who looked forward to their union with Christ in the wedding banquet and afterward in the heavenly bridal chamber.²⁷⁴ The Syriac Fathers developed it later into a symbol of the Church as attested by Ephrem.²⁷⁵ According to Jacob of Sarug, the Bride's

^{270.} Lit. separate my opinion (or mind) from

^{271.} See Acts 5:30; Gal 3:13.

^{272.} See Gal 6:14.

^{273. &}quot;HSJS V," 881:13-882:10 (Syriac); Babakhan, "Fin du Monde," 368-369 (French).

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حَشَعَةُ، وَحَمَّهُا كَحَاُ وَالِهِاللَّاسِ أَنكَ كُو:
حَمْنًا وَحَمَّا وَحَمَّا الْمَاسِدِ وَوَا فَوَكُوهِ:

لَا كُورَ وَوَحَمَّا أُحِلًا حَمْدَا أُحَلًا وَحُرَّاهِ أَحَدَ إِنَّا كُوه :

لَا كُورَ وَوَحَمَّا أُحِلًا مَثَلًا وَحُرَّاهُ أَحَدُ إِنَّا كُوه :

أُحِلًا حَبَّمُا إِمْا الْمَثَلُا مَرْئًا أَحِبُوهِ وَحَمْدِ :

لَا يَا مَا إِنْ إِلَا أَحَدُ وَمَ الْمَا الْمَا الْمَا الْمَا اللهِ اللهُ الله

^{274.} Murray, "Symbols," 132.

^{275.} Ibid., 257; Des Heiligen Ephraim des Syrers: Sermones III, trans. Edmund Beck, CSCO, vol. 321, Scriptores Syri 139 (Louvain: Imprimerie Orientaliste, 1972), 58 (German); Des Heiligen Ephraim des Syrers: Sermones III, ed. Edmund Beck, CSCO, vol. 320, Scriptores Syri 138 (Louvain: Imprimerie Orientaliste, 1972), 42:353-356 (مُكِمُّ الْمِكُمُ الْمُعُمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُونِ الْمُعْمُّ الْمُعْمِّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُونُ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُ الْمُعْمُونُ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُ الْمُعْمُ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُ الْمُعْمُ الْمُعْمُعُمُ اللّٰمُ الْمُعْمُّ الْمُعْمُ الْمُعْمُّ الْمُعْمُ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُعْمُّ الْمُع

wedding feast takes place on Golgotha, where the Son of God is crucified. It is a unique kind of banquet insofar as it is rich in sufferings and the food is the body and blood of the Bridegroom.

The grand banquet of the crucifixion, rich in sufferings, pressed wine for the one who entered it that they drink.

The [wedding] guests whom the slain Bridegroom invited to rejoice with him,
a sharpened spear met them at his wedding-feast.²⁷⁶

The Church's Beloved offers her his body as the source of her life and invites all to his marriage. He is the "exalted Bridegroom, who summoned all the worlds to his marriage feast" and "the Heir of the kingdom, who invited the worlds to his wedding banquet." His wounds are the well satisfying her thirst. She, in turn, summons all the Nations to this royal banquet and presents to them her Bridegroom's food. Allowing them to partake of the Eucharist, his true body and his true blood, the Son of God makes human beings his relatives, thus raising them to a rank higher than that of the angels to the degree that these heavenly beings would be envious if they could.

The Virgin [Church] approaches and sees the Bridegroom, her slain Betrothed,

burns with his love, kneels down, and embraces the body of the Son.

With her lips, she sups up his blood from his wounds.

She puts around her neck all his sufferings like a necklace.

She invites the Nations to the table of the King to delight them in

the abundant crumbs [see Mt 15:27] of the Bridegroom's body available to her.

Also, she celebrates all the mysteries concealed among the angels

as if she were the teacher of the heavenly beings.

The hidden, heavenly hosts deem humans blessed,

for they were esteemed worthy to be brought to this life.

If there were jealousy among the angels,

the cherubim would come close to envying humanity,

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الْ هَدُّ وَهُ لِهُ الْ الْحَدُّ وَهُ لِهُ الْمُدُّ وَهُ لِهُ الْمُدُّ وَهُ لِهُ الْمُكُ وَهُ الْمُكُ وَهُ الْمُكُ الْمُدُّ وَهُ الْمُعُمُّ الْمُدُّ وَهُ الْمُعُمُّ الْمُكُ الْمُعُمُّ الْمُعُمُّ الْمُكُلُّ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَهُ الْمُعُمُّ الْمُكُلِّ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَهُ الْمُكُلِّلُ وَهُ الْمُعُمُّ الْمُكُلِّ وَهُ الْمُعُمُّ الْمُكُلِّلُ وَاللَّمِ الْمُعُمُّ الْمُعُمِّ الْمُعُمُّ الْمُعُمِّ الْمُعُمِ الْمُعُمِّ الْ
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since the former carry him on their backs in awe [see Ez 1], and the latter bear him in the palms of their hands. Those [spirits] cry out "Blessed" 279 like ones distant from their place, and these [humans] eat at his table as kinsfolk. He gave a figure to the chariot that it bear him [see Ez 1:26], and gave the Church his Body and Blood, which are not shadows. He summoned her and drew her near that she might touch his flesh and hold his body to reveal openly to her the truth about how much he loves her.²⁸⁰

Christ's Bride, the Church, along with her Bridegroom, summons all nations to their wedding feasts and invites them to enjoy the delights of his body. "The King's Bride prepared a marriage feast for the entire world. Come, [O] Nations and Worlds, to the feast of the glorious One."281 The Eucharist is the center of this imagery and replaces Gihon and the other three rivers (see Gn 2:13), the source of life for the entire world. Furthermore, the Church distributes the body and blood of her Bridegroom, the exhaustible fountainhead of life, to nourish her children. The color of the Bride's wedding dress obtained from the waters of the baptism is white but red when she receives it at the crucifixion on Golgotha.²⁸²

Behold she felt elated at the virginity the Bridegroom had given her, at the white [garments] which she put on from the waters [when] she went down [to the river], at the cross of light hanging around her neck like a necklace, at the ornament of the Son's sufferings dear to her,

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279. See Is 6:3.
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280. "HSJS IV," 609:1-20.

وعُورًا حسةُ وَه وحُزِفًا محَدِيفًا فَهِيْنِه وَحِزًا * والْكِنَا مِرُونُو قُكُونُ مُقَّوْبِ أَبِ وُهِنْكُا جُ مْ فَتِلَةُ أَلَا وَفَيِنُهُ وَسُلَانًا وَهُيُمِلًا كُهُ * دُه تُعملُ مِعْبِ وَاب هُدُنِا هِ وَحَمَيْنَا ج كُدئتنُهُا ولُاكْبِ مُثَا هِوُهِ وَلَهُ مُهُمَّ ﴿ * دَةُ كُلُ كَمْسِهُم خُدِنْتُهُا مُزْبَدُ عِنْ وَهُ ﴿ هُ كُنُمُ مُ هُ دُم حَمُّ قَتْلُ هُ كُم كُلَّ أُتَّرُاهُ وَ مُ هُ احكم هُ كُم شَح فُلَمُ أَنِه أَب مُتَّلَّمُ ا منده که حگرآه فَهنه مَوْهه وِکه لُکُلا وه ه

وهُزكُ حِدُهُ كِمُا وسُاعًا كَسُمُ عُل صَحْبُونَ وَمُمَّاكِ : ة حققة أن هُزفًا كَرْهُو مَى مُسَوَّلُو: وهُزِعًا حَجَمَعُمًا حَقُهُوْ مُحَدُل الْحُهُم أَنَّهُ يَ : هُ وَكُوهُ ﴾ } وَأُوْا وَ صِنْدَ مِنْ مُكُلاقًا ؛ هُ وُمُ وَحُلِ مُتَكُولًا مِنْ اللَّهُ اللَّهُ وَكُولًا وَ اللَّهُ وَكُولًا وَ اللَّهُ وَكُولًا وَا هُ اللَّهُ أَهِ وَوُا مِعُمَّا لَمُح حُهِ مُلَاقًا: وَلِكُمنَى كُوهُ حَلِّمُواْلِ هُكُم خُلِا تُرْمِوهُ : ﴿ مُحْبِ هُحْبِ أَبِ وَّسُفُلِ دَبُبِ شِي أَلْمُوهِ : حَمَّزِ فُحِمُّ اللَّهِ مِن لَكُسُمُّ الرَّبْسُ دُون: منًا كنه· همَزُدُه · وِلْ يَقْمِ يَقْمِمُوه هُلُحِتُم فَي أَه · وَسَفُل كُه · مِنْزُا حِيْكُمُا صَعُل وَسُم كه · «

281. "HSIS I," 194:19-20. حُمَّمُ وَحُكِمُّ لَهُ كُعِمُدُهُ وَمُعَدِّسِكُم اللهِ .. حَقُلُا حُدِّءً فَكُمْ مُحَدُّلًا حَكُحُدًا قُكُوه :

The colors of the Bridegroom and Bride are white and red. These colors designate baptism and the Eucharist.

and at the fountainhead of blood and water flowing from him [see Jn 19:34], by whom she sits as by Gihon [see Gn 2:13] filled with life.

She eats from him, for he willed to become food.

She drinks from him, for he desired to become a drink.

She breaks his body, lifts it up, and places it in the mouths of her children.

She mixes his blood and all drink life from him.

She tears him in pieces and puts him on her table every day.

She distributes him to the nations and worlds that they live because of him.²⁸³

The children of light and the righteous are the wedding guests and enter with the Son of God to his wedding banquet. They feast on the Bridegroom whose appearance reminds Jacob of Sarug of a table covered with the choice produce, which is, once more, a reference to the Eucharist.

The Bridegroom enters, the children of the light enter with him, and all the righteous rejoice in his wedding feast. His appearance is like a table covered with choice produce, and all his invitees take delight in it in their seats. They feed on it like a pasture of a new life, are satiated from it, and enriched by it spiritually.²⁸⁴

The Eucharist and the Bridegroom are so intertwined that the Church only accepts as the Bridegroom him who offers her his body to eat and his blood to drink. The Eucharist issued forth from the side of the slain One who married his Beloved on the cross is paramount insofar as it allows the Church to recognize her Lord, who is simultaneously the Son of God and the Son of Man.

The Church never acknowledges that the Father has two Sons, for he has [only] One, and to him, she is betrothed, for he is God, and this only-Begotten is the Son of God,

283. "HSJS II," 237:20-238:10.

خَدُهُ وَّا وَسَمَّا فَصَلَّا فَ مَعْمَا ضَمَّا فَصَلَّا فَ مَعْمَا خَدُهُ وَسَمَّا فَصَلَّا وَسَمَّا وَسَمْ وَسَمَّا وَسَمَا وَسَمَا وَسَمَا وَسَمَا وَسَمَّا وَسَمَّا وَسَمْ وَسَمَّا وَسَمَا وَسَمَا وَسَمَا وَسَمَا وَسَمَا وَسَمِا وَسَمَا وَسَمَا وَسَمَا وَسَمَا وَسَمَا وَسَمِّ وَسَمِّ وَسَمَا وَسَمَا وَسَمِا وَسَمَا وَسَ

ةَحْمَّهُ أَهُ وَحُمُّا مُثِبٍ ثُّ ٱوْتَفَا ۞ وَحُسَمَّهِ ثَنْهُ وَمُتَاهُونِ ثُكُوهُ ﴾ خُسَمُحُنههُ ﴾ ۞ وهُحِكْم ثَنْهُ وهُمُ هُمِّيه دُه وَوُسُلُالًا ۞ ٥٥ هُمُ مُمْ كُمُ لُمُ خُحِمُةُ حُهُلًا وَسُوتَ كُوهَ سُمُلًا : ٥ حُركَت نَهُ وَا وَالْا حَرِّواَ وَالْمِ وَصَلَّكُ : ٥ حَمْحَةُ كُمْ وَرِهُمُ ا مَصْتُلُا وَوَا الْمُولِ : ٥ مُرُكُا فَيَهُ وَمُحُمُلًا وَهُمَمُلًا حَقَقُمُلاً وَحَدَّمُونَ : ٥ مُركًا فَيَهُ وَمَعْمُلًا وَهُمَمُلًا حَقَقُمُل وَحَدَّمُونَ : ٥ مُركًا فَيَهُ وَمُعْمُلًا وَمُعَمِّلًا حَدَّمُ مِنْ حَدَّمُ وَمُونَا الْمُعْرَافِةُ وَالْمَانَا :

كُلُّ سُمُنُا وَكُلِّكِ كَمْوَ دَنِّ نَهُنَا: وَمُمْ فَوْلًا لِهُدُّا : وَمُمْ فَوْلًا لِهُدُّا : وَمُمْ فَوْلًا لِهُدُّا : وَمُمْ فَيْلًا وِشَتَا شَرِلًا:

If he (God) had another [Son] foreign to the crucifixion, she would not recognize him, for he did not betroth her.

She is betrothed through blood. Unless he has blood, he is not the Bridegroom, for the Only-Begotten betrothed her by his blood when he betrothed her. Unless he has a body to distribute to the partakers of his mystery, 286 she does not belong to him, for she craves to eat the body of the Bridegroom. If, however, he has a body and blood, he is the Bridegroom.

The one who has a body and blood, it is clear that he will die.²⁸⁷

the one crucified between thieves on Golgotha.²⁸⁵

Furthermore, the wedding feast has eschatological connotations drawn from the fact that the martyrs are also invitees to the marriage ceremony and recline with the Bridegroom and Bride at their table.²⁸⁸ These guests include, for example, the innocent children whom Herod slew. "The beloved wedding guests arrived at the marriage feast of the Bridegroom, and offered him fresh blood from their necks [see Mt 2:16-18]."²⁸⁹ Their blood spilled for the sake of the Bridegroom is their wedding gifts they offered their host, and it symbolizes the crucifixion of Christ.

The blood of the beloved [infants] was brought to the marriage feast instead of marriage gifts
that the entire marriage feast might shine with blood from the beginning.
Slaughter was depicted at the marriage feast symbolically,
and whoever entered to be a wedding guest poured their blood.
The mystery came out, plucked first-ripe grapes,
and pressed out of them a new wine for the King-Bridegroom,
The Son of the Virgin invited virgin wedding guests

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285. See Is 53:12; Mt 27:38; Mk 15:27; Lk 22:37, 23:33; Jn 19:18.
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بِسْ وَهُ أَسْلَا كُوهُ وَالْمُحَدَّلُ كُوهُ كُلِّ بِكُولُوا وَهِ * هُوهِ إِنْ مُنْ هُ وَهُ اَحْسَلُ كُلَّ الْمُحُلُّا * لَا بُرِكُلْ كُوهُ جُرِياً لِكُونُا بِكُوهُ وَهُ مُحَدُّونَ * إِسْسُرُنُا كَرِيْهُ مُحَدُّونَ بُرِ مُحَدُّ كُونَ * لَا وَهُمَا كُوهُ وَهَيْ أُوهُ وَسُمُلًا كُونًا لَا أَنْ فَعَالًا لَا أَنْ فَعَالًا الْمُونُا * وَاسْلًا إِذَا لِمَ الْمُحَالِّ الْمُعَالِّ فَعَالًا اللَّهُ الْمُعَلِّلُهُ اللَّهُ الْمُعُلِّمُ اللَّهُ اللَّهُ الْمُعُلِّمُ اللَّهُ الْمُعُلِّمُ اللَّهُ الْمُعُلِّمُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللْمُعِلَّمُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللْمُعِلَّمُ اللْمُعْلِمُ اللْمُعِلَّمُ اللْمُعْلِمُ اللْمُعِلَّمُ اللْمُعِلَّمُ اللْمُعِلَّمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللَّهُ اللْمُعْلِمُ اللْمُعِلَّمُ اللْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ اللْمُعِلَمُ الْمُعْلِمُ الْمُعْلِمُ اللْمُعِلَّمُ الْمُعْلِمُ الْمُعِلَّمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعُلِمُ اللْمُعِلَمُ اللْمُعُلِمُ الْمُعُلِمُ اللْمُعِلَمُ الْمُعِ لْوْلَ الْا هَمَّهُ وَ الْحُلَّ كَبِلَّا حَتْثَا الْأَكَا: وَالْمُونِ وَثَا مُسَّبِّنًا حَالاً إِلَّاكُوا: أَنْهِ اللَّا كَلَّ السَّنَا وِنقَاتِ كَلَّمُنْ فَالاً: كَرِفُلا هِفَيْءًا وَالْا أَنْهَ كَنَّ وَقُلا كَهَ شَهْنًا وِهِ : آَلُا أَنْهَ كَنَّهُ فَيْءًا لِقُكِي كَتِّتُ إِذْاْهِ : آَلُ أَنِهُ أَنْهُ كُنْ فَيْءًا فَوْعُلا وَهَا قَنْهُ شَهْنًا:

المُعَبِّمُ مِنْ لَقُسْ مِكُمْ الْعُمْ لَا مُعَالِدًا اللهِ الْعُمْ الْعُمْ اللهِ اللهِ اللهِ اللهِ اللهِ الله

The holy ones (martyrs) reclined at this banquet of sufferings.

^{286.} Lit. children of his mystery

^{287. &}quot;HSJS III," 620:15-621:5.

that, with the virgin blood, they might symbolize his slaughter and his offering.²⁹⁰

The bodies of the martyrs who met their demise for not renouncing Christ lie around in his wedding feast. "Bridegroom of Blood in whose wedding feast dead bodies lie."²⁹¹ Jacob of Sarug provides his audience with a vivid scene of the heavenly wedding banquet.

They (the martyrs) were struck as gold and gained beauty like ornaments that they be the Bride's adornments at [her] wedding feast.

The slain Bridegroom invited them to [his] supper, and they brought with them their blood, their marriage gifts.

Behold I see the banquet of sufferings filled with the slain, and I see the Bride exulting in their dead bodies: throats cut; bodies sawed; flesh lacerated with combs; heads lopped off and the corpses of all the victims.

The Virgin Bride, greatly rejoicing, is among them, and the hideous sights of their chopped off pieces are dear to her.²⁹²

The Bride ultimately enters the bridal chamber, which is a symbol of the kingdom of heaven.²⁹³ In the Syriac tradition, the symbolism of the bridal chamber finds its origin in the Parable of the Ten Virgins (see Mt. 25:1-13)²⁹⁴ and goes back at least to the early third century.²⁹⁵ Like the nuptial imageries, the bridal chambers depicts the intimate union of God and human beings.

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290. Ibid., 145:14-21.
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وَحُدُه سِحَقُلاً حَبُعُل تَدِيْ هَ مَقَوْتُنَا هِ

وَ هَ مُ وَبُلْاً وِلْهُ وَالْمُ اللَّهُ اللَّهِ وَاللَّهُ اللَّهُ اللَّالِي اللّهُ ال

291. 115/5/11, 030.12.

292. Ibid., 639:1-10.

أِحَكُرُ تُمَا وِكَحَالُ أَنْ وَهُ صَلَّمَ فَهِ هُمُ هُلُا * وَاللَّهُ وَنَهُ وَقِدَهُ كَلَاهُ وَقَدَا وَقَدَاتُ وَقَدَاتُ وَقَدَاتُ وَقَدَا وَقَدَاتُ وَقَدَا وَقَدَانُ وَعَدَانُ وَقَدَانُ وَعَدَانُ وَقَدَانُ وَقَدَانُ وَقَدَانُ وَعَدَانُ وَقَدَانُ وَعَدَانُ وَعَدَانُ وَعَدَانُ وَعَدَانُ وَقَدَانُ وَعَلَانُ وَالْمُعَانُ وَقَدَانُ وَعَلَانُ وَالْمُعَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَالْمُعَانِ وَعَلَانُ وَالْمُعَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَعَلَانُ وَالْمُعَانُونُ وَالْمُعِلَّا وَعَلَانُ وَالْمُعَانُونُ وَالْمُعُونُونُ وَالْمُعُلِّعُونُ وَالْمُعَانُونُ وَالْمُعَانُ وَالْمُعُونُ وَالْمُوالُونُ وَالْمُعَانُ لَالْمُعُلِّعُونُ وَالْمُوالْمُ الْعُلَالُهُ وَالْمُعُونُ وَالْمُعُلِّعُونُ وَالْمُعُلِّعُونُ وَالْمُعُونُ وَالْمُعُولُ الْمُعُولُونُ وَالْمُعُلِّعُونُ وَالْمُوالِعُونُ وَالْمُوالِعُونُ وَالْمُ

293. See "HSJS III," 299:11.

وَكُلُ وَرَّسُكُلُ كُ كُسكَةُلُا سُكُو وَهُمِئُكُ : مُهُلًا رُبَ وَهُا كُ ثَعَمَةُلُا إِوْائلُكُ لَ : فَه وَهُا إِزْارًا مَهُم وِهُا خَتْدًا خُدُبُلُا : دُه وَخِمةً كُذًا تَبِهُ كَا تَكِهُ الْ الْحُهُ وَهُا كُمُ وَهُا كُم :

ن رضة ابْكة مأة همكون المورة المنارة والمنارة والمنارة المنارة المنارة

ه و الله محكم محكم المحكم مكرة محكم المحكم المحكم

A marriage feast was held, and the Bride entered the bridal chamber.

^{294.} See Brock, "Bridal Chamber," 181.

^{295.} See Ibid., 182.

Jacob of Sarug identifies it as the tomb of Jesus Christ.²⁹⁶ This symbolism refers to Ps 19:5-6, "He has pitched in them a tent for the sun; it comes forth like a bridegroom from his canopy." The Church Fathers have connected this verse to the Resurrection.²⁹⁷ Finally, the baptized make up the Church, whose husband is Jesus Christ, the Son of God.²⁹⁸

5.7 Conclusion

The foregoing exposition shows the significance of the personification of the Church as the Bride of Christ in the mind of Jacob of Sarug. This biblical theme provided the bishop of Batnan with the necessary foundations to expound God's salvific plan bedecked with nuptial language. The Syriac exegete interprets the descent of the Most High on Mt. Sinai as the foreshadowing of the Incarnation of the Son of God and his betrothal to the Church. The Nation whom he liberated from the Egyptians rejects him by choosing to worship a human-made god, the golden calf. Therefore, he repudiates her. In contrast to the Israelites, the Church whom he saves from her pagan past renounces its idols and joins to the Lord hung on the cross.

Furthermore, the few events preserved in the Old Testament and typifying beforehand Christ's betrothal to the Church bespeak his espousal at his baptism in the Jordan and crucifixion on Golgotha. In the Jordan River, Christ cleanses and betroths humanity, the Hebrew Nation and the Church of the Nations, called to conversion. Just as the Lord repudiated the Bride, Israel, at Mt. Sinai because she chose a false god over him, he rejects the Bride, Israel, who demanded his death on the cross. Also, he betroths the Church, who embraces his lifeless body, despite her idol-worshiping history. Moreover,

You are the Church of the baptized whose husband and God is Jesus.

^{296.} See "HSJS II," 603:1.

هُ الْمُبِدُ الْمُعُلِّمُ مُحَالًا مُحَالًا مُحَالًا مُعَالًا مُحَالًا مُحَالًا مُحَالًا مُحَالًا مُعَالًا مُعَالًا مُعَالًا مُحَالًا مُعَالًا مُعِلًا مُعَالًا مُعَالً

^{297.} See Brock, "Bridal Chamber," 188.

^{298.} See Cyril Moss, "Jacob of Serugh's Homilies on the Spectacles of the Theatre," LM, 48, (1935), 100:18.

