Chapter I  Section 2

Translation of the second mimro

WHETHER ADAM WAS CREATED MORTAL OR IMMORTAL?

Introduction

This mimro of Mar Jacob ‘On Creation’ is on a vital issue; on the freedom and freewill of man which decides man’s destiny. In this mimro we see an excellent solution to the heated topic on the authorship of man’s destiny. The philosopher in Mar Jacob is more visible in this mimre.

The first twenty eight verses are a long supplication for the divine assistance. The questions that he asks from verse 39 onwards rouse the curiosity of the listeners. The poet’s own introspection and thinking process are put into words from verse 85 onwards. His clear conviction on the main issue enables him to challenge the opponents. The verses from 127 onwards are his own arguments on the mortality and immortality of man and the role of freewill in it. The conspicuous comparison of freewill with some of the common things in the world follows his notions on the indivisibility between body and soul. He presents the model images who exercised their freewill properly. The influence of the Aristotelian syllogism is more visible in his theory of knowledge that begins from the verse 237 ff. Many revelations on the greatness of the image can be detected from this mimro.
Mimro II

Whether Adam Was Created Mortal Or Immortal?

Oh the Wise, my barren word will become fruitful in you and with your association, my tongue will bring forth fruits of praises.93 Oh Lord, my mind will meditate on your teaching on days of my life and through the reading, I will become a labourer to your ordinances.

5. Be a master to me and I am like a disciple to your word, also, by your instruction I will be a defender of the truth. Distribute the toil to my whole members, so that, they may be wearied with you, thus I shall truly labour wholly with your fullness. Take my limbs: let them be labourers94 of your hymns

10. and be as a manager to their company and you may work with them. Direct the vision of my eyes to the image of your writings, so that they may not be inclined to useless visions. My tongue will dig diligently in the vineyard95 of your mysteries to reveal the secrets which is in your law.

15. Double in my lips, the fair rose that is in your treaties, and may no empty hymn be served through the words of my tongue. Fasten the skilled pen of your doctrines with my fingers so that, I shall set the picture of your great image in characters.

93 Cf. Ps. 71/24.
94 Cf. Matt. 20/1ff.
95 Cf. Ibid.
As a commander, shout in your zeal to the company of my senses,
so that, I shall fight and overcome the detestable silence and speak
about You.

Permit me to speak: whether Adam was created mortal,
or truly as immortal as heavenly beings?
As I meditate, it is not for scrutinizing You that I enter;
may I not be perplexed to know who You are in your essence.

On this, our image of dust, my word has been shaken;
as an insolent, may I not dare to find out your essence.
Even the angels can not comprehend your narrations,
because, your discourse is hidden from the heavenly as well as the
earthly beings.

To begin with, I will speak about our accursed clay; a lump of earth,
and I don’t approach with boldness the descriptions which You have set.
Wake up O, mind to speak with discernment;
Because, it is in the dust that He imprisoned His words to be dealt with.
Do not dare to ascend to the essence that is concealed from all,
for, behold, He composed his discourse in earth, full of wonder.96

He was not elevated to the heights which are hidden from
investigators;
let us speak about the dust which he trampled within the abyss.
Oh, hearers, this is the subject of the discourse:
How was the creation of Adam from the beginning?

96 ܝܬܣܪܐ is considered a spelling mistake; in its place ܠܘ� = wonder, is taken for the translation.
If his maker had destined (him) to be mortal,

40. why did He bind the cause of his death on that tree?

If He had created him immortal by his nature at the beginning,

how he died and how the death conquered the immortal one?

If he was mortal even if he had not eaten from the tree,

that which was commanded by his Creator would be superfluous.

45. And if the cause of death was not created in his nature,

would he not be dead even if he did not eat from the tree?\(^\text{97}\)

Behold Satan, who being immortal, is unable to die,

even while not keeping the commandment from afore time, he lives

while causing to err!

The animals and insects are placed under death daily;

50. did they transgress the commandment,\(^\text{98}\) like Adam,\(^\text{99}\) and because of this

they are dead?

Did the animals eat from the fruits of that tree,

so that, the death kills (casts) and destroys them in great number?

That is to say, is their nature constituted by the creator in such a way

that, there is no possibility for a creature\(^\text{100}\) to live eternally.

55. Anything (being) that is immortal from the beginning

can not be approached by death; not even when it commits sin.

Again, examine\(^\text{101}\) the races and families of all creatures:

\(^{97}\) Cf. Gen. 2/16-17.

\(^{98}\) Thinking that ܥܒܕܘ is spelt wrongly ܥܒܪܘ is taken for the translation, because it suits more to the context.

\(^{99}\) Cf. Gen. 3/6-7

\(^{100}\) Si\ ntence ܒܥܝܪܐ is a masculine noun, the use of ܬܐܚܐ makes confusion. The translation given here is of ܢܐܚܐ.

\(^{101}\) ܐܬܒܩܐ is taken here as imperative, because, the passive form has the meaning in active sense.
they do not live like angels (watchers) even if they keep the commandment.

This, what I said, cannot be shared (applied to) with Adam, but to the races of reptiles and winged creatures that are mortal. The genealogy of Adam will be clear in the treatise; we are going to see on which races the death has power. On herds of oxen, camels, sheepfold, swine, and all animals the death has power and will reduce them to nothing.

65. Demons, devils and Satan, along with them the wicked one; there is no means that the death enter into their legion. Death destroyed the living creatures not because they went astray; also, the devils remain alive, not because they kept (the commandment). Also, if Gabriel were to sin, let it not happen, there will not be a chance (place) for death to approach him. The animals, even if they were to keep all commandments, they would not live long, because, they were formed mortally.

It is revealed which nature is subject to death, behold, the life that is set in limits is ephemeral

75. Again, it is clear, that he who is immortal, the seal of death will not imprison him under (its) limits. Then, about Adam, there is a big disputation among the scholars: whether he was created mortal or immortal?

Let us begin to speak on the subject of the son of the dust\textsuperscript{102}

\textsuperscript{102} Cf. Gen. 5/1ff.
80. his story, while being narrated, will manifest its beauty. 

Let us strike the mimro on its sack as on junipers; 
and when it is beaten, it will unveil you its secrets.\(^{103}\) 
The mind will make use of the tongue of the flesh as a stick; 
and let it will make the word flow and behold, it will show us how powerful it is.

85. Oh, Just one, tell me if you created Adam mortal: 
what indeed was the necessity that he should be confined from the tree? 
If it was determined from the beginning that, he should die, 
why did you (say): ‘you shall certainly die if you fall in error and eat death’?\(^{104}\) 
If he was mortal while he did not eat from the tree:

90. (why did) you provoke a reason (to die) and confine (him) in blame? 
If you have fashioned him truly immortal, 
why did you couple\(^{105}\) him under the yoke of death\(^{106}\) when he sinned against you? 
This one did not go astray like Satan, who, behold, he doesn’t die: 
why, then, the wicked one who deceived him is not dead?

95. If he is mortal just because he crossed over the commandment, 
is it not the wicked one, who deceived him, equally guilty to die the same death?

\(^{103}\) The ‘seyame’ diacritic sign is found used in but first category suffix is used. 
\(^{104}\) Cf. Gen. 2/16-17. 
\(^{105}\) are given in the text as two words which make no sense in the context. Hence I consider it as a printing mistake and take it as from the root . 
\(^{106}\) Cf. 1Tim. 6/1, Lam. 1/4.
And, how the one who turned aside and went wrong still exists while alive;
is it not stupid to say that he (Adam) died just because he had eaten the fruit at Eden?

Oh, behold the distinguished ones, therefore, there is a debate on these;
give me heed so that I may speak briefly the matter.
Be mediators and let the truth remain with you as a judge and examine with justice the treatise in their minds.

Scrubitize my words, and if they are right, they shall not be rejected;
if it judges the truth, whisper them properly (so that) they shall be heard.

Incline your ears, so that, I may place there the gold of my words;
and if it is away from abominations, its beauty will become clear.
Let the reason of the Wise make the word flow in its zeal
and if it is pure, it will be a gem in the crown of our discourse.
Behold, I begin, no one shall difficulties in what I speak.

Join with me and hear the truth that is evident from my words.
Let us investigate and see whether Adam was created mortal or whether he was devised immortal indeed?
And perhaps you would say: look, is it necessary (to discuss) on these?
And a debate is useless, because, I will introduce your genealogy.

Yes my son, what compelled (me) is not to investigate, but to learn, so that, no one can blame the Creator for His works.
To raise this in the mind is a big impiety;
that He(God) sent out Adam from Paradise under pretext.

Anyone who thinks thus would be one who blaspheme,

120. that, what has happened to Adam was determined by the creator.

In fact what happened to the house of Adam was bound to happen
and it happened as the creator had foreseen.

Oh, miserable one who thinks about God thus,
rebuke your mind and do not blame Him as an idiot.

125. At first, think as a wise man, relying on his reason,
that majesty which measures the heights\(^{107}\) shall not be surpassed.

Again, it is to be noticed that the Just one would not have blamed Adam,
if what happened to him was determined by God.

Also, observe thoroughly that the commandment that existed there,

130. truly proclaims the freedom of Adam.

If you examined the fashioning (of Adam) you would learn that
he was composed both mortal and immortal.

The creator, who in His skilfulness, had juxtaposed the natures
while creating man from life and death.

135. He set an image that shared death and shared life;
so that it may be subject to two choices independently (wisely)
He infused the spirit into an earthen vessel mixed with dust
and He mingled them intelligibly one with its companion.

The Wise one had stringed together the living nature with the dead

\(^{107}\) Cf. Prov. 30/ 2 ff.
and the image remained with the power to live or die easily.

Freedom was also granted to the rational vessel,
so that, he shall select death and life according to his Will.
And it is on account of this (reason) he is mortal or immortal,
that he will remain there, which his soul has inclined and selected.

Besides, the freedom existed in him as a charioteer
and it held bridles to guide his senses.
Wherever it wanted, it guided him to go with it:
to death or to life, he holds the power!
The two ways are established wisely,

the knowledge that passes or that will not pass.
Since this existed with him, it was not easy that this one should die;
moreover, this one should live forever and should never die.
It was devised as a balance between the two inclinations
and the two sides: death and life are constituted in him

His Will, like the tongue, creates (decides) everything:
to which side it attracts him, he outweighs that (side).
For, there is in him a reason for death, because, he is from the dust
and again, there is a place in him for life, because, his soul is spirit.
If he is free from guilt and chooses to become immortal,

the soul draws the flesh, so that, it shall live with it.
And if he loves wretchedness and in his weakness he inclines to death,
he will be immersed deeply and also will be perished rapidly with it.

is translated here as participial noun, plural.
Adam, the marvellous image, was not with one nature
and his making was not attached towards one side alone.

165. He was composed of both life and death,
because of this, he is mortal and immortal.

Behold, the skill of the creator: how glorious it is!
while creating a being, which, if he wants, will not die.

It is a great wonder that the architect who builds a house:

170. and it is left to this (being) (the power) either to destroy or not to
derstroy.

He established in it the nature of the soul as a column,
so that, if he does not observe (the law), he falls down fully and will
come to an end.

He established him from soil and breathed into him the breath of life,\textsuperscript{109}
So that, if he observes (the commandments), he will exist and will
dwell in peace in that life.

175. He collected the dust, moulded it, rent it, bound together and plucked it
and He infused the soul and poured the spirit into the son of the dust\textsuperscript{110}
In His skilfulness He mixed the nature here and there
(and) He marked and lifted up the image which (is capable) to turn
towards both the sides.

He did not imprint it with the seal of the house of Michael,

180. so that, even when he commits sin, he should possess immortality.\textsuperscript{111}

Again, He did not imprint him with the seal of all the living creatures,

\textsuperscript{109} Cf. Gen. 2/7.
\textsuperscript{110} Cf. Is. 64/8, Ex. 33/21-23, Gen. 2/7.
\textsuperscript{111}
lest he should be reduced entirely to death, even if he had not sinned.

He raised the dust more than that of the animals, while being dust and He lowered his soul more than that of the angels, while it being very spiritual.

185. He made him as such, so that he may not be spiritual by reason of his body and he was not wholly bodily because of his soul.

He prolonged the life of the soul endowed with reason for living forever and He enclosed it with body, so that, once died, it may depart with it.

He did not give the body, a lasting life without the soul nor (did He give) sensibility to the soul without the body.

The life of the soul without the body is without feeling; in the same manner, the body that is set upon its dust is without life.

All what these mean is that one needs its companion, because, one neither knows nor exists without the other.

195. The maker intermingled diverse natures in the image of Adam and He fashioned His work to be (both) mortal and immortal. And when the freedom (caused to) pluck the fruit from the tree, the death conquered him, because, if he had observed (the law), he might not have died.

Also, Adam learned that he is so

200. and he recognized that he is (both) mortal and immortal.

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111 If ܐܢܘ ܡܝܘܬܐ ...... ܐܢܘ is translated as immortality, it will be against the context. Hence I apply here the principle: the two negatives ܐܢܘ ܐܢܘ makes an affirmative.

112 Cf. Ps. 8/4 ff.

113 I consider ܟܐܪܐ is a spelling mistake here and instead of it I take ܦܐܪܐ which is more suitable to the context.
The head of the nations grasped through Abel and Enoch, that, in his race there was life that is durable and short death. For, when a man plucks a fruit from the tree, from it, he learns about its sweetness and bitterness.

205. If a man gathers the first fruit from the branches, there is in it the taste of all the fruits of that tree. When the fair Enoch departed,\textsuperscript{115} he blamed Adam: if he were to kept the commandment, he would not have died. A reproof was placed on Adam by Enoch,

210. for, not having thought, that he would be mortal, even if he was to act correctly. Sweet fruit blamed the tree blamed from which it came out: the bitterness in him was due to his own will. If the shoot of the tree pleased God, how much more that root would have pleased, if it had willed (favourably).

215. If one shoot that came out of it was to last for ever, how much more that plant would have gained by the observation (of the commandment). If the fruit were immortal, how much more the whole offshoot (tree), which carried it, would have survived.

\textsuperscript{114} are given in the text as two words. I consider it as a misplacement and what translated here is ; as the passive of \textsuperscript{115} Cf. Gen. 5/21 ff.
It is, therefore, clear that he was mortal as well as immortal,

and that from the very beginning the two possibilities were set in him.

He looked with his eyes and was ascertained that he was thus:

the life and mortality exists in him.

At first he tasted death through Abel, who was murdered and cast out, and vice versa, he perceived life through Enoch and he was taken up.

On account of the one who was killed, he was frightened, because he was mortal

and because of the living one, he noticed that he was immortal.

Enoch and Elijah will be witness to these words of mine

because, this body lives with the soul immeasurably.

Who are those who live from this nature?

Clearly they were not mixed with another clay.

They were from the same clay of our race

and they were fashioned not from another clay so that they do not die.

The dust of Enoch was from that of the clay of Adam

and it was from the same dust of Abel, Elijah also came to be.

Behold, from the same dust these and also those were modelled,

that is to say, our nature is also both mortal and immortal.

If anyone wants to refute my words with an opposite argument,

let him bring his own and shall begin his argument with (against) our narration.

My word is set in order simply and without dispute;

\[116\text{ Cf. Gen. 4/8.}\]
\[117\text{ Cf. Gen. 5/21 ff.}\]
240. because, through the findings it was sharpened noncontroversial.

I plaited a crown with simple words, in all my explanations,
and I cultivate simplicity for working with it.

I shall not rely upon a science that raises the head
and it (head) does not lower (itself) to say his discourse in a simple way.

245. One finds in it the words that of articulation and that of dissolution
and it is easy to construct and destroy through its way of speech.

Its feet stay on victory as well as on defeat,
and it ascends and descends in an unnecessary alteration.

It (knowledge) attains victory, and through it defeat also,

250. and if it is not agreeing with charity, its labour is in vain.

When doctrines fell upon each other, one against the other,
a new common creed may reconcile them.

Let it (faith) take the staff of love and it will guide them
while keeping them from the danger of pride.

255. Let it be a mother who rebukes the one and punishes 118 the other,
so that, they shall not be puffed up by providing the schism throughout
their words.

If one doctrine deviates from the truth,

another one will come to support her sister119 with love.

She does not want that one be victorious and the other famous;

118 Here, ܡܬܣܐ is considered as the root verb. But its future is not ܡܬܩܦܘܚ but it is ܢܩܦܘܚ. Then the use of ܬܩܦܘܚ makes confusion.

119 ܚܬܣ is considered a spelling mistake; hence I take the last letter of the word as pronominal suffix III Feminine Singular. So the word translated here is ܗܬܚ.
260. jealousy will come and it will bring forth ulcer, its pain is severe.

He who seeks to establish his own, this one is exalted;
and there is much pride from the doctrine.

Now onwards let the love be the furnace to my word,
for, my trust is not placed on the doctrine on which I debate.

265. The discourse of Adam told by me is without any controversy:
since that nature itself is a witness to all my narrations.

For, behold, those things that I have told are clearly visible
that, when he was composed, he was mortal as well as immortal.
The wisdom of the Lord had composed him from the elements,

270. so that, they shall be effected as a cause in him for life and death.

For, he has eternal life as long as he doesn’t die,
but it is (also) present in him to die today as an unfortunate man.

He was created in vitality and in mortality:
the image is great, rich in colour and (with) comely embroideries.

275. Glorious is the craftsman who, in His skilfulness, has devised the image
and in His Will He placed those two in the image which He made.

It is possible to him to be in such a way according to his Will:
either mortal or truly immortal.

He placed in his hands, the love of life and the cause of death

280. and He gave him the opportunity to approach where he wishes.

If He had made him immortal from the beginning
would it have been opposing to it, when he transgressed the
commandment?
And again, if He had created him mortal like animals
what would have he gained from the commandment, when he keeps it.

285. Therefore, it is fair that he be mortal and immortal
and He gave freedom: the power upon these two.

Amazing is His creation, who fashioned this image in such a manner;
marvellous is his history into which I have entered; I am amazed in it.

This is great that he is powerful like God: 120

290. he will lead 121 death and life which are placed in him
If he had held the way of life as it was commanded,
he could never have turned away from life.

