PART I: MANUSCRIPTS, SYRIAC TEXTS AND ENGLISH TRANSLATION OF THE MIMRE
Chapter 1

Manuscripts of the *Mimre* on St Paul the Apostle by Jacob of Serugh

1.1. Introduction

My study on St Paul the Apostle is based on the two *mimre* by Jacob of Serugh on *Pawlos Šliho*, the texts of which are found in Paul Bedjan’s *Homiliae Selectate Mar Jacobi Sarugensis*, Volume II. The indefatigable editor of Syriac texts, Paul Bedjan, used MSS Vatican Syriac 117 and Oxford Pocock 404 for his edition of the *mimre* on St. Paul the Apostle in his *Homiliae Selectae Mar-Jacobi Sarugensis*. He also used a small fragment found in MS Vatican Syr.115.¹

1.2. Catalogues of Manuscripts

According to Vööbus, who has published various lists of catalogues of manuscripts containing manuscripts of the homilies of Jacob of Serugh preserved in various libraries throughout the world, there are ten manuscripts that contain the homilies on St Paul the Apostle.² In addition to Vööbus’s works the following catalogues were also consulted.


¹ Bedjan.P., *Homiliae Selectate Mar Jacobi Sarugensis vol.2*, p.X.


These are the seven codices of manuscripts that contain the metrical homilies of Jacob of Serugh on St. Paul, the Apostle.

1.3. Manuscripts of the Mimre on St Paul the Apostle by Jacob of Serugh

From a study of the various catalogues of Syriac Manuscripts known to contain the works of Jacob of Serugh, ten manuscripts can be identified as having the author’s mimre on St Paul the Apostle.

1.3.1. MS Jerusalem Monastery of St. Mark 7

MS Jerusalem Monastery of St. Mark 7 is a paper manuscript in serto script. On ff 51v—77r there is a short text by Jacob of Serugh on the letters of St Paul. Baumstark believes the manuscript dates from the 18th century because of a note on f. 120r, which says that a certain Baselios read the manuscript during his stay in Cyprus when visiting Cyril, Metropolitan of Cyprus. The precise identity of this Baselios is not certain, but he may well be the later Catholicos Baselios from Tur Abdin who lived in the first half of 18th century. His full name is
Mar Baselios Maphrian Simon Al Turani. In the state library of Berlin there are two carshuni manuscripts written by him. A third one written in 1724 is now kept in Sharfeh.3

1.3.2. Mardin Orthodox 135

The large corpus of metrical homilies by Jacob of Serugh is collated in four manuscripts held in the Mardin Orthodox library of which MS 134 contains the first part of the mimre. This manuscript was written in the monastery of Dayara Zafran in the year 1407 A.D4 and is entitled “Mimro of Malpan St. Jacob.”5 MS Mardin Orthodox 135 contains the second part of the mimre, beginning at homily 76 and ending with homily 144. The two mimre on St. Paul the Apostle are found in this second part and are numbered 132 and 133 respectively. The end part of this codex is damaged but as far as one can ascertain the collection is homogenous, apart from mimro 86, which is a homily by St. Ephrem. The title of this manuscript is “The second book of Mimre of St.Jacob which light composed.”6 Before coming to Mardin the manuscript belonged to Dayara Zafaran. The title of MS Mardin Orthodox 136 is “The Mimre of St Jacob and Ephrem third volume which light composed”7 and that of MS Mardin Orthodox 137 is “Mimro of St Jacob fourth volume which light composed.”8

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1.3.3. Mardin Orthodox 139

The title of this manuscript is “Mimre of St Jacob”. It contains 18 metrical homilies, some of which are incomplete. The provenance of the manuscript is the monastery of Dayara Zafara. The collection is not homogenous as it contains works by a number of authors as well as texts of diverse genres. The first mimro on St Paul the Apostle is number 14 in the collection. At the end of this mimro there is a colophon.

1.3.4. Oxford Pocock 404

MS Oxford Pocock 404 contains an extensive collection of the mimre of Jacob of Serugh. The title of the manuscript is “The book of Mimre of the entire yearly cycle of Holy Mar Jacob.” There is also a second title to the mimro “Penqito of the selected Mimre of the dominical feasts and of all kinds.” It is a paper manuscript written in a neat and careful hand so that the script is very legible. As the title suggests the order of texts was written to accord with the cycle of the liturgical year. The collection of homilies is not quite homogenous and it is rather surprising to find mimre by other authors here. Five mimre are by St. Ephrem (nos. 31, 32, 62, 100 and 101). Besides Ephrem, some of the writings of Isaac and others by George, Vööbus A., *Handschriftliche Überlieferung Der Memre Dichtchung Des Jaqob von Serug*, pp. 71-72. Dolabany F.A., *Catalogue of Syriac Manuscripts in Zafaran Monastery*, Damascus, p.264. The colophon is “He completed the mimro on St Paul of 600 lines on the day of Saturday of proclamation from the church of the Resurrection of our lord, before the light shone from the tomb on the turn of the day became life giver looks from heavenly abode looks on the tomb”.