Jacob of Sarug interprets the Lord's crucifixion as the marriage banquet. The Bridegroom offers his body as food and blood as drink to his Bride, who, in turn, presents the Eucharist at the altar of her Lord, the life-giving nourishment, to their guests. Therefore, one can infer that the Divine Liturgy, a memorial of the death and resurrection of Christ, celebrated in churches throughout the world, is the marriage banquet of the Lord and his Church. The Church's bishops and priests are today's marriage-brokers, like Moses, John the Baptist, the Apostles, and Paul before them. Their primary ministry consists in calling people to conversion, bringing them to God, and providing the faithful with the body and blood of the Bridegroom, the pledge of forgiveness of sins and eternal life. The unity between the Bridegroom and Bride is indissoluble. Not even death can separate the two. Just as Christ goes to the tomb, defeats death, and conquers its kingdom, so too the Church, drenched with the Lover's blood, hastens after him, jumps into the abyss of death, and rises with him as well. Further, she lives with him forevermore in the bridal chamber, his heavenly kingdom.

CONCLUSION

This study dealt with the life story of Jacob of Sarug and the various typologies of the Church found in his *mimre*. It complements and contributes to the scholarly works already published in the theological field of Syriac Ecclesiology. Moreover, it is a foundational work for further researchers and theologians wishing to investigate Jacob's comprehension of the Church. The purpose of this final chapter is to share the findings of this disquisition and suggest further inquiries on the topic.

- 1. The question about the person of Jacob of Sarug shall remain unsatisfactorily answered. The current stories about him in extant manuscripts are more hagiographical than historical, yet they contain a tidbit of data that allows the researcher access to general information about him. Jacob of Sarug was born to Christian parents in Kurtam in Mesopotamia, studied at the famous theological school of Edessa, was ordained a priest, then a periodeutes, and ascended to the episcopal see of Batnan in Sarug late in life, two years before his passing on November 29, 521. His natural death occurred seventy years after the Council of Chalcedon (A.D. 451). Jacob of Sarug was a prolific and an excellent orator, became famous for his exegetical expositions of the books of the Bible, and left behind numerous *mimre*, which he composed in his eponymous dodecasyllabic meter he invented, and other genres of compositions. Being an irenic pastor, he avoided getting into confrontational debates over the Christological issues of his time, albeit the theological interpretation of the person and work of the Son of God takes center stage in his writings.
- 2. The Church is next to Christ in importance, as her subject is prominent in the *mimre* of the bishop of Batnan. The Son of God is the reason for her

- significance. Jacob of Sarug employed different typologies to depict the Church. This work presented four such Ecclesiological themes: (1) the Church as a building on Golgotha, (2) the Church as a fisherman and a life-giving fishnet, (3) the Church as the Garden of Eden on earth in whose midst is the Tree of Life, and (4) the Church as the Virgin Bride of Christ.
- 3. The Church emerging from these images is inseparable from the Son of God and present with him wherever he is. The prophets in the Old Testament proclaimed with types and symbols not only the coming of the Son of God but also the reality of his Church. For example, Melchizedek offering bread and wine showed the Son offering his body and blood to the world and the Church who would minister this mystery. Abraham longed to see the day of the Son of God, and when he saw it, he saw the Church. The Patriarch Jacob saw the cross of Christ, and the Church established on it. Moses saw Christ, the Bridegroom, and the Church, his Bride. God's prophets possessed the Eye of Prophecy, i.e., Jesus Christ, who granted them access to God's plan of salvation, which includes the Church. After the Incarnation, the Son of God removed the veil that had concealed him and the Church in the Old Testament. Their account shines brighter than the sun. The Church accompanied him clearly through his earthly ministry, is present at his crucifixion, follows him to Sheol, resurrects with him, and joins him in his heavenly kingdom.
- 4. The first chapter of this study shows how the actions of Melchizedek, Abraham, Jacob, and Moses depict the Church as a building on Golgotha in the writings of Jacob of Sarug: Melchizedek built a house for the Mysteries when he offered God bread and wine at his encounter with Abraham (see Gn 14:18-20); Abraham erected an altar to sacrifice his son, Isaac (see Gn 22:1-19); the Patriarch Jacob anointed a rock when he woke up from his dream (see Gn 28:10-22); Moses sat on a rock with hands extended (see Ex 17:8–16).

- The house for the Mysteries Melchizedek built presents the notion of a sacramental Church. He is the king of Salem and its priest. As a type of Christ, he embodies the perfect kingship and priesthood. Jesus Christ is the true King of Peace, for he reconciled heaven and earth. Through his sacrifice and self-offering on the Cross, he became the perpetual peace offering that forgives human beings. Moreover, Melchizedek's priesthood in no way resembles that of the Levites, who sacrificed animals. His priesthood is an image of the perfected priesthood of Jesus Christ, inasmuch as Melchizedek offered God bread and wine, symbols of the true body and true blood which Christ gives the world. At his baptism, Jesus Christ put an end to the Levitical priesthood and manifested the perfect priesthood on the cross when the fountainhead of the mysteries burst out of his side. The Son of God passes down this perfect priesthood to the Church that she may continue nourishing dying humanity with his life-giving body and blood. That makes her a sacramental Church. Therefore, her role is to dispense God's mysteries. The distribution of Jesus Christ's gifts to humanity is related to her everlasting missionary role in the world.
- b. The Altar Abraham and Isaac built also symbolizes the Church as a building on Golgotha. It shows that sacrifice is central to the understanding of the Church. The sacrifice of the Son of God on the cross is a unique event in the history of humanity. However, this occurrence is perpetual, for it takes place again and again on the altars of the Church at the celebration of the Divine Liturgy. The Church never ceases to be at the foot of the cross of Jesus Christ receiving the divine gifts he offered her, i.e., the mysteries of Baptism and the Eucharist, which point to a sacramental Church.
- c. The Church as a building on Golgotha portrays the Church as a permanent reality, which the Patriarch Jacob depicted when he anointed the rock. This permanence is due to Jesus Christ founding her

on Golgotha. Since the Son of God establishes the Church at his Crucifixion, her foundations are unshakable, and he interwove her permanently with him on his cross. Due to this entwinement, she becomes the gate of heaven, the ladder connecting Sheol to the heavenly Kingdom. The Church as a solid building provides the believer with a permanent place of worship and a symbol of enduring faith.

- d. Furthermore, the Church as a permanent reality is prefigured by Moses stretching out his arms and resting on a rock. This image resembles an actual Church building adorned with the cross on its top. However, the image is not about architectural preferences, but it is a symbol of victory. The Church can be permanent only when she overcomes and defeats her enemies, whoever may be. Just as the cross granted victory to the Israelites, so the cross guarantees that the Church will alway prevail, for Jesus Christ has perpetually stretched out his arms on the cross.
- 5. The second chapter explicates how Jesus Christ, the şayādā par excellence, employs different methods to invite people to come to him to grant them life. The Magi (see Mt 2:1-12) and the Samaritan woman (see Jn 4:1-42) show how the Lord uses their needs to offer them salvation. This chapter also presents the Evil One working in opposition to the Lord. He is an evil şayādā, who seeks the annihilation of humanity. The man possessed with Legion (see Lk 8:26-39) and the sinful woman (see Lk 7:36-50) are two examples of the Evil One ensnaring human beings and using them to capture other people to their detriment. Moreover, this chapter discusses the Church in relations to evangelization. She continues the mission of Jesus Christ, for she is both Peter's fishnet (see Jn 21:1-14), which the Son of God, throws in the sea of life, and a fisher of man (see Mt 4:19; Mk 1:17; Lk 5:10), which Peter, the Apostles, and Paul represent.

- To fulfill her missionary role, the Church must be a herald: she must proclaim the Lord to humankind and bring Adam and his children back to the Lord. In symbolic language, the Church is both the fishnet Jesus Christ employs to net human beings and is the fisherman the Lord sends to fish men. Being a fisher par excellence, the Lord shows the Church how to be a fisher of men. It is the intention of the Son of God to manifest himself to human beings. Unless he goes to people to meet them where they are in life, they would not be capable of knowing him, for God is utterly concealed, incomprehensible, unsearchable, and inscrutable. Thus, the Word of God became man to manifest himself to humanity. In consequence of the Incarnation, human beings have access to God through the Lord Jesus. However, his mission does not end but starts at his conception. A fisherman goes to the sea where the fish are intending to throw his net and catch fish, and the Son of God sails on the sea of the world to fish for humankind, so to speak. It was not haphazard that led Jesus Christ to the well where he met the Samaritan woman, but he had planned on going there to reveal to her his messianic identity. This encounter highlights the Lord's intention. To imitate the Lord, the Church must go out in the world to evangelize. Evangelization, however, does not mean imposing religious ideals, ideas, and philosophies on others but proclaiming the Son of God. Since the Lord respects the free will he gifted humanity with, he does not force anyone to follow him and accept his invitation to salvation. Paul, for example, came to Christ of his own volition. The Church must follow the example of the Lord: he drew the world to him without compulsion through his suffering, afflictions, weakness, humility, being persecuted, and death. The sea of life was not gentle to the Fisher of All, and it will not be to the Church.
- b. Just as he manifested his greatness through his lowliness and death, so the Church will manifest him through her humility and martyrdom.

The martyrs have been evangelizing by gladly shedding their blood for the sake of Christ. The Church, moreover, must not be afraid of being persecuted. By the power of the Lord, she can convert the persecutors and bring them to God just as Jesus did with Paul. Although the persecutor Paul became a persecuted Christian, he did not stop being a herald for Christ. In fact, he spent the rest of his life proclaiming Christ to anyone who would listen. What is highly unusual about this subject of a fisher is Jacob's portrayal of the Son of God attracting the Magi through their craft and without prophets. They are avid students of the heavens as if the skies were their scriptures. The Son of God hid among shooting stars to capture the Magi and their kindred. Did Jacob of Sarug mean that the Son of God lies in wait in the scriptures of other religions? How does Jesus Christ reveal himself to Atheists? How much can one press this train of thought of Jacob of Sarug in today's context of ecumenical and inter-religious dialogue? One thing, however, is for sure: the Church cannot sit idle, she must take the initiative, go from one person to another proclaiming the Kingdom of God, and invite them to be part of that kingdom. Not only the hierarchy of Church but also the baptized Christians must seriously take the missionary role of the Church. Therefore, the mission of each Christian is to proclaims Christ in whatever capacity they can just as the Samaritan woman did.

c. The fisherman's job is to catch fish, but once caught, they die. That makes the image of a fisherman portraying Christ paradoxical, for the intention of the Son of God is to grant life to Adam and his children. Another fisher, the Evil One, does catch human beings for their damnation and destruction. Jacob of Sarug used the biblical stories of the man possessed with Legion and the Sinful woman to show how the Evil One is a fisher who seeks the annihilation of human beings. Christ the Fisherman desires to fish humanity out of this sea of destruction, death. Since Adam left the Garden of Eden, he has been living in this

sinful world that leads to his death. The Son of God's manifestation of himself to human beings is not a boastful display of power and might, yet he reveals that he is the fountainhead of life. Jesus Christ grants the people he fishes forgiveness of sins and eternal life.

- d. After his return to his Father, the Son of God remains active in the business of fishing humankind. He throws his fishnet, an image of the Church, from heaven into the sea of the world. Therefore, the Church is the Lord's fishing tool for capturing human beings. That means that it is through her humankind have access to God. For this reason, she must be diligent in fulfilling her missionary role in the world. The Church takes the role of Jesus Christ in the world insofar as she can forgive them their sins. Also, she is the vehicle to eternal salvation, for she is the life-giving net. Having access to God through the Church means that Christ grants eternal life to those he catches through her. The image of the Church as a life-giving net does not illuminate how the Church offers salvation other than that it brings them to Christ.
- e. The symbol of the Church as a Fisher of Men clarifies her mission to evangelize the world. To be a Fisher of Men means to be Christ's witness throughout the world, to make disciples of all nations, and baptize them. Therefore, the Church must take the initiative as the Lord did, be active, and go to all regardless of their social status, race, skin color, or any other distinguishing traits. The Church must not be discouraged when she faces difficulties like Simon Peter and the apostles. They returned to their previous trade although they were called to be fishers of men. Christ Jesus continually reminds the Church of her missionary role, just like he helps Peter and the Apostles remember that they are no longer fishermen but Fishers of Men. Furthermore, the Lord calls Church to leave everything behind and concentrate on her missionary role. Thus, she can be the true herald, the Fisher of Men in the sea of the world and the life-giving fishnet that

- catches the creation and brings the universe to her Lord and God, the source of life to all, who is evermore in her midst.
- 6. The fourth chapter deals with the topic of the Church as the Garden of Eden on earth, in whose midst is the Tree of Life. Three plantations symbolize the Church: a vineyard, a fig tree, and an olive tree. The vineyard symbolized Israel originally. Since Israel rejected the Son of God, the Father replaced it with the Church, the vineyard bearing sweet grapes (see Mt 21:22-41). The fig tree which Jesus cursed (see Mt 21:18-22; Mk 11:12-14; Mk 11:20-25) also represents Israel, for it refused Jesus the fruit of faith. The fig tree becomes a symbol of the Church when the chief tax collector Zacchaeus who climbed it (see Lk 19:1-10) believes in Jesus Christ. Zacchaeus's faith is the sweet fruit of the fig tree. The broken off branches of the olive tree symbolize Israel, while the grafted wild olive shoot typify the Church (see Rom 11:13-24). This chapter also discusses three images of plants that symbolize Jesus Christ: a grape cluster, an olive tree, and the Tree of Life. All three symbolisms show that Christ is the Ursakrament and the source of the Church's sacramental life. In this sacramental sense is the Church paradise on earth and Jesus Christ, the Tree of Life, is her midst. Further, the chariot Ezekiel saw further symbolizes the Church as the Garden of Eden, insofar as the chariot depicted paradise and the burning coal inside of it the Eucharist. Lastly, this chapters deals with the meaning of the keys which Jesus gives to Peter and their power to "loose and bind" (see Mt 16:19).
 - a. The economy of Salvation as Jacob of Sarug understood it comes to the fore in this chapter. Adam's fall drove him out of the Garden of Eden and denied him access to the Tree of Life, which stands in its middle. Only the Son of God can restore human being to their God-intended abode and grant them access to the fruits of the Tree of Life, which makes Adam and his children immortal. He is also the only One who

- can to unlock the gate to the Garden of Eden, which the fiery Angel guards holding a sword of fire.
- b. The Church is both the "vineyard" and the "vinedressers." The vineyard insinuates that she is God's instrument of sanctification, while the vinedressers refer to those who help perpetuate her existence.
- c. The return to this paradisiacal state can be attained now, for where the Tree of Life, Jesus Christ, is, there is the Garden of Eden. For example, the Son of God's presence on his throne on the Chariot that Ezekiel saw makes the Chariot the Garden of Eden. Jesus Christ hung on the cross turns Golgotha and the world into the Garden of Eden. Sacramentally speaking, the Lord's presence in the bread and wine offered at the Church's altar makes her the Garden of Eden. Through the Mysteries of the Church, Christ restores human beings to the Garden of Eden. That means the Church is sacramental, and as such, she is the re-found Garden of Eden on Earth.
- d. Jesus Christ is *Ursakrament*, the fountainhead of the Church's sacramental life. This sacramental model of the Church is interwoven with Christ's sacrifice on the cross, for the river of water and blood flows from his side irrigating the entire world. The Church relives the event of Golgotha at the celebration of her Mysteries. Moreover, her altar becomes sacramentally the Son of God's throne, from which he rules the universe. The Holy Spirit transforms the bread and wine into the body and blood of the Son and hands them to the priests of the Church, who enter the chariot, to distribute them to those who believe in Jesus Christ. The Church's sanctuary is thus the fiery chariot, whose burning coal is the Eucharist. Also, the Son of God is the Tree of Life, whose fruits are the medicine of life. This medicine of life, a reference to the body and blood of Jesus Christ, cures Adam of the illness of death, and it frees him from the grip of mortality and grants him

- eternal life. The Tree of Life is thus the Altar, and its fruits are the Eucharistic species.
- e. Jacob of Sarug does not interpret Peter's key as a symbol of Petrine primacy, but he attaches to it revelatory, sacramental, and eschatological imports, which further point to the sacramental model of the Church. The key represents the unicity and continuity of God's revelation found in both the Old and New Testaments. Although the Bible is a collection of books, which various writers authored at different times in history, its message is one. It ultimately reveals God's love to humanity through the person of Jesus Christ. Moreover, the key grants its holder the power to confect the Mysteries of the Church. By the laying of hands, bishops pass down their ecclesiastical authority from generation to generation and their responsibility in passing on God's teaching. Along with the bishops of the Church, her priests also hold the key, which grants them the power to baptize and celebrate the Divine Liturgy. Eschatologically, this key, a symbol of Christ, unlocked the fiery gate of the Garden of Eden and allowed Adam and his children to return to the Garden of Eden.
- 7. The last chapter expounds the image of the Church as the virgin Bride of Christ. It presents Israel as a repudiated Bride. Moses led her out of Egypt to Mt. Sinai, where she would meet her Bridegroom. The grandeur of God's display and its splendor on Mt. Sinai (see Ex 19) scared her into rejecting the Bridegroom, and she finally chose the golden calf over him (see Ex 32:1-29), who had saved her from the tyrannical grip of the Egyptians. Israel's sin of idolatry is akin to adultery. This chapter also shows that the Bridegroom on Mt. Sinai is Christ. Moreover, the betrothal of Isaac to Rebekah at the well (see Gn 24) points to Jesus's espousal to the Church of the Nations in the Jordan. As worshipers of idols, the Church of the Nations is adulterous. However, baptism makes her a virgin. Further, the Old Testament accounts of Jacob's dream at Bethel (see Gn 28:10-22)

and Samson's choosing a Timnite woman for a wife (see Jgs 14) prefigure the betrothal of Christ to the Church on the cross. Moreover, Jacob's espousal to Leah and Rachel (see Gn 29:1-30) also represents Christ betrothal to both Israel and the Church. Whereas Israel categorically rejects her bridegroom and crucifies, the Church falls in love with him and clings to him. The marriage feast occurs at the cross, where the Bridegroom offers his body and blood for the wedding guests. Finally, the unity between Christ is indissoluble.

- a. The Nation, Israel, and the Church of the Nations represent humankind. The Son of God's betrothal to both confirms his plan to uniting himself with humanity. This nuptial language symbolizes salvation and shows that God extends redemption to all. It also highlights Jacob of Sarug's stress on the pre-existence of the Church of the Nations in God's plan of salvation, which God reveals through the experiences of Isaac, Jacob, Moses, and Samson. Although God's offer of salvation pertains to all, individuals could refuse it just as Israel did when she, by her own choice, rejected and crucified Jesus Christ.
- b. The image of a marriage broker further presents the Church as a herald, whom Jesus Christ entrusted to the Apostles and their successors, the bishops. They are the go-betweens who call people to repentance, conversion, baptism, and redemption following in the footsteps of Moses, John the Baptist, the Apostles, and Paul. Moses as such led Israel out of Egypt to betroth her to the Son of God on Mt. Sinai and called her to purify herself. In his capacity as the friend of the Bridegroom, John the Baptist called the Nation and the Nations to repentance and baptism. As go-betweens, The Apostles and Paul proclaimed redemption through Christ on the cross.
- c. Christ's ability to restore the virginity of the Church of the Nations from its past of worshipping idols though baptism provides an insight

- into the power of the Mystery Baptism. It makes the baptized Adam sacramentally a new creation and restores him to his pre-fall state.
- d. The Sacramental model of the Church comes to the fore once again in the images of the wedding banquet at the which the Bridegroom's body and blood are the food and drink. Both the Bridegroom and the Bride invite their wedding guests to partake of the meal which the Bridegroom prepared on the cross. The true union of divinity with humanity makes the Eucharist possible and further supports the sacramental model of Chruch. That points to the Divine Liturgy as a wedding celebration and the sanctuary as the bridal chamber.
- e. Christ betroths and cleanses humanity, the "Hebrew Nation" and the "Church of the Nations." That insinuates that all of humanity is betrothed to Christ, yet Israel rejects the Bridegroom, whereas the Church accepts him and remains hopeful that the rest of humanity will eventually be converted.
- f. Christ will always be united to the Church no matter what, for she is in effect his created body. Jacob of Sarug seems to identify the Church as Christ's physical body, while he is also the Bridegroom. That insinuates that "the two become one flesh" in Genesis is a "type" of the Incarnation. The Church is with her Bridegroom wherever he is, and her actions mimic his deeds. She follows him to the grave, goes to Sheol, breaks down its gates, frees Adam and his children, and resurrects with her Lord.
- 8. Jacob of Sarug is no doubt a child of his Syriac tradition and is well versed in the writings of the Syriac theologians who proceeded him. However, he is not a copycat. This study shows that not only does he expand on the various ecclesiological notions he received but also provides theological insights that are uniquely his. Jacob of Sarug's understanding of who Melchizedek is differs from that of Ephrem. While Jacob of Sarug imagines the Church built on Golgotha as attested in his account of Melchizedek,

Ephrem sees her built on the location where the temple stood. None of his predecessors seem to have used the fishnet as a symbol of the Church. These and other examples show the originality of Jacob of Sarug's theological understanding of the Church.

9. More research would be desirable to study further the symbolism of the Church as presented in this work and discover others in the writings of Jacob of Sarug which this author might have missed. Extra in depth investigation is required to assess better Jacob of Sarug's originality in expanding on the tradition of his Syriac ancestors and position him rightly in the history of Syriac Ecclesiological thought.

APPENDIX

MIMRO 134: ON INQUIRY AND THE SANCTITY OF THE CHURCH

The objective of this section is to present for the first time an English translation of Jacob of Sarug's mimro entitled On Inquiry and the Sanctity of the Church (الحَدَّ عَالَى الله عَلَيْهِ عَبِلًا : وَكَا عَلَيْهِ عَبِلًا : وَكَا عَلَيْهِ عَبِلًا الله كَانَا عَلَيْهِ عَبِلًا الله كَانَا عَلَيْهِ عَبِلًا الله كَانَا عَلَيْهِ عَلِيهُ عَبِلًا الله كَانَا عَلَيْهِ عَلِيهُ عَلِيهُ الله كَانَا عَلَيْهُ عَلَيْهُ عَلِيهُ عَلِيهُ الله عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَ

The source of the Syriac text reproduced below is "HSJS IV," 767-789. The English reading of this *mimro* is not the first in a western language, for already in 1963, Grill published a German rendition and republished it in 1970.¹ Along with his work, the following text will make Jacob's *mimro* available to an even larger audience than before.²

The context of the *mimro* does not betray the exact year when Jacob of Sarug composed it or even to whom he addressed it. He presents his ideas by making the Church a speaking person. This personified Church delivers a heated address denouncing disputants and their inquiries into the Son of God, and she asks the hearers to be the judge of what she has to say. The historical, theological background of this *mimro* is undoubtedly the Council of

^{1.} Severin Matthias Grill, *Jacob von Sarug. Die Kirche und die Forschung*, HS, vol. 13 (Heiligenkreuz: Severin Matthias Grill, 1963); Grill, "*Heiligtum der Kirche*". The three-digit-numerals found on the Syriac pages correspond to the page numbers in the Bedjan's edition, while the digits enumerating the paragraphs follow the numbering of Grill.

^{2.} At times, this translator finds it difficult to reconcile his reading of the Syriac text with that of Grill. Therefore, when the English and German versions diverge, he makes available the German translation in the footnotes without commenting for fear of being presumptuous. Some of these divergences are minute, while others are not.

Chalcedon held in A.D. 451, for Jacob of Sarug lived and wrote after it, and he experienced the damaging aftermath of this controversial Council, which caused dissensions and divisions in the Church. The "two natures in the one person of Jesus Christ" formulation of the Council of 451 is the crux of the resulting schisms.

On Inquiry and the Sanctity of the Church addresses several topics: philosophical investigation, Christology, Mariology, and Ecclesiology. The following subsections present summaries of these themes.