And since, in his Will, he disobeyed 122 the commandment rebelliously,
he is rightly dead and became dust in Sheol

295. If he had not opened the door of death, he would not have entered
through it
for, he had the power over the guard, because, he exists upon it.

Had he not ruined his soul by his hands, he would not have fallen down,
because, the Creative power (Creator) had given him the governorship.

His Will has to be his master; but he uprooted and threw it down;

300. and look, his earth, of which he was taken, has been scattered as dust.

Look, thenceforward the condemnation had remained with them,
for, in his freedom and without any compulsion, he enslaved his soul.

The eternally Wise, who fashioned Adam, is blameless,

120 Cf. Gen. 3/3-4.
121 is considered as a spelling mistake. In its place I take ܢܗܦܟ, the Aphel future of ܗܦܟ which is found more suitable to the context.
122 is considered as a spelling mistake. In its place I take ܥܒܪ which is found more suitable to the context.
for, from the beginning itself, He gave him death and life.

305. The truth is present and manifested itself within the word, that He created Adam both as mortal and immortal. The climax of the poetry was brought to an end wisely: blessed be the maker whose skilfulness is incomprehensible.
Chapter I  Section 3

Translation of the third mimro

ON THE EXPULSION OF ADAM FROM PARADISE

Introduction

This is the longest mimro among the four. As usual, this also begins with the supplications of the poet. The questions at the outset are raised pedagogically in order to gain the attention of the hearers. The mimre is an attempt to find out as well as a long explanation on the reasons behind the expulsion of Adam and Eve from Paradise.

The comparative analysis on the natures among Satan, Adam and Judas from verse 29 onwards is to ascertain their voluntary effort for committing sin and to affirm how they underwent the tragedy of the after effects of sin. From the verse 163 onwards is the discussion on the failure of Adam and Eve to discern the cunningness of Satan. The descriptions on the benevolent and soteriological purpose behind the constitution of the commandment begin from verse 187 ff. and then the poet establishes that it was the violation of the commandment, and not the fruit of the tree at the centre, that killed Adam.

Narrations on the entry of the serpent, its provocations, seduction and on the fragility of Eve that begin from verse 287 are highly poetical.

The poet brings in Virgin Mary as a model in verses between 437 and 456. Narrations that follow on the acts and attitudes of Eve are best drawing of a typical woman. Dramatic depiction on the lustful plucking, eating and
sharing of the forbidden fruit can be seen from verse 503 ff. The poet mocks at
the nakedness caused by their sin and illustrates the insufficiency of the
manmade clothes and the glory of God’s cloths from verse 573 onwards. Along
with the very poetical demonstration on the arrival of God seeking Adam that
we see from verse 690 onwards, beautiful exegetical implications of the
questions of God at the Garden are also given in the mimre.

Over and again the poet mentions of the affluent mercy of God. He
scorns Adam for his arrogance. Then follow the long presentation of the
establishment of the throne of justice in the Garden, investigation, verdict and
the punishment on the culprits from verse 793 onwards. The elucidations on
the rationale behind the punishment on the earth as well as on the serpent
instead of Satan that we see from verse 831 onwards are best examples also for
the exegetical expertise of Mar Jacob. The intention as well as the modus
operandi of God behind the punishments is explained from verse 897 ff. Here
we see the beautiful illustrations also on the nature of God’s mercy.

Elucidations on ‘dust’ as they are seen from verse 948 ff. are yet another
example of the poet’s calibre and exegetical proficiency. The replacement of
the garment of leaves with the garment of skin (FMC III 985 ff.) is
demonstrated in the mimre as if it is happening live before us. The reader will
certainly be moved with various emotions at the descriptions of the expulsion
of Adam and Eve from Paradise.

As we go on through the mimre we will certainly feel how meticulous
the poet was in describing at a pretty length every nook and corner of an
incident. The mimre is artistically perfect and morally full of exhortations.
Mimro III

On The Expulsion of Adam from Paradise

Oh, the Just one, who cast out the house of Adam from Paradise; permit me, so that, I shall enter and see the riches that are in your ordinance.

The Good one who gave inheritance, a garden of blessings, to the one who did not obey Him; teach me also, so that, I may sing your discourse, even though I am unworthy.

5. Oh, the one who raised the dust to honour, which transgressed His commandment; you may increase your word in me, which you raised above your law.

Behold, I sing about the insolent who despised your commandment; you, my Lord, give me expressions that reach near his biography.

Come hearers, give heed to the history, which is full of reproach;

10. for, behold, a boaster begins to speak about an insolent.

And perhaps, the story of Adam spoken through me may be superfluous, on that account, like him, I have been violating the commandment every day.

While knowing to disclose the one who has stolen, however, like him, the one who wanders in his secret sins.

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123 may be a spelling mistake; hence I take it as ܡܦܚܐ.

124 does not suit to the context, it is considered a spelling mistake; hence I take it as ܥܝܛܐ.

125 creates confusion. If its root is ܦܣ its meaning doesn’t suit to the context. I consider it as printing mistake and I take it as ܡܦܗ from the root ܦܗܐ – ܢܦܗܐ; because its meaning seems more suitable to the context.
15. Again, the robber is accused by the same robber, because, he knows where, when and how he has stolen. Also, about the harlot, when she was brought into contempt by the fornicator;\textsuperscript{126} through her own actions she rebuked her companion also. Now, therefore, I have to say more or less

20. on the spoiler who revolted against and transgressed the commandment.

Whom shall I blame, Adam, who transgressed the commandment or the treacherous one, who, in his cunningness, has deceived and pulled him down?

Who among these shall be blamed within the history; Adam, the infant or Satan, the skilful one for destruction?

25. Who, from the beginning, was the cause to cast us down; was it Satan indeed or he, our father, out of his free will? Therefore, on whom shall I blame and cast in voice and on whom shall I leave the accusation? I do not know!

If it was Satan, who is\textsuperscript{127} destined to make conflict;

30. well then, he is blameless, because he seduced the house of Adam. If the Creator had made him deceive the people, applause is proper to him also, because, how vigorous he is!

\textsuperscript{126} Cf. Gen. 3/4 ff. \textsuperscript{127} The use of feminine demonstrative pronoun makes confusion, because, both and are masculine.
If the deception was granted to him from God, then, Satan and his servants are blameless.

35. And if he had no freedom except deceiving Adam; the Just one (God) also would not have sought from him (his hands) "why did you deceive?"

And if the maker permitted him to lead the people astray, Behold, he employed well through the gift that was granted to him. And if God had granted him treachery together with deception,

40. also, he is not to be condemned, for, he was always assiduous in his affair.

If Satan is blameless as it was said, there is no judgment, not even to the wicked ones, because, they have obeyed Him.

Therefore, my brothers, it is needed to learn discriminately that, it is in his freedom, Satan turned aside and deceived Adam.

45. All men should know that, from Gehanna, which is reserved to him, who had proceeded forth in his own Will to seduce the people. Through justice, through which he was threatened severely, it was made known to him that it was on account of the action through which he rebelled voluntarily. Behold his judgment that is established in the Gospel by our Saviour.

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128 are printed in the text as two words. It is translated here as one word:  
129 Cf. Matt. 25/41.  
130 Since no word as or is found in the dictionary, it is assumed as a spelling mistake and I take it as from the root  
50. people learn it through the allegories and the parables of the Son.

“Go away, you accursed, to Gehanna, that is prepared for the devil and all of his powers”! Through the sharpness of His judgment we should learn now, that, one should not prefer either to seduce or to fall in error.

55. He will come and will put all to death in the fire of judgment, which burnt him, hence it was not God who appointed him to seduce the people. It was he (Satan) who Willed, revolted, desired, deviated, fell in error and ventured; since he was freeborn from the beginning, the judgment was reserved to him. God created him without error like a spiritual being

60. and this wickedness which he sought and met with, was from himself. These snares of treachery which he laid hidden were his own, for, behold, the perverse way, through which he travelled, was from himself.

The King imprinted him in the same die of the house of Gabriel and his Goldsmith fashioned (him) as the images of the house of Michael.

65. The nature of Satan and that of Gabriel is one and the same;

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132 Since no such word as ܠܛܣܢܐ is found in the dictionary, I consider it as a spelling mistake. Hence I translate it as ܢܐܠܓܗ which is more suitable to the context.
133 Matt. 25/41.
134 Cf. Ezek. 28/14-19.
135 Cf. Ibid.
as that of Simon Peter and that of Iscariot is one.

By Nature, the deceitful Judas was equal to John, also, in his creation, Satan was equal to Gabriel.

The twelfth one (Judas) burst forth and went out and betrayed his master;\(^{136}\)

70. Satan divided the unlearned watchers (angels) and deceived Adam. Judas separated himself from the harmony (college) of apostles and from the rank of the glorious watchers (angels), the wicked one had slipped away.

From the granary of discipleship\(^{137}\), a tare had proceeded forth and from that blessed field of watchers a thorn had sprung up.

75. From the legion of the twelve, Judas had revolted himself and from the troop of thousands and thousands one behaved haughtily. One alone among the company was made by himself the head of the watchers (angels);

so to say, Judas also was well known among the twelve.

And when, his will was repudiated to deceive Adam,

80. the whole troop which joined with him had slipped after him.

When the deception had clothed the wicked one, the devils accompanied him, like that, the company of Caiaphas’ palace (had joined) Iscariot.\(^{138}\)

As the rope was hung up for Judas;\(^{139}\) the one who had revolted,

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\(^{137}\) Cf. Mk. 3/13 ff, Matt. 13/24 ff.


\(^{139}\) Cf. Matt. 27/3ff.
also, Gehanna was promised to the evil one who had apostatized.\(^{140}\)

85. And sometimes, Thomas and his companions\(^{141}\) are holier than the killer (Judas),

Gabriel and the angels are purer than Satan.

Judas was not selected to this, to betray his master

and Stan was not appointed to this, to deceive Adam.

Among the twelve, Judas was counted with the apostles\(^{142}\)

90. and among the ranks, the wicked one had been united with the angels.

This one had fallen down from the company of apostleship

and that one had gone astray from the way of uprightness.

If the deceitful Judas had not sought (deception), he would not have been fallen down

and if the cunning devil had not willed, he would not have been caused to miss.

95. And since their freedom dethroned them from their ranks,

behold, the Justice menaced\(^{143}\) them through its judgment.

Nobody compelled Iscariot to betray his master,

for, it was left to his Will: either to betray or not to betray.

And, it was not God who sent the wicked one to seduce Adam,

100. for, again, it was left to him either to deceive or not to deceive.

And since their Will led them astray, by righteousness,

indeed, they possessed Gehanna and also the rope.

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\(^{140}\) Cf. 2Pet. 2/4.

\(^{141}\) Cf. Mk. 3/13 ff.

\(^{142}\) Cf. Mk. 3/13 ff.

\(^{143}\) is considered a spelling mistake. Hence I have translated word here as  деятель من الله from the root  حمي (see also FMC III 47).
It is made clear that in his liberty Satan fell in error, therefore, let us say how he deceived the race of Adam.

105. Behold, here, the blame remained with the deceitful one; we should come near and see whether or not he had treacherously caused to fall.

If, there, Adam were a child in the Garden, even if he had transgressed the commandment, he would not have been blamed on account of his innocence.

And now, let us seek whether it is visible that he was innocent, that, his ignorance defends his transgression?

If he was a child, why did he covet the divinity and who showed him that its rank is higher than that of his own?

But he was cunning to become god upon the creatures.

115. But, from the beginning, since he was upheld in cunning, not even death, while it was (already) commanded, could make him afraid.

Again, if his knowledge was imperfect, how is it so, that he assigned names to all creatures which came near him?

Behold, it is clear that he was eminent, full of discernment and he desired to seize the divinity as if by violence!

It is visible that he was sagacious when he received the

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144 Cf. Ezek. 28/14-19
145 ܐܝܠܢܐ is translated as ‘garden’ throughout this translation.
146 Incomplete in the text
147 Cf. Gen. 2/19 ff.
commandment;
that was why he dared to snatch the rank of creatorship.
He approached to lift up a big stone; if it could be lifted up,
and there was no infancy with him when he had stumbled on it.

125. He cast a leap to cross over (and) reach near God;
after this, who can think that he was an infant?
In his craftiness he attempted to ascend to the exalted rank
and his impudence does not resemble to that innocence.\textsuperscript{148}
This turning away doesn’t exist (correspond) to that innocence,

130. because, he who is infantile doesn’t covet to become God.
It was easy for him to return without transgressing the commandment,
but through his will he was brought into rebellion.
Now onwards, behold, the blame became his own,
while the root of whole deception is from Satan.

135. Look, Oh, distinguished ones, the wrestling of Adam and that of Satan,
for, in the same place, the feet\textsuperscript{149} of both of them had slipped away.
And when the wicked one had fought to pull the house of Adam down,
he fell down there, from that rank of the celestial beings.
And while his fall from the house of watchers (angels) threw him into
the abyss;

140. he seized Adam and fell down with him, because, he was weak.
The calumniator had cast down the one who was existing in Paradise;

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\textsuperscript{148} is given in the text in plural number; but the translation is given in singular number as ‘innocence’.
\textsuperscript{149} is used in the text in singular. The context and the sentence’s construction demand that it should be in plural. The poet might have avoided it in order to save meter. But the translation is given in plural.
unless the mercy had raised him up, he would never have been existed.

At the contest, he who had fallen down had overthrown this one; being expelled from heaven, while fighting, he had thrown him to death.

145. He who was expelled\textsuperscript{150} from the house of watchers (angels) had pulled Adam down:

this was a contest of defeat in its entirety.\textsuperscript{151}

Behold, the two warriors who were defeated at the contest while the victory was not conferred to none of them.

Satan fell down from the rank of the heavenly beings

150. and from that blessed rank at Eden, he (Satan) cast Adam down.

Oh, Satan, now, your leap threw you away backwards, for, Adam rose up through the Son, who appeared from the house of David.\textsuperscript{152}

And, even though the fall of both of them happened at the contest, affectionately, the resurrection was for Adam alone.

155. Then the Grace came near, upheld Adam, so that, he should rise up but it was justice that instigated against Satan.

This is not the time, now, I should speak about the Grace; another discourse is kept remnant, so that it shall be spoken of in it.

Little is this measure of the discourse which I held at present;

160. we will heap together those mercies which had over-flown through the

\textsuperscript{150} is considered a spelling mistake and I take it as \textsuperscript{151} is translated here as ‘in its entirety’.

hands of our Lord.

The bosom of the discourse, which I set to speak, is not expanded enough to contain the riches which Adam gathered together from the Grace. Now, immediately, I shall speak about his expulsion and it is my part to speak, when it is to be proclaimed, about his induction.

165. This discourse, about his transgression, is urged to come, behold, I sing about his expulsion from paradise. Now, I shall recite about the expulsion of the wretched inheritor and I shall reserve a discourse, so that I can speak again about his restitution.

The Lord had created him not to go out from Paradise;

170. but to enter and to become the inheritor and the ruler.

He had created the wicked one not to deceive the house of Adam; but to be in holiness with the angels.

He made Adam both as mortal and immortal; the death and life were to be discovered through his will. And, it was easy for Adam either to die or not to die and for Satan, either to deceive or not to deceive. And, when the Will of the deceitful one cast him for deception, again, out of his freedom, Adam fell down into the hands of death.

153 The word as a single word makes confusion. I consider and translate it as two words as and .
154 is considered a collective noun and hence it is translated in plural number.
155 Cf. Deut. 30/15 ff.
Anymore can Adam be immortal?

180. And now onwards, Satan has no time but to deceive.

From the time when the Lord said, “let us make man in our image”, the deceitful devil was struck by jealousy on account of his freedom.

Behold, from that time onwards Satan rose up to envy against Adam, because, he heard that his image is greater than that of angels.

185. Behold, henceforth, the deceitful one began to suffer agony as if why indeed this dignity to the son of the dust?

And when the law was constituted for Adam in the garden, the adversary was there in that place to make war with him.

For, without law, sin is also ineffective

190. and without a battle victory is also absent.

Unless a man fights, he neither fails nor wins and if he doesn’t meet with contest, he is not victorious.

Also, an athlete doesn’t have a crown with out a contest and without a battle bravery can’t be ascertained.

195. Also, the observance of the commandment doesn’t exist without a commandment;

again, propriety is not recognized without a limit.

That was why the Lord had constituted the law for Adam,
so that, the observance of the law\textsuperscript{164} should become something which makes him grow.

If He (God) wanted to compel him (Adam) in the garden,\textsuperscript{165}

200. He would have detained him from the many and have given him one.
And since His law is out of love and not out of constraint,
He (God) affectionately gave him (Adam) many and withheld him (Adam) from one alone.

"You can eat food from all that are indeed in Paradise,
but to this one alone you shall not approach, lest you should die".\textsuperscript{166}

205. Behold, all these trees will be yours,
but you keep apart this one exclusively for me alone.
Death is concealed in it and if you approach it, it kills you:
flee from its side, for, life is alien in its food.
He mixed the cup of death for he who eats from it

210. and this is why, with prudence, you should flee from its fruit.
It gives suffering to drink bitterly to the one who tastes it;
truly it clothes with lamentation to the one who plucks it.
There is a sharpened sword among\textsuperscript{167} its branches.\textsuperscript{168} Adam be vigilant!
Since it effects murder in its food, flee from its side.

\begin{par}163\textsuperscript{Cf. Gen. 2/16 ff.}\end{par}

\begin{par}164 \textsuperscript{ܢܬܪ ܢܡܘܣܐ} is taken here as the construct state.\end{par}

\begin{par}165 The Seyame diacritic sign on ܢܠ ܢܐ to denote the plural number creates confusion. However, in verses \textit{FMC} III 248, 251, 255, 260, 267, 272, 273, etc, it is given in singular number. So, the translation here is given in singular number.\end{par}

\begin{par}166 Gen. 2/16 ff.\end{par}

\begin{par}167 \textsuperscript{ܝܬ ܒ} is taken here as the contraction of ܒܝܢܬ from the root ܒܘܢ; hence the meaning of the word adopted here is ‘between, among’ etc.\end{par}

\begin{par}168 Seyame diacritic sign given on ܡܢܘܡܐ indicates that the word is plural number. But the application of first category singular suffixes with it creates confusion. But the same word with second category plural\end{par}
215. Death is lain down within its leaves and it waits for you:
   unless you enter and pluck from it, it does not hurt you.
   You are immortal as long as you do not approach and eat from it,
   but you are mortal if you will turn aside and taste from it.
   The way of life is outside it, move along through it and live
   and within it is the way of death; you shall not follow it.