It is not mentioned which Isaac.
bishop of the Arabs, are also included.\textsuperscript{15} Fortuitously the colophon has survived and is found in the margin of folio 416. It states that these homilies were transcribed in the year of Greeks 1952 (1642 A.D.). The manuscript also contains another mimro on St Paul\textsuperscript{16} which is entitled “About the catechetical homily of Antioch from Peter, John and Paul.”\textsuperscript{17}

\textbf{1.3.5. Damascus Patriarchate 12/15}

MS Damascus Patr. 12/15 is a large codex, the title of which is “Mimre of St Jacob Malpan, the Bishop of Betnan of Serugh.”\textsuperscript{18} The text is written in a particularly beautiful script and is arranged in two columns. There are no losses in the codex and works of many authors other than Jacob are included.\textsuperscript{19} Of incidental interest is an illustrated miniature of two individuals on folio 5b identified as Jacob of Serugh and Mar Ephrem.\textsuperscript{20}

\textbf{1.3.6. Damascus Patriarchate 12/14}

MS Damaskus Patr. 12/14 is a very large codex, the title of which is “Mimre of St Jacob.”\textsuperscript{21} It is a huge codex and the text is written in a neat and fine hand and is embellished with colourful ornamentation. In these respect this manuscript is similar to Damaskus Patr.12/13. There are significant losses at the beginning and end of the manuscript with some


\textsuperscript{16} Smith R.P., Catalogi Codicum Manuscriptorum Bibliothecae Bodleiane, p.430.

\textsuperscript{17} ܥܐܠ ܬܘܠܡܕ ܗܕܢܛܝܟ ܕܡܢܫܡܥܘܢ ܘܝܘܚܢܢ ܘܦܘܠܘܣ

\textsuperscript{18} ܐܦܝܣܩܘܦܐ ܕܒܛܢܢ ܕܣܪܘܓ ܐܩܘܒ ܡܠܦܢ ܥܐ ܕܡܐܡܪ

\textsuperscript{19} Vööbus A., Handschriftliche Überlieferung der Mēmrē-Dichtung Des Ja`qōb von Serūg, pp. 143-147.


\textsuperscript{21} ܩܘܒ ܥܐ ܕܡܪܝ ܡܐܡܪ
folios are missing in between. In addition to the works of Jacob, there are also texts by other authors such as Ephrem and Severus.\(^\text{22}\)

### 1.3.7. Damascus Patriarchate 12/13

MS Damaskus Patr. 12/13, the title of which is “Mimre of St Jacob and of St Ephrem teachers who know in copy of Militine”\(^\text{23}\) comes from the monastery of Mar Hananiah or Dayara Zafaran. The text is written in three columns on large folia of thick parchment. The handwriting is neat and beautiful and is ornamented with colour decoration. The manuscript is damaged in parts and there are significant losses especially at the beginning. Additionally in some places the text is badly smudged and illegible. In addition to the works of Jacob, there are also texts by many other authors such as Ephrem and Severus. The colophon which has survived was written by a monk and priest from Militine in 1301 A.D. In 1150 A.D the manuscript was given to dayara Zafaran\(^\text{24}\).

### 1.3.8. Jerusalem Monastery of St. Mark 156

MS Jerusalem Monastery of St. Mark 15, from St. Mark’s Monastery in Jerusalem, contains two mimre on St. Paul the Apostle by Jacob of Serugh. The title of the first mimro is “On Paul who went to persecute”\(^\text{25}\) and the title of the second is “again of Paul.”\(^\text{26}\) According to Vööbus this manuscript is now in the patriarchal library of Damascus where its assigned catalogue number is Damascus Patr.12/16. It is a very large codex with folia of thick


\(^{23}\) Danielūkū bīmān tīfḥūd tāmūhū, āhīštum tūkhāhu wāshāhīmu tāshīkhūmu, wāshāhīmu


\(^{25}\) bīnkū mīmakūh kū nēkū bānīhū

\(^{26}\) lūdād bāmīmakūh
parchment. The text, arranged in three columns, is written in a beautiful Estrangelo hand. Unfortunately this manuscript is badly damaged. It originally formed part of a larger manuscript that was subsequently divided into two. The first part contained 175 homilies (covering the liturgical cycle up to the day of the cross) while the second part was even larger, containing homilies on apostles, martyrs, prophets, saints, fathers, and Old Testament topics. The last quarter of this manuscript is lost. It begins with mimro 154 and terminates at the conclusion of mimro 328. This manuscript was repaired by a monk named Segius in 1795.

It also contains works of Ephrem, Isaac, Ivanios of Birta and anonymous authors. There are also two biographies of Jacob of Serugh. According to a note found on p. 37/f. 6b, one of these biographies was attributed to a certain Habib from Urhai, who claims he was a pupil of Jacob. However a marginal note on p. 37/f. 8b denies authorship by Habib and claims it for Patriarch Bar Susan. The second bibliography, according to the note in the margin (f. no 8b), was written in 1143 A.D. by Bar Salibi.

Due to losses at the end of the manuscript, the colophon – if there was one – has not survived, so we do not have a precise date for the manuscript. However it is clear from internal evidence that it must have been be written after 1143 A.D. because it is the Estrangelo script of 12th century. The manuscript, which was found in a much-damaged condition, by Jacobite Patriarch in the region of Meliten, was brought to Mar Hananiah monastery. During the First World War it was taken to Mardin to the Church of the Forty Martyrs where alas it was neglected and incurred further damage. It was then rediscovered by a priest (who purchased it for 25 dinars of gold) and brought to the Patriarchal Monastery of Dayara Zafaran where it was again restored. It is now in the Patriarchal Library of Damascus.  

1.3.9. Vatican Syriac 117

MS Vatican Syriac 117 contains a large collection of the mimre of Jacob of Serugh. This collection is interspersed with texts of other authors such as Ephrem, Balai, Basil and Geevarghese, bishop of the Arabs. It also includes text of some of the Greek Fathers such as John Chrysostom and Severus of Antioch. There is no indication of the provenance or date of this manuscript. Assemanus believes it dates from the 12th century, while Vööbus thinks it is from the 13th century.