Philosophical Investigation

The dispute is between the Church, on one side, and Disputants (رُوِّوَهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّ Inquirers (هُدَهُمًا), the Wise (هُدَوْمًا), the Learned (هُدَهُمًا), and Doctors (هُدَهُمًا), on the other (1-3). The identity of these groups remain concealed, for Jacob of Sarug does not betray whether they are pro- or anti-Chalcedon. Since The Son of God is incomprehensible and inscrutable, so the Church stands in opposition to philosophical inquiries. She forcefully says, "The teaching was not sent to me at the hands of philosophers (51)!" According to Jacob of Sarug, a close investigation into the nature of the Son of God results in crafty questions and cunning counterarguments that lead to rebelliousness against God and the Church's separation from him. Also, it creates harmful divisions and schism within the ranks of believers. The Church states that these kinds of philosophical inquiries trouble her, do not profit her and cause rifts among her groups. Furthermore, they turn shepherds into wolves, pastors into strangers, and depose bishops. These statements bespeak the divisions of the Church and the political situation that occurred as an aftermath of the Council of Chalcedon. To avoid this unfortunate and undesirable result, the Church anchors herself in the Holy Scriptures and categorically rejects philosophical questionings in matters relating to God. Jacob's stance against this kind of intellectual investigation is not unique to him. Grill provides quite a few

sources, including texts from the Old and News Testaments, warning against a rational explanation of her faith.³

Christology

The Christological debate of the time is the main theme of the *mimro*. It comes to the fore at the beginning of Jacob's work under consideration with such terms as origin (هُمُا, race (هُمُا), stem (هُمُا), and nature (مُمُا). The Church does not need disputants and the like to instruct her who Jesus Christ is, for she is his Bride and already knows him well. She learned that he is both human and God from the prophet Isaiah, who called him "Emmanuel (خمّــةُ اُسَّــةُ)" (see Is 7:14) and "Wonder (وَهُصُّـاً)" (see Is 9:5). Emmanuel is not just an abstract notion and an empty title which means "God is with us" but becomes a reality at the Incarnation. The Word of God becomes among human beings in actuality while remaining with the Father and is like him in divinity. Also, being born does not rob the Son of God of his divinity. After the Incarnation, the Church professes Jesus Christ as both the Son of God and the Son of Man, for she denies neither his divinity nor his humanity. To the question how to reconcile divinity and humanity in the one person of Jesus Christ, the Church answers, "His exalted nature (حث أنساة أثما) joined indeed to humanity (اِنْعَالُو), yet he was not deprived of the strength of his magnificence. While he is as he is in his divinity, he put on humanity just as it is with all its changes (19)." With such statements, Jacob of Sarug declares the Chalcedonian faith without using the two-nature formulation of the Council of 451. Whereas the title Emmanuel denotes both the divinity and humanity of Jesus Christ, the name Wonder points to the unfathomable mystery of Jesus Christ. He is truly Wonder, for he is the One holding the uttermost edges of the universe and the baby in Mary's womb! His handspan contains the heavens, yet Mary carries him? How could the One whose palm is the sea lay

^{3.} Grill, "Heiligtum der Kirche," 13-16.

in a manger, or the One who is ablaze put on swaddling clothes? So, the mind is incapable of comprehending or investigating the impenetrable mystery.

Mariology

The *mimro* presents the two origins of Jesus Christ, the Son of God. The Father does not conceive the Word but begets him of his being ((1.59). Mary, however, conceives him, and this conception occurs when the Word enters through her ear (61). He dwells in Mary's pure womb and comes to birth from the daughter of David (61). Her virginal state remains intact even after his birth (62-63). Birth pangs do not spare Mary, who suffers like any mother giving birth lest she may think that she conceives a spirit.⁴

Ecclesiology

The Church as the Bride of Christ is the central Ecclesiological image running throughout the entire mimro. Jacob of Sarug introduces her at the beginning of the mimro as the King's Bride (1), and she presents herself as his Betrothed (2). She is a virgin Girl, whom the Son of God's heralds betrothed her to him. These are the prophets (13), who are the Sharers of his Mystery, the Apostles, and Paul. She is the faithful Bride who investigates her Bridegroom before accepting his ring and entering the bridal chamber with him. After the wedding, all investigations cease, for further inquiry is akin to breaking the covenant. The wedding takes place on Golgotha, and the Bridegroom offers his body as food and his blood as the drink at the banquet (9), an apparent reference to the Eucharistic species the Church offers to her children. Jesus's sacrifice on the cross for the sake of his Bride is her dowry, so he can never repudiate her. He cannot separate from her, for he will have to give himself to her—he is after all her dowry (86). The Bride rejects the Disputants and sends them to her rival, the first Bride (47). The rival Bride is Israel, the Daughter of the Nation, who rejected and crucified Jesus Christ.

^{4.} On Mary's birth bangs, see Abbeloos, "Vita et Scriptis," 196-198; Costantino Vona, "Maria e i dolori del parto nel pensiero di san Giacomo di Sarug," *ED*, 3, (1950): 254-258.

Another important symbol of the Church mentioned in this mimro is that of a Fishnet. Jacob wrote, "May you be a fishnet capable of catching the sea and land, and may the world be taken in your bosom to life at the hands of your Lord (100)." The image of the Church receiving the entire world speaks of the call to universal salvation the Lord Jesus Christ issues to fallen humanity. He is the Fisher of Men, and she is his instrument that grants life to those they come to her.

Concerning the Order of the Presbyters, Jacob of Sarug does not see the Christian priesthood as a continuation of that of the Levites. Notwithstanding the fact that Jacob of Sarug affirms the legitimate anointing of Levi and his sons at the hands of Moses, who was fulfilling God's command (see Ex 30:30), he claims that Jesus takes away from them that privilege at his baptism in the Jordan River. Indeed, John the Baptist does not pass down the priesthood he received from his father, Zechariah (see Lk 1:5-25) to Jesus Christ, for Jesus lacks nothing, but John returns the entire treasury of the priesthood to its rightful owner. The Son of God, in turn, gives it to his Church and her shepherds.

Jesus's descent in the waters of the Jordan sanctifies its waters, i.e., the waters of Baptism. The water John poured upon Jesus in the river does not add to the holiness of the Baptized, but Christ sanctifies the Mystery of Baptism by pouring his holiness into the waters of the Jordan River (69). Therefore, Jesus grants the Church the power to sanctify the children of Adam through the administration of the Mystery of Baptism.

Jacob of Sarug exalts the Church over all earthly and heavenly principalities and dominions. She is the Bride of the Son of God, and so, nothing can overwhelm her, not even the gates of death (85). Since she is victorious over death, disputants cannot overpower her (90). It is true that strife and division vex her, yet a Church, whose members unite, could become the envy of heaven (106).

Outline

- I. Introduction: The Church, the Bride, Debates Disputants (1-2)
- II. The Bride Against Further Inquiry into the Bridegroom (3-8)
- III. Inquiry Occurs Before the Wedding (9-15)
- IV. Isaiah's Testimony and Warning (16-30)
- V. The Bride Rejects and Upbraids Disputants (31-49)
- VI. The Church's Adherence to Scriptures (50-56)
- VII. The Church's Teaching (57-88)
- VIII. The Poet's Supplications (89-111)
- *IX. The End (112)*

MIMRO 134: ON INQUIRY AND THE SANCTITY OF THE CHURCH⁵

- *I. Introduction: The Church, the Bride, Debates Disputants*
 - 1. The young Church entered into debate with Disputants. Let us wait to hear the lovely discourse of her wisdom. The King's Bride got into an altercation with Inquirers. Come, Discerners, be mediators between her and them.
 - 2. The Virgin of Light made an accusation against the Wise. Let everyone listen to what her sweetness taught. She cried to you, Jesus, to rescue her of the Learned who vexed her greatly. She shook the Doctors from her bosom [screaming], "What have I to do with you?"
- II. The Bride Against Further Inquiry into the Bridegroom
 - Unashamed, she cries out with a loud voice to the crowds,
 "Since I am betrothed, do not labor for my sake that I may love
 my Betrothed.
 I love him without investigation, for he died for me,
 and worship him without inquiry, for he saved me.
 - 4. Do not teach me rebelliousness with your questions, for I do not dispute [first] over and then love him who died for me.

Do not accustom me to cunning counterarguments, for it was not by inquiry that his heralds betrothed me to him.

ومُرْعِمُا مُن يُحمدُ مُحمدُ مُحكُنًا مُّلُمزُّل .مكر. **HSJS 134** وكا حرالًا: وكا مؤوم حرالًا.

حُرِاً لِكُمارًا حُم وُرَّةُ هَا حَبَّمًا تُحُمِّدُ : خُكُرُوه تُعِمُّ هِ مُؤْرِا وَسُمُّا وِسُدُسِمُ اللهِ عُمُ مُلْهِ مُ حَكُمُ مُحكُم مُحكُم مُعلَمنُا أَهم كُون حُم خُرةَتًا: لُه فُرَةُ هُل هُهُ مُعْرِكُتُل صُل كُه كُو وَهُمْ مُ

> : لَجْعَدُ لَمْءُونِ لَكُتُونُمُ كُلُّ اَيْمُونُ لَكُمْ فَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ .2 ثمري دُكِيم مُنا كُفِّه دُهُ بِعِدُهُ هُ وَ حَيُّنَ مُعُوَّد مِكُم مُع هُدُوْ إِنْ مُنْ مُعَوْد اللهُ مُعَالَم مُعَالَمُ اللهُ مْ مُحَدِّدُ مُحَدِّدٌ وَحُدُ وَكُورُ لِمُعَالِمُ الْمُعَالِمُ مُحَدِّدًا مُحَدِّدًا مُحَدِّدًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالًا مُعَلِمًا مُعَالِمًا مُعَلِمًا مُعَلِمًا مُعِلِمًا مُعِلِمًا مُعَلِمًا مُعِلِمًا مُعِمِعًا مُعِلِمًا مُع

كنُّ أُقْتُونُ وَهُمِنَا حَثَتَمًا ثُرِ زُم هُكُونَ وُحدُّنُوا إِنْا لُا أَلَاهُ \ دُّه وُاوَسُع كُعدُّنِه * ولُا حِوْمُدُا وُسِعُا إِنَا كُوهِ وَهُمِمْ كُلِّ أَفْتِ: هُولًا حِبُلًا هُورًا إِنْ كُوه خُروة فُرْمُس

الْمُ كَمْكُنَا مُعْرَةُ وَهُ الْمُعْدُلُ الْمُعْدُلُ الْمُعْدُلُ الْمُعْدُلُ الْمُعْدُدُ اللَّهِ الْمُعْدُدُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا لَا اللَّهُ اللَّهُ اللَّا لَا اللَّا لَا اللَّهُ اللَّاللَّال ولًا وُوْهُا إِنَّا وَقَى ضَمْكًا إِنَّا كَرِضُكُ مِكْفً بِ لًا لَكُمرِهُ عُن حُوفُكُمُ الْأِرْبُكِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ وكه خُورُا أَلْمُعَدَّلًا كُه صُ حُرَّاً أَلْمُعَدَّلًا الْمُعَدِّلِهُ عَلَى الْمُعَدِّلِةُ الْمُعَدِّلِةُ

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5. Do not labor for my sake that I may cleanse my tongue with questions, for I will not wipe off the hymns of praise from between my lips. I do not need you to show me my Betrothed's origin, for I know that he is truly the Son of God.

- I do not seek to learn from you about his race, for I will not forget that he is from the divine stem.I do not desire you to comfort me with his magnificence, [for] I am convinced that he is of the Majesty, the Author of [all] Origins.
- 7. Do not say to me that this or that is his nature,⁶ for I deny neither his divinity nor his humanity.

 After I had known him, was betrothed to him, and became his, to what end are the questions, for there is no way that I would leave him.
- 8. After I had known and entered into a covenant with him, why do you want to cause division between him and me?

 After the blood of his crucifixion sealed and washed me, to what end do you break my marriage settlement signed with his hand?

III. Inquiry Occurs Before the Wedding

9. The Cross became for me a great marriage feast,⁷ and I went to it. [So,] to what end is the investigation into the unfathomable, inscrutable Son of the King?
Before the wedding one asks about the bridegroom, but when the marriage feast ends, investigations come to an end.

^{6. &}quot;Does it indicate against two natures (أُوْمِا حَمُّمَ الْفَاعِ حَتَّالًا)?" Ibid., 768, footnote 2.

^{7.} See Jn 19:34.

- 5. لُا الْلهُ رَف إِحقة إِلَّا أَحزةُ م كُمُن :
 إلا ححّه لل إنا مُ الْمَا مُ الْمَا مُ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهُ اللهُ اللهِ اللهُ اللهُل
 - ٥. لا حُحما إِنَا وَهَ هُ هُ هُ مُن وَاسَهُ وَسُمُهُ :
 ولا لُحما إِنَا وَهُ هُ هُ مُعَا هِ وَ وَهُ هُ وَهُ الله فَا الله وَسُمُ الله فَا إِنَا وَهُ وَهُ هُ مُكَا هِ وَهُ هُ مُكَا لَهُ الله وَالله وَالله عَدْمُ الله وَالله وَالله هُ الله وَالله وَالله هُ الله وَالله وَله وَالله وَله وَالله وَلّه وَالله وَلّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَ
 - رَا لَا الْمَاهِ

 رَحْ الْمُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه
- 8. مْح بُركُولُه أُو خُونُكُم تُحْده :
 حمة رحمة رأيكة رابكة رهبك حمية الحدة المحمة المح
 - 9. رَمُعُا وَوُا كُ سَكَةُلا زُحُا وَحُكُم آزُوْهِ :
 حَمَّ حَمُّ حُمُ حُمُ اللَّهِ مُكَا إِلَّا ثُمَكُمُ فَي مُحَمَّل إِلَّا ثُمَكَم فَي مُحَمَّل اللَّهِ مُحَمَّل اللَّه اللَّهُ الْمُحْلَقُلْمُ اللَّهُ الْمُعْلَى اللْ

10. Once the bride marries the bridegroom, there is no [longer] investigation, yet the one seeking to investigate would cause division there. Where have you ever seen a bride asking in her bridal chamber, 'Who is the bridegroom?;' Or 'How is his reputation?;' Or 'What is his race?'

- 11. Before entering, she learns all these things from those coming, but after marrying him, she refrains her mouth from questions. [Since] I became his, I shall not investigate after my wedding. [So,] do not teach me effrontery alien to me!
- 12. When it was necessary, I greatly wore myself out asking questions.⁸
 I investigated about him, then found him, and was betrothed to him.
 Until I had learned the truths of who he is and whose Son he is, I would not make a marriage contract with him to become his.
- 13. When he sent the seekers, [his] prophets, and they came to me, I entered with them into a heated debate about him. Although they brought me the Bridegroom's ring, I did not accept it, for I put in the contract: [not] until I will have learned the truths.
- 14. I did not hasten to give them credence based on one saying.

 They allured me exceedingly, yet their words did not attract me.

 Since it was necessary thenceforth to enter into a debate with them, I provoked the heralds

 and questioned them to learn who had sent them.

^{8. &}quot;Belästigt man mich mit Fragen, so ist mir das überaus peinlich," Grill, "Heiligtum der Kirche," 41.

- 10. هُذَ وَمُوكُمْ كُونَ وَكُلْ كَسَمُنُلْ كَسَمُ عَلَىٰ وَهُولَا اللَّهِ وَمُلْ مَقَامُ وَهُلًا اللَّهُ وَلَمُ اللَّهُ وَمُلْ اللَّهُ وَمُلْ اللَّهُ وَهُلًا اللَّهُ وَمُلْ اللَّهُ وَمُلَا اللَّهُ وَمُلَا اللَّهُ وَمُلَا اللَّهُ وَمُلَا أَنْ وَهُلُ وَلَا اللَّهُ وَاللَّهُ وَاللَّا أَلَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللّّهُ وَاللَّهُ وَاللّّهُ وَاللّهُ وَالّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه
- 11. كَبِلا لَمَهُ مُ كُفُا قُكِهُ لِهُ فَحَهُ وَالْمَا :

 وَمُل وَهُ لُهُ مُ كُوهُ لَهُ مُ الْمُلْ فَقُمُ وَهُ مُ فَلَا وَهُمُ وَهُ مُ الْمُلْ فَكُ وَهُ مُ الْمُلْ وَهُ مُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال
- 12. حُبِ کُرُلُ وَهُا کُلُ حَهُ إِلَّا صُّکَ مُسَفَّمَ : مَحْفُحِمُه وَهُم وَصُ أَحْضَمُه وَالْمُحَتَّا كُوه * حَبُّصًا بِثَكُفُم مِّنَّتُلًا بِصُ وَهُ مَحْنَ ضَ : أُولًا أَنْ مَ حَحَرًا كَمُوه وَاهِ وَا وَدُه وَ الْحَدِهِ *

 - 14. الْ أَلْمَ وَمُ مِنْ مُلْلاً أَمَّةَ أَنْ الْ َ الْمُ أَلِمُ الْمُ الْمُ أَمْدَ أَنْ الْمُ الْمُ أَمْدَ أَنْ الْمُ الْمُ أَنْ الْمُ الْمُ أَنْ الْمُ الْمُ أَنْ الْمُ الْمُ أَنْ الْمُ أَنْ الْمُ الْمُ أَنْ الْمُ اللَّهُ الْمُ الْمُ الْمُ اللَّهُ الْمُ الْمُعْلِي الْمُ الْمُ الْمُ الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُلْمُ الْمُعْلِي الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِي الْمُعْلِمُ الْمُعْ

15. The prophets, whom I asked, showed me the origin of my Betrothed,

but I did not ask you, Learned, for you are haughty. I diligently questioned the Sharers of his Mystery⁹ about him and learned from them exactly everything I wanted [to know].

IV. Isaiah's Testimony and Warning

16. I learned from Isaiah the names of my Betrothed.

So, I do not need to learn from you what to call him.

'His name shall be called Emmanuel,'¹⁰ he proclaimed in my ear.

He gave me a sign¹¹ to learn his concealed nature through the revealed name.

17. I recognize the nature of my Betrothed from this name.

So, I do not accept the sayings of the Learned and their questions.

The Disputants cannot investigate Emmanuel,

for he is our God, behold he is among us and cannot be explained!¹²

- 18. He is with his Father and is like him in his divinity, yet Emmanuel became among us although he is God! Since he came and became among us according to the flesh, Isaiah said, 'the one who became among us is our God!'
- 19. His exalted nature joined indeed to humanity, yet he was not deprived of the strength of his magnificence. While he is as he is in his divinity, he put on humanity just as it is with all its changes.

^{9.} These are the prophets, to whom God had revealed the mystery.

^{10.} See Is 7:14.

^{11.} See Is 7:14.

^{12. &}quot;He is like his Father, is with us, and like us. The Father begot him, the Virgin carried him, and he cannot be comprehended." "HSJS IV," 770, footnote 5.

- ن ينحُمهُ مَهُوهُ لَهُ الْمُحَالُ التَّف سَهُوهُ .15. مُهُوهُ مَهُوهُ التَّف سَهُوهُ .15 مَهُوهُ مِهُ مِهُمِدُ الْمُعَالُ التَّف مِهُ مِهُمَدُ مِهُمَا الْمُحَمِّدُ مِهُمَا اللهُ اللهُ اللهُ اللهُ مَهُمُ اللهُ مَهُمُ اللهُ مَهُمُ اللهُ مَهُمُ مُهُمَا وَصَعَد مُمُمَا وَمُعِمَوْهُ مُهُمَا وَمُعِمَوْهُ مَهُمُمُ مُهُمَا وَمُعِمُوهُ مُمُمَا وَمُعِمُ مُمُمَا وَمُعِمِونُ وَمُعِمُ وَمُعِمُونُ وَمُعِمُ مُمُمُوا وَمُعُمُ مُمُمُوا وَمُعُمُ مُمُ مُمُمُونُ وَمُعُمُ مُمُوا وَمُعُمُ مُمُوا وَمُعُمُ مُمُمُونُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُونُ وَمُعُمُ وَمُوا وَمُعُمُ مُمُ مُمُمُونُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُوا وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُعُمُ وَمُوا وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُوا وَمُعُمُ مُمُوا وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُعُمُ مُمُوا وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُمُونُ وَمُعُمُ مُمُوا وَمُعُمُ مُمُعُمُ مُعُمُونُ وَمُعُمُ مُعُمُمُ مُعُمُونُ وَمُعُمُ مُعُمُونُ وَمُعُمُ مُعُمُمُ مُعُمُونُ وَمُعُمُ مُعُمُونُ وَمُعُمُ مُمُعُمُونُ وَمُعُمُ مُعُمُونُ وَمُعُمُونُ وَمُعُمُ مُوا مُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُ مُعُمُونُ وَمُعُمُ مُوا مُعُمُونُ وَمُعُمُ مُعُمُونُ وَمُعُمُ مُوا مُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُونُونُ وَمُونُونُ وَمُعُمُ وَمُعُمُونُ وَمُونُونُ وَمُعُمُونُ وَمُعُمُونُ وَالْمُعُمُ وَمُونُونُ وَمُعُمُونُ وَالْمُونُ وَالْمُعُمُ وَمُونُونُ وَالْمُعُمُ وَا مُعُمُونُ وَاعُمُ والْمُعُمُونُ وَالْمُعُمُ وَا مُعُمُونُ وَامُونُ والْمُعُمُ وَام
 - 16. هَكُوْهُ وَهِ وَحَدَّبَ هُ أَهُ كُلُ الْكُولِ أَنَّ):

 ولا هِ سُكُلُ إِنْ الْ وَهُدَةُ ﴾ كُلُّهُ أَنِّ أَمْنَ الْمَانِ فَهِ فَهُ وَهُدَهُ ﴾ كُلُّهُ أَنْ أَمْنَ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَالِ الْمَانِ الْمَانِي الْمُعْلِي الْمَانِي الْمَانِي
 - 17. مَى وَبُلْ هَمُلْ مُعَلِّمُ كُلُا إِبُلْ صُنْهُ وَمُعَنِد، :

 وَالْ عَمُحُلُلْ إِبُلْ شَكْتَ هُوْزًا وَهُوْلَكُتِهُ وَ وَالْ مُعَلِّمُ وَالْ مُعَلِّمُ وَالْ مُعَلِّمُ وَالْ مُعَلِّمُ وَالْ مُعَلِّمُ مُوالِي مُعْلِمُ وَالْ مُعَلِّمُ وَالْ مُعَلِّمُ مُعْلِمُ مُعْلِمُ مُعْلِمُ وَالْ مُعَلِمُ مُعْلِمُ مُعِلِمُ مُعْلِمُ مُعِلِمُ مُعْلِمُ مُعْلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعْلِمُ مُعْلِمُ مُعِلِمُ مُعْلِمُ مُعِلِمُ مُعِمْ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِم
 - 18. كَمْ أُحَمُّو مَوْهُ وَاحْفُلُهُ وَهُ خُلِكُهُو اَهُ خُلِكُهُو اَهُ اللهُ عَمْ خُلُهُ اللهُ اللهُ
- 19. ٱلمُسْكَلِي صَن خَمِ اِنْهَةُلَا صَنْهُ وَهُلا: وَلَا ٱلْقَصُه هَى هُو حَقَالَ إِهَدَّسَةُلُه * كُر هِهُ ٱلْمُوبِ أَنِي إِللَّهُ وَبِي خَلْكُوهُاهِ: حُدِم اِنْهَةُلَا أَنِي إِللَّهُ وَالْمُوبِ حَدْلاً هِقَسْكُوبُونِ.

- 20. The prophet gave me these signs concerning the Bridegroom that I might perceive he is both human and God.