220. On all sides is life that saves alive without end
   and under its branches is death which snatches like a robber.
   You will remain among the living ones as far as you are away from it,
   but if you pluck the fruit due to the nearness, suddenly death will
   seize you.

225. With great prudence flee as far as from it, lest you should be finished,
   but if it is that, you neglect and you are brought near to it, you cause
   defeat for yourself (you will die).
   And what indeed was that tree\textsuperscript{169} which was full of death;
   what was it, which, through its food, casts down to Sheol?
   What was this fruit that procreated death for Adam,
   and which was the poison hid in it that takes the soul?
   “I am the one who puts to death and the one who gives life”,\textsuperscript{170} the
   Lord said,
   and therefore, how that tree\textsuperscript{171} could give death?
   As it is written, “It is the Lord who sends down to Sheol and raises

\textsuperscript{169} The translation is given here as of second category plural suffixes.
\textsuperscript{170} Deut. 32/39.
\textsuperscript{171} Ibid.
and how indeed, the fruit which he ate had thrown Adam down?

235. If the tree had the power to kill in its very nature,
it would be eternally existing and found in itself (the power) to kill.
And if it is the fruit which made Adam mortal also,
it would be capable enough to fight valiantly against life.
And if it is that tree which truly brought forth death,

240. there is power in it, that it should be the Being; the mistress of times.
If it was able to destroy the image of Adam,
it is against the fashioner who constructed (and) fashioned his form.
Oh, wise men, nobody should think about that fruit
As if it is naturally full of death for those who taste it.

245. The transgression of the commandment killed Adam through the tree, for, there is no other self existent Being which can effect death.
Since he exalted himself above his creator, death attacked him:
there is no power in the tree to perform this.
Since he crossed over the law, he was cast down to humiliation:

250. the power which appeared and overthrown him into Sheol was not
from the fruit
No kind of power was there in that tree;

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172 1Sam. 2/6.
173 Ibid.
174 ܠܢܐ ܐܝ is given in the text which is considered a spelling mistake. In its place ܦܐܪܐ is taken and it is translated as 'fruit'.
175 Same as in verse FMC III 227.
176 The word makes confusion. I translated it as ‘He fashioned him’ taking it as the verb ܨܪ with objective pronominal suffixes.
177 Same as in verse FMC III 227.
neither to kill nor to cast the house of Adam down.

It is impossible for death to proceed forth from that fruit;
since he transgressed the commandment, it is the Lord who put Adam
to death.

255. There is nothing suitable in the tree to perform this:

He determined a limit\(^{178}\) to it so that when\(^{179}\) he approaches it, it should
bring his life to an end.

Behold, in this way it is written in the law by God:

“Whoever curses the father and mother should be put to death”\(^{180}\).

Can death come out from curse;

260. or, one who reviles\(^{181}\) is approaching the tree of death?

Can a word pull out the soul of man?

Look, here, the death was brought forth from curse.

Behold, here the curse has become the fruit for death,
for, the insolent who eats from it, destroys his own life.\(^{182}\)

265. In Horeb, a limit was determined around the mount for the people;
whoever approaches its boarders should be put to death.\(^{183}\)

Was (mount) Sinai a tree that gives death,
so that, if a man dared and approached it, he becomes non-alive?

\(^{178}\) Cf. Gen. 2/16 ff.

\(^{179}\) is translated here considering it as , and .

\(^{180}\) and are given in the text as two words. But assuming it a printing mistake, the translation is of , Cf. Ex. 21/17.

\(^{181}\) The word is found with two ‘’ at the end. I consider it a spelling mistake. Instead of two ‘’ I consider it as , and take it as from the root .

\(^{182}\) Since no such word suitable to the context is found in the dictionary, considering it a spelling mistake I take it as , which is more suitable to the context; hence it is translated as ‘his life’.

\(^{183}\) Same as in verse FMC III 258, Cf. Ex. 19/12 ff.
The fruit of death was not hung up in the branches of the mountain, but it is the commandment that kills those who neglect it. Likewise, Adam met with death through that tree: it was not the tree, but the transgression of the commandment that killed him there. Therefore, there is no question for people to apply (like) this: ‘why indeed, that tree killed Adam’?

This search is of no use (and) you need not labour on it; it is for no advantage for people to investigate on the tree. Adam died because he transgressed the commandment; meanwhile, the tree was determined by God as a cause. He commanded Adam that he should never be brought near the tree as to the people that they should not ascend to Mount Sinai.

And since he dared and disobeyed the law which his Lord had established for him, he rightly died as it was decreed by God. And it is like a lord who gives order to his servants with caution; ‘If you enter the house of a certain man, I will kill you’.

And even if the death was not lain in wait there expressly, the voice of the commandment frightens the servant and terrifies him. Here, there was an occasion for the wicked one to join battle with him, for, without a precept, it was impossible to turn Adam aside. The covetous wolf, at the voice of the commandment, was incited

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184 Cf. Gen. 3/3.
185 Cf. Ex. 19/12 ff.
186 Cf. Gen. 2/16 ff.
to descend and seize the lamb, Adam, from Paradise.

The avaricious hawk suddenly sharpened his toe nails upon the two chicks who were assigned quarters\(^{187}\) in the garden.

The deceitful kite descended\(^{188}\) suddenly to snatch them from that blessed nest of Eden.

The cursed Asp had writhed harshly to snuff up and to devour the innocent companion among the lovely doves.

The serpent had crawled to ascend and he descended from the tree: the sparrow couple were lovely and innocent.

The robber made haste on the way of Eden and he placed himself there in order to strip off the two merchants\(^{189}\) who were proceeding forth through it.

Like a hunter, he twined the net and laid the snares hidden in order to entangle the two partridges into his snare.

And perhaps, these might have already been said by Satan, while, in his cunningness, he set himself to deceive Adam.

How can I go, through what\(^{190}\) and where can I attack him and which pretext shall I devise to supersede him?

It is not right for me that I shall come near him face to face,

\(^{187}\) The intransitive Aphel passive derivative of \(ܫܪܐ\) is taken for the translation. Since its Shaphel derivative could not be detected in the dictionary, the repetition of ‘�’ found in the text is considered a spelling mistake.

\(^{188}\) \(ܢܫܘܒ\) – \(ܫܒ\) is adopted here as the root verb. The verbs \(ܫܒ\) and \(ܢܚܬ\) give similar meanings. The poet might have employed these words together either to denote the high speed of its descend or to satisfy the meter.

\(^{189}\) Allusion is to Luke 10/30.

\(^{190}\) Since no such word as \(ܟܡܘܢ\) is found in the dictionary and since the III Masculine Plural of \(ܟܡܐ\) doesn’t suit to the context, it is considered a spelling mistake and I take it as \(ܒܡܘܢ\) and translate it as ‘through what’.
for, the image is great and its dignity terrifies me.

Through an ambassador who will go before me; I will dissolve him on the way

310. and through a query he will learn the secrets and will spy out for me.

He will go and explore how much is his contentious power and will see at him how his breastplates and spearhead are.

He will enter and learn what his weapon is and how he fights and then I will valiantly stretch out the bow against him.

315. He will approach and see whether he is ready to fight and according to his preparation I can seek a stratagem and I can make war with him.

The skilful one went and in his craftiness he put on wile, so that he will bring excellently the good tidings, full of death.

Satan put perversions into the mouth of the serpent,

320. so that, the ruining voices shall be stoned to the house of Adam.

The accursed root had blown the wind of lie through the flute in order to play there the melody of death to those who hear him.

The crafty scribe wrote the letter which was full of treachery and he gave it to the wily custody, so that he shall go and read it.

325. Teaching iniquity he wrote down unfair words and he read the crafty child in order to explain them for the avenger.

The wicked master had written the discourse, full of distresses,

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191 For the sake of sentence construction, 'how' is translated here as 'how'.

192 is translated here literally as 'child'. In connection with the verse FMC III 323, it is to be understood as something generated by Satan; hence it denotes to the imaginary letter written by Satan.
and he gave it to the accursed disciple in order to ascend and assert it.

The wise one for destruction had drawn a base line which begets death

330. and that singer rose up to sing perverse.

The evil one whispered and the serpent received the discourse of falsehood

and the accursed one ran quickly to teach\textsuperscript{193} iniquity to the house of Adam.

He\textsuperscript{194} came near Eve as a godparent\textsuperscript{195} and a protector\textsuperscript{196} in order to lead the infant girl astray through his cunning questions.

335. He approached her as a friend and entered the house,

so that he can take her heart away deceitfully from righteousness.

He began to speak as a caretaker of virtues

in order to carry in cunningly the story to be spoken of.

He prolonged his discourse through many questions,

340. so that, error should enter and in return, it should be transmitted.

He took the role\textsuperscript{197} of an interrogator and approached her

in order that the treachery could be told gradually.\textsuperscript{198}

While he began, he stirred up the discourse in common words,

so that, Eve shall be accustomed in his words and then be seduced.

345. “Whether truly you were commanded by God

\textsuperscript{193} Considering that \textit{ܢܠܦ} is the Aphel future derivative of \textit{ܝܠܦ}, it is translated here as ‘to teach’.
\textsuperscript{194} Since the serpent is pictured in the mimre as if in a personified manner, the serpent is represented here and in the subsequent lines as ‘he’.
\textsuperscript{195} مساحاة is translated here as ‘godparent’.
\textsuperscript{196} \\textit{ܐܡܐ} together gives the meaning ‘protector’.
\textsuperscript{197} \textit{ܒܩܠܐ} \textit{ܩܠܝܠ} together gives the meaning as ‘adopting a role in drama’.
\textsuperscript{198} \textit{ﺢܡܫ} \textit{ܐܕܥ} is translated here as one unit as ‘gradually’.
that you shall never eat from the trees which are in Paradise”?

He has cunningly taken away the word that was (actually) spoken in order that by provocation, misfortune should come in through his interpretation.

In the narration, he concealed the subject of that tree, because, on the question from Eve, it should be spoken of. Hence he asked about the trees that are paradise, for, on account of that one, Eve should begin to speak. In his cunningness he extended his word on many (trees), for, on account of the occasion, he can enter into the subject of that tree.

He began asking questions on others which were not (actually) spoken, so that, when that which had already spoken would be repeated, he can perform his own.

“Truly is it as you heard that you were forbidden with caution from all those trees of Eden?”

From the beginning itself, the deceitful scribe distorted his word, because, all the ways of his teaching were perverted.

\[199\] Cf. Gen. 3/1 ff.

\[200\] ܒܝܫܬܐ in feminine gender, it also means ‘misfortune’.

\[201\] ܬܢܘ ܠܝ are given in the text as two words. But if ܠܐ is from the root ܠ (= to repeat) its meaning doesn’t suit to the context. I consider it as a spelling mistake as well as a printing mistake. Hence I take it as ܬܥܘܠܝ, the future tense III Feminine Singular of ܥܠ. Moreover, in verse FMC III 344 from the second manuscript version, as it is given in the text, the word is found as ܬܥܐܠ. Hence I take it as ܬܥܐܠ.

\[202\] In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the repeated verses 343-348, given in the text.

\[203\] ܫܪܒܐ is given in the text; but in the foot note of the text, it is given as ܫܪܟܐ. Since ܫܪܒܐ suits more to the context, its translation is given as ‘subject’.

\[204\] Cf. Gen. 3/1 ff.
Eve heard that he asks her pleasantly
and she inclined her ears very close, so that, she can learn from him.
He seduced her soul as if he does not know how it is:
it resembled to hear\textsuperscript{205} that, as a wise man, he was giving\textsuperscript{206} a counsel.

365. He brought forward (and) carried in another discourse within the
interrogation,\textsuperscript{207}
as if he is not aware of how they were commanded\textsuperscript{208} by that
commandment.

Eve, the soft one, regarded him right\textsuperscript{209} and she trusted\textsuperscript{210} it
and in her tumult she began (to answer), to become an erudite one.

“The subject is not like this as you ask;

370. listen, I will tell you the subject of the discourse and of its authenticity.

We can eat\textsuperscript{211} from\textsuperscript{212} all the trees that are in Paradise,
but from one alone we are evidently set within bounds.\textsuperscript{213}

It was not from all of them we are commanded, as you said;
on one alone He laid down the ordinance so that we should not
approach it.

375. Behold, we can eat food\textsuperscript{214} from all of them that are in Paradise\textsuperscript{215}

\textsuperscript{205} For the sake of sentence construction \textit{ܫܡܥ ܗܘܐ} is translated as ‘to hear’.
\textsuperscript{206} For the sake of sentence construction \textit{ܢܬܠ} is translated in past continuous.
\textsuperscript{207} \textit{ܠܐ} and \textit{ܫܘܐ} are given in the text as two words. I consider it as a mistake and the translation is of \textit{ܠܐܫܘܐ}.
\textsuperscript{208} Since no Aphil derivative of \textit{ܦܩܕ} could be found out from the dictionary, it is assumed that the ‘\textit{ܬ}’ of \textit{ܐܬܦܩܕ} might have been missed. Hence the translation is of \textit{ܐܬܦܩܕܘ}.
\textsuperscript{209} Even though \textit{ܦܫܝܩ} means ‘easy’; for the sake of translation, it is translated as ‘right’.
\textsuperscript{210} \textit{ܟܠܬ} and \textit{ܘܐܬܬ} are given in the text as two words. Considering it a mistake I translate it as \textit{ܘܐܬܬܟܠܬ}.
\textsuperscript{211} The translation of \textit{ܠܐܟܠܝܢ} doesn’t suit to the context and hence it is considered a printing mistake. In its place what is taken for translation is \textit{ܠܐܟܠܢܢ}.
\textsuperscript{212} The use of \textit{ܡܢܢ} makes confusion. The translation is of \textit{ܡܢ}.
\textsuperscript{213} Cf. Gen. 3/2.
\textsuperscript{214} is considered a spelling mistake; instead of it \textit{ܠܐ} from the root \textit{ܐܟܠ} is taken for the translation which seems more suitable to the context.
and from this one, that exists in the middle,²¹⁶ we are confined.²¹⁷
We are given authority from God on everything that is in Eden,²¹⁸ also, He commanded us to take much precaution from the one alone.
He told us not only ‘you shall not eat from this alone’
³⁸⁰ but also ‘we are not in authority of approaching it’.
He who told us “you shall not eat from the tree”²¹⁹ had strictly²²⁰ warned that we shall not even attempt to approach it.
“If you eat from the tree that exists in the middle, you will certainly die the death due to its food”.²²¹
³⁸⁵ The cause of death has been hung up at the centre; towards its fruit, so that, in terror, we should escape from it fearfully”.
Woe to you, Oh, Eve, why did you trust the one who had misled you?
Oh, the innocent dove, why did you reveal your mystery to the serpent?
(Oh), the heartless,²²² why your intimacy²²³ was with²²⁴ the basilisk?
³⁹⁰ Oh, the perturbed²²⁵ mind, the discourse regarding you should have been with prudence.

²¹⁵ Cf. Gen. 2/16.
²¹⁶ Cf. Gen. 3/3.
²¹⁷ In order to avoid confusion while referring to the verse numbers during the analysis of the themes, I skip over from translating the variant passage (FMC III 373-376) given in the text.
²¹⁹ Cf. Gen. 3/3.
²²⁰ ܐܘܣܦ is assumed as Aphel derivative of ܝܣܦ and its adverbial usage is taken for the translation.
²²¹ Gen. 3/3.
²²² ܠܐ ܠܒܐ is translated here as ‘heartless’.
²²³ ܥܢܝܢܟܝ is translated here as ‘your intimacy’, in the context where the poet calls Eve a harlot (FMC III 509-512) and also in the context of the ‘overshadowing’ of the serpent over Eve (FMC III 819, 821). But it can also be translated as ‘your answer’ which is also suitable to the context.
²²⁴ Since ܐܢܐ doesn’t suit to the context, it is considered a spelling mistake and so it is taken as ܥܡ.
²²⁵ Since no other possibilities seem to be suitable to the context, ܫܓܝܫܬ is translated here as participial adjective in its construct state.
The soft Eve, being astonished, how much hasty she was; who, without being hid concealed to the questions of the astute serpent!

The dove got up to speak with the dragon and as to a relative she revealed the secret; but he betrayed her.

The cunning one had noticed that she became happy while she spoke with him and he understood that according to his will, she had reached into his hands.

The hunter, seeing that the lovely partridge had come near him, stretched out his snare, so that, she shall be ensnared into his snare.

The evil one began to speak through the mouth of the serpent:

the discourse of death, the desolate introduction, on his hearers.

“Behold, out of affection, I reveal to you how it is and I do not wrap up from you the secret in it, because I loved you. Behold the grace that I bestowed upon you, receive my words; the good counsel which I give you should not diminish you.

For, I am afraid that you shall not be divided on my words and if you do not receive me, you will remain wicked even after my benevolence.

Your love provoked me and I reveal to you distinctly
that if you accept me, you will have dignity and I will have glory.

That tree exists eternally; that much great for creatorship

410. and he who is worthy to eat from it, becomes great for ever.

The divinity dwells there among its branches

and he who enters and plucks its fruit is worthy for it.

So to say, this is an impression (die)\textsuperscript{229} that imprinted all gods

and if you eat from its fruit, you are gods.

415. Great is the measure of dignity that could be found in it

and he who approaches and eats from it, assumes the title.

The womb which is capable enough to beget all gods is glorious

and he who enters into it, is the heir of the womb of divinity.

You will not die as it was told by God,

420. instead, through it, you will become great, as I told you.

And since He knew that it is in this way as I told,

He intensified the warning and also terrified you through the tree.

Also, on account of this, you were kept within bounds from the tree,

so that, you shall never have intelligence like God”.