1.3.10. Jerusalem Monastery of St. Mark 43

MS Jerusalem Monastery of St. Mark 43 contains 190 folios, which represents about one quarter of a much larger collection. There is some confusion in the order of the material, where folios are misplaced and not in right order. Its terminus post quem is 1143 A.D. This manuscript was discovered in Melita and brought to the monastery of Dayara Zafra. Following the invasion of Turks the manuscript was brought to Mardin where it was kept in the Church of Forty Martyrs. It was subsequently purchased by a bishop (for a price of 25 dinars of gold) and returned to Dayara Zafaran where the Patriarch had it restored in 1483 AD.

1.4. Conclusion

From a study of the various catalogues of Syriac Manuscripts known to contain the works of Jacob of Serugh, ten manuscripts can be identified as having the author’s mimre on St Paul the Apostle. Of these ten manuscripts, eight contain both mimre, while MS Mardin Orthodox


139 has only one. According to Baumstark, the texts of the two *mimre* in MS Jerusalem St. Mark’s Monastery 43 and in the two manuscripts used by Bedjan are the same. Similarly the titles of the two *mimre* in MS Damascus Patriarchate 12\14 are the same as those in Bedjan. The title of the single *mimro* on St Paul the Apostle in MS St. Mark’s Monastery of Jerusalem 156, “On Paul, the apostle 1 who goes to persecute” is the same as that found in MS Damascus Patriarchate 12/13. MSS Damascus Patriarchate 12/15 and Mardin 135, each of which contain both *mimre*, use the same titles although they use numbers to identity them, such as On Paul the apostle 1 and Paul the apostle 2 and While MS St. Mark’s Monastery Jerusalem 7 does not have either *mimro* on St Paul the Apostle, it nevertheless contains a short text on the letters of St Paul by Jacob of Serugh. As mentioned above, Bedjan, in preparing his edition of these *mimre*, used MS Vatican Syr. 117, ff. 526a—529b and MS Oxford Bodleian Syr.135,

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ff. 53—57b (Pocock 404). The only manuscript in India known to contain the works of Jacob of Serugh, Pampakkuda 52, does not, alas, have either mimro\textsuperscript{42}.

\textsuperscript{42} J.P.M. Van der Ploeg, \textit{The Christians of St Thomas in South India and their Syriac Manuscripts}, p.166-168.
Chapter 2. Text and translation of Mimro 61 on St Paul the Apostle

마침내와

며늘 헤흐수Banner

우리 동과라 헤흐수

1. 청천하오에 우리는 달아와

2. 두소말말 하이시바 하르 티라

3. 헤흐수며 헤흐수 암마크들 헤흐수 서연

4. 헤흐수으며 헤흐수 암마크들 헤흐수 서연

5. 헤흐수되며 악냐하 헤흐수 하르 티라

6. 메 우리나 헤흐수 헤흐수 헤흐수 헤흐수.

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1. R. 115

2. R. 115

3. R. 115

4. R. 115

5. R. 115

6. R. 115
Mimro 61
On Paul the Apostle
Composed by blessed Mor Jacob Malpan

1. The humility of Jesus took the whole earth captive
   And without coercion He attracted the world by His preaching.

2. He made crucifixion—an emblem of shame—into an heroic feat;
   Being greatly dishonoured, He gave honour to those who were in need.

3. By the sufferings He endured the world was awakened to faith in Him
   And by His wounds He wrested power from the powerful.

4. In weakness His deeds of power did swiftly run
   (yet) People did not see His glory and do Him homage.

5. In mockery He laid hold of the diadem of kingliness;
   From His bruises has His glory shone out upon creation.

6. What to others is a cause of shame, in Him became honour;
   Death overwhelms all the mighty, yet by death did He become mighty.
السماحاء: 

1. حاشمٌها مَعْكَّةً كَبْرِياءً مَعْمَلاً وَجَفَّاَتْ لكَبْرِياءَ مَعْمَلٌ

2. حاشمٌها مَعْكَّةً مِّثْلَ كَبْرِياءَ مَعْمَلٍ 

3. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

4. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

5. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

6. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

7. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

8. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

9. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

10. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

11. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

12. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

13. حاشمٌها مَعْكَّةً كَبْرِياءً مُّوقَطَتْ كَبْرِياءَ مَعْمَلٍ 

هَكَذَا حَفْظُنا بَعْضًا مَّعْمَالًا حَفْظًا كَبْرِياءَ مَعْمَلٍ 

وَهُمْ مَّعْمَالًا حَفْظًا بَعْضًا حَفْظًا كَبْرِياءَ مَعْمَلٍ
7. The Crucified took for His carriage the crippling instrument of suffering
   And surpassed the fiery (chariots) of kings in their swiftness.

8. At the crucifixion He wrenched away all veneration to the gods;
   He was slain and thus exposed the falsehood of all idols on this earth.

9. By His lowliness He humbled the mighty in their conceit
   And the crowns of rulers became a footstool at His feet.

10. In persecuting Him, His persecutors even became subject to Him
    So that, without compulsion, they might accept sufferings for His sake.

11. By His infirmity He instructed his enemies
    So that they might become His friends and even die for Him.

12. See! By His teaching He made the persecutor\(^1\) into a persecuted one\(^2\)
    And the insolent one into the chosen vessel\(^3\) of His proclamation.

13. Through Saul, the mattock,\(^4\) who set out to uproot the churches
    He laid the foundations\(^5\) of faith for the whole world.

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\(^3\) Acts 9: 15.
\(^4\) 1 Sam 13: 20; 1 Sam. 13: 21.
\(^5\) 1 Cor 3: 10.
لَلْهَوَّ عَقِبَةً عَبَّادَهُ عَلَى بَنِي هَنَجَر ۱۰

كَسَمَ حَقَّكَ حِجَّر ۱۴

وَهَكَّلَ عَلَى عَبِّدَكَ ۱۵

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14. He made the demolisher the architect of His building.
   He laid the foundation upon which all true ones will construct.