 He depicted and showed us his feebleness and greatness, for he included both in the adored name of Emmanuel.
- 21. Isaiah rose at the hand of his prophetical revelation, went up, and gave Christ a name in the dark clouds. He remained as a mediator between the height and depth and sang the name that both sides might rejoice in it.
- 22. Behold Emmanuel¹⁴ is God as is written in prophecy, the revealer of the mysteries of God's house. The Son of God, who is God, along with his Begetter, descended from his abode and became among us for our sake.
- 23. I will not deny Emmanuel to whom I am betrothed. The prophet is truthful and recorded for me the name of the Bridegroom. Since he knew that [Emmanuel's] account would be wondrous, he called him Wonder,¹⁵ for he wondered foremost at him.
- 24. He is indeed Wonder: although God, he became a human being, ¹⁶ and a womb contained the One holding up the uttermost edges [of the universe] that he might become a baby!

 The heavens is his handspan, ¹⁷ yet he rested on a bosom as wide as a handspan!

 The sea is the palm of his hand, ¹⁸ yet a manger ¹⁹ was enough for him to lay in!

^{13.} See Ex 20:21.

^{14.} See Is 7:14.

^{15.} See Is 9:5.

^{16. &}quot;Denn ein Wunder ist es, wenn Gott sich wandelt zum Menschen," Grill, "Heiligtum der Kirche," 43.

^{17.} See Is 40:12.

^{18.} See Is 40:12.

^{19.} See Lk 2:12.

- 20. وُکِ وَهِ الْ بُوکِ بِدُمُا هُوَ هُلَا مُوکِ بِدُمُا هُوَ هُمُ اللهُ الله
- 21. هَجُو أَهُمُنَا حَبُ كُنُنَا وَبَدَدَةُ أَهُ :

 وَهُمُمُ هُمُ هُمُ حَبُ هُمُنَا وَبَدَهُ اللهُ وَهُمُنَا أَدُهُ مُنَا اللهُ وَهُمُنَا اللهُ وَهُمُ وَاللّهُ وَهُمُ وَاللّهُ واللّهُ وَاللّهُ وَلِمُوا وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِمُوا وَلّهُ وَلِمُ وَاللّهُ وَلِمُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَلِمُوا وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلِمُوا وَلّهُ وَلِلْمُوا وَل
 - عدل في المثل الم
 - 23. لُا حُدُنُا أَنْ حَدِّمُنَهُ أَنَّ وَالْمُحْدَثِلَ كُوه :

 حَدُنُا هَٰٓ إِنْ الْمُحْدَةِ وَعَلَمُنَا وَه أَحِلُو كَد

 مَا مُنْ اللّهُ مُنْ اللّه
- 24. وَمُعْزَا مِه حَمَدَ خُرِ كُلُّهُا هَهُا خُرْنُهُا: وَالسَّرِ صُّةَقَا خُرْصُا حِبْلُه وِثَهِ قَا حَقُلًا * مَعْنَا رُزْلُه وَمِنُا حَثِيفًا وَصُلاً رُزِلًا: مُعْنَا رُزْلُه وَمِنْ حَدُولًا وَصُلاً رُزِلًا: مُعُنَا مَهُ حِثْهِ وَاوْزُنُا هِفُهِ حَدِهِ وَثِيثًا وَوَا دُه *

- 25. He nourishes babies, yet he grasped a breast like an infant!

 He feeds the worlds, yet he sucked milk to grow strong by it!

 He carries the creation, yet knees carried him like a child!

 He is watchful over creatures, yet the Virgin Mary watched over him.²⁰
- 26. The arms of the solitary widow²¹ carried him whom the cherubim carry!²²

He, arrayed in flames, put on poor swaddling clothes!²³

He is formidable among the angels,²⁴ yet Mary's arms carried him!

He inspires the Watchers with awe yet was ordinary and quiet in the house of a carpenter.²⁵

- 27. If someone wonders about the 'where and how' of these things, behold Isaiah called him Wonder²⁶ and contained all of them. I learned all these from Isaiah.

 So, I do not need to learn anything additional from you.
- 28. The prophet saw that I gave credence to the entire account, and he further instructed me, 'Bind up the testimony. Seal the law.²⁷

Do not seek the testimony of anyone after these things, and do not learn another law concerning the Bridegroom.

^{20. &}quot;Der aufstrahlt in der Natur, durch den erglänzt die Jungfrau Maria," Grill, "Heiligtum der Kirche," 43.

^{21.} See Lk 2:36-38.

^{22.} See Ez 1.

^{23.} See Lk 2:12.

^{24.} See Ez 1.

^{25.} See Mt 13:55. "Der Engel erzittern läßt, wohnt bei dem schlichten Handwerker," Grill, "Heiligtum der Kirche," 43.

^{26.} See Is 9:5.

^{27.} See Is 8:16. "Befahl mir sodann: Male das Zeugnis, besiegle (die ganze) Verordnung," Grill, "Heiligtum der Kirche," 43.

- 25. هَذَوْهَا حَوَّالَ مُلَوُا حَدَّبِ هِوَا أَبِ مُحَوَّوُا :

 أَنَّ كُحَقَّا وَهُلَمْ مُحَدًا وِثَلَمْ أَجِا دُوه ﴿

 لَمْ حَدَّنُكُا وَلُحَيْدِهِ حَوَّقًا أَبِ وَحَمْدًا :

 الدَّا خَدُنْنَا وَارَوْوَنَا دُوه حِلْهُ حَمُّا هُزِيْمٍ ﴿
- 26. مَقْدَ حُدِيَةُ وَ الْحُدَا وَ وَ الْحُدَا وَ وَ مَعْدَ الْحُدَا وَ وَ مَعْدَ الْحُدَا وَ الْحُدَا وَ الْحُدَا فَ الْحَدَا وَ الْحَدَا فَ الْحَدَا فَالْحَدَا فَالْحَدَا فَالْحَدَا فَالْحَدَا فَا الْحَدَا فَا الْحَدَا فَالْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَا فَالْحَدَا فَا الْحَدَا فَالْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَا فَا الْحَدَ
- 28. سأا وه الحَمْ وَهُمْ الْمُمْ وَوْلَمْ كُلُ حَدَّدُهُ مَهُ وَلَا :

 مأه م أَحْرَا كُ وَرَة وَ هُه وَهُمْ الْمُهُمَّ الْمُهُمُّ الْمُهُمَّ الْمُهُمَّ الْمُهُمَّ الْمُهُمُّ اللهُمُّ اللهُمُ الْمُهُمُّ اللهُمُّ الْمُهُمُّ اللهُمُ اللهُمُمُ اللهُمُ الله

- 29. Do not also investigate many things. The truth is one, and I have told it to you exactly as it is.

 Bind up the testimony of prophecy²⁸ in your mind, and do not seek other witnesses concerning these things.
- 30. Safeguard this account just as you have heard it.

 Never again should useless questions distract you.

 Seal the Law²⁹ with the great seal of faith that no one may break and add to it of their teaching for you.'

V. The Bride Rejects and Upbraids Disputants

- 31. I, the Church, hold fast to this truth and believe in it just as I have heard from Isaiah.

 I will wait for the Lord, my savior, only according to my instruction and expect him, who turned away his face from disputants.
- 32. My testimony is bound up, my Law sealed, and I am betrothed. Let no one come to exchange my seal for their counterarguments! I gave credence to the Bridegroom's discourse, entered with him, and do not need to learn from you how he is.
- 33. Go away from me, haughty Learned! Leave me alone to praise! You have hindered the hymn of thanksgiving in my assemblies. I have laid before my children a hymn of praise that they might meditate on it.
 Not to a dispute did I bring them that they might be disparaged because of it.

^{28.} See Is 8:16.

^{29.} See Is 8:16.

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30. كُلَّهُ: ثَهُ وَا هَٰزُكُ اوْلُا أَلِّ بِهُمْكُكُمْ مِوْدِ: لَا اَوْدَ اَدِهُ لِكُمْ اَلَّا اِلْا عُالُونُا *

سَافُوس يُحَفَّفُا حَالِّحَكُمُ أَكُمْ وَهُمُعُنَّفُالُا:

وِلُا تَعْنُودِ إِنْهَ يُوهُدِ ثَحَد حُد وَهُ مَ مُحُدُوهُ *

31. أَيْلِ كَبِلَّا حَوْيًا مِنْزُا مُلِّهُا إِيْلَا: ٥١ مَثْلُ وَهُمِكُمْ ثَى أُغُمِنًا مُورِيًا إِيْلا دُوهِ * حَوْجُونِ مُكَوْرًا وَكُرْرُ كُوهِ حَكُوبًا وِفَرْمُسِنَا ٥١ مُحْدًا كُوه وُلُونُ أُخُدُونِ ثَى وُوَهُهُا *

32. رَوْمَا هُوهِ وَمُلُ وَسَلَّمُ لِ لَكُوهُ مَا مُحَمَّنُا إِنْكَ اللَّهُ اللْمُلْمُ الللْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّه

- I do not seek a polished discourse of your questions,
 for my assemblies are directed to praise in simplicity.
 I do not desire to see any of my children investigating,
 for ordinary people has handed down my Betrothed's tidings.³⁰
- 35. Paul, and not a disputant, betrothed me to Jesus, the Bridegroom, uttered in my ears common expressions I have learned, 'Only Christ crucified do I proclaim everywhere,'³¹ and subjugated the creation to the name of the crucifixion.³²
- 36. The cross of shame was his boast everywhere,³³ and he put to shame the Wise through it without dispute. He did not proclaim to me these sayings I have heard from you. They are novelties which pride has uttered.
- 37. You have caused me much trouble with your questions and traded for a loss all you had learned.

 You are quarrelsome! You are cunning, and you are haughty!

 Are you wise, and yet you have brought me no benefit!
- 38. Who of you have used astuteness for my sake, and I have profited by it?Who has disputed in me yet caused no harm?

Who has caused a schism in me but was not thrown into the side of the schismatics,³⁴

or has investigated, yet the world did not perceive their fall?

^{30. &}quot;Zur Schlichtheit leitet die Botschaft meines Verlobten," Grill, "Heiligtum der Kirche," 44.

^{31.} See 1 Cor 1:23.

^{32.} See 1 Cor 15:27; Eph 1:22; Phi 3:21.

^{33.} See Gal 6:14.

^{34. &}quot;Wer hätte an mir gezweifelt und wär nicht gestürzt mit den Zweiflern?" Grill, "Heiligtum der Kirche," 45.

- 35. حَسُمْ لُا تُمَوَّمُ فَوكُوهِ مُحزِّب كُو بُوْهُمُلا: وقُلْل فَهِ مُورَّف كُوهِ مُحزِّب كُو بُوْهُمُلا: مَنْ فَرَاهُ كُللْمُ وَلَا رُفُولُلا: مُحدُر بُر مُعد أُحزُر خُحسة بِ خُلل رُفُلاً: وَحُدُل مِحْل بُرَقُعِ فُلْل حَبْل مُحدُر بِهُ وَحَدُم خُلْل مَحْدُر بِهِ مُعْدَدُ بِهِ مُعْدَدُ بِهِ مُعْدَدُ بِهِ مُعْدَدُ بِهِ مُعْدَدُ بِهِ مُعْدَدُ بِهُ الْمُحدُر بِهُ مُعْدَدُ بِهُ الْمُعْدَدُ بِهُ الْمُحدُر بِهُ الْمُعْدَدُ بِهِ مُعْدَدُ بِهُ الْمُعْدَدُ بِهُ الْمُعْدُ الْمُعْدِدُ بِهُ الْمُعْدَدُ بِهُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدُ الْمُعْدِدُ الْمُعْدُدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدُدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدُدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدِدُ الْمُعْدُدُ الْمُعْدُدُ الْمُعْدُ الْمُعْدُدُ الْمُعْدُونُ الْمُعْدُدُ الْمُعِدُدُ الْمُعْدُدُ الْمُعِلَالْمُعُمُ الْمُعْدُدُ الْمُعْدُمُ الْمُعْدُدُ الْمُعْدُدُ الْمُعِدُ الْمُعْدُدُ الْمُعْدُمُ الْمُعُمُ الْمُعْدُمُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُع
 - 36. رَمُّ فُا وِيْهِ إِنْ هَا وَهُ الْمُوْرِةِ كُلِا وُهُلا :

 مُكِمُ تَكُل دُو مُحِدُ لِهُ وَهُ لِهُ وَا كُب لُا وُوْمِ هُ

 لُا أُحَرُ ا كُ وَكُم خُكُم اللَّهِ وَهُلِكُ مُ هُمِكُم :

 يُرِالُلُ إِنْ مِ وَسِمَّةَ وَلَا مُكِكُم أَنْ مِ فَلِي اللَّهِ وَهُلِكُ مُ أَنْ مِ فِسِمً اللَّهُ اللَّالَّ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ ا
- 37. مَحْتَدُاهُ مَعَ سِكُر أَوْمَسِكُمْ اللّهُ مِنْ الْمُعَدِّ مِنْ الْمُعَدِّ الْمُلَا الْمُنْ الْمُلْكُمُ الْمُنْ الْمُلْكُمُ الْمُنْ أُمُ الْمُنْعُمُ الْمُنْ الْمُنْفُرُ الْمُنْ الْمُنْ أَلِمُ الْمُنْ الْمُنْ الْمُنْ أَلِمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ أُمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ أُو
- 38. أَعْلُ هَدَهُ ﴾ أَنْ أَنْ كُ مَ مَكُوَ اللَّهُ اللَّلَّاللَّاللَّا اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّه

- 39. These ranks which divided me were those of the Wise who will meet their fall on their own due to their knavishness.³⁵ Behold the offices of the Learned [*lacuna*] how empty they are, for their ingenuity expelled them from their groups.³⁶
- 40. If inquiry had not penetrated me through the Wise, a rift would not have had altogether occurred among my groups. If the accursed snake³⁷ had not hissed dispute at me, not even the sun would have been comparable to me due to the multitude of my children.
- 41. If the sound of your questions had not troubled me violently, the thunder of those glorifying me would have been clear like that of the seraphim.
 If you had not caused these divisive rifts within me, the choir of the watchers would not have been more united than my children.
- 42. Even if you have been silent in me now [and] allowed that I rest, do not renew my grief, now that it has passed?

 O Disputants, I have greatly suffered at your hands!

 Let the previous rifts you had caused in me remain sealed!
- 43. Did you not quake because of the strife and its damage, that when it died out, you revived it so that it would plague me again?
 Did the horror that occurred to your brothers not terrify you that you would even get ready for the dispute that ruins assemblies?

^{35. &}quot;Die Reihen der Spalter in mir - es warn noch immer Gelehrte, Die durch ihre Spitzfindigkeit nur Spaltung erzeugten," *Ibid*.

^{36. &}quot;Siehe, die 'Reinigung' der Schriftgelehrten, Wir hätten sie je ein Ende gefunden?" Ibid.

^{37.} See Gn 3.

39. هُکُ هُوْ اَ إِلْمُزْحَبُ کُ وِسُحُتهُا هَهُ :
وَصُرْحَهُاهُ ﴾ هُوْا آهِکُ مُ وَسُحُهُ وَالْمُحَدُ وَمُحَدُهُ ﴾ وَوَالْمُ هُوْدُ وَالْمُحَدُ وَالْمُحَدُونُ وَالْمُحَدُ وَالْمُحَدُونُ وَالْمُحُدُونُ وَالْمُحَدُونُ وَالْمُحَدُونُ وَالْمُحَدُونُ وَالْمُحَدُونُ وَالْمُعُونُ وَالْمُحَدُونُ وَالْمُعُونُ وَالْمُحَدُونُ والْمُعُونُ وَالْمُعُونُ وَالْمُحُدُونُ وَالْمُعُونُ وَالْمُحُونُ وَالْمُحَدُونُ وَالْمُحَدُونُ وَالْمُحَدُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُونُ وَالْمُعُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَ

40. هَذَ حَيُّالُ لُا تُحَكِّم كُن شَى شَقَتَعْلَ : لَهُ وَحَمُّا كَهِ هُونَ لُا آهِ لَمْ صَلَّم كَنكُم هِ قَبُون * هُذَ وَفُعُل شَوعًا كُنهُا لُا نُرُف صُ : أُفلًا هُمِعُل فُسِطُل وَهُ لَا تَدْفِعًا وَحَنْت *

41. هُوْ مُلْا بِمَوْرُكُتُونُ ﴾ لا بُكُس كُس:
مَقَا وِهُا زَحْمُا زِحَمُنَ أَسٍ زِصَةُ كُس كُس:
هُوْ وُكُن شَيْلًا حَدِّبِاهُ ﴾ حُس:
لا زُومُا وِهُا رِكْتَا لُوكَ شِح خَجَة ﴿

- 42. أَقِ هُمُا مِكُه هُد مُد مُكَ أَزِقُه أَنهُ د:

 الْ لِسَبِاهُ ﴾ كُ قُلْحُلْ زُحكُ هُمُا زُحدُن هُ

 أَه زُوّهُ هُلُ هُكِ مُحَدَل هُم أَبْرَت هُ ﴾ :

 مُحَوْمه شَال مُرتَّل رَحْل أَبْرَت هُ ﴾ :

 محة مه شَالمُسُل شَال مُرتَّل رُحْد رَاةً ﴾ خُدُراةً ﴾ حُد هُما

- 44. Did you not know from experience that dispute engenders harm and corrupts the right actions among congregations?

 Did you not hear that it turned shepherds into wolves and made pastors strangers in the community?
- 45. Do you not know that it is an instigator from the beginning and has deposed bishops from the rank of their authority?

 Did it not throw the Learned into a pit and humbled them, hurled the Inquirers into a urine retention, and drowned them?
- 46. So, disputing has not to do with you howsoever it is as such. Flee from it, for anyone musing about it finds their death. I reject you, Learned, and your sayings,³⁸ and do not need the teaching of your questions.
- 47. Go to my rival, [the first Bride], who will receive you with love.

 Behold the Daughter of the Nation, who delights in dispute that harms her!³⁹

 Behold the Sadducees in her midst, who dispute profusely, and the Scribes, who assail the hidden things, just like you!⁴⁰
- 48. Behold the questioners of concealed things are there!

 If they could, they would measure heaven with a handspan.
 I do not allow questions to multiply within me or dispute to raise its [ugly] head within my ranks.

^{38. &}quot;Von euch, ihr Gelehrten, befragt und von euren Worten," Grill, "Heiligtum der Kirche," 45.

^{39. &}quot;Kommet in meinen Schoß, der euch aufnimmt in Liebe. Siehe, die Tochter des Volkes (ists), die stürzende Forschung liebet," *Ibid.*, 46.

^{40. &}quot;Gelehrte, sich klammernd ans Dunkle, wie ihr er zu tun liebt," Ibid.

^{41.} See Is 40:12. "Sie würden, könnten sie es, den Himmel vermessen," Grill, "Heiligtum der Kirche," 46.

44. الْ نَهْمِهُ أَ ضَ كُونُهُا وَلَا قُطَ هُمُ الْ مُعَمِّدُ :

الْ هَمْمُ فَحَدُ أَفَ الْحَقْرُ وَ الْحَقْرُ الْحَبُّدُ الْحَبُّ الْحَبُ الْحَبُّ الْحَبْلُ الْحَبُّ الْحَبْلُ الْحَبُّ الْحَبْلُ الْحَبُّ الْحَبْلُ الْحَبُّ الْحَبْلُ الْحَبُرُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبْلُ الْحَبْلُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحُبُلُ الْحَبْلُ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحَبُلُ الْحُلِكُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبُلُ الْحَبُلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبُلُ الْحَبُلُ الْحَبْلُ الْحَبُلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحَبُلُ الْحُلِيْمُ الْحَبُلُ الْحُلِيْمُ الْحُلِيْمُ الْحَبُلُ الْحَبْلُ الْحَبْلُ الْحَبْلُ الْحُلْمُ الْحُلِيْمُ الْحَبْلُ الْحُلِيْمُ الْحَبْلُ الْحُلْمُ الْحُلْمُ الْحَبْلُمُ الْحَبْلُمُ الْحُلْمُ الْحُلْمُ

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46. لُا كَبْزُهُا مُحْدَةً وَ مُثَبَ أَى هُكُ هِهُ :
حَبْهُ مِهُ ثُلِ أَنْ مُحِدَةً وَهُوْ مُولِ هُوهُ أَنْ مُحَدِّد *
مُحَمِّدُ اللَّهُ الْمُحَدِّقُ وَهُ هُوْتُوا وَهُم شَكِيدَةً وَ الْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدِّذَ وَالْمُحَدِّدة وَالْمُحَدَّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدُّدة وَالْمُحَدِّدة وَالْمُحَدِّدة وَالْمُحَدُّد وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّة وَالْمُحَدِّدة وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحَدُّدُ وَالْمُحْدُولُ وَالْمُولُ وَالْمُعُلِيْنِ وَالْمُولُولُ وَالْمُحْدُولُ وَالْمُحْدُولُ وَالْمُعُلِيْنُ وَالْمُولُولُ وَالْمُعُولُ وَالْمُولُ وَالْمُعُلِمُ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِيْمُ وَالْمُعُلِيْمُ وَالْمُعُلِّ وَالْمُولُ وَالْمُعُولُ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِّ وَالْمُعُلِي وَالْمُولُ وَالْمُعُلِي وَالْمُعُلِّ وَالْمُحْدُولُ وَالْمُعُلِي وَالْمُولُولُولُ وَالْمُعُلِقُولُ وَالْمُعُلِّ وَالْمُعُلِي وَالْم

47. رُب خُنِّات آ که هُ صَفَحُلًا حَدَّى سُخْتَخُلَّا ﴾ وَاللَّهُ وَلَا مُعْتَى وَمُعْتَلُمُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَالْمُولِيَّةُ وَالْمُولِيْ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِي وَاللَّهُ وَاللَّهُ وَالْمُولِيْ وَالْمُولِيْ وَالْمُولِي وَالْمُول

49. I strike down every investigation occurring in me and do not permit the seed of inquiry to sprout.

That Crucifier boasts about Scribes and questions. 42

Let anyone desiring to dispute profusely go to her.

VI. The Church's Adherence to Scriptures

- 50. I, the Church, lengthened my ropes⁴³ in simplicity.

 My teaching is the same to both ordinary and wise [people].

 A simple human is accepted in me just as a keen person.

 I receive a simple-minded individual just as an orator.
- 51. The entire Good News was plainly chanted to me.

 The teaching was not sent to me through philosophers!⁴⁴

 Wherefore should I dispute over Jesus who was crucified for me?

 Let his death be a witness to his love and how much he loved me.
- 52. I will not break [my] covenant with him with counterarguments. He is faithful to me, and God forbid that I should inquire into him like the schismatics. If I disputed [over him], I would show I do not love him. I do not inquire [into him] that everyone may know how much I trust him.
- I do not resemble the mad one, who disputed [over] and crucified [him]⁴⁵
 lest I forsake my Bridegroom as she [has done].
 I do not hasten to [ask] crafty questions.
 Leave me alone that I may rest from divisive investigations.

^{42. &}quot;Siehe, jüdischer Geist ist in den stolzen Gelehrten und ihren 'Problemen'," Ibid.

^{43.} See Is 54:2; 33:20.

^{44. &}quot;Die ganze Botschaft wird von mir in Schlichtheit verkündet, Und eine philosophische Lehre sende ich nicht aus," Grill, "Heiligtum der Kirche," 46.

^{45. &}quot;Ich gleiche nicht jener Närrin, die ihn am Kreuze erprobte," Ibid.