425. The soft Eve was not terrified by the words of the serpent

and she did not become astonished at that perverted narration.

When he spoke to her, she did not receive him controversially,

also, when he betrayed her, she did not encounter him with an

opposite way.

\textsuperscript{229} Since no such word as \textit{ܡܘܢܝܛܘܪܐ} can be found in the dictionary, it is considered either as a spelling mistake or as a technique of the poet in order to satisfy the meter of the verse. The use of the verb \textit{ܛܒܥ} in the verse points to the possibility of the noun \textit{ܲܡܘܢܝܛܐ} = ‘impression’, ‘die’ etc.
The soft one regarded that lie as true

430. and while he was praising it, she was not at strife against his words.

If she had debated with the serpent, she could have overcome him
and it would not have been possible (for him) to attack her severely.

If she had raised (at least) one question\textsuperscript{230} as she positioned near him,
it would have set his treachery on fire and would have created reproach.

435. It belonged to her, to give ear to his words with discernment

and through a question\textsuperscript{231} she could have learned his discourse
diligently.

Blessed is the discernment of the daughter of David,\textsuperscript{232} for, how much
diligent\textsuperscript{233} she was!

For, she sharpened the disputation against the angel who descended
near her.

The (life) history of Mary had stimulated me to speak here

440. and it doesn’t allow me to pass plainly over it.

It is also right to extol the pleasant one,
because, through her, the hasty one who transgressed the commandment
should be blamed.

The (life) history of Mary will remain in the middle of the discourse
of Eve,

so that, every one should blame that troubled wisdom.

\begin{footnotes}
\footnote{\textsuperscript{230} \textit{ܠܐ} and \textit{ܘܒܫܘܐ} are given in the text as two words which has no sense in the context, so it is taken as \textit{ܠܐ} \textit{ܘܒܫܘܐ}.}
\footnote{\textsuperscript{231} Ibid.}
\footnote{\textsuperscript{232} Cf. Luke. 1/27 ff.}
\footnote{\textsuperscript{233} Since no suitable root for \textit{ܐܫܒܚܬ} could be identified, it is considered a spelling mistake and it is assumed that \textit{ܐܫܒܦ} is the verb, because it suits more to the context.}
\end{footnotes}
The daughter will come and wrap up her mother; because, so much she became corrupted!

For, when he deceived her, she did not ask her betrayer.

When the honourable angel greeted peace to the blessed one, she did not receive him without genuine questions.

When he spoke to her, she answered him wisely:

“behold, how it will happen, as you said”?\textsuperscript{234}

And when Gabriel heard the question, he turned towards her:

“The heavenly power will come upon you solemnly”.\textsuperscript{235}

Until she understood that the heavenly power came near her, she did not submit herself to believe the words of the angel.

Behold, from this lovable girl, every one should learn that the nature of women is not in want of knowledge.

Eve, in her tumult, had attended the words of the serpent and when he deceived her, she received it in her laxity.

If she had debated, she would not have been conquered by the powerful one,

also, if she was sagacious in herself, she could have talked with him.

She attempted to snatch the divinity from the tree and this lust of the infant was not met with.

Since she was not cunning, better than the serpent, she should not have hastened to be the first of divinity.

It was proper to her to ask that liar:

\textsuperscript{234} Luke. 1/34.

\textsuperscript{235} Luke. 1/35 ff.
“how is it possible to happen this as I heard from you”?

If she had partaken to speak with him, he would have fled;
for, there is no power in the treachery to rebel.\textsuperscript{236}

It was her due to retort\textsuperscript{237} against him after his words:

470. “from where the mystery of divinity has been revealed to you?

If it is as you said, on what account
the divinity was not conferred on you; even when you are aware of it?
Why you did not eat first from the tree
and become god?; and then show me also, so that, I may eat.

475. As I watched you, you are imperfect in your nature
and how does your word give the degree of primacy?
If you are able, go, eat and become god
and then I can truly believe in you.
From you let me learn whether your word is true;

480. if you are able, demonstrate the performance of your teaching.
If you, the great one, can not (gain) from the tree,
conversely, it will not be granted to me also, even if I approach it.
Even though that tree is of a very high rank,
the creator who placed it in Eden is greater than that.

485. Get out now, you cannot deceive me, because you are a liar;\textsuperscript{238}
but if it is so, as you said, make me known (of it).

\textsuperscript{236} 
ܒܬܩܝܡܝ ܓܒܐ are taken together and translated as ‘to rebel’.

\textsuperscript{237} 
ܕܬܣܦܟܝ is considered a spelling mistake; instead of it ܕܬܗܦܟܝ, the Aphel future, III Fem. Sing. of ܗܦܟ is taken for the translation.

\textsuperscript{238} 
ܠܐ ܕܪܓ is considered a spelling mistake. The context demands it to be considered as ܠܐ ܕܕܓ as it is used in \textit{FMC III 465}. 
If you are conscious that the divinity dwells there,
at first, you have to endeavour on that greatness.

If you are confident that there is great treasure in the tree,
you plan for yourself to plunder from it”.

If Eve had replied the serpent with these words,
it was possible that he would have turned from her controversially.

Behold, there were many possibilities like these,
and if she had debated, she would not have gone wrong from justice.

Sometimes silence causes damage to those who keep it
and sometimes question will eject death.

Near that accursed one, many questions were necessary
and since Eve kept silence there, death fell upon her.

There, she received the words of treachery without any investigation
and she made haste to pluck the fruit of death from the tree.

She obeyed the serpent without the discernment of truth,
also, she trusted the divinity which was going to be granted to her.

The pride seized her, so that, the supremacy shall be introduced in the history;
and behold, in her tumult, she behaved haughtily against Adam also.

She cleaved (and) entered, so that, she shall pluck the fruit first
in order to become the chief in divinity over Adam, her husband.

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239 ܐܝܬ ܗܘ ܐܝܟܐ is translated as ‘some times’.
240 Ibid.
241 ܠܐ ܫܘܐ are given in the text as two words. But the context demands it to be taken as ܠܐ ܫܘܐ.
242 ܦܚܬ : Since the meanings of the verbs like ܦܚ and ܦܚܐ do not suit to the context, it is assumed that the verb used here is Pael derivative of ܢܦܚܬ ܦܚܬ = ‘to cleft’. The context demands that it should be ܦܚܬܬ, and one ‘ܬ’ might have been missed. Hence the translation is of ܦܚܬܬ = she cleaved.
She crossed the limit that was established there by justice
and in rapacious covetousness she desired iniquitously.
She abandoned the way which was instructed\textsuperscript{243} by the Righteous one
and in her Will she adopted the pathless desert with the stranger.
She broke down the fence of the commandment which protected her
and she proceeded forth to go with the robber who beckoned her.
She demolished the fence which was built by the law\textsuperscript{244}
and she looked for advancing in impropriety; she defeated her husband.
The transgression of the commandment was the way for her towards
the tree
and she moved along through it contumaciously towards the fruit.
The hateful lust had burst forth from the freedom
and it carried her towards the beauty of that tree.
She considered it desirable and she was enslaved so as to approach it
and she began to look consciously at it alone.
There she did not gush forth and look on its surroundings,
because, on it alone she had fixed the eyes pleasantly.
She did not consider the tree of life which is inside,\textsuperscript{245}
because, due to her perturbation, she did not turn hither and thither.
No other beauties attracted her, so that, she may consider them,
for, she had wantonly\textsuperscript{246} desired on the tree.

\textsuperscript{243} Here its metaphorical meaning of ܕܕܪܝܫ in passive participle has been adopted.
\textsuperscript{244} Cf. Gen. 2/16 ff.
\textsuperscript{245} ܠܓܘ ܡܢܗ is translated as ‘inside’.
\textsuperscript{246} No such adverb as ܐܠܠܐ is found in the dictionary. Considering it a spelling mistake, ܐܠܐ ܠܐ; the derivative of ܐܠܐ is taken for the translation.
All the trees that were in Paradise were worthless for her and towards one alone she looked fiercely.

Sin performs and snatches this (way) those who possess it;

530. for, through its pleasant love, it will terribly\textsuperscript{247} take the reason away captive.

Evil is immeasurably beloved for its makers and iniquity is more beloved than a multitude of righteousness.

Eve coveted the fruit of death that was on the tree;

She did not incline to see the beauty that was in Paradise.

535. In her perturbation she approached to become a priest there and she stretched out\textsuperscript{248} the fruit of the tree to her husband.\textsuperscript{249}

She did not invite Adam, so that, he may eat first from it; instead,\textsuperscript{250} she made haste to be declared eldest in the divinity.

When she looked at it, the lust for that tree bruised her

540. and she did not place herself in the middle to turn her mind\textsuperscript{251} towards her partner.

She ardently desired to be covered\textsuperscript{252} up with\textsuperscript{253} iniquity and she did not submit herself to give place for righteousness.

\textsuperscript{247} In order to suit the context, ܐܬܓܝܐ is translated as ‘terribly’.

\textsuperscript{248} Since no derivative as ܫܬܘܛܚ derive from the verb ܫܛܚ could be found and since the verb’s meaning doesn’t correspond to the context, it is considered a spelling mistake. Instead of it, ܫܫܛ and its Aphel derivative ܐܬܫܘܛܪ is taken as the root; hence the word translated here is ܬܘܫܛܝ.\textsuperscript{249}

\textsuperscript{249} Cf. Gen. 3/6, 1Tim. 2/14.

\textsuperscript{250} In order to suit the to the context, ‘ܕ’ is translated as ‘instead’.

\textsuperscript{251} Since mind is more related with the concepts of freedom, thought, decision etc., ܢܦܫܗ is translated here as ‘her mind’ instead of ‘her soul’.

\textsuperscript{252} Since no Apht derivative of ܒܬܪ is found in the dictionary, ܬܒܬܪܬ is considered a spelling mistake. Instead of it, the passive voice of its Pael derivative ܐܬܒܬܪܬ is taken for the translation.

\textsuperscript{253} ܒܬܪ is translated as ‘with’.
The sin had struck her conscience and it perverted her
and she did not set herself to approach towards propriety.

545. She gave heed to the deceit, attended the falsehood (and) believed
firmly the shameful language;
in her tumult, she conceived iniquity and gave birth to deceit.
She pressed onward, entered, coveted, approached (and) plucked the
fruit;
she snatched, ate and then turned back in order to extend to Adam. 254

And in order that the contest against the commandment be of the two,

550. her eyes were not opened without her husband. 255
At that moment, they two began the wrestling contest of lust
and when she was conquered she did not fall down (without) her partner.
The Justice (Just one) effected as a spectator to that contest
and it (He) waited for the whole contest be brought to an end.

555. He preserved the nakedness which Eve had not seen for herself,
as far as Adam had eaten or not eaten the fruit. 256
He was patient towards them until their Will had been framed,
for, they will jointly receive the defeat or victory.

Eve ate, but she committed only half of the wrestling contest 257

560. and the defeat was declared not at her alone.

When that fruit entered the mouth of Eve alone,

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254 Cf. Gen. 3/6, 1Tim. 2/14.
255 Cf. Gen. 3/7.
257 Cf. Ibid.
a portion of the keeping of the commandment was existing.

And the athletic contest of the two was near the tree;
but, at the contest, the soft foot had slipped first.

565. And when she deviated, she happened to fall due to her own Will:
her whole body became weak so as to go (fall) with her.
She gave Adam, and he also ate from the tree;\textsuperscript{258}
and shame made haste and seized them equally.\textsuperscript{259}
The defeat was brought down and it fell upon them,

570. so that, the transgression of the commandment was to be fulfilled
through them.

There, the eyes were opened towards shame\textsuperscript{260}
and the licentious nakedness of the flesh was exposed to them.
The sin took off the glorious garment of creatorship (Creator)
and the rebellion had clothed them with the confusion of the face\textsuperscript{261}

575. The iniquity drove the innocence away from them
and instead of it (innocence), it (iniquity) carried-in the remorse of
the soul in order to scourge them.
The confidence which accompanied them in the Garden\textsuperscript{262} had fled
and fear came and stood before them with terror.
The transgression of the commandment had astonished them through
its fearfulness

\textsuperscript{258} Cf. Ibid.
\textsuperscript{259} Cf. Gen. 3/7.
\textsuperscript{260} ܐܬܓܕܐ ܐܬܓܕ makes confusion. The more possible word would be ܛܓܕ = shame. (See also FMC III 574, 995etc.)
\textsuperscript{261} Cf. Ps. 44/15, Gen. 3/7.
\textsuperscript{262} Throughout the work ܪܐܕܬܐ is translated as ‘Garden’.
580. and due to their terror they began to tremble to the extent of falling down.

The sin approached and stripped them naked when they committed it; at its completion, the regret had burst forth mournfully.

She coveted iniquity (and) this caused the soul to regret and when it was held, its completion was tied up with lamentation. 263

585. When the sinner (one who sins) coveted and committed sin, it turned to be lamentation,

for, the reproof was brought forth from his conscience.

When the Will of the wickedness was fulfilled by its maker, it rose up to blame against the other 264 on the transgression.

Suffering exists with the crime as a watcher,

590. so, when man commits sin, suffering seizes him bitterly.

The charm of the lust is like a flower as long as it has been committed but when it has grown up its fairness withers due to the midday distress.

At the beginning, sin is immeasurably beloved; but at the end, lamentation possesses the one who crosses over it.

595. The tastes present in it are grievous kind:

both sweetness and bitterness can be tasted in it.

The abominable sin is much pleasing at the beginning and at the end, its taste brings forth severe bitterness.

When Eve had coveted to eat from the tree,

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263 Since no such word as ܘܒܬܐܝܚ ܬܐ is found in the dictionary, it is considered a spelling mistake. The More suitable word to the context would be ܘܒܬܐܢ ܚܬܐ from the root ܐܢܚ hence it is adopted for the translation.

264 ܚܪܝܬܐ and ܠܐ as two words is considered a mistake, hence they are taken together as ܠܐܚܪܝܬܐ.
in her sight, it was greater than God and of His ordinance.

And when she, in her boldness, had approached (and) ate the fruit,
she returned ashamed due to the action which stripped (and) defeated her.

Eve and Adam distinguished their nakedness near the tree (and) the fear which shot up from all sides had terrified them.

How much hateful is the transgression of the commandment manifested to them
and (how much is) the distress of their souls on account of that which was performed.

Sin tore that ordinance which they had put on;
and the flesh remained exposed in tremble when it was terrified.
Sin had alighted upon their bodies and despised them

and they felt ashamed when they looked and understood that how much hateful it is.

It (flesh) was lasting so long as the observance of the commandment (continued);

it (shame) was far off from them, on the outside of the face.

So long as the ordinance was kept entirely with prudence,
there was no chance to the flesh to be ashamed due to the nakedness.

So long as the sin was not administered through them,

If the meaning of (to spit) is applied here, it doesn’t go with the context and with the construction of the sentence. The preposition points to the possibility of the usage of comparative degree. Hence is considered a spelling mistake and instead of it is adopted for the translation.

Cf. Ps. 44/15, Gen. 3/7.

 together gets the meaning, ‘on the outside’.
they had not perceived the nakedness in the garden.

While the iniquity was away from them in Paradise, the shame also was expelled from them.

As long as they had not gone astray, they did not know that they were naked;

but, when they coveted and committed sin, the iniquity, which they had done, had stripped them naked.\(^{268}\)

Only when they went astray, they recognized that they were naked; they had obtained no other knowledge from the tree.

They had not seen the sin that was overlaid on their flesh; but they were ashamed due to the ugliness of the nakedness.

The humiliations reminded the voice of the commandment\(^ {269}\) which set a limit to them and they were terrified owing to the death which was placed there.

How much detestable was that, which they have gained through the theft, and since they approached it (tree); it (theft) loathed them among themselves.\(^ {271}\)

The justice appeared in their conscience in the form of sun

and it exposed the thieves in their plunders.

The ashamed ones fled to seek shelter under the tree,\(^ {272}\)

\(^{268}\) Cf. Ps. 44/15, Gen. 3/7.

\(^{269}\) Cf. Gen. 2/16.

\(^{270}\) Since no suitable verb corresponding to ناصٌ is found, it is considered a spelling mistake; instead of it ناصٍ from the root نَٰصَرُ is adopted for the translation, which suits more to the context.

\(^{271}\) Cf. Gen. 3/8.

\(^{272}\) together is translated here as ‘among themselves’.
so that, the nakedness shall be covered up by the branches from it.

The fearful ones ran to the dignified fig tree to be hidden, for, they felt ashamed among themselves;\(^{273}\) because they were naked.

635. They borrowed leaves\(^{274}\) from it in order to go before (to clothe) their flesh

because, the poverty encircled them from all sides.

My brothers, perhaps, Eve might have done this first:
she might have woven a garment of leaves for Adam, in order to clothe him.

It was she who planned to clothe her husband with the borrowed garment,

640. hence, she became the cause to strip him off from the glory.

It was she who might have woven\(^{275}\) and made that decoration\(^{276}\) of poverty;

the nakedness which came upon them was also from her.

It was she who carried the leaves in her hands in order to fasten together

it was she who plucked the fruit of wrath\(^{277}\) which stripped them off.

645. It was she who succeeded: she made the loin clothes for them;

stripped off the glory which they had put on; for, it was she who was

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\(^{273}\) Ibid.

\(^{274}\) Cf. Gen. 3/7.

\(^{275}\) Since no root for \(ܠܬ\) could be found out, it is considered that ‘\(ܐ\)’ in the word might have been missed. Since the more suitable verb to the context will be \(ܠܘܦ\) or \(ܠܦ\) = to weave, it is taken for the translation.

\(^{276}\) In the text it is given as \(ܬܥܕܘܕܐ\); but in the foot note it is given as \(ܬܢܬܘܕܪܐ\). Since neither of these words nor their roots could be identified, it is freely translated as ‘decoration’ that suits to the context.

\(^{277}\) \(ܕܪܘܓܡܐ\) is assumed here as the noun from the root \(ܢܪܓܡ\) – \(ܢܓܡ\) and hence it is translated as ‘of wrath’.
hasty.

They fastened the leaves together which were borrowed from the tree and Adam put on the garment that proclaims poverty.