15. The wonder is that someone can be praised by his foes
   And that even his enemies defend his innocence.

16. The testimony of friends, even though trustworthy, is insufficient
   So that He enlisted His enemy to become a witness of His proclamation.

17. He who was full of murderous rage towards the disciples
   Was the one He appointed to defend them, His true ones.

18. The man who was dragging off (to prison) men and women because of Jesus
   Was the very one He caused to be dragged off on account of His teaching.

19. Wisely He hunted the hawk and turned it into a dove
   Showing his power over even the wildest of creatures.

20. Saul breathed threats and was filled with anger against the disciples.
   He inflicted all sorts of torments on them because of Jesus.

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6 1 Cor 3:10.
7 1 Cor 3: 9.
9 Acts 8: 3.
11 Matt. 10: 16.
حَسَمَ بَعْذًا قَالَ لَعْبَانُ وَهَدَى أُوْسِفَةَ ۖ وَقَالَ كَأَ مَيْهُ ۚ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

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۱۲ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۳ مَنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۴ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۵ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۲ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۳ مَنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۴ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ

۱۵ مِنْهَا ۗ ۚ مَا نَعْبَانٌ ۚ مَا حَسَمَةَ ۖ حَسَمَةً ۗ حَسَمَةً ۖ وَهَدَى أُوْسِفَةَ ۗ وَقَالَ كَأَ مَيْهُ ۗ كَانَ يَنَبِّئُهَا فِي أَسَبَابِهَا ۗ
21. He had clothed himself with zeal for the Law of the house of Adonai\(^1\) 
   So that—not knowing his Son—he might persecute with authority.

22. In the vineyard of the Father he laboured with great effect,  
   Not knowing that Jesus whom he was persecuting was the heir.

23. He was the watchman appointed to guard the Nation from the Gentiles;  
   He went in pursuit of the King not recognizing Him in disguise.

24. He was vigilant each day to protect the Lord Sabbath;  
   He made it clear he was all set and spied on Him (who was concealed) in different attire.

25. The Prince put on garments of low degree and went to check  
   Whether the sentinel guarding the barricades was awake.

26. When the watchman saw Him in unbecoming and worthless apparel  
   He chased after Him as ever vigilant he never slept.

27. When he grew weary and did not overtake Him—spare us his effort!  
   —He, the Prince, manifested the brightness of His glory and flung Saul to the ground.

28. The brightness of the royal crown flashed on the Persecutor.  
   It knocked him to the ground. The terrifying episode collared him: why was he persecuting?

29. Love requires that this story be told by Love:  
   Listening, however intently, without love, has no effect.

\(^{1}\) Acts 22: 3.
لا ملحة

كما نحن في ألا قاء في خانمها
كذابونا وجلين شمها ما نحن

أه فمك والحاء بعدًا ما رأوا حصنُهم

حَصَنَا مَهْ، أَنَّا حَصَنَا مَهْ، نَعْهُمَا

عَنْهُمِّا، محَبٌّ أو محَبٌّ أو محَبٌّ

محَبٌّ أَنَّا محَبٌّ أو محَبٌّ أو محَبٌّ

محَبٌّ كَأَنَّا محَبٌّ أو محَبٌّ أو محَبٌّ

عَنْهُمِّا، حَشَبٌّ أو حَشَبٌّ أو حَشَبٌّ

فَهِينا محَبٌّ ۱۷ مُهَبٌّ وَهُمْ وَهُمْ

أَنَّا حَشَبٌّ حَشَبٌّ أو محَبٌّ أو محَبٌّ

فَهِينا محَبٌّ ۱۸ مُهَبٌّ وَهُمْ وَهُمْ

أَنَّا حَشَبٌّ حَشَبٌّ أو محَبٌّ أو محَبٌّ

حَشَبٌّ أَلْحَمٌّ، من حَشَبٌّ حَشَبٌّ

فَهِينَا حَشَبٌّ كَأَنَّا حَشَبٌّ ۱۹ وَأَجَلْبُها وَهُمْ... وَهُمْ

۱۶ ر.
۱۷ ر.
۱۸ ر.
۱۹ وَهُمْ ر.
30. You and I will not be wearied by its length!
    Come and rejoice! Every little detail is filled with love.

31. Paul too was full of love in his preaching
    And so became a mighty champion of the Good News.

32. In love, then, let me tell a story that is full of reward,
    Receiving inspiration from reading the account of Paul.

33. What shall I call him? Enemy of Jesus or His friend?
    Assiduous persecutor, or endlessly persecuted?

34. Source of sorrow to disciples or cause of gladness to apostles?
    Implacable adversary or ardent lover?

35. Eloquent scribe or mouthpiece of Judaism?
    Or harp, resonant with the music of apostleship?

36. Skilled orator and interpreter of the scriptures of the house of Adonai
    Or disciple schooled in the simplicity of John?