49. قُ حَوْمُحُا وَصَاهُ فَ وَ صَامُ اللهُ الله

50. أَيْلَ كُبِلًا خُفِهَمْ هُلُّا هُلَاهُ لَمُ هُوتَكُ نَا كُبِلًا خُفِهُ هُوتَكُ نَا كُبِلًا خُفِهُ هُوتَكُ ن ةَكَةُ بِتَهُ لِمُ الْمُكَمَّتُكُمُ لِمُنْ مِقْ مَقْحُفِهِ هُ

هُ حَوْدٍ تَهُ لُل هُ حَمُّدُتَكُل مَّرِ مِهُ مَّ حَفْس * حَفَدُ ﴿ مِهُ دُس أَسُل رُحزَّه: أَسِ هُه رُحَهُم :

أُو كُوهُم أُسِ كَنِهُ إِنَّا أُسِرًا إِنَّا كُوهِ *

51. دُکره ٔ هدُنگا دُوهَ هِ هُمُّا أَنْ أِسْنَا كُس :

کُو مُوکنا دَوْ بُکْتُو وَا أَهِ كَرْزُ كُس ﴿

کَوْنَا أَبُونَهُ هُ صَرَّا الْمُؤْدِ مُنْ الْمُونِ الْمُحُس ؛

مُولُو دُوهُ الْمُورُا كِسَوْدُه وَحِمُا زُسِطُس ﴿

52. الْ هُزِعُلُ إِنَّا مِنْعُلُ وِكُمُّهُ دُةُ فُكُمُّا: هُزَّت فِهُ كُ مُسُعَد كُ وَاحْزَه فِ أَبِ كُفَّت كَلَهُ أَى وُزِهُلُ إِنْلُ مُلَا صَنْه عُلُ إِنْلُ وَلاَ أَسْدَمُهُ هَ: الْ دُرِعُلُ إِنْلُ وَتُبُع ذَكْمَ صَفُلُ فَتَصْلَهُ هُ

لا دُرِعُلُ إِنْلُ وِثْبُع ذَكْمَ صَفُلُ فَتَصْلَمُه هُ

53. لَا إُحِنُا اِنَا حَهُ مُنْكُا بِبُونِهُ لَمْ رُحْدَا :

إِلَا أَحَهُ م كُن ثَى رُب عَلانًا أَنكَ إِنْ هُ هُ هُ هُ هُ اللهِ اللهُ وَلَا أَنكَ إِنْ اللهُ هُ هُ هُ هُ اللهِ اللهُ الله

54. O Disputants, do not debase me, for I am venerable and do not come near the ways of baseness.

How would I abandon the bedchamber of the Bridegroom-King and, as a stranger, ask about him in the assemblies?

55. Would the wedding guests discovering that I am asking about him not despise and shame me because of how debased I had become? If I pressed on asking the [wedding] invitees about him, I would be counted as a harlot before the lookers-on.

56. They would thus say, 'If she did not know who the Bridegroom was,

wherefore did she enter the bridal chamber with him without investigation?

When she did not probe, wherefore did she wed? On that account, she was terrified.

Now that she has entered, she has come out clamoring to learn who he was?'

VII. The Church's Teaching

57. I know him and have no need of questions,

for after I had inquired into him, then loved him to enter with him.

The origin of his corporality (افْتَى:ْلَهُا) is from the house of David.⁴⁶ His glorified, divine nature is from the Exalted One.

58. His mother's race is from the line of the house of Abraham.

His *hypostasis* (مىڤىًا) is the Word [stemming] from the Majesty, the Author of [all] Origins

He put on humanity from the nation of the honorable Shem.

He sprouted like a shoot from the vine which Moses let grow.

^{46.} See 2 Sm 7:12; Mt 1:1; Mk 12:35; Jn 7:42; Acts 13:22–23; Rom 1:3, 9:5; 2 Tm 2:8; Rev 22:16.

55. تبرةً هَا وِهُعدَّب وَهِ هَالُّا إِنَّا شَجُّكُمُ هُ : لَّا ضُو دُهنَّب هُعدًاؤَب كُو وَصَّا أَكُم * أَى شُدرًا إِنَّا كُعمَّالُاتُ حَكُوب كُهمَّتَدًا : أَب اُنْكُمُا شَاهُا الْعَامُودِ الْكُلُا مُوم شَاتُنَا *

56. وَإِلْ أُحدَّب وَالْا جُكل وَحُدةً سُلانا: حمق كي تَصُل تُكل خَمْه وِلَا حَقُمُ وَلَا حَقُمُ اللهِ حَوْد وَاللهُ عَلَك مَك اللهُ مَكُل خَمْه وَلَا حَقُد وَاللهُ وَكَل اللهُ وَكَل اللهُ وَدُك اللهُ وَدُكُ اللهُ وَدُك اللهُ وَدُك اللهُ وَدُكُ اللهُ وَاللّهُ وَدُكُ اللّهُ وَدُكُ اللّهُ وَدُكُ اللّهُ وَدُكُ اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلِهُ وَاللّهُ وَلّهُ وَلّهُ وَلّهُ وَاللّهُ وَلّهُ وَلّهُ وَلّهُ وَاللّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلَّهُ وَلّهُ وَلَّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلَّا وَلّهُ وَلّهُ وَلّهُ وَلّهُ

57. ئبكا إنا كه ولا هندها إنا كر هؤالا:

وَ بَحُودَهُ وَ وَ أَسْدَهُ وَ إِلَا كُو هُ خَوْد هِ

أَخُوهِ لَهُ وَ كُلُ وَ أَسْدَهُ وَ إِلَا كُو هُ خَوْد هِ

أَخُوهِ لَهُ وَ كُلُ وَ أَسْدَهُ وَ فَي نُوهُ اللهِ وَ كُلُ وَ قُولِ وَكُو اللهِ وَكُو وَ اللهِ وَكُو اللهِ وَكُو وَ اللهِ وَكُلُ وَ وَ اللهِ وَكُلُ وَ وَاللهِ وَاللهِ وَكُلُ وَ وَاللهِ وَكُلُ وَاللهِ وَاللهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهِ وَاللّهُ وَ

58. كَيْصُا إِنْ الْحَدِهُ مِّ هُمُكِمُّا إِثْمِهُ أَحَبُهُمْ : مَنَّ مُوْمَ مُكَمُّا أَخُبُهُمْ : مَنَّ مُحَدُّا الْحُبَا لَهُ تَحْدُا الْحُدِي الْمُعَدُّا الْحُدِي الْمُعَدُّا الْحَدِي الْمُعَدِّلِ الْحَدِي الْمُعَدِّلِ الْحَدِي الْمُعَدِّلِ الْحَدِي الْمُعَدِّلِ الْحَدِي الْمُعَدِّلِ الْحَدِي الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِي الْمُعَدِّلِ الْمُعَدِينِ اللَّهُ الْمُعَدِينِ اللَّهُ الْمُعَدِينِ اللَّهُ الْمُعَدِينِ اللَّهُ الْمُعَدِينِ اللَّهُ الْمُعَدِينِ اللَّهُ الْمُعَالِقُولِ اللَّهِ اللَّهُ الْمُعَالِي اللَّهُ الْمُعْلِيلِ اللَّهُ الْمُعْلِقِ اللَّهُ اللَّهُ الْمُعْلِي اللَّهُ الْمُعْلِقُلِي اللّهُ الْمُعْلِقُلْمِ اللّهُ الْمُعْلِقُلْمُ الْمُعْلِقُلْمُ الْمُعْلِقُلْمِ الْمُعْلِقُلْمِ اللّهُ الْمُعْلِقُلْمُ الْمُعْلِقُلْمُ الللّهُ الْمُعْلِقُلْمُ الْمُعْمُ

59. He is the Word, is also God, [and] is with his Begetter,⁴⁷ and although he was not conceived, the Father begot him of his being (الْمَحْدُاُ).

His divine begetting does not have a beginning, for he is with the Father, created as he did, [and] begotten of him.⁴⁸

60. The how and when are hidden from the mind and not intoned by the tongues of the fiery beings.⁴⁹
His coming was at the hand of the Angel who brought his tidings.⁵⁰
He dwelt in a virgin who was not known carnally by a mortal.

61. He entered through the ear to extirpate from it the slithering of the snake.⁵¹

He took on a body in a pure womb without marriage. He put on humanity to go out into the world like a person⁵² and came to birth from Mary, the daughter of David.

- 62. He was formed in the [womb of the] girl according to the flesh to come to birth like earthly beings according to the body. He preserved his mother's virginal state at his birth as he exited lest the seals of the womb which carried him would be destroyed.
- 63. As he entered, the marital door was not sensible of him,⁵³ and as he was exiting, did not break open the seals of virginity. He exited the womb [causing] birth pangs like a human being. He preserved [her] virginal state and performed a wonder, for he is God.

^{47.} See Jn 1:1.

^{48.} See Jn 1:14, 5:1. "Mit dem Vater bleibt er ewig der Sohn, von ihm gezeugt," Grill, "Heiligtum der Kirche," 47.

^{49.} See Ps 14:4; Heb 1:7.

^{50.} See Lk 1:26-38.

^{51.} See Gn 3.

^{52.} Grill does not translate this verse. See Grill, "Heiligtum der Kirche," 46.

^{53. &}quot;Nicht fühlte er bei seinem Eintritt die Türe der Ehe," Ibid., 48.

59. أَكُهُ وَهِ وَحَكُمُا أُو كُولُا خُم خُحَةُ وَه :

هُ لُا حَمِّى وَهُا خَبْ وَهُ أَحُرُه أَخُا فَى أَحَمُ أُه *

هُ مُحَكُ إِ أَكُوهُ وَلَا مِقَوْمًا وَه :

وَحُمْه وَاكُ اللّهُ الْمُعَلّم مُكْرِ قَعْده *

- 60. أَرْبَحُ وَاصَّلَا وَهُوا كِلْا اللهِ عَى وَحَنْلا :

 وَلا حَكَمُنا وِ مُحَوَّدُكُا الْحَلاَصُمُا اللهِ اللهِ اللهِ اللهُ اللهُ
- - 63. لَا حُبُ كُلْ الْمُونِ مَنْ الْمُونِ الْمُونِ الْمُونِ الْمُونِ الْمُونِ الْمُونِ الْمُونِ الْمُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤُلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤُلُونِ الْمُؤْلُونِ الْمُؤْلِونِ الْمُونِ الْمُؤْلِونِ الْمُونِ الْمُؤْلِونِ الْمُونِ الْمُؤْلِونِ الْمُؤِلِونِ الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤلِونِ الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلِي الْمُؤْلِونِ الْمُؤْلِي الْمُؤْلِي الْمُؤْلِيِيِ الْمُؤْلِي الْمُؤْلِيِ

- 64. He afflicted his mother with pains and sufferings as he exited lest even the girl would think that she bore a spirit.⁵⁴ His conception occurred in a great wonder divinely, yet his birth, on the other hand, in sufferings and pains humanly.
- 65. He made two proclamations amid his conception and birth:
 Divinity and humanity are in the one savior. 55

 He became a blessed baby in Bethlehem in a despicable manger, 56

 yet since he was the Adored One, the shepherds requited him what is his. 57
- 66. He put on swaddling clothes⁵⁸ to make known that he came to feebleness,

yet heaven arose, came down, and prostrated before him, along with its children.

He grew up in the house of Joseph 59 like a needy person, yet since he was the King, he received tribute from those far away. 60

67. He became a runaway [fleeing] from Herod on the road to Egypt, but since he is the King of kings, he destroyed, by his death, the crown that persecuted him.⁶¹

He showed that he had truly put on a coward body, and like a frightened person, the Might One fled from a helpless man.

^{54. &}quot;Daß man nicht meine von ihr, sie habe nur geistig geboren," *Ibid.* For Jacob of Sarug refuting docetism in his *mimre*, see Bou Mansour, "*Christologie*," 484-491.

^{55. &}quot;HSJS IV," 780, footnote 1. The body of the text has Divinity and humanity are at the hand of the Savior. The expression in the footnote fits better the context of this section of the mimro.

^{56.} See Lk 2:7, 12.

^{57.} See Lk 2:8-20.

^{58.} See Lk 2:7, 12.

^{59.} See Mt 1:18-25, 2:19-23.

^{60.} See Mt 2:1-12.

^{61.} See Mt 2:13-15. "Ein Flüchtling vor Herodes auf dem Weg nach Ägypten war der, Der Könige ein- und Absetzt, wegnimmt die Krone seiner Verfolger," Grill, "Heiligtum der Kirche," 48.

64. أَمِكُ، الْهُ وَحُلَّا وَ اللَّهُ لَ بُ يُقُم وَهُ!

إِلَّا أَهِكَ ذُكُ اللَّهُ أَف اللَّهُ الْ إِذَ قُسُل الْكَبَا *

وَالْ وَوَا خُهِنُو حَكُونُ أَوْل كُلُونُ أَمْ اللَّهُ اللَّهُ اللَّهُ أَلَى اللَّهُ الْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلْم

65. خَسْمُ خُهِتُوهُ وَحَمُّوكُتُوهُ أَحْزًا لِمَانِكُونَ عَلَىٰ خَهِتُوهُ وَخُودُ الْمُؤْلُ عِنْ فَا اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰمُ اللّٰمُ

66. حَدْم كَرَةُوْلُ وِنُورِ مُ وَاللَّا كَلِحَوْرَهُ لُلُا:

هُ اللَّهُ الْمُحْدُ مَدْرُونُ وَلَا الْكِلْحَوْرُهُ لُلُا:

حَدِيْهُ وَ مِنْ مُفْعَ شَعَرُ أَدُا وَهُ الْمُورِ مُعْمَالًا:

هُ وَمُحَدُلُ وَهُ الْمُفَا مُحْرَالُلُا شَع وَّسُفَلْ *

67. هۇا ئەزۇما حاۋۇسا وقىرۇپ قى ھۇۋەۋھ :
ھۇھڭى ئىخىڭا يەھ حكەلەھ ھۇا يوەا كىكى وۇۋھە «
ئەت وقى ئا ئىشەكىكىلى كەھ خھۇۋا :
قۇرى ئىلىگىلىدۇھ ئىدۇدا شى ئاسۇكىلى دۇھ

- 68. He returned to Nazareth to take the name Nazarene from it.⁶² He grew up to restore to humanity what belonged to it. He observed in weakness the order [of nature] for thirty years⁶³ that the image of Adam might be fully grown in him, and then he would ascend.⁶⁴
- 69. He came to baptism⁶⁵ not because he was in need of forgiveness but to perfect the justice found in the Law.⁶⁶

 He was baptized in a river yet not sanctified more than he was, and he poured his holiness into the bosom of the waters to sanctify all.
- 70. The priests' treasury was poured out to alight on him⁶⁷ although he did not receive an increase from John.

 John poured Aaron's [priestly] consecration⁶⁸ upon the Holy One, to render empty the right of succession that was at the hands of Moses.⁶⁹
- 71. The High Priest took away the priesthood from the Levites that the hand might go out from him into the world to forgive it.⁷⁰ He perfected the way of the ancient [ways], made them come to an end, and began on a new way to the kingdom.⁷¹

^{62.} See Mt 2:23.

^{63.} See Lk 3:32. "Dem Gesetze gehorsam dreißig und drei Jahre in Schwäche," Grill, "Heiligtum der Kirche," 48.

^{64.} See Lk 24:50-53; Acts 1:6-12.

^{65.} See Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; Jn 1:31-34.

^{66.} See Mt 3:15.

^{67. &}quot;Zurück wich der Schatz der Priester, der über ihm schwebte," Grill, "Heiligtum der Kirche," 48.

^{68.} See Ex 29:1-9, 30:30; Lev 8:12.

^{69. &}quot;Die Heiligkeit Aarons goß Johannes aus über den Heiligen, Um zu genügen jener Überlieferung von Moses," Grill, "Heiligtum der Kirche," 48.

^{70. &}quot;Aufhob er das Hochpriestertum der levitischen Priester, daß ausgehe eines von ihm, ein (neues) die Welt zu entsühnen," *Ibid.*, 49.

^{71. &}quot;Auf neuem Wege begann er zu bauen das Haus seines Reiches," Ibid.

- 68. وَ وَ وَ وَ الْكُنُ وَ لَا وَهُو الْكُونُ الْكُونَ الْكُونِ الْكُونِ الْكُونِ الْكُونِ الْكُونِ الْكُونِ وَكُونِ الْكُونِ وَكُونِ وَكُون
- 69. أَلُا كُحكُبُا كُه بُصِيْم وَهُا كُ سُفَعُنُا :
 أَلُا بِنْهِ حَقُ وَ قُا قُلْ أَلَا فُكُلُا بُحِنُمةُ هُلُه *
 حَمْر وَهُا حَنُهُ وَلَا أَلَا مُرْهَ ثُح أَبِ بُالْمُوهِ :
 مُرْكُ مَقُوهُ وَحَقُدُا بِمُثَا زُلِكُرُهِ قُلْ *
- 71. هِكُ حَقْدَةُ لَا زُحُا وِحَقَدَا هُو حَقَدَا اللهِ مَعْدَ الْحَدَدُ وَ حَقَدَا اللهِ وَهُمَا وَكُمْ اللهُ وَلَا اللهُ وَلَا اللهُ وَلَا وَكُمْ اللهُ وَلَا وَكُمْ اللهُ وَلَا وَكُمْ اللهُ وَلَا اللهُ اللهُ وَكُمْ اللهُ وَفُولًا اللهُ وَلَا اللهُ وَلِي اللهُ وَلَا اللهُ وَلِهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللهُ وَلِمُ اللّهُ وَلَا اللّهُ وَلِهُ وَلَا اللّهُ وَلِهُ وَلِهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلِهُ اللّهُ وَلِهُ وَلَا اللّهُ وَلَا اللّهُ وَلّهُ وَلَا اللّهُ وَلِهُ وَلَا اللّهُ وَلَا اللّهُ وَلِهُ وَلّهُ وَلَا اللّهُ وَلِهُ وَلِهُ وَلَا اللّهُ وَلِهُ وَلّهُ وَلِهُ وَلّهُ وَلِهُ وَلّهُ وَلِهُ وَلّهُ وَلّهُ وَلّهُ وَلِهُ وَلّهُ وَلِهُ وَلِهُ وَلّهُ وَلِهُ وَلّهُ وَلّهُ وَلِهُ وَلّهُ وَلِهُ وَلِهُ وَلّهُ وَلّ

- 72. The Great Sea descended and was baptized in a small river that the [priestly] consecration he sent from Mount Sinai might be poured out upon it.⁷²

 That priesthood the Father entrusted to Aaron's family is what Christ took away from John at the baptism.⁷³
- 73. He deprived them of the priesthood that remained with him. The [priestly] consecration was not added to him in the waters. Up until his [advent], the horn of anointing seethed, and after he had come, the oil of all priests ceased.
- 74. He came up out of the river just as he had gone down to it without an increase although the brooklets of the children of Levi was poured out upon him. The entered the contest, To not for the purpose of winning, for he was the Victor, but to give Adam the means by which he would be justified.
- 75. He undertook the contest as a man and fought Satan, that weakness shame the pride of that strong one.

 With human strength, he defeated the powerful athlete and made him a laughingstock to anyone who would come that they would mock him.

^{72. &}quot;Eine tiefes Meer stieg herab in ihm, doch er wurde getauft Flüßchen, Daß aufhöre die Weihe, die er gesandt von Sinais Höhen," *Ibid*.

^{73. &}quot;Das Priestertum, das der Vater anvertraut den Nachkommen Aarons, Hob auf der Messias und zugleich auch des Johannes Taufe," *Ibid*.

^{74. &}quot;Die Quellen der Levisöhne mußten durch ihn versiegen," Ibid.

^{75.} See Mt 4:1-11; Mk 1:12-13; Lk 4:1-13.

- - 73. حَوْجَعِ مُعْنَم مِي حَوْمَوَهُ أَا بِهَنِكُم آَرُاؤِهُونَ : كُو حَوْدِهُ أَلْ أُوهُونَ كُو مُكُو كُو مُعُ لَلْ أَلْمُ مُعُلِلًا : حَبُّمُلًا حَوْلُهُ وَلَيْمَا مُؤْلِلًا بُحَمْسَةُ أَلُ : وَدُرِ آَلُا وَوَا مُهِذُه حَمْمُلًا بِقُحُوهُ وَهُمَّالًا بُحُدُهُ وَهُمَّالًا بُعُدُه حَمْمُلًا بِقُحُوهُ وَهُمَّالًا بَعْدِهُ وَهُمُ وَمُعْمُلًا بِقُحُوهُ وَهُمَّالًا بِعُمْلًا بِقُحُوهُ وَهُمَا اللهُ مُؤْلِدُهُ وَهُمُ اللهُ وَمُلْ وَقُحُوهُ وَهُمَا اللهُ وَمُلْ وَقُحُوهُ وَهُمَا اللهُ اللهُولِيَّالِّ اللهُ الله
 - 74. هِ هُمُ مُنْ الْمُ الْمُ الْمُ الْمُ هُمُ اللهُ مُلَا مُهُمَا اللهُ مُلَا مُصْفَعُا اللهُ مُنْ مُنْ اللهُ مُنْ اللّهُ مُ
 - 75. حَضُ الْمُلُم وَوْلُ وَاوَا وَاوَدُو كُم هُمُلاً:
 وَحَمَ سُمُ الْمُحَلِّمُ الْمُورِةِ وَهُوهِ مُهُلاً:
 حَسَ الْمُحَلِّمُ الْمُحَلِّمِ وَمُوم مُنْهُ الْمُحَلِّمُ الْمُحَلِّمُ وَالْمُلْلِمُ الْمُحَلِّمُ وَالْمُلْلِمُ الْمُحَلِّمِ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُلْلِمُ وَالْمُلْلِمُ وَالْمُلْلِمُ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ وَالْمُلْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعْلِمُ الْمُحْمِيْنِ وَالْمُعِلَّمُ الْمُحْمِيْنِ وَالْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُحْمِيْنِ وَالْمُؤْمِنِ وَالْمُوالِمُ الْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُوالِمُ الْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُوالِمُ الْمُعْمِيْنِ وَالْمُعْمِيْنِ وَالْمُعْمِيْمِ وَالْمُعُمِّمِ وَالْمُعْمِيْمِ وَالْمُعْمِ

- 76. After the frailty of the adversary had been revealed, the Savior emerged from the struggle to care for his own.

 He began to make signs to the earth that it might be aware of his divinity while teaching and showing it the might of his being.
- 77. He joined the exalted to lower things on the road he undertook that the world might be aware of his divinity and humanity: In part, he was invited to a wedding feast, and, also in part, he changed water into good wine.⁷⁶
- 78. In part, he became weary on the road [and] asked for water, and, also in part, he gave life to those who so desired.⁷⁷
 At one place he wept over a deceased, and his tears ran down,⁷⁸ yet after a little while, he called him out of the tomb, and he came out.⁷⁹
- 79. Heavenly and earthly [things] were united, for they were bound together to onlookers:

 While they were seeking to see him, for he was asleep and still, 80 they saw that when he rebukes the wind and sea, they obey him. 81
- 80. As they gazed at him sitting and being happy among sinners, 82 they also saw that he forgives the sins of the needy.

 Whenever they saw that he hungered 83 and was weary as a helpless person, 84 he multiplied bread, sated thousands, and made them marvel. 85

^{76.} See Jn 2:1-11.

^{77.} See Jn 4:4:42.

^{78.} See Jn 11:25.

^{79.} See Jn 11:1-44.

^{80.} See Lk 8:24.

^{81.} See Mt 8:23-27; Mk 4:35-40; Lk 8:22-25.

^{82.} See Mt 9:11

^{83.} See Mt 4:2.

^{84.} See Jn 4:6.

^{85.} See Mt 14:12-21, 15:32-38; Mk 6:32-44; Lk 9:10-17; Jn 6:1-13.