The beggars wore the leaves of the fig tree to be covered (over them), because, they were ashamed due to the nakedness of their individual self.

Oh, the garment, how much insufficient is it near (comparing to) His garments,

for, poverty is typified from all its sides!

In the remorse of the soul it was prepared under the tree and in sorrow, it was furnished by its craftsman.

In treble it was fabricated, in suffering it was composed and with lamentation it was woven;

and the confusion of the face (shame) had been untied and cast itself down in order to clothe them.

Due to their trembling, what so ever they had seen, had stupefied them, because, the leaves of the fig tree were stuck on to their flesh.

The veil of the leaves which they had wrapped around was too thin and through it they had seen the whole humiliation of indigence.

This apparel was equal to that of nakedness;

and it was when they clothed themselves, it was then they remained

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278 Cf. Gen. 3/7.

279 Considering the first ‘א’ in אלכושא a misplacement, לאכושא is taken here for the translation.

280 Since לאכושא is not found in the dictionary, it is assumed that it is a derivation of לט or לט and hence it is translated as ‘sides’.

281 Cf. Ps. 44/15, Gen. 3/7.
stripped.

The garment was of grief, bruised and wholly decayed;
so, if they had turned around, it would not have remained on their bodies.

665. When they put it on, they were not able to walk;
since it could not be combed, it would have descended entirely and would have stripped them off.

Who is able to walk with a tunic of leaves:
would it not be melted\(^{282}\) out and vanished away entirely at the (first) steps?

A weak garment which is made (easy) to rustle even by a breath;

670. then, how so ever a storm would have bruised it from their bodies.

The rag tunics which were sewn together from the tree,
how much (easily) would they have been destroyed at the rising of the sun upon them?

The insolents are wearied at the fastening of the leaves of the fig tree together,
for, at once they brought this to compose, it (sun) cast it down.

675. It was also right that the poverty should come upon them;
for, they roused desires to snatch the rank of divinity.

It was only just that the indigence should torment them;
for, they raised themselves above the Rich one who extolled them.

They looked each other: the torn garment had become (the cause of)

\(^{282}\) Since no root corresponding to ܐܢܓܝܡ  could be identified, it is assumed that the word would be ܐܢܓܝܡ  from the root ܡܣܐ . Hence it is translated here as ‘to decay or to melt’.
suffering

680. because, they had torn (violated) the law which was of compassion.

The veil of leaves which they had clothed was full of distress,

for, at the very moment they had put it on, it was bruised and

descended from their fleshes.

The serpent and Eve had woven a garment of iniquity for Adam:
the serpent through his counsel, and with him, Eve through her

insolence.

685. The garment of shame was not more desirable than nakedness,

because, (even) with it, they were existing barely under the tree.

They were constrained in it and behold (how much) they were exposed

when it rolled up;

they were bound in it bitterly as if (tied up) with bands.

And when they became fearful, they remained shaken like thieves:

690. they heard the voice of the Lord walking in the Garden.²⁸³

Here, love had been gushing forth from the grace

in order to make them hear corporally the voice of His foot steps.

By which feet He walked indeed in the Garden:

(how) He who was not composed had composed the voice for the

sense of hearing (ears)?

695. How did He walk in human steps?

The entirely self existent Being²⁸⁵ was not generated (on the principle)

²⁸⁴ Throughout the mimreb is translated as ‘Garden’.
²⁸⁵ ܐܝܬܝܐ ܕܠܓܡܪ is translated here as ‘self existant Being’.
of change.

He caught the way and started approaching as if from afar,
so that, Adam should hear and be prepared himself for penitence.
The voice rattled towards their ears as if one goes on foot,

700. so that, they should be prepared with the prayer upon the transgression.

He arranged the foot steps in the garden and made them hear,
so that, when He approaches them He should have been received with
supplication.
The pastor went after the sheep\textsuperscript{286} that willed (insolently) and perished,
so that, it should hear his voice\textsuperscript{287} and follow him with prayers.

705. The voice was stimulated there as if walking;
in order to make the house of Adam for preparation.
The Divinity began to ask questions about the lost coin\textsuperscript{288}
and it carried with it the radiance of the voice in the Garden.\textsuperscript{289}
Even while knowing it well, the Lord asked him: “Where are you
Adam?”\textsuperscript{290}

710. He asked him in order to show him how he is lost.\textsuperscript{291}

This “where”\textsuperscript{292} is used to ask, indeed, on account of what was lost,
for, that which is already present; people do not make a query on it.
This manifested itself when He asked: “Where are you Adam?”\textsuperscript{293}

\textsuperscript{287} Cf. Jn. 10/1 ff.
\textsuperscript{288} Cf. Luke. 15/8 ff.
\textsuperscript{289} This verse is found repeated in the text. Hence verse FMC III 707 alone is taken for the translation.
\textsuperscript{290} Gen. 3/9.
\textsuperscript{291} ܘܠܐ ܒܝܕܐ and ܒܝܕܐ ܠܐ are given in the text as two words, but ܠܐܒܝܕܐ as one unit is taken for the translation.
\textsuperscript{292} Cf. Gen. 3/9.
\textsuperscript{293} Ibid.
that, he had been lost and He seeks him mercifully.

715. Even if he had gone astray, since he was not perished as part of justice, the all knowing one (omniscient) did not ask about him, “Where are you Adam?”

At (the time of) that question from God, he was near Him, but what had been revealing was his desertion from the righteousness. Through it, again, his terrible fall due to it (sin) was pointed out

720. in order to reveal to him that he is not god as he thinks.

“Where are you”,\textsuperscript{294} indeed, is as people say ‘you are lost and behold, the abounding mercy is seeking you lovingly’.

“Where are you Adam”\textsuperscript{295} (also means, where are you) in the divinity which you have sought for?

Or (it also means where are you in) the contempt which was granted to you from the tree.

725. The grace was like a nurse in Paradise and it issued questions to its son, Adam, who destroyed his soul. The search\textsuperscript{296} was to find out everything; on account of Adam He went after him, so that, he should be met with repentance. And He sought him\textsuperscript{297} (and) in order to disclose him who certainly is he,

730. He took the face (role) of an interrogator and approached him. He made an opening on him; for this reason (alone) He asked questions and not for anything else,

\begin{footnotes}
\item \textsuperscript{294} Gen. 3/9.
\item \textsuperscript{295} Ibid
\item \textsuperscript{296} Cf. Jn. 10/11 ff, Luke. 15/4 ff.
\item \textsuperscript{297} Ibid.
\end{footnotes}
but, his recovery (discovery) should have been voluntarily from
him alone.

In this ‘where are you’, through this, He indicated to him; ‘seek your
soul,
make a prayer and approach Me, so that, I may be in agreement with
you’.

735. But the thief was not prepared for the repentance
and he did not seek mercy through which he might have been
delivered from the transgression.

He began fabricating excuses to escape from accusation
as if he had never approached the crime that happened there.

“It is the woman whom you gave me, have given me from the tree,”

740. hence, it is not I who plucked the fruit presumptuously”.

Oh, the thief, what did he speak to God;
skilfully he took the admonition away (and) applied (it) on Him.

“It is the woman whom you gave me, have given me the fruit and I
ate”: it was like people who say: ‘behold, the blame is yours.

745. It is you who gave me, and it is she who gave me from the tree;
it is between you and her, this happened, and not from me’.

Against this distorted disposition of impudence

Adam should have prepared himself to tell about the action which
made them fall.

299 Cf. Gen. 3/12.
300 Ibid.
He did not approach and knock at the great door of repentance, but he Willed rebelliously to win over controversially.

He did not soften his head and say, ‘I have sinned, have mercy on me’; instead, he wished to escape from the blame through the arguments.

He did not fold his hands along with the regret of the soul in order to make supplication; instead, he thus spoke as if he did not touch the transgression.

He did not cast his soul on prayer through which he would have been delivered; instead, he fastened the cause on the soft Eve: ‘it is she, who indeed, have committed sin’.

Consider, Oh, the distinguished ones, through which mercy his Lord had sought him and again, be exhorted, how much he revolted when he went astray!

Mercifully, great compassion had emanated at His search and He had (great) care in His action when it was required.

The mystic voice took the tangible shape and there in the garden, He asked, “Where are you Adam”? The perished one did not identify the reason (connotation) of the voice and he was not prepared to bring himself for examination.

He heard the voice of the Lord which said, “Where are you Adam?” while He was seeking him, but he (Adam) thought it as He was not

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303 Gen. 3/9.
acquainted with (the place) where he (Adam) is.

“I heard your voice and I hid myself because I am stripped
and behold, my nakedness caused me to tremble, hence I fled from
you”. 307

The ignorant one had confined the Lord when he said to Him:

770. “I heard your voice and I hid myself in the garden”. 308

But behold, the merciful one did not become furious on these
but, He offered again another question as if He doesn’t know.
“Reply me Adam, who revealed to you that you are naked?
But, behold, you have eaten from the fruit from which you are
restricted”. 309

775. Behold, the questions in order to open the door towards repentance:
if Adam Willed to push (the door), he could enter there.
Behold the loving kindness, how much it is pleased in his discovery:
but that perished one did not take pain to gain his soul.
“The woman whom you gave me; it is she indeed have gathered from
the tree”: 310

780. in order to abstain from it, he struck the matter upon his spouse.
So then, the thief, to whom you certainly ought to listen:
God or Eve, the one who transgressed the law?
She was given to you by the Maker as a help giving one: 311

307 Gen. 3/10.
308 Ibid.
309 Gen. 3/11.
310 Gen. 3/12.
311 Cf. Gen. 2/20, 1Cor. 11/8-9.
she is not a counsellor and so as to instruct the perverse way.

785. Look, who is the greatest among these, to whom you should obey:
is it God indeed, or whether Eve, with whom you have sinned?
Adam was not justified from what he had responded to God:
"The woman whom you gave me had given me the fruit and I ate it". 312
But the compassionate one did not reply him with admonitions

790. and after his words, He did not turn towards him as an opponent.
He turned towards313 Eve in order to ask314 questions,315
so that, she might be a cause for Adam to be afraid of the Judge.
He was establishing there the throne of judgment316 out of justice,
and the thieves entered in order to be questioned on the crime.

795. He firstly invited Adam to enter and to be questioned
and while without being wounded317 he confessed there against his wife.
At the very first question itself he declared against Eve: "It is she
who took (the fruit) for me"318
in order to put himself far away from transgression and to let it
remain at her (alone).

Even when the Judge had not taken pain to compel them,

800. the whole mystery was disclosed in one word.

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312 Gen. 3/12.
313 ܣܡ ܦܪܨܘܦܐ ܠܘܩܒܠ Literally it can be translated as ‘he set his face against’. But here it is translated as ‘He turned
towards’, because ܠܘܩܒܠ ܐܦ ܐ means ‘turn towards’.
314 ܠܘ and ܠܡܫܬܐ are given in the text as two words. But considering it as a spelling mistake, here it is taken
一起 as ܠܡܫܬܐܠܘ from the root ܫܬܝ and translated accordingly.
316 Cf. Prov. 16/12, Ps. 9/4-8, Matt. 5/34.
317 ܠܐ ܒܠܥ ܗܘܐ is transla
ted here as ‘with out being wounded’. It is understood that the answering was ‘without
any physical pressure’ as in the case of a police station or as ‘with out any contrition of the heart’.
318 Cf. Gen. 3/12.
Adam excused himself and confessed about the one who gave him.
And Eve came after her husband, in order to be perforated.
The Judge whispered towards Eve interrogatively:
“What is this which you have done? Confess on your transgression.
Eve also, at the first question itself, that was towards her, had revealed the mystery: “The serpent betrayed me and seduced me”.
When it was asked, she did not conceal about her counsellor and without any persuasion she revealed her affair as it was performed.
“The serpent deceived me and I ate the fruit from the tree and it is he who provoked and seduced me, and I did it”.
The Judge shouted against the serpent without any question,
He uttered the decree of the judgment against him without any investigation.
“Since you, indeed, have done wickedness to the house of Adam, hence forward you are accursed on account of justice which is fitting for you.
Because you persuaded Eve to turn out from justice, now onwards, you will possess crippled-walk on your ways.
Because you have hastened her through the iniquitous path through your detestable counsel,

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320 For the sake of sentence construction is translated as ‘and’.
321 Ibid.
322 Cf. Gen. 3/14 ff.
323 Since is translated here as ‘decree of the judgment’. It can also be translated simply as ‘judgment, sentence’ etc.
behold, you will be walking on your belly on all your days.

Because you overshadowed her, so that, she should come near and eat from the tree,

820. the dust will be your food (through out) the days of your life.

Because of the friendship which you have made with her when you overshadowed her,

there will be wrath between your seed and that of her.

Instead of that love, the detestable conspiracy, which she framed with you;

there, I will place enmity\textsuperscript{325} between you and\textsuperscript{326} her.

825. The child of Eve will trample upon your head\textsuperscript{327} as if with enmity,\textsuperscript{328} so that, you shall never enter again and betray his mother as you seized (now).

And also, there, you will run against his heel in order to smite it:
you will lose the entire love that exists between you two.

Never again from now, you will be in an agreement on vice:

830. alienation will attack you both and it will provoke you to anger”.

Why indeed, the serpent was accursed by God?

Because, behold, it is Satan who had disguised himself and went to speak to her.

The serpent had no freedom, then why indeed he received the punishment out of justice when it was made manifest?

\textsuperscript{325} Considering that ܫܠ $\text{šl}$ and ܗܠܐ $\text{hēla}$ as given in the text is a printing mistake the translation is of ܚܠܒ $\text{ḥalb}$.
\textsuperscript{326} $\text{šl}$ = ‘and’.
\textsuperscript{327} Cf. Gen. 3/15.
\textsuperscript{328} $\text{šal}$: Considering that it is a noun from ܐܦ $\text{ăf}$ it is translated here as ‘enmity’. 
835. If the flute, the serpent, had been making the voice of the wild rue, then, why that perverted flute-player was not cursed? Now the debate is this: on what account He cursed the serpent while Satan had been speaking through him whatever he wished? Among the Hebrews this was explained contradictorily:

840. “It is the serpent who seduced Eve through his sagacity. And it is not Satan, who indeed, betrayed her out of his will and on account of this, he (serpent) was cursed out of justice. If there was a companion with him when he deceived her, certainly the Just one would have cursed him also, like that of the serpent”.

845. Therefore, let us shut up the mouth of falsehood which affected these and let the truth arrive in order to speak by itself without shame. He who keeps\textsuperscript{329} that the deception belongs to serpent alone is a partner of this wicked one and he is protecting him. Let us learn from it, that, due to this, the serpent was cursed,

850. that is, it was another one who sowed the deception there. Like the earth was cursed\textsuperscript{330} by the Merciful one, on account of Adam, likewise, the serpent was cursed in wrath,\textsuperscript{331} on account of the devil. The earth had neither transgression nor freedom; (in the same manner) the serpent had neither Will nor deception.

855. If there, the serpent was cursed on account of that he had seduced,

\textsuperscript{329} Since no verb matching to לrito, or לrito is found, it is assumed that ‘unc’ is missed from לrito of the root לrito; hence the translation is of לrito, לrito = he who keeps.

\textsuperscript{330} Cf. Gen. 3/ 17.

\textsuperscript{331} לנוּ is translated here as ‘in wrath’ – see FMC III 825.
well then, the earth is (cursed), (because) it had eaten from the tree.

He cursed the earth on account of Adam, when he went astray
and He cursed the serpent on account of the wicked one when he
betrayed.

However, the whole curse of the earth was because of Adam,

likewise, again, the whole curse of the serpent was on account of the
wicked one.

When the Lord cursed the earth, He caused suffering to Adam
and when He threatened against the serpent, He halted the wicked one.
He bruised the flute, so that, He can bring in passion on its player,
and (He bruised) the harp, so that, He can instigate lamentation to its
holder. 332

He bound the horse so that its horseman should be stationed in lethargy;

He had overthrown 333 the ship in order to cast harm on its sailor.
He cursed the furnace, for, the word of treachery was moulded in it:
(and) He had blown, in order to increase suffering upon the craftsman.
He bruised the stubble which bowed (and) begot death for Adam,
in order to enfeeble, cast down and curtail it from its keeper.

There are (men) among the ranks (army) who aims at a horse,
so that, he can bind its horseman alive and mock at him.
The horse, even when it had not gone wrong, is being hurt with a bow,

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332  are given in the text as two words. Even though  = tiara, headband etc. may be suitable to the context, it doesn’t help to construct the sentence. Hence, I take them together as one word as  .

333 No exact and suitable root of  could be identified. is a more suitable verb to the context, but its future is and its derivative is . Hence, assuming that is a spelling mistake, what is adopted and translated here is the Pael future tense derivative of .
so that, in the contest (war), the one who is mounted on it should come to humiliation.

875. And even if the horse is not liable for the blood feud\textsuperscript{334} for the warrior, the arrow is being shot against it, so that, through its calamity he can defeat its master.

In the same manner the serpent was cursed\textsuperscript{335} by God, at the same time, Satan had been slapped through justice.

The justice shot arrow warlike against the serpent,

880. because, the opponent was highly extolled in his swiftness

The curses went out (were hurled) in the form of arrows and they pierced him and his swiftness in\textsuperscript{336} treachery had been stumbled.

The horse (conveyance – serpent) had been wounded so that it (he) may carry in chaos\textsuperscript{337} on its rider:

He cursed the serpent, so that, He could make trouble in Satan.

885. Through the serpent, the one who spoke there by means of the serpent was cursed:

through whom he had seduced,\textsuperscript{338} it is through him he received the judgment.

The messenger went out being accursed, hated, and abased his head,

\textsuperscript{334}\`{u}y`{a}r`{a} with \`{u}h`{o}b gives the meaning ‘liable for blood feud’.
\textsuperscript{335} Cf. Gen. 3/14 ff.
\textsuperscript{336} \`{u}m n `a`d is translated here as ‘in’.
\textsuperscript{337} No such noun as `a`m`a`l is found in the dictionary. Hence it is considered a spelling mistake and instead of it `a`m`a`l \`{a}p`h\`e\`l derivative of `a`m`a`l is adopted for the translation which seems to be more suitable to the context.
\textsuperscript{338} Since no root of `a`t`a`l\`a\`d suitable to the context could be identified, it is considered a spelling mistake and `a`t`a`l, the `a`p`h\`e\`l derivative of `a`t`a`l\`a\`d is adopted for the translation.
and Eve entered, so that, she also might receive the judgment.