37. Wisely was he caught for the preaching of the Gospel
    To complement the band of unschooled disciples.
ܠܘܰܕܠܰܐ ܢܰܗܶܠ ܒܰܦܫܺܝܛܽܘܬܗܽܘܢ ܥܰܡܳܐ ܥܰܣܩܳܐ ܘܳܐ ܒܗܽܘܢ ܚܰܕ ܪܰܕܝܳܐ ܘܡܰܠܦܳܐ ܚܠܰܛ ܗ ܕܡܶܢ ܢܳܡܽܘܣܳܐ ܀ ـ

ܒܗܽܘܢ ܚܰܕ ܪܰܪܳܐ ܘܚܰܐ ܒܚܰܝܠܳܐ ܢܩܺܝܡ ܝܽܘܠܦܳܢܶܗ ܀ ـ

ܢܰܒܗܶܬ ܗ ܕܠܰܘ ܒܰܕܪܳܫܳܐ ܐܶܠܳܐ ܒܚܰܝܽܠܰܐ ܢܩܺܝܡ ܝܽܘܠܦܳܢܶܗ ܀ ـ

ܘܳܐ ܠܣܳܦܪ ܶܐ ܫܶܡܥܽܘܢ ܓܰܒܝܳܐ ܕܨܰܝܳܕܳܐ ܗ ܫܺܝܛ ܗ ܘܟܽܠܳܗ ܘܘ ܀ ـ

ܓܰܘܕܳܐ ܕܢܰܩܺܝܦܳܐ ܠܶܗ ܕܗܶܕܝܽܘ ܛܶܐ ܗ ܘܘ ܀ ـ

ܕܡܶܢ ܢܳܡܽܘܣܳܐ ܀ ـ

ܒܝܬܶܗ ܢܒܰܥ ܠܶܗ ܫܲܦܳܝܳܐ ܠܥܰܡܳܐ ܫܳܐܘܳܠ ܕܢܰܟܶܣ ܐܶܢܽܘܢ ܥܰܠ ܒܰਰ ܡܳܪܶܗ ܡܶܢ ܢܳܡܽܘܣܳܐ ܀ ـ

ܘܰܘ ܀ ـ

ܓܹܘܕܳܐ ܕܢܰܩܺܝܽܦܳܐ ܠܶܗ ܕܗܶדܝܽܘ ܛܶܐ ܗ ܘܘ ܀ ـ

ܘܳܐ ܠܫܳܐܘܳܠ ܡܶܢ ܕܶܐܬܕܰܪܰܫ ܡܶܛܽܠܗܳܢܳܐ ܓܒܳܝܗܝ ܗ ܢܽܘܢ ܀ ـ

ܕܥܰܡ ܗܶܕܝ ܽܘܛܶܐ ܢܶܦܽܘܩ ܪܽܘܚܳܐ ܕܫܰܪ ܺܝܪܶܐ ܐ ܘܘ ܀ ـ

ܕܠܳܐ ܟܰܕ ܫܳܪܶܝܢ ܓܙܽܘܪܬܳܐ ܥܝ ܳܕܶܐ ܢܺܐܡܰܪ ܥܰܡܳܐ ܕܳܐܦܠܳܐ ܩܪܶܐ ܠܗܽܘܢ ܒܣܶܦܪ ܰܝ ܡܽܘܫܶܐ ܀ ـ

ܒܗܶܕܝܽܘܛܽܘܬܗܽܘܢ ܫܳܝܛܺܝܢ ܛܰܟ ܣܶܐ ܕܺܝܗܽܘܕܳܝܽܘܬܳܐ ܠܳܐ ܓܶܝܪ ܝܺܠܶܦܘ ܥܰܠ ܗܳܝ ܥܳܒܕܺܝܢ ܥܰܠ ܢܳܡܽܘܣܳܐ ܀ ـ

ܘܳܐ ܦܰܘܠܳܘܣ ܐܰܝܟ ܕܶܐܡܰܪܢ ܫܰܦܺܝܪ ܡܶܟܺܝܠ ܥܰܠ ܗ ܣܳܦܪ̈ܰܝ ܘܳܬܳܐ ܢܺܐܡܰܪ ܥܰܡܳܐ ܕܳܐܦܠܳܐ ܩܪܶܐ ܠܗܽܘܢ ܒܣܶܦܪ ܰܝ ܡܽܘܫܶܐ ܀ ـ

ܒܗܶܕܝܽܘܛܽܘܬܗܽܘܢ ܫܳܝܛܺܝܢ ܛܰܟ ܣܶܐ ܕܺܝܗܽܘܕܳܝܽܘܬܳܐ ܠܳܐ ܓܶܝܪ ܝܺܠܶܦܘ ܥܰܠ ܗܳܝ ܥܳܒܕܺܝܢ ܥܰܠ ܢܳܡܽܘܣܳܐ ܀ ـ

ܒܗܶܘܢ ܢܰܒܗܶܬ ܗ ܕܠܰܘ ܒܰܕܪܳܫܳܐ ܐܶܠܳܐ ܒܚܰܝܠܳܐ ܢܩܺܝܡ ܝܽܘܠܦܳܢܶܗ ܀ ـ

ܘܳܐ ܠܣܳܦܪ ܶܐ ܫܶܡܥܽܘܢ ܓܰܒܝܳܐ ܕܨܰܝܳܕܳܐ ܗ ܫܺܝܛ ܗ ܘܟܽܠܳܗ ܘܘ ܀ ـ

ܓܹܘܕܳܐ ܕܢܰܩܺܝܡ ܝܽܘܠܦܳܢܶܗ ܀ ـ

ܘܳܐ ܠܣܳܦܪ ܶܐ ܫܶܡܥܽܘܢ ܓܰܒܝܳܐ ܕܨܰܝܳܕܳܐ ܗ ܫܺܝطم ܗ ܘܟܽܠܳܗ ܘܘ ܀ ـ

ܓܹܘܕܳܐ ܕܢܰܩܺܝܡ ܝܽܘܠܦܳܢܶܗ ܀ ـ
38. He chose the foolish to shame the wise;\textsuperscript{14}
   Not by clever argument but by mighty deed would He attest His teaching.