- 76. هُرِ آلَى كَلَّمُ سُكُمَةُ أَهُ وَحُدَرَ وَالْ اللهِ مَلْ مُكَا وِثَهِدَةً وَكُوه * هُكُوه وُرَكُوه وُرَكُوه وُرُكُوه وَرُكُوه ورُكُوه وَرُكُوه وَالْحُوهُ وَالْعُوهُ وَالْعُولُونُ وَالْعُولُ وَالْعُولُونُ وَالْعُولُونُ وَالْعُولُونُ وَالْعُولُونُ وَالْعُولُ وَالْعُولُونُ وَالْعُولُونُ وَالْعُولُونُ وَالْعُولُونُ وَالِهُ وَالْعُولُونُ وَالْعُولُولُونُ وَالْعُولُولُولُوا
- 77. سكم أَهُمُ اللهُ عَمْ مُحْمُ اللهُ وَاللهُ اللهُ اللهُ اللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ اللهُ وَاللهُ وَاللّهُ وَالّ
- - 79. كَكْتُكُمُ وَلَّسَهُ عُكُما تُفَتَكُ وَقَتَ :

 ﴿ وَمَ الْحُسِرُ الْمُقَدُّ وَمِ مَكْتَلَا ﴿ كَبُ اللَّهُ وَاللَّهُ وَمَ وَوَقَ وَاللَّهُ وَمَ وَوَقَ وَاللَّهُ وَمَا وَقُولُ وَهُم وَوَقُولُ وَهُم أَوْمُ وَوَقُم اللَّهُ وَكُولًا وَهُم أَمْكُم وَهُم أَمْكُم وَهُم أَمْكُم وَهُم أَمْكُم كُم كُم حُدْم كُمْ حُدْم اللَّهُ وَاللَّهُ وَالْحَالَةُ وَاللَّهُ وَلَا مِنْ مُلِّكُمُ وَاللَّهُ وَلَا مُنْ مُنْ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَّهُ وَاللَّهُ وَلَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ واللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُواللَّهُ اللَّهُ وَاللّهُ وَاللَّهُ وَاللَّا الللَّهُ وَاللَّهُ وَاللَّالِمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ
- 80. كَبِ سُنَّ حَده وَ كُنَّا هَ دُهُم خَمِ شَهُتَا:

 هَ دُهُ سُنَّ حَده وَ هُدُه سُقَدًا حَبُهَ سُقَّ حَد مِهُدُه خُهُ مُدُم سُقَدًا:

 مُعْلَ وَسُنَّاهُ وَ وَ وَهُ كُلَّا أَبِ لُسَفَّدًا:

 الْهَ الْمُعَالَى الْمُحَدِّ الْقُلْ وَالْمُوا أَنْ وَالْمُوا الْمُؤْمِ الْ

- 81. Whenever they heard that the priests were determined to kill him, they draw closer, met the dead he had raised, and took heart.

 By the feeble things he endured, he confirmed his body, and, by the wonders, he showed the might of his divinity.
- 82. Whoever sought to deny him [saying,] 'he is not God,' he bound them with the signs as with fetters.

 Whoever erred by rejecting his body [saying], 'it is not from us,' he reproved them by the weakness manifested in it."
- 83. "The apostles betrothed me⁸⁶ to the Adored One," the Church said,
 "I know him and have no need of Disputants.
 I learned the entire generation of my Betrothed from his heralds.
 Let no one come to play the wise with me by their pride!
- 84. I am sorry for you, O Disputants, lest you would be defeated. Indeed, I am not terrified of you, and, for this reason, I judge. I am confident that the bars of Sheol shall not prevail over me.⁸⁷ How then will you word overpower me?
- 85. Behold my Betrothed's promise to me! So, I am confident that the gates of death will not prevail over me, and I will not be overpowered.

 Since my dowry had been written by his finger, 88 who can settle it, and the Bridegroom, who offered himself to me, is my marriage portion? 99

^{86.} See 2 Cor 11:2.

^{87.} See Mt 16:18.

^{88.} See Ex 24:12, 31:18, 32:15-16; Dt 5:22.

^{89. &}quot;Wie mit seinem Finger ist meine Mitgift unlöslich geschrieben, Mein Brautgeschenk is der Bräutigam (selbst), der sich mir hingibt," Grill, "Heiligtum der Kirche," 50.

- 81. هُل بُمِعُحه وِهُه وِهُلَا بِكُلُ وُهُلَا بِلَهُم هُنُونَ : هُنُوهُ وَهُهُ أَمْتُم هُنُونَ الْمُحُمَد وَهُه اللّهُ ا
 - 82. أَعْلُ وَرُحًا وَتُحِدَّةُ هِوْا حُدُو وَكُو كُولُوهِ : حَبُ أُلْةِلُا أَبِ وَحَكَثَلًا هِفَكَ; وَوُا كُوه * لَاعْلُ وَلَا أَبِ وَحَكَثَلًا هِفَكَ; وَكُو هُنَ وَقُ : خَمْسُكُوْلُا وَلَاغُرِكُمْ فُونَهُ وَكُو هُنَ وَوُل كُوه *
 - 83. حَوْنُا هِكَسُلُ الْمُكَسُلُ هُدَوْهُ الْمُدَالُ : خُرِلًا : خُرِكُ الْمُنْ الْمُنْمُ الْمُنْ الْمُنْمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ا
- 84. حكىدة) أَدَبُكِ أُه وَوَهُمْا وِلَا الْهَالِمُسُعَة) :

 كُو رُحِمَ هُورِسُ أَوْسِكُ هُلِمَة) هكى هُا وَأَنْهُ *

 اصُكِ أَنْا وِهَ قَالاً وَمِنْ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهِ الْاسْهُ الْاسْمُ الْاسْهُ الْاسْمُ الْاسْمُ الْاسْمُ الْمُسْمُ الْمُسْمُ الْمُسْمُ الْمُسْمُ الْمُسْمِ الْمُسْمِ اللَّهُ الْمُسْمِ اللَّهُ اللّلْمُ اللَّهُ اللَّالِمُ اللَّالِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّ
 - 85. وَا هَوْوَوْهُو وَمِحْدِد رُاؤِد وَلَحُنُلا اِنْد:
 وَلَا مُعَدَّبُ كُد لِمَا وَمُعالًا وَصَاؤِحِنًا اِنْدُ
 حَدُل وَحَدُو حَلَّمُ الْحَدَّةِ فَيْسَلَاء مَعَ هُوَّا كُون وَوْوَوْزُا وَحَد وَقَعَ شَلَالًا وَسُوحِكُ نُحَدُوهِ هِ

86. If he desired to separate me from him, it would be impossible, and he could not, for he would have to deny himself⁹⁰ because he is with me.

She who leaves will lay claim to her dowry, for it is hers, and will take with her everything written in the [marital] bonds.

87. How can I leave when my dowry is the Bridegroom?

Even if I left — God forbid that I would leave — he would come with me.

I am joined to him, and there is no way that I separate from him, for I am with him whether in life or death!

88. Since I am thus joined to him, and he is laying holding of me, why will you, Learned, drag my Bridegroom in a dispute?"

VIII. The Poet's Supplications

89. Virgin Girl, bring your account to a close. I regard you with wonder.

No one comes between you and your Bridegroom. Do not let go of your Husband!⁹¹

Behold wonder fell upon the assemblies by your eloquence.

With confidence, we pronounce your verdict, "You are victorious!"

90. Behold you abandoned the Disputants to defeat.

The side of the learned raised its finger, yet you triumphed.

Do not lay blame on me, for I did not investigate your Lord.

He testifies that I did not arrogantly violate his concealed things.

^{90.} See 2 Tm 12-13.

^{91. &}quot;Kein anderer geh zu dir ein als nur dein Bräutigam," Grill, "Heiligtum der Kirche," 51.

- 86. وَلَا يَكُوْ رِحُلُ وِثَهَا عَلَى أَسَانُ أَسَانُ وَوَا هَوْوَهُلَا :
 وَلَا يُحْمَدُ فِوا وَهُوْ دُوهُ ثُوهُ وَهُوْ وَوَا زُاؤِهُ وَهُ دُوهُ أَنْ اللّهِ فَوْمُ فَهُ اللّهِ وَهُوْ وَقُولُا أَنْ فَعَمْ وَالْفُولُا أَنْ فَعَمْ وَالْفُولُا خُونُ اللّهِ وَقُولًا خُونُ اللّهِ وَقُولًا خُونُ اللّهِ وَقُولًا خُونُ اللّهُ وَقُولًا اللّهُ وَقُولًا خُونُ اللّهُ وَقُولًا اللّهُ وَقُولًا اللّهُ وَقُولًا اللّهُ وَقُولًا اللّهُ وَقُولًا خُونُ اللّهُ وَقُولًا اللّهُ وَقُولًا خُونُ اللّهُ وَقُولًا اللّهُ وَقُولًا خُونُ اللّهُ وَاللّهُ وَاللّهُ وَقُولًا خُونُ اللّهُ وَقُولًا خُونُ اللّهُ وَاللّهُ واللّهُ وَاللّهُ وَلِمُ وَاللّهُ وَاللّهُ وَلِمُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِمُولًا اللّهُ وَلِمُولًا اللّهُ وَلِمُولًا اللّهُ وَلِمُ اللّهُ وَلِمُولًا اللّهُ وَلِمُولًا اللّهُ وَلِمُولًا اللّهُ وَلِمُولًا اللّهُ وَلِمُولًا الللّهُ وَلِلْمُ اللّهُ وَاللّهُ وَلِمُ الللّهُ وَلِمُ الللّهُ وَلِمُ اللّهُ اللّهُ وَلَاللّ
- 87. أَحُ مُرِكُا وَاحَهُم أَنُا وَفَوْنَكِهِ مُهُكُلُ هِهِ : وُافْ أَحَهُم حُرِبُسُم وَاحَهُم هَهُ خَصِه أُنْ ﴿ مِنْكُلُ إِنْكُ هِهِ خُمِه وَلَا أَسِمُ حَمَّلُ وَاحِزَهُم مُعْتُه : وَإِنْ حُمِم شَيْلُ وَآنَ رَبِي ضَمِلًا خَمْهِ أَنْكُ ﴿
 - 88. وَحُر وُكُلُا هِلَّكُلِ إِنَا دُوهِ وَاسَّبِ وَهُ دُس: أَيِلُهُ } هُوتُا حَمَّى كَرَوْهُ لَلْكُهُ } كُمِثَنِ *
- - 90. حَسُنُحَةُ لُمُ الْمَأْدِهُ مِنْ وَبُرَّهُ هَلَا:

 رَفُد دُو رُحِكُ كُدُ بِهُدَّ الْهُ لِمُنْ الْهُ الْمُرْسِلِ، أَيل، ﴿
 حَدُ الْا لَمُوهُ وَ اللَّهُ حَدُود اللَّهُ كَدُهُ وَ

 حَدُ اللَّهُ هُوْ وَ وَكُلَّ خَصَالُوه اللَّهُ الْمُلْحَدُم ﴿

 حَدُ اوَهُ هُوْ وَ وَكُلَّ خَصَالُوه اللَّهُ الْمُلْحَدُم ﴿

91. Know what I mean based on my sayings, for they plainly utter hymns that please you. I have never pressed on speaking cunningly nor have I given dispute an opportunity to dwell in me.

92. May whoever seeks to divide you, Church, leave you, and whoever exalts themselves to inquire into your Lord not adore him.

May whoever causes a schism among your assemblies not enter you,

and whoever disturbs your simplicity be entangled.

93. May whoever ruffles you by their counterarguments not be received,

and the word of the one who disputes in you to cause harm come to an end.

May whoever stretches their hand to controversy be reproached in you,

and the soul of the one who causes quarrel in you be damned.

94. May whoever incites dangerous billows against you be drowned in them,

and the life of the one who finds fault in your faith end.

May whoever turns you away from the truth become a laughingstock

and your Lord hate the one who innovates your truth with time.

95. May the voice of the one who goes back on their word for the sake of someone be silent,

and whoever deride your simplicity be reviled.

May the feet of the one who plays the wise within you to stir up his [horde] buckle,

and whoever troubles you bear judgment.92

^{92.} See Gal. 5:10

- 91. وَا مُح مُكْت تُكُو وَحَسُه وَاسِمُ أَلَمُون :
 وَهُمُهُلُهُ أَكُمْ قُلْلا وَصِيْسَ كُو هُ لا هَا مُحَرَّل كُل شُنِحةُ لا وَاضَدَّ حُون :
 ولا كَرْوُهُا مُودُه أَلْوُل وَسِرِّ: حُد ﴿
- 92. أَعْلَ وَحُدًا لِعُحَدِد جُبِاً الْقَوْم هُنْد : هُوهُ لِمُحْلًا وَنَحْلَ لَحُنْنِ لَا نُحَوَّ فِي هُو جُد * وَوُهُلَ هُرِمُا كُنُكُ دُنِكُ تُنفِيد لَا نُحَهُ حُد : هُوَمْرُوْو كُو كُو كُو عُمْهُ أَم وَ مُحْرُوْو كُو كُو خُمْهُ أَم وَ وُمْرُوْو كُو كُو خُمْهُ أَم وَ وُمْرُو
- 93. إَمْرُكُس كُم خُرَهُ فُكُمْهُ لَا تَهْمُكُ :

 هُورُوْهِ تُح كُم كُم فُكُ فَعَ مُحَكَّهُ لَا تَهْمُكُ :

 وَمُعَهُمْ أُتَرِّهِ مُولِ كُلَّ شَرْعُ لَا تُحَلَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الللَّهُ اللَّهُ اللْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ الل
- 94. أَحِكُم: حَكْم كُنْ مِكْمَ الْمُعَالِمُ اللهُ الل
 - 95. بِهُ قُورِ مُكَلَّهِ مُكَلَّهِ الْمُلَا مُكُوهِ تَسَبُّهِ:

 هُ بِمُوْلًا حُدِهُ كَدَّ: حَدَّنَاهُ أَلْ مُكُوهُ الْمُوْلِ الْمُوْلِ الْمُوْلِ الْمُوْلِ الْمُولِ الْمُؤْلِ الْمُولِ الْمُولِ الْمُولِ الْمُؤْلِ الْمُؤْلِ الْمُولِ الْمُولِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُولِ الْمُؤْلِ الْمُولِ الْمُؤْلِ الْمُ

96. May the word on the tongue of whoever reproaches you cease, and death shut the mouth of whoever quarrels with and scorn you,

May whoever draws a bow toward you be struck with its arrow and the spear enter the heart of whoever is hurling it at you.

97. May whoever establishes a side to weigh against you be scattered, and whoever summons you to strife retreat [in defeat].

May the mount of the one who rides pride to pursue you be wearied out,
and their neck break by their fall for threatening you.

98. May you trample on kings, may you not be conquered by rulers and your heel be lifted up higher than the shoulders of the governors of the earth.

May your bosom be dilated larger than the edges of all the regions,

and you close the gate, and all sovereignties be enclosed within you.

99. May your ropes be lengthened even longer than the seas and rivers
and your poles not be entirely pulled out by any wind. 93
May your wall surpass even the firmament by its force, and you be a fortress and all nations be sheltered in you.

100. May you be a fishnet capable of catching the sea and land, and may the world be taken in your bosom to life at the hands of your Lord.

May your head be exalted high above sovereigns and lords, and nothing reach you in greatness.

^{93.} See Is 54:2; 33:20.

96. لَهُ ا مُحكِمُا مَع ثَمُنَا أَبِعاَتُم ثَحَت :

ه تُسْمَةُ وَ مُعالًا مُعَمَّلًا وَسُلْ مُعَمِّلًا وَسُلْ مُعَمِّلًا وَسُرُ مُعَمِّلًا وَسُلْ مُعَمِّلًا مُعَمِّلًا مُعَمِّلًا حِمَةُ مُحْمَد عَلَيْهِ الْحَدَّ مَعْمَلًا حَمَةً مَا حَكُمُ الْحَدُّ مُوَالْحَدُ الْحَدُّ مَا الْحَدُّ مُوالْحَدُ الْحَدُّ مُوالْحَدُ الْحَدُّ مُوالْحَدُ الْحَدُّ مُولَاحِدُ الْحَدُّ مُولَاحِدُ الْحَدُ الْحَدُّ مُولَاحِدُ الْحَدُّ مُولِدُ مُولِدُ الْحَدُّ مُولِدُ الْحَدُّ مُولِدُ الْحَدُّ مُولِدُ الْحَدُّ مُولِدُ الْحَدُّ مُولِدُ الْحَدُّ مُولِدُ اللّهُ اللّه

97. قَحْمَ إِحْمُسِم كَحُل حَمَةُ حَكْمَ هَهُ ثَلَاحَةِ :

٥﴿ مَلْكُ حُمْمُ مُل حَكْلُ إِن الْمُوا وَلَوْمُ مُل حَكُلُوْه الْمُحُمُ :

﴿ وَمُحَدَّ مَكُلُهُ الْمُؤْلِ وَلَوْرُ الْمُؤْمِد وَمُحُده الْلَكِم :

مُحَمُّدةُ حَلْمُه مُوْكُوه الْلِحَةُ وَ خَلْ إِنْ الْمُرْمِد الْمُحَد :

مُحَمُّدةُ حَلْمُه مُوْكُوه الْلِحَةُ وَ خَلْ إِنْ الْمُرْمِد الْمُحَد الْمُحَدِيدِ الْمُحَدُد الْمُحَد الْمُحَد الْمُحَدُد الْمُحَدِيدِ الْمُحَدِيدِ الْمُحَدُد الْمُحَدِيدِ الْمُحَدِيدِ الْمُحَدُد الْمُحَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحَدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدَدِيدِ الْمُحْدِيدِ الْمُحْدُدُ الْمُحْدِيدِ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُودُ الْمُحْدُدُودُ الْمُحْدُدُودُ الْمُحْدُدُودُ الْمُحْدُودُ الْمُحْدُدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُعُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُحْدُودُ الْمُعْدُودُ الْمُحْدُودُ الْ

100. حرَّبِاً الْهَوْبِ وَهُوهُا وِأَاسَةُو نَعْلَ وَنَحَهُا :
وَلَكُمَا كُمُ فَكُمُ لَا تَبْنَا حَدُّ ثُمَّ فَرْمِ *
ثَمَاؤُم وَهُمْ مُكْتَهُا وَهُرُّهُا الْ :
وَذُرْحَةُ أَلَا كُأْمَ مُثَرِّم اللَّهُ لَكُمْ الْ

101. May you place your foot above the high necks of kings to trample every kingdom under that which belongs to you.May heaven be spread lower than your edifice, and you be raised up, and high mountains become depths before your habitations.

102. May the dense forests fall before your vegetation and your fruit sprout,

you set fire to orchards, and you grow.

May your horn be exalted above judges and their authorities and every horn that gores you be hewn down by you.

103. May your mouth be opened against your enemies surrounding you,

the voices of those who quarrel with you be silent, and your [voice] thunder.

May your harvest multiply while your seed produces a hundredfold⁹⁴

and fire consume the tares pricking you.

104. May the word spread among the nations that the Church is risen to high honors,

while every power is despised, but your [power] remains. May the sick who were led astray by the schism be healed in you and possess the strong faith from your teaching.

105. May you lift up the hand of those who fell, and they stand in you while the rifts among your ranks may no longer be seen.

May you be salt, 95 the tasteless be seasoned with you, and everyone possess a sweet taste from your meditation.

^{94.} See Mt 12:23, 19:29.

^{95.} See Mt 5:13; Mk 9:50; Lk 14:34-35.

نَادَ. الْمُسَعَّى وَ رَحْدَ حَدَ هُ وَ رَوْا وَالْوَا وَالْعَا وَمُحَدَدًا وَ كُلُ مِكْ وَوَا وَالْعَا وَمُحَدَدًا وَ كُلُ مَعْ مُكُمُ وَ وَمُحَدِثَ وَ مُحَدَبًا لَمُعُم مُكُمُ الْمُحَد وَ مُحَدَّدًا وَ مُواكِد الْمُدَادُ وَ مُواكِد اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

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102. ثعكَ ، كُتُّا مَبْم مُه كُلْمَت هُ أَحْد ثَهُ اللهُ اللهُ مُكُلِّ مَهُ اللهُ اللهُ اللهُ اللهُ مُكُلِّ اللهُ اللهُ

105. لَلْكُم أَبُا لَاكُم فِصَةُ مَكُوهُ وَمِقُمُ حُص : خُرِ لَمُوَّدُكُمُا خُمِيْكُم فَوْتِ لَلْ ثَكِيْلُمْ خُورِ فَكَ وَمُتَوْلًا : لَمُوْم شَكِيْلًا وَقُوم ثَكْمُرُقُو ﴾ قُل قُكَتُوْلًا : وَلِمِكُلُ سَكِيْكُلُ لَمِثْلًا قُلْ اِنْهِ شَى وَ مِنْ اِنْهِ مِنْهِ مِنْ اِنْهِ مِنْ اِنْهِ مِنْ اِنْهِ مِنْ

- 106. May your assembly increase with singing choirs until heaven, you sister, becomes envious of you and imitates you.May the hymns of praise ascend from you, the watchers rejoice, and your chants be an illustration to the companions Gabriel.
- 107. May your children praise the Lord in you without inquiry and the sayings of the heavenly beings be chanted in you. May a sea of praise gush out and thrust out of your lips, and the world bathe in holiness poured out in you.
- 108. May you, altogether, learn the sweet singing of the Seraphim and inquiry be not recited in your midst by the Disputants. May the Wise be reformed in you lest they may be puffed up and compose plain hymns to the delight of your assemblies.
- 109. May the priests responsible for your service be made to shine in you while they are kept pure from controversy like heavenly beings. May the Spirit enshroud the deacons ministering in you, and they distribute with great care the Mystery carried in you.
- 110. May chaste covenant be a diadem on your exalted and the oil in the guarded vessels of your virginity increase. May marriage, along with its purity, rejoice in you, and holiness and its respect be also exalted in you.
- 111. May you be the cause of virtues to all ranks and renew the world that grew old because of its sores.