He said to her, “I will multiply your pains severely\textsuperscript{339} instead of you being kept in Eden without any suffering.

You will beget children in pain and suffering, because, you raised yourself above the magnificence and great glory of the Divinity.\textsuperscript{340}

Again, you will turn towards your husband in order to be subdued because, he was restrained in your Will and he fell in error with you.

Adam, your husband, will bear rule and will rage you,\textsuperscript{341}

and you will never be the mistress to your husband according to your thought”.

The punishment which Eve received from the Judge was soft; it was not as grievous as the transgression and her revolt.\textsuperscript{342}

She was beaten there with the straps of mercy when it was stretched out: the love had borne feeble staff and scourged her.

Whenever He inflicted her pain while He smote her vehemently, it turned and soothed her pleasantly, lest she should faint.

Whenever He terrified her through the voice of grief, which He proclaimed on her,

it turned and contented\textsuperscript{343} her through the love towards the child; which

\textsuperscript{339} ܐܣܓܐ  ....... ܡܣܓܝܘ Since the same verb is repeated in the same verse and in the same context, they are translated together in the superlative degree., Cf. Gen. 3/16 ff.

\textsuperscript{340} In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the variant verses and passages given in the text (FMC III 891-892).

\textsuperscript{341} Cf. Eph. 5/21 ff.


\textsuperscript{343} ܐܢܚܝ is considered a spelling mistake. Since the Aphel derivative of ܢܢܘܚ  is ܢܘܚ, it is adopted here for the translation.
rejoiced her.

905. Whenever He stimulated her passion through multiplying the pain, 
the love stood firm and suppressed them (on account of) those infants. 

By one scourge He pained her severely; 
by another strap He comforted her mercifully. 

He wisely bestowed the pain together with the gift, 

910. because, when He smote her, He scourged her (in such a way), so that 
it should not curtail her. 

If He had not judged gently through mercy, 
without the child, the grief alone would have been multiplied to her. 

He loosened the judgment through love in order to turn (it) out to be 
pleasant (pleasantly), 

so that, the gift also should be mingled along with the chastisement. 

915. He gave Eve the lovely gifts and vigorous punishments, 
so that, by means of the gifts she should forget the grief which He 
bestowed upon her. 

He coupled the beloved children and the severe punishment together, 
so that, when she become wearied, she should forget these (pain) on 
account of these (gifts). 

Through these mercies Eve was scourged there 

920. by the benevolent Judge, when she entered in front of Him. 

She also went out and Adam entered in order to receive his own, 344 

and again, the judgment was lovingly abated by the mercy.

And the grace arrived and remained in the midst of him and the Judge and it spread its wings out upon the guilty while he was being scourged.

925. It did not permit the staff to touch and it guarded his body; as a nurse it embraced him, so that he shall not be hurt.

But when it groaned to smite\textsuperscript{345} Adam according to his transgression, the grace arrived and stood before it,\textsuperscript{346} so that he shall be protected. But when the staff of wrath\textsuperscript{347} was raised by the Judge,

930. he was received in the arms of mercy lest it should touch him.

The quiver\textsuperscript{348} of wrath\textsuperscript{349} which was against\textsuperscript{350} the serpent was emptied and when it was about to come to befall on Adam, it completely came to an end.

The staff was lifted up by the Judge against the guilty but, the mercy had arrived, withheld it from him and threw it down onto the earth.

935. It smote the earth,\textsuperscript{351} so that Adam, who went astray, should not be scourged, for, by means of its scourging, he would have repented without being beaten.

The Lord said to him, ‘the earth is cursed because of you’;

\begin{itemize}
\item \textsuperscript{345} is considered a spelling mistake, because, the context and the construction of the verse demands it to be from the root \textit{ܢܡܚܐ}.
\item \textsuperscript{346} is translated here as ‘in front of it’.
\item \textsuperscript{347} is considered a noun from \textit{ܪܘܓܙ} (see also FMC III 825 and 852).
\item \textsuperscript{348} is considered a spelling mistake, because in its foot note it is given as \textit{ܩܛܝܪܩܐ}. Hence, \textit{ܩܛܝܪܐ} is taken for the translation.
\item \textsuperscript{349} is considered a noun from \textit{ܪܘܓܙ} (see FMC III 825, 852 and 929).
\item \textsuperscript{350} is translated here as ‘against’.
\item \textsuperscript{351} Cf. Gen. 3/17 ff.
\end{itemize}
He cursed the mother because of her child, while she is uncorrupted.
The foster mother received punishment without any transgression,
so that the child, whom she bore, should not have been beaten.

He told him, “The earth is cursed on account of you;
it is through pain that you will eat meagrely through out your days.
It will bring forth thorns on the ways to inflict you,
because, you renounced the way of righteousness in which you ought
to journey.

With the sweat of your face due to the hard labour, you will eat bread,
because, you exalted yourself above the power which was not yours.
In a poor life, due to poverty, you will suffer severe pain
until you return to the earth, for, your race is from it”. 352
The Lord wisely ascertained the notch of His judgment,
for, through the curses, He was dealing with admonition.

Until then Adam did not know which his origin was
and He was revealing him that his clod is assumed from the earth.
“You are dust and through death you will return to dust”, 353
oh, the boaster, you are not a self existent being; you are only a
product of the dust!

While admonishing him, He buffeted on his face the dust of his race, 354
so that, his nature may be in want, rebuked, and may be put to shame.
By this; by which He told him: “you are from the dust and you will

352 Ibid.
353 Cf. Gen. 3/19.
354 ܕܢܓܢܣܗ is considered a spelling mistake, because, in its foot note, it is given as ܕܓܢܣܗ; the latter is taken for the translation.
return to it”, through this, He was wisely pointing out to him many things.

‘You are dust, and how can you be competent enough for the Divinity

and on which power you have been acting boldly before the creatures?

If you are hasty to become God, while it is impossible,
on which power you bear for yourself magnificently, while you are dust?
Magnificently you measured the waters of the sea when they were put together;
but you are (only) a lump of earth, you can’t perform this!

How can the sea be measured with a handful of almond, for, when it reaches even up to the moisture, it disappears.

How can the waves be commanded by a clod or the dust casts the hand against a deluge?

How the dust can drive the clouds away upwards and not allowing the drops to fall down to reach among the mists?

How the brick of clay, which is from the earth, can come to be the companions of the Divinity, the mistress of races?

If you are planning to become a god of clay, it is difficult for you to bring the rain down, because you are incapable.

How the weak dust, in its feebleness, can be competent enough

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355 Cf. Gen. 3/19
356 ܠܗܘܬܐ ܐ ܠܐ are given in the text as two words. But here it is translated as ܠܐܠܗܘܬܐ.
357 Cf. Job. 38/1ff.
358 Since no such word as ܫܕܪܐ is found in the dictionary, it is considered a spelling mistake and since ܫܪܕܐ seems more suitable to the context, it is translated here as ‘almond’.
359 ܠܗܘܬܐ ܐ ܠܐ are given in the text as two words. But here it is translated as ܠܐܠܗܘܬܐ. See FMC III 959.
360 In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis work, I skip over from translating the repeated verses and passages, given in the text (FMC III 967-973).
to lead the streams beyond the sources?

You are from the dust, then, how can you cross over the deluges;
clay is your race, and (so) it is difficult for you to comprehend the seas.
You will return towards your earth (and) you will become dust, as it
was in the beginning,

980. but in resurrection you will give praise to the mercy, (because) how
much it pitied on you.

The Creator placed this purpose when He condemned Adam
while telling him: “you are dust and you will return to it”.
By the mercy of the Judge, the judgment was put to death
and the accusation also had been put on its end at the guilty.

985. Because the time\textsuperscript{361} to expel them from Paradise (has come),
on account of the leaves which they had put on, it (accusation) had
curtailed him.

Since He prolonged a while in judgment and in accusation,
the veil of leaves which they girded on, had dried up.
Through the questions He delayed for a short time;

990. the new garment fell off from their bodies.

Since He prolonged to lay hold of the time at the hour of the judgment,
the leaves descended and were bruised and they fell down from their
bodies.

The garment of shame which they had put on was torn away

\footnotesize\textsuperscript{361} Since no similar word as \textit{ܢܐ} has been found and since the Aphel future derivative of \textit{ܢ}, doesn’t suit to the context, it is considered a spelling mistake and instead of it, \textit{ܢܬ} (= time) is adopted for the translation, because in the same context \textit{ܢܬ} is used in \textit{FMC} III 991.
and they two stood exposed in shame.

995. The Merciful one had seen the shame which had covered them and He did not put force to expel them stripped.

The Creator had woven the garments, which were not out of something, and He clothed them, so that, their nakedness should become chaste.

It is written like this: “He made the garments of skin”: 362

1000. but this is also an entirely pretended (statement) for the hearers.

The Creator made a sign and the garment came to be ‘out of nothing’, and since he had the feeling of a woollen tunic, he called it ‘the skin’.

The creative energy (creator) was preparing it on their bodies and it was not on another beam it (creative energy) wove it and then clothed them.

1005. He made a sign; suddenly it interwove on their flesh and He wove and extended 363 it beautifully on their bodies.

They were not conscious when they were clothed by the Creator, for, it was not from another side He brought (it) and clothed them.

Until they had touched the garment (skin) and saw them,

1010. they did not know that they were clothed in the garden.

Until they had perceived that the nakedness was concealed, they did not understand that the leaves are not there on their bodies.

The mercy of the Creator had touched on the nakedness 364

362 Cf. Gen. 3/21
363 ܡܬܚܣ is considered a spelling mistake; instead of it ܡܬܚܗ is taken for the translation.
364 ܛܠܝܐ and ܒܥܪ are given in the text as two words which make no sense. But it is taken here as one word ܒܥܪܛܠܝܐ and translated it as ‘on the nakedness’.

and their nakedness had put on garments, which was ‘out of nothing’.

1015. As to thieves, He expelled them from His house,
but, on account of His mercy, He clothed them as sons (children).
On account of justice, they were persecuted by one hand,
but, on account of grace, His other hand weaves a garment.
As if in wrath He decreed judgment to expel them,
1020. but, out of love, He weaves the cloak to clothe them.

Because they have sinned against Him, He casts them out of Paradise,
but affectionately His hand covers their nakedness.
The love had been mercifully mixed with His wrath of judgment,
for, He clothed them and at the same time led them out in order to
expel them.

1025. His mercifulness (mercy) is much more than His rebuke
because, He wove a garment for the thieves even when they were
guilty.\textsuperscript{365}

If He behaved in wrath with (against) the condemned ones,
He would not have cared to clothe them when they were exposed.
If He had not willed to make restitution for them,

1030. He would have expelled them naked from Paradise.

If He had not intended to introduce them to return
He would have driven them out exposed as if in wrath.
Through the garments which He clothed them when they were expelled,
through these, He was teaching about the restitution which He

\textsuperscript{365} may be a spelling mistake; ‘\textsuperscript{l}’ of the passive voice of \textit{לחם} might have been missed. Hence the translation is of \textit{לחם}. 
prepared for them.

1035. Through this apparel which was stretched out on their fleshes, through it, He was showing that He did not cut off His love from them. They were condemned through the judgment which was out of justice, but, He clothed them with the garment\(^{366}\) which was out of grace. Certainly, He wove the garments and clothed them out of nothing,

1040. and He expelled them from Paradise filled with joy.

He expelled them,\(^{367}\) so that, they shall never approach the tree of life, for, they should not live presumptuously for ever from its food. He Willed this (way), because, He will give them life out of His grace but they should repent when their faithlessness was revealed.

1045. He did not allow them to approach the tree of life, for, perchance they might live rebelliously from it forever. He expelled them to the cursed earth\(^{368}\) to be humbled, so that, when they were brought low, the Merciful one will come and look after them.

He preserved there the tree of life in watchful care,  

1050. so that, its fruit will be theirs long after.  

The point of the sword was turned towards the tree, so that, the perturbation should drive Adam away from Paradise. He saw a cherub who was glowing and bearing a sword\(^{369}\)

\(^{366}\) Since no such word as \(ܘܒܫܬܥܬܘܕ\) or the word \(ܘܒܬܥܕܐ\) as given in the text from the second manuscript as given in the footnote or their equivalent roots could be identified from the dictionary; as per the context and especially based on FMC III 1017-1020, it is translated as ‘but through the garment’.

\(^{367}\) Cf. Gen. 3/22.

\(^{368}\) Cf. Gen 3/23.

\(^{369}\) Cf. Gen. 3/24.
to guard the way, that is (towards) the tree which had borne life.

1055. Adam saw a powerful living creature in Paradise
as if with wrath while (it) holding the point of the sword.

He faced there an admirable vision in the garden:
a cherub who is standing and holding the sword of flame. 370

That fiery one was set on fire against Adam,

1060. who would intolerably banish and cast out from Paradise.

The fearful vision, which they saw there, had hastened them
and as fugitive suddenly they set off (and) went out.

Was it not in this manner Lot hurried and went out from Sodom? 371
Like that, he (angel) was urged to drive Adam away from Paradise.

1065. The cherub and the sword, which he saw there, had terrified him
and when he was going out, it was impossible (for him) to look back. 372

And he was frightened by the watchman 373 who stood beside the tree
and at that moment he was looking neither hither nor thither.

The whole earth was too small in order that he be concealed himself,

1070. for, before his transgression, it was considered too big.

The earth was finished at the running of the fugitives,
for, they saw the sword which was being sharpened ardently.

The thorns pierced Adam while he was running,
so that, he should understand that the curse of his Lord had already
been fulfilled on the face of the earth.

\[370 \text{ܕܫܠܗ} \text{ܒ} \text{ܝܬ}\] are given in the text as two words, but it is translated as one word \text{ܕܫܠܗܒܝܬܐ}.

\[371 \text{Cf. Gen. 19/1 ff.}\]

\[372 \text{Cf. Gen. 19/26.}\]

\[373 \text{Cf. Gen. 3/24.}\]
1075. At his expulsion the stings of the field inflicted him pain, so that, he should recollect the about the produce (product) which his rebellion had brought in.

Also, it was right that the chief part of the thorns to come up: it should become (painful) for him, because, the seed is also from him.

Blessed be the Messiah who came to the world and uprooted its thorns,

1080. and through Him the expelled one, Adam, is to be returned into his heritage.

\[\text{\underline{374} is considered a spelling mistake; instead of it ܠܥܩܪ is adopted for the translation.}\]
Chapter I  Section 4

Translation of the fourth mimro

ON THE COMPOSITION OF ADAM

Introduction

The fourth mimro is a combination of two major themes: God’s creation of man in an exceptionally beautiful manner that goes up to the verse 232 which is followed by the second part, which include the majestic advent of Christ, the dissolution of the world, renewal of the image etc. Hence the title of the mimro seems to be more suitable to the first part and it is applicable to the second part when the renewal of the image is seen as a new creation. The fourth mimro can also be viewed as a conclusion to the other three mimre.

The fourth mimro does not begin with an invocation as in the case of the other three, but begins with a paradoxical comparison between God’s action and that of Satan on the issue of the image of God in man. From verse 15 onwards we see varied descriptions on the comeliness of the image which are particularly aimed at praising the skilfulness of the artificer, God. The poet’s grief over the collapse of the image is spread from verse 75 onwards. The anatomical descriptions on the image begin from verse 113 and further unfolding of God’s mercy follows it. The dissolution of the world at the second coming of Christ is described from verse 233 onwards. Then follow the portrayals of the brilliance of the new world, Messiah’s Lordship etc. The poet allots the verses between 331 and 386 for advising the faithful. Finally the characteristics of the renewed image are narrated.
On The Composition of Adam

From the beginning, much great (glorious) was the creation of Adam but, through his Will, he was humiliated: terrible was the fall.

By his Creator, he was (made) a god of flesh for the creatures and in his freedom he joined with the beast and resembled it.

5. The Benevolent one who fashioned him, had set and placed him at the summit of Eden but, the wicked one who hated him, had pulled him down into the depth of the grave in order to destroy him.

The image was so great that the wisdom of the Most High could be seen through it and the incomprehensible knowledge was proclaimed through it.

His image declared how much wise is his fashioner and his death proclaimed how much insolent is his (Satan’s) craftiness.

10. Through this image the Lord had manifested His wisdom and in it (image), again, Satan also had shown his harshness.

The benevolent Lord had fastened a chamber of light for him in Eden but, the wicked companion had built a house of darkness for him in Sheol.

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375 = terrible.

376 In the context it makes no sense. I consider it as a spelling mistake and adopt  = ‘his fashioner’ from the root which seems more suitable to the context.

377 If the word is taken as as given in the text (= ‘between, among etc.’), it doesn’t go with the context of the verse. The word can also be taken as . I consider it as a spelling mistake and adopt  = ‘building’ from the root . Here, is taken as and translated it as ‘house of darkness.'
15. The heaven and earth, sea and dry land, and everything in them, the hidden worlds and the big bodies of all creatures:
The well arranged beauties of all created things\(^{378}\) in their (innate) form and every establishment of places and their arrangements:
When He created, He created all kinds of beauties according to their natures

20. and He came and comprehended all the beauties in the beauty of Adam.
He condensed in the image all those colours that belong to the nature, so that, people should see in him the whole worlds and spaces.
His appearance\(^{379}\) is small, but his creation is very splendid, for, all creatures and their structures are bound in him.

25. While man is not capable enough to see the limit of the spaces, he sees in Adam, the heights and depths, the breadth and length.
All their natures, sensible and non sensible, the Wise of the world had laid in His creation when He created him.
The Maker had mixed the fire and air with water and soil

30. and He tied up an image in order to show His wisdom to the world.
And into them, He breathed in the living spirit\(^{380}\) and established him and admirably He gave man the senses for action.
The whole beauties of all creatures are engraved in him, so that, one should see in him the far and the near which the nature possesses.