39. So that the obstinate might not mock the apostles’ ignorance
   One schooled in the Law was placed in their midst.

40. From inside their own house Saul grew as a thorn\textsuperscript{15}
   To rebuke them through their own Law regarding the Son of the Lord.

41. Simon, the chosen one, was contemptible to the scribes as a mere fisherman;
   As indeed were all the apostles who were with him, because they were ignorant men.

42. For this reason He singled out Saul from among those who were learned
   To vindicate the simple ones and prove them true.

43. So that, when they dispense with circumcision, customs and traditions,
   The Nation could not accuse them of not reading the book of Moses:

44. “In their ignorance they treat with contempt the rituals of Judaism;
    They transgress the Law because they never learnt it.”

45. It is indeed beautiful that Paul came on the scene, as we have related,
    He, the intelligent writer, along with the unlearned apostles, will proclaim the truth.

\textsuperscript{14} 1 Cor 1: 27.  

\textsuperscript{15} 2 Cor 12: 7.
46. He who had learnt the full order of the old dispensation
    Rejected it all and boasted of the new.

47. He who was trained with feasts, Sabbaths, and new moons\textsuperscript{16}
    Set them aside and thereafter was just simply guided and lead.

48. He who was carrying the whole burden imposed by Moses
    Shrugged it off to accept the yoke of crucifixion.

49. The Gospel seized this intelligent scribe to show through him
    That its simplicity confounds all the intelligent ones.\textsuperscript{17}

50. The skilful and learned one mingled with the simple and untaught ones,
    Without altering in any way the (essential) proclamation.

51. Like (Peter) the Fisherman he spoke simply
    And spoke only of the Cross as, indeed, did they.

52. This great cause enlisted Paul as an apostle
    That the truth might be revealed to the crucifiers as the noonday sun.

53. He was the persecutor aptly chosen by the Lord
    Who took him and placed him within the circle of the apostles.

54. He put on zeal to take captive the disciples of the Son,
    Inflicting every kind of torment in His name.

\textsuperscript{16} Col 2: 16.

\textsuperscript{17} 1 Cor 1: 25.
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لا ينجر ولكنه هكذا أعلمه

لا ينجر ولكنه هكذا أعلمه

لكنما أبلغه وجاهته بإساءة

لا ينجر ولكنه هكذا أعلمه

لا ينجر ولكنه هكذا أعلمه

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لا ينجر ولكنه هكذا أعلمه
55. He sought letters from the priestly leaders as they thirsted for blood

   Stirring up murder against the disciples.

56. His anger was kindled and his fury inflamed

   As he inflicted suffering on all who professed the name of Jesus.

57. He was full of rage—not simply to condemn but to kill.

   He was issuing threats—not simply to revile but quench his thirst for blood.

58. From the crucifiers he took up arms against the disciples.

   Their letters were mandates to murder and inflict much suffering.

59. He was supported in his pillage by priests baying for blood

   So that he might go and brew a cup of death for the disciples.

60. Astutely did Truth corner and capture him

   That the implacable adversary might become bearer of the Good News.

61. Everyone knew him as the enemy of Jesus;\(^{18}\)

   Later he would be called to suffer martyrdom because of his conversion.

62. On the road he took him from the ranks of the persecutors and called him,

   Manifesting His glory by summoning him to His side.

63. He allowed the whole world to know that Paul is His enemy

   So that when He makes him His witness he will be trustworthy.

64. He revealed Himself on the road and shrewdly pursued him

   So that he might speak of the beauties of Jesus as is His due.

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65. His preaching about Jesus seemed hypocrisy to his hearers
   Because only the day before he was vilifying Him harshly.

66. Paul was no friend of Jesus—there was no plot between the two to deceive.
   Rather Paul learned the truth—otherwise he would not have preached.

67. He received letters (of authorisation) and the whole community took fright at his very name:
   “This man has tried to obliterate the name of the Nazarene from our people.”

68. Cultivated, intelligent, and zealous to a fault,\textsuperscript{19}
   He will eradicate this deception lest it take hold.

69. Renowned and learned, a luminary in the Law
   His intelligence gives credence to all that he says.

70. Highly educated and well versed in Judaism
   He knows the scriptures and is a scholar to boot.

71. Aflame with zeal and untarnished by falsehood,
   He would, if necessary, give his life for the Law.

72. Passionate about the Mosaic Law and steeped in the mysteries of prophecy,
   He would never succumb to falsehood.

73. Conscientiously he went on his way to persecute Jesus
   No one questions his sincerity or doubts his love of truth.

\textsuperscript{19} Acts 22: 3.
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R.
74. The news arrived and incited them (Jews): to give praise
   Bloodshed was welcomed by approving ears.

75. He went on his way carrying menacing letters\(^{20}\)
   He breathed out fury to inflict death upon the disciples.

76. When this reckless persecution reached its peak
   The Persecuted One chose to speak sweetly to him.

77. His voice, sounding grieved and perturbed, said to him:
   “Saul, Saul, why do you persecute me?”\(^{21}\)

78. The voice was disturbed, subdued, full of pain,
   But it made Saul listen as though he were the persecuted one before his Persecutor.

79. As if weary from this weight of persecution
   He was asking him why are you persecuting me?

80. He spoke to him with wondrous humility
   to humble the (huge) pride that was within.
81. Not with power, not with might, but with great love
   He asked him to clarify his reasons for persecuting Him.

82. Saul, who had been riding on high, was now left crawling in the dust
   For having been persecuted he confessed and showed forth his humility.

\(^{20}\) Acts 22: 5.
لا يمكنني قراءة النص العربي بشكل طبيعي.
83. “Saul, Saul, why do you persecute me?
   How far and for how long will you (continue) and to what extent will you go?