106. ثحكَّ و ثَنَهُ مَ خُدَةً مُ مُلَا أَبِهُ مُخَدُنْنَا ؛ حَبُّهُا وِلْسَهُم حَمِّنَا شُكْتَ وَلَا إِثْمَا قُحَتَ ﴿ كَنْ اللَّهِ مِسْلًا مُكْتَلًا وَثَنْ ﴿ كَنْ اللَّهُ مَا كُلُا وَثَنْ وَكُلَّا وَثَنْ ﴿ خُدَانَا وَكُنْ الْمُحَدُّ مِ إِذْ وَلَا وَضَعَ مُحَدَّدُ اللَّهِ وَمُعَالِكُ مِنْ اللَّهُ وَلَا وَضَعَ مُحَدَّا اللَّهُ اللَّهُ وَمُعَالًا وَضَعَا مُحَدَّدُ اللَّهُ مِنْ اللَّهُ وَاللَّهُ وَمُعَالًا وَتُعَالَمُ مُحَدَّدُ اللَّهُ مِنْ اللَّهُ وَاللَّهُ وَمُعَالًا وَاتَّعَالًا وَمُعَالًا وَمُعَالًا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مُعْلَالًا وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَّهُ مِنْ اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مُنْ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَّهُ وَاللَّهُ وَلَّا اللَّهُ وَلَا اللَّهُ وَلَّا اللَّهُ وَلَّا اللَّهُ وَلَا اللَّهُ وَلَّا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَّا اللّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَّهُ مِنْ اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ أَلَّا أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ أَلَّا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ مِنْ اللَّالِمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّالِمُ

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107. تَجْبَ أَلْ حُرْبَ اللَّهُ اللّلَّا اللَّهُ اللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّا لَهُ اللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ

108. أَهُ حَقْبِ قُكْمِ مُسِلِاً سَكُسِلُا هُو وَهُوَّفًا:

هُلُا لَهُمُ هُمُ مَ فَهُ مَنْ مَنْ فَي وَوَقَهًا *

ثَارِفُونَ وَ مُنْ مُنْ فَي مُنْ وَلَا ثَالِمُ مُلِوْقًا وَلَا تَالِمُ مُنْ وَلَا تَالِمُ مُنْ وَقَالًا وَلَا تَالِمُ مُنْ وَتَعْمَدِهُ *

هُذُو مُنْ مُؤَلًا نَزْدِقً وَ قُلْلًا حَدَّهُ هُمْ وَتَغْمَدٍ *

109. ثَارُهُ هُ وَصَ دُوْثَا وَصُعَبَ كُلَّ أَمِ هُمُعَلَّمَ : خُر شَحْلُ كُب شَى شَنْئَا أَمِ يُحُنَّنَا * لَحْمَ وَمُنَا كَمِعَتْمُنَا وَمِرْبُكَ وَمِنَ وَدُرَةُ وَمُا كَمِعَتْمُنَا وَمُرَكِّ وَمَا وَسَاءً اللهِ مُعَارِّعُهِ وَمَا وَسَاءً اللهِ عَلَيْهِ اللهِ الْمُعَارِّعُةِ وَمِنْ الْمُعَالِّعُةِ الْمُعَارِّعُةُ الْمُعَارِّعُةُ الْمُعَارِّعُةُ الْمُعَالِّعُةُ الْمُعَالِّعُةً الْمُعَارِّعُةُ الْمُعَالِّعُةُ الْمُعَالِّقِةُ الْمُعَالِّعُةً الْمُعَالِّعُةُ الْمُعَالِّعُةُ الْمُعَالِّعُةُ الْمُعَالِّقِيْمُ الْمُعَالِّعُةً الْمُعَالِقِيْمُ الْمُعَالِقِيْمُ الْمُعَالِقُةُ الْمُعَالِقِيْمُ الْمُعَالِقِيْمُ الْمُعَالِقِيْمُ الْمُعْلَى الْمُعَالِقِيْمُ الْمُعَلِّمُ الْمُعَالِقِيْمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ اللهِ الْمُعَلِّمُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعِلَّمِ اللهُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ اللهُ الْمُعَلِمُ اللهُ الْمُعَلِمُ اللهُ الْمُعَلِمُ اللهُ الْمُعَلِمُ اللهُ الْمُعَلِمُ الْمُعَلِمُ اللهُ الْمُعْلَمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعُلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْمِ الْمُعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمِي الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ ا

111. لَمُوهُ مُكُمُّا وِهُوَّمُّا الْكُمُوهُ مُلَّالًا كَمُوَادَةُ مَا الْمُكَادِةُ مِنْ الْمُكَادِةُ مَا الْمُكَادِّةُ مِنْ الْمُعَلِّدُ الْمُكَادِّةُ مِنْ الْمُكَادِّةُ مِنْ الْمُعْمِينِ اللّٰمِيْعِيْدُ الْمُكَادِّةُ مِنْ الْمُعْمِينِ اللّٰمِيْعِيْمُ الْمُعْمِينِ الْمُعْمِينِ اللّٰمِينِ اللّٰمِينِي الْمُعْمِينِ اللّٰمِينِ اللّٰمِينَا الْمُعْمِينِ اللّٰمِينِ اللّٰمِينِ اللّٰمِينِ اللّٰمِينِ اللّٰمِينِ اللّٰمِينِينِ اللّٰمِينِ الْمُعْمِينِ اللّٰمِينِ الْمُعْمِينِ الْمُعْمِينِ اللّٰمِينِ الْمُعْمِينِ الْمُعْمِينِ اللّٰمِينِ الْمُعِلَّالِمِينِ الْمُعْمِينِ الْمُع

IX. The End

112. And I, insignificant [servant], not worthy of your account, adjure you by the life of the Bridegroom to pray for me.

Your Lord [is due praise,] you [are owed] victory, and I [ask for] forgiveness.

O Bridegroom who betrothed the Church by his blood, have pity on me, a sinner.

The end of the *mimro Against the Scrutinizers and on the Sanctity of the Church* of 446 hemistichs⁹⁶

^{96.} The Syriac text Bedjan published contains only 444 hemistichs, two hemistichs less than what the end of the *mimro* claims.

112. قَائِلُ حَيِّنُا إِلَّا هُقَا هِوَهُ لِمَ أَنْكُمْ هَٰنِ حُدِثَ : حَمِّنَت مُلِمُلُ مُوهَلَ إِنْلَا كُمَ أَقُبِهِ سَكُفًى ﴿ كُمُنْ مِهُ حَمْلًا وَكُمَ انْفَالًا وكُم هَوْحَمُلًا ؛ مُلِمُنْلَ زِّحِدُز كُرِلًا خُرِهُوهِ سَقًى مُلْهُولًا . ﴿

مَكْمِ مُعَامِنُا وِحُوْمِدُ وَوَهُمَا وَكَ هُوَهُمَا حَدِالًا : فَهُ كُمْ مُعَالِمُ الْمُورِدِينَ وَمَمُا اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

ZUSAMMENFASSUNG DER WISSENSCHAFTLICHEN ABHANDLUNG IN DEUTSCHER SPRACHE

TYPEN UND SYMBOLE DER KIRCHE IN DEN WERKEN DES JAKOB VON SARUG

Die vorliegende Studie behandelt in fünf Kapiteln und einem Anhang Typologien der Kirche in den poetischen Werken des syrischen Kirchenvaters Jakob von Sarug. Mit einer solchen systematischen Beschäftigung mit den Kirchenbildern bei Jakob von Sarug erfüllt die Arbeit ein Desiderat und ergänzt die Forschungen im Bereich der syrischen Ekklesiologie.

Kapitel 1: Leben und Werke des Jakob von Sarug

Die zur Rekonstruktion des Lebens des Jakob von Sarug zu Gebote stehenden Quellen erweisen sich aufgrund der hagiographischen Stilisierung als kaum glaubwürdig. Es lassen sich aus ihnen nur wenige authentische Auskünfte gewinnen, die aber eine grobe Skizze seines Lebens erlauben.

Jakob von Sarug war der Sohn eines christlichen Priesters. Er wurde ca. 451 n. Chr. im mesopotamischen Kurtam geboren. Der Bericht über seine Geburt ist wundersam. Seine Mutter war unfruchtbar, doch empfing sie ihren Sohn, als Gott das Flehen der Eltern erhört hat. Hierbei handelt es sich vermutlich um eine Parallelisierung mit den biblischen Erzählungen von Abraham und Sarah sowie Zacharias und Elisabeth. Weitere Legenden, weisen auf die höhere Berufung von Jakob hin: Im Alter von drei Jahren betritt er, vom Heiligen Geist veranlasst, während der Epiklese, also beim Höhepunkt der Liturgie, den Altarraum und trinkt drei Mal vom Kelch mit dem Blut Christi. Einer anderen Legende nach fängt der zwölfjährige Jakob an zwölfsilbige Gedichte zu verfassen. Später wird ihm dieses bis dahin

unbekannte Versmaß zugeschrieben, als dessen Erfinder und Namensgeber er gilt.

Jakob erhält seine Ausbildung an der berühmten Schule von Edessa. Schon als Zweiundzwanzigjähriger genießt er das Ansehen eines hervorragenden Predigers und sein Ruhm erregt die Aufmerksamkeit der Kirchenhierarchie. Diese überprüft seine Rechtgläubigkeit, die er durch ein Stegreifgedicht auf den vom Propheten Ezechiel gesehenen Feuerwagen unter Beweis stellt; dieses soll das erste der Werke des Jakob von Sarug sein. Nach dieser Prüfung wurde ihm das Amt übertragen, in den Kirchen zu predigen.

Wahrscheinlich legte Jakob keine Mönchsgelübde ab, wird aber zum Priester und danach vor 503 zum Periodeut geweiht – die genauen Daten seiner Weihen bleiben unbekannt. Im Jahre 519 wird Jakob – schon in vorgerücktem Alter – zum Bischof von Batnan erhoben. Dieses Amt füllte er etwa zwei Jahre aus, bis er dann am 29. November 521 stirbt.

Jakob von Sarug gilt als ideenreicher Schriftsteller und als einer der bedeutendsten syrischen Kirchenväter. Mindestens 760 Gedichte hat er verfasst, wovon dreihundert erhalten sind. Daneben schrieb er u. a. theologische Traktate, biblische Exegesen, Hagiographien, Briefe und Lobgesänge. Aufgrund dieses reichen literarischen Schaffens erhielt er von Jakob von Edessa die Titel Flöte des Heiligen Geistes und Harfe der gläubigen Kirche.

Bezüglich der Adressatenfrage lassen sich den Schriften des Jakob von Sarug keine expliziten Aussagen entnehmen. Dennoch deuten die Gedichte an bestimmten Stellen auf einen Vortrag vor einer kirchlichen Gemeinde oder einer Mönchsgemeinschaft hin.

Insbesondere stellt sich die Frage nach Jakobs Haltung zur Annahme des Konzils von Chalcedon (451), zumal er sowohl von der Syrisch-Orthodoxen Kirche, die dem Konzils ablehnend gegenübersteht, als auch von der chalcedonischen Maronitischen Kirche in Anspruch genommen wird. In

der Forschung wird dieser Punkt kontrovers diskutiert und es gibt hierin keine Übereinstimmung. Jedenfalls geht die vorliegende Arbeit davon aus, dass man die Gedichte des Jakob auch im Sinne des Konzils von Chalcedon lesen kann. Es finden sich hier nämlich keine Aussagen, die eine Zwei-Naturen-Lehre explizit ablehnen, wenn dies vom historischen Kontext und Jakobs Herkunft aus der syrischen Kirche auch zu erwarten wäre.

Die Inhalte seiner Gedicht beanspruchen vielmehr, unabhängig von der nachchalcedonischen christologischen Kontroverse, zeitlose Gültigkeit. Ihre christliche Botschaft ist dem vorkonziliaren und nachkonziliaren Ohr zugänglich und selbst der moderne Leser kann daraus etwas Inspirierendes mitnehmen. Diesen Anspruch, auch für spätere Generationen zu schreiben, findet man in seinen Werken.

Kapitel 2. Kirche als Gebäude auf Golgotha

Unter den Schriften des Alten Testamentes ist gemäß Jakob von Sarug die Botschaft Christi wie das Gesicht Mose verhüllt (vgl. Ex 34,35; 2 Kor 3,13–15). Verdeckt ist dort ebenfalls die Kirche schon erwähnt. Diese Verhüllung wurde vom Sohn Gottes weggenommen (vgl. 2. Kor 3,16), als er in die Welt gekommen ist und den Schleier zerriss. Die Sinnbilder der Kirche leuchten demzufolge vom Alten Testament heraus und sind klarer als die scheinende Sonne. Ein Gebäude auf Golgotha ist ein solches Bildsymbol. Und zwar betrachtet der Bischof von Batnan an vier verschiedenen Bibelstellen eine Art von Bau, der auf die auf Golgotha errichtete Kirche hindeutet.

Die erste Art von Bau ist ein Haus für die Heiligen auf Golgotha, dessen Errichtung Jakob von Sarug Melchisedek nachrühmte, obgleich die dazugehörige Bibelstelle (vgl. Gen 14, 18–20) von keinem Bau berichtet. Melchisedek ist ein Typus Christi, weil er König von Salem und gleichzeitig Priester des Höchsten Gottes war. Dieser bedeutsame Priester übte sein Amt wie keiner aus, insofern als er im Vergleich zu den anderen alttestamentarischen brandopfernden Priestern der einzige war, der Brot und Wein darbrachte. Melchisedeks Handlung führte einen neuen sakralen Ritus

ein, wodurch sich das vollkommene Priesteramt offenbart hat. Jesus Christus am Kreuz hat Melchisedek diese Tat gelehrt, als er durch das Auge der Propheten vor ihm auf Golgotha stand und aus seiner Seite das hervorströmende Wasser und Blut sah. Melchisedek ahmte darauf den Gekreuzigten, der dessen Leib und Blut der Welt hingab, nach, als er Brot und Wein darbrachte (vgl. Gen 14,18). Melchisedeks Darbringung verweist eindeutig auf die eucharistischen Gestalten. In diesem Kontext bezieht sich Jakob auf die Kirche als ein Haus für die Heiligen auf Golgotha. Dementsprechend entsteht eine sakramentale Kirche. deren unerschütterliches Fundament Jesus Christus auf Golgotha errichtet hat und deren Priestertum sowie Sakramente er mit seiner Kreuzigung verquickt hat.

Der von Abraham und Isaak gebaute Altar (vgl. Gen 22,9) ist ebenso ein Bauwerk, das die Kirche versinnbildlicht. Abraham hatte Sehnsucht nach dem Tag des Sohnes Gottes (vgl. Joh 8, 56). Um sein Ansinnen zu erfüllen, forderte Gott ihn auf seinen einzigen Sohn Isaak zu opfern. Der Allmächtige führte Abraham und Isaak zu einem Ort, an dem später die Kreuzigung des einzigen Sohnes Gottes geschehen wird. An dieser Stelle hat Abraham den Altar (vgl. Gen 22,9) gebaut, um darauf Isaak zu opfern. Es ist offensichtlich, dass Abraham und Isaak Typen des himmlischen Vaters und Sohnes in dieser Reihenfolge sind. Als Isaak erfahren hat, dass er die Opfergabe war, half er seinem Vater beim Aufbauen des Altares. Diesen Altar nannte Jakob von Sarug das "Haus der Geheimnisse", das die Kirche bezeichnet. Obschon in dieser Perikope Abraham allein den Altar errichtete, verdeutlicht Isaaks Teilhabe am Bau des Altares im Text des Jakob von Sarug die Bereitschaft Jesu, sich für die Welt zu opfern. Der Sohn Gottes wurde nicht dazu gezwungen, sondern aus freiem Willen stieg er aufs Kreuz. Abrahams Sehnsucht nach dem Tag des Sohnes wurde erfüllt, indem er das zukünftige, großzügige Opfer Gottes erlebte, wenngleich er Isaak nicht hingeben musste. Nun wird auch deutlich, dass sich der "Tag des Gottessohnes" auf die Kreuzigung bezieht. Am Kreuz brachte der himmlische Vater seinen einzigen Erben für die Errettung der Welt dar. Dieses historische Ereignis ist zwar einmalig, aber es wiederholt sich durch das eucharistische Sakrament, das die Kirche auf ihrem Altar feiert. Demnach nimmt Abrahams und Isaaks Altar Bezug auf die Kirche, das Haus der Geheimnisse.

Der von Jakob, dem Sohn Isaaks und Enkel Abrahams, eingeölte Stein (vgl. Gen 28,10–22), das dritte Bauwerk bei Jakob von Sarug, weist ebenfalls auf die Kirche hin. Erzvater Jakob begab sich nach Paddan-Aram, um sich eine Frau, eine von den Töchtern Labans, seines Onkels, zu nehmen (vgl. Gen 28,2). Auf dem Weg dahin machte er an einem bestimmten Ort Halt, um zu übernachten. Er nahm einen Stein, worauf er wie auf einem Kissen einschlief und von einer Leiter träumte, die auf der Erde stand und bis zum Himmel reichte, worauf Engel Gottes auf- und niederstiegen und hoch droben der Herr stand. Diese Übernachtungsstelle befand sich gemäß Jakob von Sarug auf Golgotha; dieser legte die Leiter als ein Symbol des Kreuzes aus und fasste den Herrn an ihrem Ende als Jesus Christus am Kreuz auf. Außerdem bezeichnet die Länge der Leiter, dass das Kreuz Jesu den Scheol und die Erde mit dem Gottesreich verbindet. Als Jakob aufstand, goss er Öl auf den Stein, das die Kirche symbolisiert. Und zwar deutet diese Tat Jakobs auf ihre Festlegung, und der gesamte Ort wird zum Haus Gottes, in dessen Mitte die Kirche und das Kreuz, worauf der Herr Jesus Christus herrscht, stehen.

Der Stein, worauf Moses sitzt, liefert das vierte Bauwerk als ein Sinnbild der Kirche. Es wird in Ex 17,8–16 berichtet, dass die Israeliten, an ihrer Spitze Josua, gegen Amalek und sein Heer kämpfen. Moses befindet sich zusammen mit Aaron und Hur währenddessen auf dem Gipfel eines Hügels, diese militärische Auseinandersetzung betrachtend. Solange Moses seine Hände erhoben hält, erweisen sich die Israeliten als stärker. Als Moses müde wird, lässt er die Hände hinab. Die Amalekiter setzen sich infolgedessen gegen die Israeliten durch. Damit Moses seine Müdigkeit bekämpfen kann und die Israeliten die Schlacht gewinnen können, schieben Aaron und Hur unter Moses einen Steinbrocken und stützen seine Arme, der eine rechts, der andere links. Diese Szene stellt laut Jakob von Sarug die Kreuzigung auf

Golgotha bildhaft dar: Moses mit hocherhobenen Armen als das Kreuz. So konnten die Israeliten wegen des Gekreuzigten endgültig den Kampf gegen die Amalekiter gewinnen. Der Stein, worauf er sitzt, erweist sich als die Kirche am Ort der Kreuzigung. Durch das Kreuz, das an der Spitze der Kirche steht, gewinnt die Kirche den Kampf gegen das Böse der Welt und bleibt immer siegreich, weil Jesus Christ, der Gekreuzigte, für immer seine Arme erhoben hält.

Kapitel 3. Kirche als Fischer und Fischernetz

Jesus Christus, der Fischer, steht mit dem Fischernetz als Symbol der Kirche in Zusammenhang, weil er derjenige ist, der das Netz sozusagen in das Meer der Welt auswirft. Sein Zweck besteht darin, dass es die Menschen zu Jesus Christus zieht und sie einfängt, um ihnen das ewige Leben zu spenden. Dafür benutzt er verschiedene "Fallen". Was für Bedeutung dieser Ausdruck hat, verdeutlichen die folgenden zwei Beispiele.

Im Ersten geht es darum, wie Jesus Christus die Magier (vgl. Mt 2,1–12) fängt. Diese interessieren sich für Planeten, Gestirne, Himmelskörper und Zodiakalastrologie, und zwar für alles, was sich am Himmel befindet und sich bewegt. Genau in der Himmelsgegend stellt der Sohn Gottes seinen Köder bzw. seine Falle auf, um sie einzufangen, weil er ein Meisterfänger ist. Er verbirgt sich mittendrin und liegt in Lauerstellung. Der Meisterfänger weiß, was der exakt passende Köder ist. Wenn er den Magiern Propheten geschickt hätte, würden sie die Gottgesandten steinigen und umbringen. Ihre Botschaft wäre der falsche Köder. Für die Sterndeuter ist der leuchtende Stern

der richtige Köder. Tatsächlich folgen die Magier dem Stern, kommen zu Jesus Christus, und fallen vor ihm nieder.

Das zweite Beispiel zeigt, wie Jesus Christus das Wasser als Köder verwendet, um die Samariterin und durch sie die Samariter (vgl. Joh 4,1–42) zu fangen. In der Absicht, ein Gespräch mit der samaritanischen Frau zu halten, kommt Jesus zum Brunnen. Er wusste vorher, dass sie dahin kommt. Seine Müdigkeit und sein Durst sind bloß eine Ausrede, damit er sie treffen kann. Außerdem, weil er sie allein anreden will, verwendet er seinen Hunger als Vorwand und schickt seine Jünger, ihm Essen zu besorgen. Als die dürstende samaritanische Frau an den Brunnen kommt, fängt Jesus an sie anzusprechen und sie um Wasser zu bitten. Seine Unterhaltung mit ihr ist die Falle und das Wasser der Köder. Er offenbart ihr, dass er Christus ist und ihr lebendiges Wasser gibt, damit sie nie mehr durstig wird. So fängt er sie und sie glaubt an ihn. Infolgedessen kehrt sie sofort ins Dorf zurück und brachte zu ihm die Samariter, die ebenso an ihn glaubten.

Im Gegensatz zu dem wohltätigen Jesus Christus, der den Menschen das ewige Leben spendet und die Erlösung verleiht, gibt es aber auch einen Gegenspieler: einen blutdürstigen Fänger, das Böse, um die Menschen, wie schon im Paradies, zu vernichten. Die folgenden zwei Beispiele zeigen, dass der Böse auch ein Meisterfänger ist und erklären weiter, dass er sich mit der Absicht trägt, die Menschen zunichtezumachen. Aber weil Gottvater barmherzig ist, schickt er seinen Sohn, damit er die Menschen von ihrem Unglück erlöst.

Das erste Beispiel für den bösen Meisterfänger ist die Darstellung vom Mann, der von der Legion Dämonen besessen ist (vgl. Lk 8,26–39). Das Böse verabscheute die Menschheit, seitdem Adam und Eva geschaffen sind. Der unversöhnliche Hass des Bösen auf die Menschen führt zahlreiche böse Geister, die sich normalerweise verachten, zusammen. Sie vereinigen sich, um einen Mann zu fangen und von ihm Besitz zu ergreifen. Sie quälen ihn zu Tode und ihretwegen lebt er nicht mehr wie ein normaler Mensch zu Hause,

sondern entblößt und gefesselt befindet er sich in den Grabhöhlen unter den Toten. Damit wird betont, dass die Dämonen seine menschliche Würde wegnehmen und er, obgleich weiterhin atmend, tot ist. Dieser Besessene stellt Adam und seine Kinder, die der Schlange wegen aus dem Garten von Eden weggeschickt wurden, dar. Da kommt Jesus Christus, befreit ihn aus den Händen der Dämonen, heilt ihn und schickt ihn nach Hause. Das heißt, dass der Sohn Gottes Adam und Eva zum Garten von Eden zurückführt.

Im zweiten Beispiel geht es um die Begegnung Jesu mit der Sünderin (vgl. Lk 7, 36–50). Diese wurde vom Bösen gefangen und ausgenutzt, um andere Menschen einzufangen. Wie ein Löwe lauert das Böse in Hinterhalt und sieben böse Geister nehmen sie gefangen. Diese arme Frau wird zu einer Prostituierten und verursacht Spaltungen zwischen Ehemänner und ihren Gattinnen. Diese Besessene erlangt Heilung und kommt deswegen zu Jesus, dem Arzt, damit er sie heilen kann. Er fängt sie durch die Falle der Barmherzigkeit und dem Köder der Sündenvergebung. Im Widerspiel mit dem Bösen, der die Menschen zum Sündigen führt, verzeiht Jesus ihre Frevel und überschütten sie mit Liebe.

Die Kirche ist das lebensspendende Fischernetz, weil der Menschenfischer, Jesus Christus, sie in die See der Welt auswirft. Die Absicht Jesu ist es, die Welt zu sich selbst zu ziehen, denn er möchte die ganze Menschheit durch sein Fischnetz fangen und ihr das ewige Leben verleihen. Dieses Fischnetz ist die Kirche, deren Symbol biblisch ist und die das Netz Simons (vgl. Joh 21,1–14) laut Jakob von Sarug ist.

Die Kirche ist nicht nur ein Fischnetz, sondern auch eine Menschenfischerin, insofern sie den Fischer, Jesus Christ, nachahmt. Sobald er Menschen fängt, schickt er sie, damit sie seine Botschaft weitergeben. Die Magier und die Samariterin sind zwei Beispiele dafür. Als die Magier zu Herodes mit der Botschaft der Geburt Christi kamen, waren sie schon zu neuen Aposteln Christi geworden. Der irdische König lehnte ihre Kunde ab und versuchte den himmlischen König umzubringen. Sie kehrten trotzdem in

ihr Land zurück und gaben die frohe Botschaft Christi ihren Landsleuten weiter. Die samaritanische Frau ist auch zu einer Apostelin Jesu geworden, als er sie zu den Samaritern geschickt hat. Es ist ihr gelungen, ihr Netz voll von Fischen zu Jesus zu bringen. Dieser Ausdruck heißt, dass sie die Samariter zu ihm geführt hat.

Als Sinnbild der Kirche sind auch Petrus und die Jünger Jesu zu Menschenfischern berufen (vgl. Mt 4,19; Mk 1,17; Lk 5,10). Petrus traf die falsche Entscheidung, als er und einige Jünger zum Fischen gingen. Sie hätten keinen Fisch fangen können, weil das Fischen nicht mehr ihr Beruf war. Am Ufer fordert sie Jesus aufs Neue auf Menschenfischer zu werden. Dieses Mal legen die Apostel Jesu ihren Fischerberuf ab und nehmen endgültig die neue Berufung an.