\(^{378}\) repetition of the word gives the intensive meaning and hence it is translated here as ‘all created things’.

\(^{379}\) is translated as the noun from the root š isize ‘his appearance’.

\(^{380}\) Cf. Gen. 2/7.
35. He placed him as a mediator between the height and the depth,
and when He created him, He fastened all the sides in his person.
When He fashioned him, He made him facing six sides,
for, the height and the depth, and four corners are to be confined in him.
He mixed (and) fashioned him from contrary elements

40. and He placed in him the power, so that, he shall subdue what is wild.
Fire and water came to a harmony in the body\(^{381}\) of Adam,
so that, how powerful is the wisdom of the Most High should be shone
out through him.
He joined together the clay and water; one with the other, and made
them even,
so that, they should run in one force with their companions.

45. Who is able: the dust, fire, water and air;
to bind (them) in a yoke and to direct them in one single flow?
Who is capable: the heavy and the light;
to make (them) even and to direct in equal manner,\(^{382}\) without rupture?
Who is competent enough: the cold and the heat;

50. to unite them (and) to bridle them in one body?
Who is this, who, since eternity, had designed the image in this way
and compiled it with wonder, so that, it should be the marvel for the
world?
Glorious is this image which proclaims the wonder of its Creator,
that is, how wise, capable and powerful He is!

\(^{381}\) and \(^{382}\) as two words is considered a printing mistake and hence the translation is of 

and : the translation is of their Aphel derivative.
55. The Wisdom had depicted the great image which is full of wonders; it (wisdom) brought in and placed it (image) at the centre of the worlds, so that, they should look it.

It (wisdom) decorated\(^{383}\) it with ornaments, so that, the whole creatures shall be seen in it, and since his nature went astray, it (wisdom) handed it over to death; hence it saw its humiliation.

And its beauties fell off on the dust and it became ashamed,

60. and since it transgressed the commandments of its Lord, it was given over to death.

The whole creation is a great city which the Righteous one had built, and He established a rational image in it and made it its (city’s) lord.

He designed the image and placed it in the great city which He had built, and the wicked one envied the beauty of the image of the great King.

65. And he sent the serpent and he bit the image through the treachery which he laid down\(^{384}\) and because of this venom (bile) his image fell down among the dust of the earth.

The sin enchained it and delivered it to death in order to scoff at it and it (sin) paralyzed it, hurled it, trampled it and spoiled it and it became dust.

The death entered (and) removed the elements which encircled it,
70. and together with them, it destroyed the five senses which were set in order.

The equilibrium of the four (elements) had been collapsed and each one went its own way; one from its companion, and together with them it destroyed the five (senses) and they ceased from the composition.

The body was bound by the four, and was running like a chariot; the five senses were set on it as charioteers.

75. The death arrived and dissolved the joints and the guides: the whole course of the great image had been collapsed and stopped.

And it separated the cold from the heat and cancelled its course, and the moist from the dryness and the courses ceased. Sooner it cut into two pieces; each one from its companion,

80. the five perished and the nine ceased as if they are non-existing.

The sight, sense of hearing, sense of taste, touch, sense of smell, (everything) perished, for, these five (senses) were moving as fellows in the four (elements).

Along with the elements, it (death) loosened them from the composition; the senses also ceased which were never moved on the courses.

85. It neither sees, nor hears, nor touches, nor tastes, nor breaths because, it was dispersed.

The death scattered it and it threw it into the corners of the grave: and all its beauties which were already made up were destroyed in it. It was arranged from the elements and was standing like a pillar:
90. he who gave its existence out of nothing had joined it strongly.\textsuperscript{385} And since he ate from the tree and transgressed the commandment,\textsuperscript{386} he (it) caused the dissolution for himself (itself) through death and its action ceased.\textsuperscript{387} And it (death) scattered the elements which He had put together, and it twisted, dispersed and stopped the senses which He had arranged.

95. But the comely\textsuperscript{388} graces, which were covetable, were dissolved and it was burned fiercely, and all the beautiful forms had fallen down into destruction. It (image) has neither words, nor voices, nor melodies, for, the death had shut the mouth up into silence and it ceased the power of speech.

It fell down from its heights and it (death) pulled it down into the deep pit of the dead ones:

100. it destroyed its beauties and in nakedness it went down into Sheol. On the thread of the soul, in the form\textsuperscript{389} of a necklace of pearls,

It was stringed with the limbs and set in order; wholly covetable.

Whole beauties of all generations\textsuperscript{390} were embroidered in it and it was made a grand beauty which was infinite.

\textsuperscript{385} \textit{ܐܠܗܐ} is translated as an adverb.
\textsuperscript{386} Cf. Gen. 3/6.
\textsuperscript{387} The usage of \textit{ܒܛܠܬ} III Fem. of \textit{ܒܛܠ} instead of III Masc. might be for the satisfaction of meter in the line. The poet might have had in his mind \textit{ܪܝܚܐ}, a feminine noun for ‘image’ instead of \textit{ܪܝܚܐ}, a masculine noun.
\textsuperscript{388} \textit{ܦܐܝ ܐ} is translated here as a participial adjective of \textit{ܦܐܝ}.
\textsuperscript{389} Since no such word as \textit{ܩܕܡܘܬܐ} could be found in the dictionary and since no derivative of \textit{ܩܕܡ} suits to the context, it is considered a spelling mistake; instead of it \textit{ܒܕܡܘܬܐ} is adopted for the translation.
\textsuperscript{390} \textit{ܫܘܦܪ̈ܝܢ  ܫܘܦܪ̈ܝܢ} and \textit{ܕܪ̈ܝܢ ܕܪ̈ܝܢ}: Repetition of the words gives us its intensive meaning and hence they are translated as ‘ whole beauties of all generations’.
105. But the dragon entered, bit sharply the string of life and it collapsed, and behold, the lovely necklace is broken and scattered within the cells of Sheol.

The valuable gems and precious pearls, it (death) had overthrown into it (Sheol) and it (necklace) entirely became a circle\(^{391}\) of light.

And the viper (asp) blew; due to its harshness it threw off the crown,\(^{392}\)

110. and behold, within the tomb, its gems were dispersed and it scattered its beauty.

In exalted beauty, Adam was more glorious than the diadem and there was no other beauty among the creatures equal to that of himself.

The Creator placed a source of light at the top of the crown, so that, as from the height, he should gaze the creatures which surrounded him.

115. He furnished underneath, the feet to run like a chariot, so that, he can journey with them wherever he wishes to travel.

On his sides, the hands, and in which He set in order the ten fingers, with them he should possess\(^{393}\) the sea, dry land and the whole world.

He fabricated the brain, the place of reason, so that, he shall be steady in order that he should live like a god in great lofty habitations.

\(^{391}\) \(^{\text{ܠܐܟܠܝ}}\): Since its meaning as ‘crown’ doesn’t suit to the context, here, it is translated as ‘circle’; thinking that the poet might have had in his mind the golden colour of the glowing of fire in Sheol in the form of a circle. It has a reference in \(FMC\ IV\ 95\).

\(^{392}\) \(^{\text{ܠܐܟܠܝ}}\): Here it is translated as ‘crown’: it has references in \(FMC\ IV\ 62, 64, 111, 113, 162\) etc.

\(^{393}\) \(^{\text{ܢܐܚܘܪ}}\): Since the future tense of either \(^{\text{ܚܪ}}\) or \(^{\text{ܚܘܪ}}\) doesn’t suit to the context, it is considered a spelling mistake. Instead of it, \(^{\text{ܢܐܚܘܕ}}\) the future tense of \(^{\text{ܐܚܕ}}\) is adopted for the translation.
He made a palate in order to examine the tastes
and He placed in it the sense of taste to distinguish the sweet from the bitter.

He opened the nostrils, so that, it may be a path for the fragrances and through it he should distinguish the ill smell from the fragrance.

125. He made a hole, the sense of hearing and fortified it in the likeness of a shellfish,
so that, the voices shall be surrounded through it and should enter smoothly.

In his chest, the heart, in which all thoughts are gathered, and as from a huge treasury, it should pour out all treasures.
The words in his mouth and the distinction of voices on his lips

130. He set the eyebrows in order for making sign and the pupils of the eyes in the eyelid.

Along with the fire He placed the bile and heat in one limb, so that, through it, he should be inflamed against sin when it happens.

And He placed in another (organ), which is capable of receiving the grief, which might happen,
so that, he can repent on the wickedness which might happen.

135. He gave another (limb), to serve the cheerfulness,
so that, when it (cheerfulness) effects, the mould may gladden and make his face cheerful.

He composed organ by organ and set in order very distinctively

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394 is translated as 'along with'.
in the image while the Wise one of the worlds was fashioning him in beauties.

The Creator created something great out of nothing,

140. so that, through his wisdom, he shall become a lord over everything.\(^{397}\)

The serpent arrived and shed his venom upon the beautiful one:\(^{398}\) it decayed and poured ill-smelling mud on his (its) dust.

And this elegance fell down into the pit in order to be corrupted in it: the whole well arranged beauties\(^{399}\) were trampled and destroyed.

145. The one who was on the exalted position was brought down and became a mockery:

he fell down from his status, embraced his clay and possessed his humiliation.

Exalted was his rank, however, he should have remained\(^{400}\) in his exalted place;

and since he did not continue (there), deep and terrible\(^{401}\) was his chasm.

His creation was great, sublime, comely and full of charms,

150. for, he was fashioned out of nothing and he became something admirable.

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\(^{395}\) Repetition of the words gives us its intensive meaning and hence they are translated as ‘organ by organ’.

\(^{396}\) Ibid, hence the translation ‘very distinctly’.

\(^{397}\) In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the repeated verses and passages, given in the text (FMC IV 135-140).

\(^{398}\) Cf. Gen. 3/1.

\(^{399}\) \(\text{ܦܘܪܫܝܢ ܦܘܪܫܝܢ}\): Ibid, hence the translation ‘very distinctly’.

\(^{400}\) \(\text{ܩܘܝ}\) is taken as Pael imperative of \(\text{ܩܘܐ}\), hence the translation is of \(\text{ܩܘܝ}\).

\(^{401}\) \(\text{ܘܡܠܐ ܙܘ ܥܐ}\) together is translated as ‘terrible’.
A secret sign of the Creator had assembled the scattered ones and He poured water, formed the clay and imparted\textsuperscript{402} air.

And He burnt\textsuperscript{403} it in fire and gave it the life giving spirit,\textsuperscript{404} and it became an image which is burnt up, cool, moist and warm.

155. He mixed the elements like colours and mingled them, and out of them He made a comely image which was full of beauties. He painted the image with choicest and suitable\textsuperscript{405} pigments and He fixed the bridegroom in this vast bride-chamber which He had prepared.

He adorned Eve, the virgin bride, and gave her to Adam,

160. and in her marriage settlement (dowry), He added the sea, dry land (earth) and the sky. The whole worlds gathered together for the grand wedding feast which He prepared:

the couple shined in their crowns and garments.

He clothed them with magnificent light and dazzling brightness and He left them among the trees\textsuperscript{406} and their fruits.

165. He gave all the trees and their fruits as the marriage gift; and the garden rejoiced greatly in the bride and the bridegroom, for they were lovable.

The tree of life within the vast bedchamber of Eden\textsuperscript{407}

\textsuperscript{402} Even though \textit{ܚܠܛ} means ‘to mix’, when ‘\textit{ܒ}’ follows it gets the meaning ‘to impart, to unite etc’.

\textsuperscript{403} Although \textit{ܦܠܚ} means ‘to labour’, in order to suit the context it is translated as ‘he burnt’.

\textsuperscript{404} Cf. Is. 64/8, Ex. 33/21-23.

\textsuperscript{405} In order to suit the context \textit{ܕܦܚܡ} is taken as an adjective.

\textsuperscript{406} \textit{ܐܝܠܢܐ} \textit{ܒܝܬ} has been translated in other places of the mimre as ‘Garden’; but here, since \textit{ܢܐ} follows, it is translated as ‘among the trees’.

\textsuperscript{407}
was concealed, so that, the couples of light shall be perfected from it.

The tree, which was of knowledge, was full of death;

170. but it appeared beyond this (fact) and it was existing as something charming.

And, in order that they should understand who the Lord is, who raised them to honour,

He constituted the law that they should not eat from the tree.

He gave the whole garden to the new children to possess;

but one tree alone He had given for examining them.

175. The malicious one entered and cast division in this marriage

and he appeared falsely before the bride, whispered, deceived,

seduced and betrayed her. 408

The vicious hawk entered and stood in the midst of the innocent doves;

it made them flee from that vast nest of Eden.

Jealousy entered among the charming ones 409 and perturbed them:

180. the treachery of the serpent had infatuated, perverted and entangled them.

And they ventured and ate from the tree 410 which was full of death;

confusion of the face fell upon them and the fame had been corrupted.

They slipped into destruction and the shouting of their jubilation had been ceased:

the serpent seized the garment 411 of glory which they had put on.

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408 Cf. Gen. 3/1 ff.
409 ܥܠ ܫܦܝܪ̈ܐ is translated as ‘among the charming ones’.
185. In a great commotion the thieves remained exposed:
the fruit of desire had stripped, spoiled and dishonoured them.
And it unfastened and destroyed all their beauties with which they
were clothed;
as well as\textsuperscript{412} the brightness, the splendour and the admirable radiance
with which they were adorned.\textsuperscript{413}
The image which the Godhead had designed had fallen down into
corruption
190. and behold, in Sheol, the death had trampled it and scoffed at it.
The glory vanished from the glorious thing (one) and disgrace
encircled it (him);
and the great one fell down from his greatness and he himself
summoned his humiliation.
On account of this big shame of the comely image,
the Son of the King (prince) came down\textsuperscript{414} to renew His image which
was disfigured.
195. His Lord made a long search for the lost sheep\textsuperscript{415}
So that He shall bring it on His shoulders to render the number,
hundred.
The Supreme One descended to the extremity of the whole depth
in order to raise it up from within the depth towards its exalted

\textsuperscript{411} ܩ ܕ ܐ ܝ and ܒ ܒ ܐ ܐ ܒ in the text they are as two words; may be a spelling mistake, the translation is of ܩ ܒ ܒ ܐ ܒ .
\textsuperscript{412} ܐ ܒ ܐ ܒ: here, 'ܐ ܒ is translated as 'as well as'.
\textsuperscript{413} In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis
work, I skip over from translating the repeated verses and passages, given in the text (FMC 183-188).
\textsuperscript{414} Cf. 2Cor. 3/18.
\textsuperscript{415} Cf. Luke. 15/3 ff, Jn. 10/11 ff.
position, the summit\textsuperscript{416} (from which) it fell down.

And on account of it (image) He came to the extremity, and He did
not abandon it;

200. far away from His place which He reigned from the beginning.

With mercy He moulded it and with compassion He saved it from
captivity,

and with mercy, He will come again at the end in order to raise it up.

In a unique, definite and immutable design
the mercy manifested three times and thus it was accomplished.

205. At first, He designed it from the dust in His own image,

and in the middle, He saved it with the blood of His only begotten
Son.\textsuperscript{417}

And later, He called in a (loud) voice and resuscitated it

and thirdly, when He perfects, restores and fulfils it.\textsuperscript{418}

He clears its face from the dust and renews it

210. and He raises it up spiritually into the light, without any corruption.

He moulded it, saved it; and He raises it up and unites it with Him,

so that, it may be with Him, in Him, like Him and for Him.

When He created it, He placed it for combat of justice;

but when He redeems it, He gives it freedom from captivity.

215. And when He raises it to life, He gives an inheritance of blessings as

\hfill
t it was promised,

\textsuperscript{416} \textit{lum} is translated here as ‘the summit’ from the root \textit{psti}

\textsuperscript{417} Cf. Eph. 2/13 ff.

\textsuperscript{418} From the line 208 onwards in some verses, the poet gives the narration of the final restoration of the image in
active participle; hence the translation also is in the same tense even though the context demands it to be
translated in future tense.
so that, Adam should consecrate (offer) everything what he has, without any change.

When did Adam render his riches to his Lord, or, again, when was he capable of rendering his beauties?

Also, what he offered Him when He gave him shape out of nothing, or, what he gave Him, so much so He lifted up His Son (on the cross) for him?

Or, what he recompenses when He raises him to life from the dust?

but, all these are without expense and (only) on account of the mercy which is incomprehensible.

Adam had three benevolences from God:
two had already taken place and one will occur at the end of the times.

Those two which had already happened is confirmed: and one need not be divided (doubted)

about this one which comes, this also will happen in its time as (it happened to) its companions.

It is (out of) great kindness that Adam came to be out of nothing and it is the same, that he was redeemed by the blood of the Son of God.422

And it is also (out of) kindness that he was raised to life from the dust:

they are three; but same is the mercy that administers them.

If He had not created him He would not have redeemed him,

419  \( \text{ܠܐ} \) and \( \text{ܡܬܝ} \) are given in the text as two words; considering it a spelling mistake, the translation is of \( \text{ܠܐܡܬܝ} \).
420  \( \text{ܦﺭܥ} \) with \( \text{ܠܐ} \) gets the meaning ‘to render, return, to requite’ etc.
421  Extension of the word with ‘\( \text{ܐ} \)’ makes confusion; the translation is only of \( \text{ܝܗܒ} \).
422  Cf. Eph. 2/13 ff.
and since He created and saved, again, the mercy demands Him to resuscitate.

He comes at the end to accomplish everything spiritually and to raise His image from the disaster, so that, it shall never fall again.

235. He comes to accomplish the course of the times and of the customs; and at its completion, He will cease the course of the grand revolution (of the universe).

He will come aroused and the worlds tremble in front of His arrival: His sign appears; the whole nations quiver at it.

He advances on His way and the watchers precede His arrival while flying;

240. He makes a sign to thousands and the hosts run before Him.

The legions of angels and also the magnitudes tremble and He hastens them,

and the bands and arrays of blaze fly with Him.