84. Give it up! You know how hard it is to kick against the goad.\(^{22}\)
   No more persecution! Abandon this course, it cannot succeed.

85. If you kick in this crazy way you are bound to take a fall.
   Come on! Take on the yoke of crucifixion and be humble.

86. It is very hard for you to kick against the goad of my cross.
   You will only hurt yourself. Thorns are tough and you are feeble.”

87. He spoke to him with humility and respect
   And these won over to wisdom the son of the Hebrews.

88. Humbly He was asking, “Why are you persecuting me?
   Again He advised him, “You should not kick against the goad.”

89. Light poured down upon him and he succumbed to its rays\(^{23}\)
   And by the glory of that light his fire was quenched.

90. The Word when spoken seeks something other
   so that a door will be opened before it and it will be heard.


حكموا وسأوا حسناً وكنوا حكمناً

أي مفتاً آية 110 فإنك حكمًا حكمناً

حنباً مصطنعاً معدن حكماً حكمناً كذا

بأياء مفتوحاً 21 فحنباً معدن آية كنا

أكان صدح كثر تستأثره كم وجد 43 آية

حنباً حكمنا كذا حكمناً كرو 21 زاي 44 آية

لك كة أونم أت كه نرم نحنباً

حكمنا كنا نحنبا ونحن نحنبا مكذبنا 45 تتمتي

واع كة كنا حكمنا كن فنننا: وسأ: 66 كد انساواه

حققناه ونعمنا نوفنا: حنناو حكمنا وحكمنا

زاي فنها فانذك ركز نحنبا

أوئا نحنبا حكمنا وحننا قدمنا هؤلاء

أوئا حكمنا كنا حكمنا نوفنا ونحن نحنبا

حكمنا وسأمة نحنما كعيننا: أنة أحكنا

حسبنا في حممنا مصدرو حكنا: نحنبا

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42 هسناً O.
43 ِبَيْنَ O.
44 كَوْنَ هَكَنَّا O.
45 مُفْتَاً حَكْمًا R.
46 مُكْسَمًا كِحْبَانِهُ قَرَأْ...حَسَّ: فْحَسَا حَسَّا وَحْسَاحَا وَكَأْسًا فَحْكَمَهُ R.
91. The key to the door is love—give up all prejudice!
   If you accept the key, it will open to you the meaning of everything.

92. Routine damages the Word and makes it grow cold,
   so that if you listen to it by habit it becomes commonplace.

93. But love awakens you to listen with fervour;
   If your ear is attuned to the commonplace, it will give you no advantage.

94. Incline not your ear, but open your heart to this teaching.
   It will make you shine more radiantly than the sun.

95. The Gospel is a light, a light that quenches all others.
   When it shone upon Paul it enlightened him.

96. At midday revelation came to the apostle²⁴
   Give ear, O prudent one, and lucidly focus your mind.

97. What kind of light burst forth at midday
   to outshine the sun so many times over?

98. In the darkness of night a lamp sheds its ray
   But the sun by daytime suppresses all other light.

99. The Light of the Son shone on Saul at noonday
    It eclipsed the sun with a far greater glory.

100. When the sun arose to the highest rung of heaven
    It blazed from the top of the firmament’s arch.

101. When it had trodden beneath it all the depths of the earth and stood aloft on the highest peak
    It shed from there all over the world its mighty rays to seize the earth.

102. While it was aflame with the intensity of its great ascent,
    An even greater light suddenly rose up and overshadowed it.

103. Had that light not greatly outshone the sun,
    It would not have shone forth in the middle of the day nor be seen by anyone.

104. It shone in the day, and because of its rays, day became like unto night;
    This was to show that in comparison, our sun is no more than a shadow.

105. In the sea of its brightness, the persecutor’s eye was flooded and drowned;
    He no longer saw any visible things.

106. His capacity to see retreated into his mind;
    His vision turned inside out to reveal hidden beauties within.

107. Light entered his inner eyes
    Until it extinguished the light in his outer eyes.
۵۱ نمَأوَا المَعْصٍمَ مَكَّلَ ۵۲ ۵۳ حَلَكَ ۵۴ ۵۵
108. “Saul, Saul, why do you persecute me?”
   He asked him in a powerful but humble voice.

109. He was lying face downwards, the Light beating on his neck.
   That same Light now shining in his inner eye was asking, “Why are you persecuting me?”

110. His anger on fire to kill was quenched;
   His threat focused on the disciples was extinguished.

111. His letters miscarried and their senders became a reproach;
   He annulled the letters and no longer wanted to be called persecutor.

112. His appearance was that of one persecuted and far from honour,
   Crestfallen and humiliated because he was asked, “Why do you persecute me?”

113. Then Saul answered him, “Lord, who are you?”
   Once He had entrapped him, he (Saul) became His servant.

114. “Who are you, Lord?” Saul asked in order to learn more;
   And our Lord answered him, “I am Jesus of Nazareth whom you persecute.”

115. The very name that Saul threatened to eradicate
   Was shown him to be ruler of heaven and all countries (of the earth).

26 Acts 9: 5b.
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R.
116. The persecutor had raged against these names:
   Neither Jesus nor Nazareth should ever be spoken.

117. The Son of God vindicated to His persecutor His (apparent) disgrace
   To show him that he would be glorified by that through which salvation comes.

118. While He was in heaven Nazareth knew no shame;
   It was there that the cherished offshoot of his corporeality grew up.

119. When he desired to come, it was to Nazareth he came
   And that is why, while in heaven, he acknowledged her (Nazareth).