Jesus fängt auch Paulus für den Dienst der Heilsbotschaft. Mit großem Eifer diente Paulus Gott, sodass er die Christen verfolgte. Dieser Eifer verwendet Jesus, um Paulus an sich zu reißen. Diese Gefangenschaft aber veranlasst der Herr, ohne die Person zu zwingen, und damit wird der Verfolger zum Verfolgten, insofern als Paulus nach seiner Bekehrung zum Christentum, die Botschaft Christi in die Welt verbreitet.

Kapitel 4. Kirche als Garten von Eden auf der Erde

Drei pflanzliche Symbole versinnbildlichen die Kirche in den poetischen Werken des Jakob von Sarug: der Weingarten, der Feigenbaum und der Ölbaum.

Der vom Gott gepflanzte Weinstock ist Adam, dessen Nachwuchs, Kain und Abel (vgl. Gen 4,1–7), seine Früchte, Sprosse und Weinbeeren darstellen. Wegen des Sündenfalls zertrampelt Adam die Weinrebe, die trotz Adams Handlung Trauben trägt und zu einem großen Weingarten wird, weil Adams Sünde nicht vernichten kann, was Gott erschaffen hat. Des Weiteren bringt dieser Weingarten wilde, saure Weinreben, weshalb ihn eine Sintflut (vgl. Gen 8) überflutet und den ganzen Stock – außer einer süßen Weintraube,

eines Sprosses: Noah und seine Familie – vernichtet. Durch diesen Spross, Noah, wird der zerstörte Garten, die ausgelöschte Menschheit, noch einmal aufgebaut.

Einer der Nachkommen Noahs ist Israel, eine ungeheure zwölfästige Weinrebe (vgl. Ps 80,9–20), dessen Stamm Abraham ist. Gott versorgt diesen Weinstock, errettet ihn aus der ägyptischen Tyrannei und pflegt ihn. Trotz allem versagt Israel, indem dieser Weingarten Gottes (vgl. Jes 5,1–7) die unverzeihliche Tat verübt: er bringt den Erbe des Weingartens (vgl. Mt 21,22–41), den geliebten Sohn Gottes, um. Infolgedessen entwurzelt Gott diese Weinrebe, erteilt Israel eine Absage und übergibt den Garten (vgl. Mt 21,41) neuen Pächtern, der Kirche. Die Kirche ist an Israels statt der Weinstock und bringt köstliche Weintrauben hervor, die auf den Glauben und die Bundestreue Bezug nimmt.

Auch der Feigenbaum versinnbildlicht gemäß Jakob von Sarug die Kirche. Der von Jesus verfluchte Feigenbaum (vgl. Mt 21,18–22; Mk 11,12–14; Mk 11,20–25) stellt Israel dar, weil er ihm die Frucht des Glaubens verweigert. Hingegen ist der Feigenbaum, worauf Zachäus klettert, um einen Blick auf Jesus werfen zu können (vgl. Lk 19,1–10), ein Symbol für die Kirche, indem Zachäus die köstliche Frucht dieses Baumes ist. Seine Tat bezeugt seinen Glauben an Jesus Christ.

Der Ölbaum, das dritte pflanzliche Bild für die Kirche, bildet auch das verworfene Israel und gleichzeitig die Kirche ab. In der Perikope Röm 11,13–24 fasst Jakob von Sarug die gebrochenen Zweige als Volk Israel auf und den in den edlen Ölbaum eingepfropften Zweig vom wilden Ölbaum als die Kirche der Nationen. Der Baumstamm des edlen Ölbaumes ist Abraham. Jakob von Sarug stellt Jerusalem und die Kirche von Edessa gegenüber: Zion wird verworfen und Edessa, das den Glauben der Nationen an Jesus Christus darstellt, auf den edlen Baumstamm eingepfropft, weil das Erstere ihn verschmäht und die Letztere ihm huldigt.

Pflanzungsbilder gelten nicht nur für die Kirche, sondern auch für Jesus Christus, den die Weintraube, der Ölbaum und der Baum des Lebens symbolisieren. Diese Sinnbilder sind mit der Kirche verbunden, indem Jesus Christus die Quelle des Lebens der Kirche ist.

Die Weintraube ist ein christologisches Bild, das die Typen Christi sowohl im Alten Testament als auch im Neuen Testament darstellt. Isaak, der Sohn Abrahams, ist z. B. eine Weintraube, die Abraham pflückt, um sie Gott zu opfern. Dieses Bild der Weintraube weist schon zu der Eucharistie hin. Im Neuen Testament benennt Jakob von Sarug auch Johannes der Täufer, der enthauptet wird (vgl. Mt 14,9–11; Mk 6,27–28; Lk 9,9), eine Weintraube, weil sie in die wahre Weintraube schon eingepfropft ist.

Jesus Christus, auf den dieses Bildsymbol verweist, ist diese wahrhaftige Weintraube, die zum Heilmittel der Welt wird, wenn sie auf Golgotha ausgepresst wird. In dieser Ansicht geht es eindeutig um das Wasser und Blut, die aus der mit der Lanze durchstoßenen Seite Jesus herausflossen. Dieses eucharistische Blut, das die niederfallende Kirche trinkt, ist die Arznei der Welt. Die Seite Christi ist dementsprechend die Quelle des sakramentalen Lebens der Kirche. Das heißt, dass Jesus Christ das Ursakrament ist.

Der Titel Christus, der der Gesalbte heißt, enthält schon das Symbol des Ölbaumes. Das Öl befindet sich in den Werken des Jakob von Sarug als ein ungewöhnliches Symbol der Eucharistie. Die Witwe in 2 Kön 4,1–7 versinnbildlicht die Kirche, ihre Kinder die Gläubigen und das Öl den Leib und das Blut Christi. Jedoch stellt das Öl häufiger auch die Taufe dar. Den Olivenzweig in Gen 8,11 interpretiert der Bischof von Batnan als ein Taufsymbol. Der Zusammenhang zwischen der Taufe und der Taufsalbung deuten gemäß ihm das wohlriechende Öl und die Tränen der Sünderin, die damit die Füße Jesu gesalbt und gewaschen hat (vgl. Lk 7,36–50). Dass Jesus Christus der Ölbaum und das Öl ist, wird auf dem Olivenberg, worauf der Sohn Gottes zu seinem Vater zurückgekehrt ist, offenbart. Auf diesem Berg

beauftragt er seine Jünger, alle Menschen zu seinen Jüngern zu machen und sie zu taufen (vgl. Mt 28,19).

Der Baum des Lebens, der in der Mitte des Gardens von Eden verborgen steht (vgl. Gen 2,9), wird dem Adam enthüllt. Dieser Baum und seine Frucht bezeichnen Jesus Christus, der das Leben ist (vgl. Joh 11,25). Adam veranlasst seine Ausweisung aus dem Garten von Eden, als er gegen das Gebot Gottes die Frucht des Baumes der Erkenntnis von Gut und Böse gegessen hat (vgl. Gen 2f). Als Folge dieser Verbannung ist für ihn der Baum des Lebens, dessen Frucht das ewige Leben spendet, nicht mehr erreichbar. Deshalb kommt diese lebensspendende Frucht, die Jesus Christus andeutet, zu ihm, um ihn in den Garten zurückzuführen und ihm die Erlösung zu verleihen. Diejenigen, die seine Frucht essen, werden für immer leben. Die Frucht ist der Leib und das Blut Christi.

In diesem Sinn ist es gemeint, dass die Kirche der Garten von Eden auf der Erde ist. Durch sie wird die Eucharistiefeier gehalten und sie spendet den Gläubigen die Frucht des Lebens. Der Baum des Lebens befindet sich auf dem Altar der Kirche und die Eucharistie ist seine Frucht. Diejenigen, die daran teilnehmen, werden schon in diesem Leben von Jesus Christus in den Garten von Eden in Erwartung von der eschatologischen Rückkehr zurückgeführt.

Der von Ezechiel gesehene Feuerwagen (vgl. Ez 1;10) ist laut Jakob von Sarug ein Sinnbild der Kirche, in dessen Mitte die Liturgie gefeiert wird. Dieser ist auch der Ort, wo sich Adam vor seinem Fall befand. Das heißt, dass Feuerwagen das Paradies ist. Die Kohlen im Feuerwagen versinnbildlichen die Eucharistie. Im Vergleich zu der Vorstellung Ezechiels ist die Kirche der reale Feuerwagen und sind die realen Kohlen der Leib und Christi auf deren Altar. Die Realpräsenz verwirklicht Begegnungsstätte zwischen Gott und der Menschheit. Der Baum des Lebens, Jesus Christus, steht in der Mitte des Gartens von Eden, der Kirche, und aus ihm entspringt nun statt der vier Hauptflüsse (vgl. Gen 2,10–14) ein Strom, der die ganzen Menschen von Golgotha aus bewässert.

Der Schlüssel des Gartens von Eden steht in Zusammenhang mit der Kirche, indem er ihr gehört. Mit diesem Schlüssel besitzt die Kirche die Vollmacht, sowohl auf der Erde als auch im Himmel zu binden und lösen (vgl. Mt 16,19). Diese Berechtigung übergibt Jesus nicht nur Petrus, sondern auch seinen Jüngern (vgl. Mt 18,18). Diese Autorität der Kirche fasst Jakob von Sarug als eine Vollmacht, zu taufen, auf. Darüber hinaus ist sie für seine eschatologische Vorstellung von Bedeutung.

In der Szene der Verklärung des Herrn (vgl. Mt 17,1–19; Mk 9,2–10; Lk 9,28–36) stellt Jakob von Sarug Moses und Elija als diejenigen hin, die schon diesen Schlüssel besaßen. Diese Propheten überliefern ihre Schlüssel, ihre Vollmacht, den Aposteln, Johannes und Petrus. Der Ausdruck "Im Anfang" (vgl. Gen 1,1; Joh 1,1) ermöglicht die Verknüpfung zwischen Moses und Johannes, die beauftragt werden zu schreiben, und der von "binden und lösen" zwischen Elija und Petrus, die Macht über die Schöpfung ihnen vergönnt ist (vgl. 2. Kön 2,1–14).

Der Schlüssel Petri ist nach Maßgabe des Jakob von Sarug kein Sinnbild des päpstlichen Primats, sondern der Sakramente. Petrus, die Apostel, und die Bischöfe besitzen diese Schlüssel. Das heißt, dass sie die Vollmacht haben, um die Taufe, die Eucharistie und die anderen Sakramente, die als der Schatz Gottes bezeichnet werden, zu spenden. Durch die Auflegung der Hand wird der Schlüssel zu den kommenden Generationen weitergegeben.

Der bedeutendste Schatz der Kirche ist dieser Schlüssel, weil er Jesus Christus symbolisiert. Als die Besitzerin dieses Schlüssels kann die Kirche nicht nur die Tür der unerschöpflichen Schatzkammer Gottes auf der Erde entsperren und öffnen, sondern auch die Tür des himmlischen Gartens von Eden. Die Tür dieses Gartens scheint endgültig geschlossen zu sein (vgl. Gen 3,23–24) und keine Macht existiert, die sie aufschließen kann. Deshalb war der Cherub überrascht, als er den guten Schächer (vgl. Lk 23,39–43) an der Pforte des Gartens von Eden sah. Die Umzäunung und die Pforte bestehen aus

unauslöschbarem Feuer. Mit dem feurigen Schlüssel, den Jesus Christus dem Verbrecher gegeben hat, macht er aber die Pforte des Paradieses auf und tritt hinein. Das bedeutet, dass Jesus Christus, der Sohn Gottes, auf Dauer Gott und die Menschen versöhnt hat und gestattet, dass Adam und seine Nachkommen in den Garten von Eden zurückkehren dürfen.

Kapitel 5. Kirche als Jungfrau Braut Christi

Schließlich wird nach Jakob von Sarug in der Heiligen Schrift sinnbildhaft der Entschluss des Sohnes Gottes offenbar, sich mit der Kirche der Völker zu verloben. Von dieser Verlobung handelt das letzte Kapitel.

Der Abstieg Gottes auf den Berg Sinai (vgl. Ex 19) deutet nach Interpratation des Bischofs von Batnan auf die Absicht des himmlischen Vaters hin, seinen Sohn mit der Menschheit zu verloben. Aber die Verlobte in der Wüste Sinai war nicht die Kirche, sondern Israel, das Volk, das Moses durch die Macht Gottes von der pharaonischen Tyrannei befreit hat, aus Ägypten zum Sinai, dem Ort der Verlobung, geführt hat, und zu ihrem Verlobten gebracht hat. Dort machte Moses drei Tage lang das Volk Israel, die Braut, bereit, die schon die auf das Bundesangebot Gottes deutende eheliche Verbindung angenommen hatte, indem er sie reinigte (vgl. Ex 19,10). Darauf ist Gott, mit dunklen, dichten, schweren Wolken (vgl. Ex 19,9) verhüllt, von lautstarkem Donner und furchterregenden Blitzen (vgl. Ex 19,16) begleitet, endlich auf die Bergspitze herabgestiegen, währenddessen der Berg schon in Rauch und Flammen gehüllt war und gewaltig bebte (vgl. Ex 19,18-19). Auf der Bergspitze Sinai hat Gott für seine Verlobte das Brautgemach, wo die Vereinigung Gottes mit der Menschheit geschehen sollte, vorbereitet. Die Verlobung hätte in der Wüste Sinai stattfinden können, aber diese gewaltigen Erscheinungen haben die Braut so in Schrecken versetzt, dass sie den Bräutigam abgewiesen hat, indem sie ihn des Nachts um die Verlobung betrog. Diese Untreue bezieht sich auf die Handlung des Volkes Gottes, das ein von Menschen hergestelltes goldenes Kalb angebetet hat (vgl. Ex 32,1–6); damit ist es von dem Weg abgewichen, den Gott ihm vorgeschrieben hat (Ex 32,8): "Ich bin Jahwe, dein Gott, der dich aus Ägypten geführt hat, aus dem Sklavenhaus. Du sollst neben mir keine anderen Götter haben" (Ex 20,2–3). Aufgrund dessen verstieß Gott die Braut Israel.

Auf die Verlobung Christi mit der Kirche weisen laut Jakob von Sarug Isaaks Verlobung mit Rebekka am Brunnen (vgl. Gen 24) und Jakobs Verlobung mit Lea und Rahel (vgl. Gen 29) hin. Das erste Ereignis ist mit der Taufe und Verlobung Jesu mit der Kirche verbunden und das Letzte mit seiner Kreuzigung und Verlobung mit der Kirche.

Am Brunnen hat Eliëser Abrahams Sohn, Isaak, mit Rebekka verlobt. Dieser Vorgang nimmt auf die Taufe Jesu, seine Verlobung mit der Kirche im Jordan, Bezug, insofern als Abraham und Isaak Typen des Gottvaters und Gottessohnes in dieser Reihenfolge sind, derweil Eliëser und Rebekka des Johannes der Täufer bzw. der Kirche. Ebenso wie Abraham Eliëser geschickt hat, damit er dem Sohn seines Herrn eine Frau holt, hat der himmlische Vater den Johannes den Täufer zum Jordan geschickt, damit er den Gottessohn mit der Kirche verlobt. Als ein Abbild der Kirche, die eine Sammlung der unreinen Völker ist, zeigt Rebekka, eine Heidin, den heidnischen Ursprung der Kirche an. Dies heißt, dass die verlobte Kirche den Göttern huldigte. Jakob von Sarug bezeichnet diese Götzenanbetung als Ehebruch, dadurch war die Braut unrein und unkeusch. Aber durch die Verlobung Christi mit der Kirche wird sie rein sein und zur Jungfrau.

Der Stab, den Jakob auf dem Weg nach Paddan-Aram mitnahm (vgl. Gen 32,11), ist ein Symbol des Kreuzes Jesu und war Jakobs einzige Brautgabe, womit er Lea und Rahel zu seinen Frauen gemacht hat. Ebenso besaß der Sohn Gottes nur das Kreuz als seinen Besitz, das für seine Verlobung mit der Kirche im höchsten Maße ausreichend war. In Paddan-Aram wurde Jakob durch Täuschung dazu veranlasst, Lea und Rahel zu heiraten. Jakobs Verlobung mit den beiden Töchtern seines Onkels, Laban, weist aus sie Verlobung des Sohn Gottes mit Israel und der Kirche hin.

Bei der Taufe Jesu im Jordan wurden die Völker, Israel, und die heidnischen Nationen, die Kirche, Israels jüngere Schwester, gerufen. Die beiden Schwestern wurden berufen zu Umkehr und Bekehrung, die die Voraussetzung der Verlobung sind. Die ältere Schwester wiederholt ihre Tat, die sie bereits in der Wüste Sinai getan hat, indem sie nicht nur den Bräutigam, den Gottessohn, grundsätzlich verschmähte, sondern ihn auch kreuzigte. Dies hat zur Bedeutung, dass Israel Gott eindeutig und endgültig ablehnte.

Im Gegensatz zu Israel verliebte sich die Kirche der Nationen in Jesus Christus. Gott auf dem Berg Sinai hatte die Absicht Israel mit den wundervollen, prachtvollen Erscheinungen zu erfüllen. Dagegen bewirken sie das Gegenteil: das befreite Volk hatte Angst vor Gott und hat sich für die Götter entschieden. Obgleich diese Herrlichkeit Gottes der Kirche nicht offenbart wurde, hat sie sich Jesus Christus angeschlossen. Dieser hatte eine bescheidene Geburt (vgl. Lk 2,7.12), war hungrig (vgl. Mt 4,2) und durstig (vgl. Joh 19,28), und musste arbeiten (vgl. Joh 5,17). Außerdem wurde er in Versuchung geführt (vgl. Mt 4,1–11), Anführer der Dämonen genannt (vgl. Mt 9,34), geschmäht, weil er mit Zöllnern und Sündern aß (vgl. Mt 9,11). Darüber hinaus hatte er keinen Ort, wo er sein Haupt niederlegen konnte (vgl. Mt 8,20), wusch er die Füße seiner Jünger (vgl. Joh 13,1-11), wurde angespuckt und geschlagen (Mt 27,30; Mk 15,19; Lk 23,16; Joh 19,1), mit einem Kranz aus Dornen gekrönt (vgl. Mt 27,29; Mk 17,17; Joh 19,2,5), trug er sein Kreuz (vgl. Joh 19,17), wurden seine Füße und Hände ans Kreuz genagelt (vgl. Mt 27,35; Mk 15,24; Lk 23,33; Joh 19,18; 20,25; 20,27), wurde seine Seite mit einer Lanze durchbohrt (vgl. Joh 19,34), wurde er begraben (vgl. Mt 27,59-60; Mk 15,46; Lk 23,53; Joh 19,39-42). Trotz alledem halte die Kirche sich an ihn und ist ihm stets treu. Infolgedessen erwählte sich der Bräutigam die Kirche und vermählte sich mit ihr am Kreuz.

Diese Ehe zwischen Jesus Christus und der Kirche ist unauflöslich. Moses hatte schon diese Ehe angekündigt, als er schrieb, "Darum verlässt der Mann Vater und Mutter und bindet sich an seine Frau und sie werden ein Fleisch" (Gen 2,24). Die Persönlichkeit dieses Mannes und dieser Frau ist im Buch Moses' verschleiert. Aber der Apostel Paulus verriet dieses tiefe Geheimnis, indem er es auf Christus und die Kirche bezog (vgl. Eph 5,32). Paulus hat die Identität von Mann und Frau festgestellt: Der Mann deutet auf den Sohn Gottes hin, und die Frau auf die Kirche. Ohnegleichen ist diese Ehe, weil die Hochzeit am Kreuz geschehen ist und das Hochzeitsmahl der Bräutigam ist. Der Bräutigam ist um der Kirche willen gestorben und sie hat sich in einen Toten verliebt. Weil Christus der Braut, der Kirche, zuliebe sein Leben opferte, wird er zur Brautgabe, die die Unauflöslichkeit der Ehe gewährleistet.

Das Hochzeitsmahl fand auf Golgotha statt und das Ehepaar bietet den Bräutigam, die Eucharistie, den Leib und das Blut Christi, als die Hochzeitsspeise. Alle sind eingeladen, aber diejenigen, die kommen werden, sind die, die an Jesus Christus glauben. Das Kleid der Braut ist gleichzeitig weiß und rot. Diese Farben weisen auf das von der Seite Jesu hervorströmende Wasser und Blut, auf die Taufe und Eucharistie, hin.

Die Kirche erlebt immer wieder diese Hochzeit, immer wenn sie die Eucharistiefeier zelebriert. Demzufolge nehmen die Christen am Altar der Kirche an dieser Vermählungsfeier teil. Ferner ist diese Vermählung immerwährend, insofern als sie die eschatologische Hochzeit entspricht. An dieser Vermählungsfeier nehmen z. B. die Märtyrer teil. Jakob von Sarug identifiziert das Grabmal Jesu mit dem Brautgemach, das ein Symbol des Himmelreiches ist.

Anhang. Gedicht 134: Die Forschung und das Heiligtum der Kirche

Zum ersten Mal in englischer Sprache wird das 134. Gedicht des Jakob von Sarug, dessen Titel die Forschung und das Heiligtum der Kirche lautet, veröffentlicht. Dieses Gedicht ist Teil dieser wissenschaftlichen Abhandlung, da die Kirche seine Hauptprotagonistin ist und einige von ihren Sinnbildern sich in diesem Gedicht wiederfinden. Außerdem ergänzt dieser englische

Text die von Severin Matthias Grill angefertigte deutsche Übersetzung, indem sie für eine noch größere Leserschaft dieses Gedicht des Bischofs zu Batnan zu Verfügung stellt. Es ist den Wissenschaftlern weiterhin das Jahr, in dem Jakob von Sarug dieses Werk dichtete, und seine Zielgruppe unbekannt.

Jakob von Saurg personifizierte die Kirche und stellte sich vor, dass die Kirche in eine heftige Auseinandersetzung mit Grüblern, die den Gottessohn erforschen, geraten ist. Der historische, theologische Hintergrund dieses Gedichtes ist eindeutig das Konzil von Chalcedon (451), aber die Persönlichkeit dieser Grübler ist unklar.

Jakobs Werk spricht mehrere Themen an: die philosophische Erforschung, Christologie, Mariologie und Ekklesiologie. Die philosophische Erforschung soll Jakob von Sarug zufolge keine Rolle in der Theologie spielen, weil sie zum Scheitern führt. Im Kontext der Christologie hat der syrische Dichter die Begriffe von "Immanuel (Gott mit uns)" (Jes 7,14) und "Wunderbarer" (Jes 9,5) verwendet, um die Gottheit und Menschheit Christi zu verteidigen. Mit der Christologie ist die Mariologie verbunden. Maria empfing ihn durch das Ohr und gebar ihn. Bei seiner Geburt litt sie an Geburtswehen, und trotz der Geburt bestand sie als Jungfrau fort. Schließlich ist Folgendes die Lehre der Kirche. Die ist eine Jungfrau, die die Verkünder des Gottessohnes den Sohn Gottes mit ihr verlobt haben. Deswegen bezeichnet sie sich als die Verlobte und Braut der König. Weil die Kirche schon die Braut ist, wird sie ihn nicht mehr erforschen. Die Hochzeit fand auf Golgotha statt und der Bräutigam bat sein Leib als Speise und sein Blut als Trank am Hochzeitsmahl an. Das Opfer Jesu ist seine Brautgabe, deshalb kann er sich von ihr niemals trennen. Das Bild des Fischnetzes ist auch in diesem Gedicht vorhanden. Das christliche Priestertum ist keine Fortsetzung des levitischen Priestertums. Bei seiner Taufe reinigte der Herr das Wasser des Jordan und verlieh der Kirche, die Autorität die Menschen zu taufen. Wegen ihres Bräutigams ist die Kirche die Siegerin über den Tod und nichts kann sie überwältigen.

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