The boarders oscillate due to His hasty legions:

423 Repetition of the words is meant to show the intensity of the action.
425 Since no such word could be found in the dictionary; it might be a spelling mistake. Instead of it is adopted for the translation.
426 Since no root corresponding to the word could be found out, the translation is of assuming that it is the future of Pael or Aphel derivative of .
427 In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the variant passage given in the text (FMC IV 237-242). But contrary to other such situations, here, I take the second variant passage, because the first passage is incomplete.
428 The meaning either of the verb = 'to suffer' or of the noun = 'suffering, pain, passion' etc. do not suit to the context. Hence it is assumed that it could be a spelling mistake. From the many scriptural contexts, especially from 2 Pet. 3/10 ff, on which the poet relies for his eschatological descriptions, we can presume the possibility of the word . The dot placed under 'א' also points to this direction. Hence, the translation is of .
they shed burning coals and cast flashes of lightning of great light.

245. He proceeds in majesty in order to make judgment and righteousness, and the worlds watch in delight His ardent (great) fervour.

A sea of fire in uproar\textsuperscript{429} will come before His arrival, and He will test the worlds with the fire and so they will be perfected.

He sends forth the voice of the arch\textsuperscript{430} angel as far as\textsuperscript{431} the quarters

250. and it slackens and casts down their compositions and natures.

The trumpet resounds and the world collapses at its shout of joy, and at it, those who were sleeping in Sheol will be awakened from their sleep.

Ardent multitudes, which are the flames, come with Him; the clouds of light will carry Him in great tremble.

255. The earth will be dissipated, hence all its nations\textsuperscript{432} will lament and the judgment will come and it will bring the coin of retribution.

The tombs will be dissolved in order to shed forth the dead ones like fountains, and all of them will come out from perdition without corruption.

The blessed ones fly to meet the Bridegroom who had moved from His place

260. and they will receive Him, thus they will be with Him as it was promised.

The band of Simon meets the band of the house of Gabriel,
and His own chosen ones come with Him like His angels.

The thousands of Paul with the myriads\textsuperscript{433} of the house of Michael
sing praises with their trumpets and Hosannas.

265. The marvellous apostles, on the honour of thrones,
come in solemn procession with the Judge in glory.

The creation along with the hosts shouts in front of the prince,\textsuperscript{434}
who comes in His uprightness to judge the living and the dead ones.

His voice dissolves all compositions of whole worlds,

270. in order to fashion the world spiritually without any composition.

His sign dissolves the whole elements which were joined together
and their entire course of the times and their successions cease.

The sun grows dark and the moon sets down\textsuperscript{435} in their zones\textsuperscript{436} of the
heavenly sphere,

and the path of the forces ceases so that they shall no longer move
along.

275. And the order of the quarters and their denominations ceases
so as not to return anymore according to their customs and functions.

The east is deprived of\textsuperscript{437} the luminaries and the rays of light,

and the dawns never shine forth from it, for, there is only one dawn.

But when the sun obscures, it will never journey on its way:

280. this quarter also (disappears), for, that which shone forth in it had

\textsuperscript{433} Cf. Heb. 12/22.
\textsuperscript{434} Cf. Acts. 5/31.
\textsuperscript{435} Cf. Amos. 8/9.
\textsuperscript{436} \textit{ܒܡܕܝܪ̈ܝܗܘܢ} = Its metaphorical meaning is taken for the translation.
\textsuperscript{437} \textit{ܥܪܒܐ ܡܢ} = is deprived of.
been deteriorated.

The west, along with it, its designation also ceases,

hence, the luminaries don’t set anymore according to their customary ways.

But when they are not there anymore, how can the powers set?

And since they do not set, the west is not there anymore, because it was deteriorated.\footnote{is considered a spelling mistake. In the same context in FMC IV 280, it is given as \textbf{のために} from the root \textit{نيح}. Hence, here also, \textbf{のために} is taken for the translation.}

285. The south region (and) all luminaries which come from it,

and since they are not there anymore, they will not come out; thus it ceases its action.

The north, with its mountains is made a shelter, (so that) they shall be hidden in it,

and since they cease without being useful, for, it was also ceased.

The quarters are ceased because their functions are ceased:

290. but, that course is not useful for the new world.

Messiah is the sun of this kingdom\footnote{Cf. Mal. 4/2, Jn. 9/5, 1/9.} which is indissoluble,

that is to say, He is the light which manifested, which covers the whole luminaries.

He dissolves the wheel of times and stops (its) vehemence:

He rises up in splendour and doesn’t move about according to the orders (of the universe).

295. The morning and evening are dissolved and they do not revolve,
for, there is but one single day for ever without any change.
There, the nights and their functions are disappeared,
for, unique is the night that exists inert on the left.
For, that night has neither dawn nor end (dusk)
300. and that day has neither evening nor changes.
The darkness is cut off and it remains on the left side,
and the brightness\textsuperscript{440} is shining forth and exists and it manifests on the right side.
The axle is broken and the (wheel of) times do not revolve there:
the bridge is broken and the powers do not cross through it (anymore).
305. There, Jesus is the Lord, the Sun of righteousness,\textsuperscript{441}
hence, He does not change with the evening in its darkness and it does not alter Him.
Because of the huge light, the dawn\textsuperscript{442} and the day time is one and the same:
the light\textsuperscript{443} grew young (for ever) which cannot be restrained by the darkness.\textsuperscript{444}
It is not needed that the sun to rise and set,
310. for, the manifestation of the Messiah is not transmitted on (the principle of) change.
There, the weak elements do not enslave the light,

\textsuperscript{440} hēw : Assuming that the word has spelling mistake, hēw is taken for the translation.
\textsuperscript{441} Cf. Is.53/11, 1 Jn.2/1.
\textsuperscript{442} hēw, Could also be translated in its metaphorical sense as ‘Epiphany’ or ‘Theophany’
\textsuperscript{443} hēw = hēw - see \textit{FMC} IV 302.
\textsuperscript{444} Cf. Jn. 1/5.
so that, it shall proceed within a measure; from this place to that place.

Messiah shines\textsuperscript{445} (manifests) in all and every where, with all and in all, and the Luminary (Messiah) is not confined\textsuperscript{446} within a circle and thus to move along on its way.

315. He removes the times, but He is with the times; He never vanishes, and with a gesture He changes the season, but He (remains) unchanged.

The course of all those which are bound together, ceases; and they never move around in their customs and habits. Every element remains isolated;\textsuperscript{447} each one by itself,\textsuperscript{448}

320. and those which were bound-together cease vehemence in their courses.

But when He separates the heat from the cold, nothing remains there, which can rotate something on the courses. But when He alienates the humidity from the dryness, there will be neither growth nor diminish for the nature.

325. The same Will, which mixed them, separates them, and the same knowledge, which bound them together, dissolves them. The same Omniscient, who had joined them together, drives them ahead; and it is He who dissolved them, withheld their strenuousness and abolished them.

\textsuperscript{445} Cf. Mal. 4/2, Jn. 9/5, 1/9.

\textsuperscript{446} ܘܠܘܒܐ ܣܦܝܪܐ: Since no such word as ܘܠܘܒܐ could be found out and since the meaning of ܣܦܝܪܐ, the passive participle of ܣܦܪ as 'learned, skilful etc' doesn't suit to the context; it is assumed that ܘܠܘܒܐ ܣܦܝܪܐ as two words is a spelling mistake. Instead, they are divided as ܒܐܣܦܝܪܐ and ܘܠܘ and is translated accordingly.

\textsuperscript{447} ܚܕ ܚ选拇: Points to the intensity and hence they are translated as 'isolated'.

\textsuperscript{448} ܗܘ ܒܠܚܘܕܘܗܝ = 'each one by itself'.
In the manner of a little man (child), He loosens the whole world,

330. for, the world and the man are two worlds to contemplate.

The dissolution of the world resembles also to the death of a man,

for, like the consummation, the death is also a dissolution.

But when a man is dead, his beautiful forms fall off;

this shows how the beauties of the whole world disappear.

335. Your beloved dead one: let his death be a teacher for you,

and like this the world entirely passes away from its beloved ones.

The firmament with its beauties and with the stars which are arranged on it:

and in the same manner, this (firmament) also (will disappear) as the beauty is destroyed by death.

At that consummation, the whole firmament will be deprived

340. of the luminaries, which adorned (it), by the gesture of its Lord.450

451 The sun and the moon are like attractive pupils of the eye:

by death, they grew dark and the firmament is deprived of the luminaries.

When it was dissolved, there are no eyes in the head452 of the dead ones,

and in the firmament, there are no sun and moon during that consummation.

345. The man who is dead becomes a teacher for his companions:

449 ܐܢܫܐ ܙܥܘܪܐ can also be translated as ‘microcosm’.

450 The verse number is wrongly printed as 430. In the translation it is considered as verse 340.

451 In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the variant passage given in the text (FMC 337-340).

452 Since no such word as ܐܟܟܬܐ could be found out, it is assumed that it is a spelling mistake; instead of it ܒܩܪܩܒܬܐ is taken for the translation.
Like this, the beauty of the world vanishes when it comes to an end.
The creation, when it is cut off from its members, resembles
to a man who is dying and the charm of whose beauty is destroyed.453

Look at the corpse when it is destroyed in Sheol

350. and look at the creation when it is loosened and ceased totally.
In Sheol, The death enters into the limbs of the man
and it disperses, scatters, corrupts and destroys their components.
In the same way this also happens to the world454 at the consummation,
because, it bends, collapses, ceases(and) vanishes as if there is nothing.

355. Man also is fashioned from the elements of the world,
because, in his composition he is also a world, as it was already said.
On the other hand, it is the same in him also when he was destroyed
through death:
he resembles the world when he breaths in him the last breath.
The death of a man is certainly a model

360. of that consummation that happens to the world at the end of the times.
As the actions as well as the courses cease,
also, the elements and the courses of the world (cease), when it is
taken place.
The dissolution of the world455 is appeared before you in the death of
your brother;
since it vanishes, your soul shall not hold456 it on with passion.

453 In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis, I skip over from translating the Variant passage, given in the text (FMC IV 347-348).
454 Same as in FM IV 343. 
455 Same as in FM IV 353.
The sight of the earth quake calls for repentance:
through the death it is shown that the soul should think on that consummation.
You shall not go astray in this covetous world; for, it corrupts by itself and its beauties decay and the turbulence of its desires ceases.
Woe to you, oh, soul, while you have inclined towards the love of the world;

pull back the hand from its affairs, for, they are not lasting.
Shackles are its love, cut it off and escape with legs;
take care of you, before it makes you fall: you are also in calamity.
Oh, the dissolute soul, which the world has enslaved with its covetousness,
look at the dead one, who also had coveted and was destroyed.

Think, oh, soul, about that renewal which the fire makes;
and renew yourself before the flame shall terrify you.
Establish (heal) your soul in the delightful sea of repentance before it comes and puts burning coals on your sores.
Heal your ulcers through gentle drops of tears.

for, there, they are healed through flames: fear the fire!

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457: Since the Aphel derivative of being might not be from the root; hence there might have happened a misplacement between ‘׳ and ‘׳. So from the root is taken for the translation.
458: could be a spelling mistake as there is no such word. Instead, is taken for the translation.
459: together means ‘to promise, give help, allow, give way etc.’
459: Cf. Jas. 4/1 ff, 1Jn. 2/15-17, 2Pet. 1/4.
460: As an adjective (= false, vain, etc.) in feminine gender from the root, it doesn’t help to construct the sentence. Considering it as a spelling mistake, is taken here for the translation.
461: Cf. Jas. 4/1 ff, 1 Jn. 2/15-17.
If the wound (sickness) disturbs you, give it the remedy through repentance
before the sea of fire roars and terrifies the universe.
Behold, oh, the distinguished one, the death has made for it a mirror, consider and see the world and its possessions which cease.

385. Through this, get reformed from the wickedness and bring your soul to penitence,
behold the dissolution of the world, for, how (terribly) its beauty withers away!
Give honour to the hidden power, through which they are girded:
the world and the people are being moved and exist through this.
At its signal the powers move on their paths,

390. but, when it pleases, the courses and the functions cease.
It loosens them from the components lest they should revolve and it forms the bodies, so that, they shall never be loosened through dissolution.
The world falls down but Adam rises up from the fall in order to inherit the treasure which has been prepared for him from the beginning.

395. A loud voice, a strong movement and trepidation: for, in one gesture the beginning and the consummation are yoked.
In one command⁴⁶⁴ the resurrection and the fall take place:
the creation falls but, Adam rises up as they were told.

⁴⁶⁴ Cf. Gen. 2/16 ff.
The whole creations are being dissolved by that same gesture,
by that, the flesh of man equip itself to rise up to life.
That is to say, it is the voice which raises up, demolishes, binds up,
loosens,
corrupts, restores, begins and finishes while being unwearied!
It raises the buried ones and defeats the rulers, so that, they shall fall
down;
it frames the flesh and loosens the course of the powers.\textsuperscript{465}

It corrupts the beauties and restores the image which was destroyed;
it fulfils the world and begins the renewal by its gesture.
The movement is swift, the voice is terrible, and the hearing is severe:
glorious is the resurrection and its discourse is incomprehensible.
The voice of the resurrection puts the bones together and stirs the
bodies up;\textsuperscript{466}

it forms the fleshes and raises the dead ones into great glory.\textsuperscript{467}

It uproots the Sheol, binds the death, delivers Adam,
reends the rocks, opens the tombs and brings out the dead ones.
Its voice is powerful, its strength is valiant, its gesture is swift,
its word is sublime and in its Will it accomplishes everything.

They rise up in astonishment and they come in glory without any
corruption
from the ruin, by its great power, which is\textsuperscript{468} omnipotent.

\textsuperscript{465} Cf. Jn. 14/30, 16/11, Eph. 2/2.
\textsuperscript{466} Cf. Ezek. 37/1 ff.
\textsuperscript{467} In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis,
I skip over from translating the repeated verses and passages, given in the text (FMC IV 409-410).
The four\textsuperscript{469} (elements), which fell down, rise up at once\textsuperscript{470} unanimously,
so that, neither the dissolution nor the consummation should come again upon them.

One element, the flesh, came to be from the (other) elements,\textsuperscript{420}
for, the resurrection renews it to be immortal.

The four (elements) rise up as if they are spiritually one,
for, by no means, there is dissolution to this one among them.

While they are one from the many,
for, this one neither falls\textsuperscript{471} nor be changed, but it is the same.

At the resurrection, they will come out as if from the furnace of fire;
the four together, in perfection (and) without any dissolution.

All those which were heavy to the nature remain in the tomb and the body rises up without any dissolution.

The five senses which were fallen down with it, rise up along with it;
not with limitations, but in the course of spiritual existence.

It sees totally, it hears exclusively, it feels entirely,
it tastes absolutely and it breaths completely when it is resuscitated.

For, the body rises up spiritually in the new world,

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\textsuperscript{468} Since there is no word as \textit{ܐܪܩܠ} and since the meaning of the root \textit{ܐܪܩ} ( = to bark, yelp, quarrel, fight etc) does not help the translation, it is considered a spelling mistake and so, \textit{ܐܪܒܥ} is adopted for the translation.

\textsuperscript{469} Since no such word as \textit{ܕܗܪ} could be found out and since none of the derivatives of \textit{ܪܩ} are suitable to the context, it is considered a spelling mistake. More over, in the same context, in FMC IV 421, 426 etc, it is given as \textit{ܐܪܒܥ}; hence the translation is of \textit{ܐܪܒܥ}.

\textsuperscript{470} \textit{ܐܝܟ ܚܕ} together is translated as ‘at once’.

\textsuperscript{471} if the meaning of the verb \textit{ܢܟܠ} as ‘to deceive, betray, beguile etc is applied here, it doesn’t go with the context. The situation demands it to be considered a spelling mistake and so the translation is of .
so that, like the spiritual (beings), it can also perform in opaque
natures.

435. Now, it is easy for it to descend, touch the depths while being
unwearied,

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And when it performs, it sets its way strait in its front
and the closed doors do not hinder\textsuperscript{473} it from entering through them.

It is refined and pure, thin and transparent, perfect and complete;

440. like the angels,\textsuperscript{474} it is clothed with light in the world of light.\textsuperscript{475}

The passion, desire, hunger, thirst and the sloth,
labour, sleep, sickness and all its seriousness:
none of these approaches it when it is resuscitated,
for, it is glorified, and became renewed and spiritual.

445. By the resurrection, the body rises up as a new creature
while being not subjected to weakness and to change.
The sign which gave it existence from nothing, appears
and it accomplishes it (flesh), so that, it may rise up to be impassable.
And when its limbs rise up with it in their compositions,

450. it entirely moves spiritually without any thickness.

It exclusively possesses the thinness and the spiritual existence,
and it renounces from it all bodily movements.

That is to say, this body rises up spiritually:

\textsuperscript{472} Incomplete verse.
\textsuperscript{473} Cf. Jn. 20/19 ff.
\textsuperscript{474} Cf. Matt. 22/30.
\textsuperscript{475} In order to avoid confusion while referring to the verse numbers during the analysis of the themes in the thesis,
I skip over from translating the repeated verses and passages, given in the text (\textit{FMC IV 433-440}).
it is not another one, but this is (the same), which the serpent had bitten.\textsuperscript{476}

455. It is this which was exposed and it is this which the garment of glory is being clothed in order to put its enemy to shame by the mercy which inclined towards it when it will be resuscitated.

In order that the resurrection should exist, that which had been fallen down has become beautiful,

for, if it had not fallen down, the resurrection also would not have been required.

Since it had fallen down, it rises up: to that which did not fall, it is deprived of rising up;

460. the dead lives and he who is not dead is not revived.

This flesh was remaining stripped\textsuperscript{477} in the garden, that is to say, it clothes itself with glory and shines due to the resurrection.

Its own is resurrection and its own was the judgment out of justice, for, the Honourable one shines and he who had gone astray is constrained.

465. It is He who resuscitates, it is He who renews, it is He who extols, it is He who blames; His own is the judgment and also the kingdom.

\textsuperscript{476} Cf. Gen. 3/1 ff.
\textsuperscript{477} Cf. Gen. 3/7.
He rises up in astonishment, He shines in sparkle, He rules in glory:
blessed is the one who renews the image of Adam which was
corrupted.