120. I am Jesus, the Nazarene whom you persecute;
   See if you can dissolve my power as you threaten!

121. Saul said, “I did not know who you were, O Lord, 
   But now that I have learnt, I will be as a persecuted one for you.

122. While I was going astray, I went to persecute the son of Joseph,
   Not knowing that you are truly the Son of God.

123. I fought against the dead man, who led the Nation astray,
   Not knowing that you are the Living One who resurrects all.

27 Acts 26: 15.
28 Lk 4: 22.
124. I looked for you as one that was buried beneath the earth;\textsuperscript{29}  
I did not reckon that you are exalted above the heights.

125. I thought you lay powerless in the depths of Sheol;  
I did not understand that a great light surrounds you.

126. I looked for you below (expecting) to see you there in the place of the dead;  
No one told me you are fortified with power from the Most High.

127. I thought you were hidden in (the place of) decay;  
I never expected you to address me from on high.

128. I assumed you were cloaked with a mass of worms;  
I did not know that the host of angels praises you.

129. I thought you were inside the great whirlpool of the dead.  
See! Heaven is filled with you but hidden from me.

130. I thought when I was persecuting, you were sealed within the tomb.  
I did not know that you are seated at the Father’s right hand.

131. In my mind I assigned you a place beneath the earth;  
Being blind I did not see that you had descended and (then) ascended.

\textsuperscript{29}Jn. 19: 42; Mt 27: 60; Mk. 15: 46.
لا يمكنني قراءة النص العربي بشكل طبيعي.
132. I was persecuting you because I was obsessed by you.
    I expected you to come (to me) but when you did, I did not recognise you.

133. I strove to ensure that no other would come in your name
    I attacked and uprooted you so as to disgrace you.

134. The priests of the Nation misled me and set my face against you
    Lest I look at you, see you as you are, and become yours.

135. In the Synagogues they showed me that you had broken the Sabbath;
    They did not tell me that you had fulfilled the whole Law.

136. I learnt from many that they had hung you on Golgotha;
    They did not tell me that your voice rent the rocks asunder.

137. One half of your story they withheld lest I become aware of it;
    The other half they embellished to train me as your oppressor.

138. I learnt only of the nails they drove into your hands;
    It was hidden from me that you broke the bars of Sheol.

139. I heard much from them of Joseph’s embalming of you;
    They did not tell me that at your resurrection thousands of angels acclaimed (you).

140. They kept repeating to me that your descent to Sheol had shut the door in your face,
    I never knew that you were exalted above the heights.
حالما همسنجی در جهان و عمل‌هایی به کار رسانید، او آنها را می‌گفت:

«حاصلی بر خودمی چنین می‌پذیرد و ایامی آن را کسب می‌نماید.»

حالما همسنجی بهترین دستاوردهای خود را آغاز می‌نماید و نهایت را می‌تواند.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.

حالما همسنجی بهترین نتایج را در واقعیت را مشاهده می‌نماید.
141. I heard from the Jews that the disciples stole you away;
    Lord, I did not understand that angels were solicitous over you.

142. While I was persecuting I learnt from them that you were the son of a carpenter;
    I did not know that you restore all of creation.

143. I thought that you were dead and in the depths of the abyss
    Until I saw you on the heights presiding as a judge.

144. Lo! I regarded you as though a dead one in the abyss of the earth
    I did not know that all of the heights glorify you.”

145. The revelation that Saul received while he was persecuting
    Was the news that he himself was to be persecuted for Jesus.

146. Zeal for the house of Adonai went before him with murder and fury.
    Light and sound ambushed him on the way that he might never persecute again.

147. Truly he saw with his eyes and heard with his ears
    And then he journeyed onward to preach about the kingdom.

148. Righteousness saw how fervent was the zeal of that man;
    Since he was not rejected, he became worthy of a revelation of the truth.

149. The type of man he was made him fit to be an apostle
    Because he was excellent in things both old and new.
سكِّه نعُمّنا فِمّ آمِّ رَّبٍّ فَعَلَّمَا وَعَزَا فَّوْا

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۱۵۲
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۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۴۰ ۴۱ ۴۲
150. Being courageous he stood up for the Law to the best of his ability;  
   When revelation called him to the gospel he shone among the apostles.

151. While (earthly) time was in shadows, he was a passenger within;  
   Once the light of Jesus shone through, he was set aflame.

152. The Law does not accuse him of any shortcoming.  
   The Gospel has no other person comparable to him.

153. He was deeply versed in the mysteries of Moses  
   And perceived the beauties of the crucifixion in everything he saw.

154. It was fitting for him to be apostle to the Son;  
   Because he arranged all those beauties in himself as his own limbs.

155. Fasting, vigils and endless toil, as he himself said,  
   Was suffering, torment and every kind of distress, for Jesus.

156. Every day his endurance in suffering persecution,  
   Hunger, thirst and poverty bears witness to me.
لا يمكنني قراءة النص العربي المكتوب بالخط العربي من الصورة المقدمة.
157. This is the scribe who was converted to the kingdom of Heaven
   Because he was conversant with both the old and the new.

158. The Gospel enticed him to become its preacher;
   Unexpectedly it fell upon him, enlightening him to behold its beauty.

159. It saw him—the eloquent, vigilant, zealous, knowledgeable and learned one,
   And seized him to become its advocate among the innocent.

160. It shone upon him and, struck by its glory, he fell to the ground;
   It disclosed to him that it would show all its beauty to him.

161. Revelation took him as captive to the third heaven\(^{30}\)
   That he might ascend to see the glory of the Son in his high place.

162. It cast him down on his face and held his mind captive for the kingdom
   That he might explain who Jesus was and whose Son He is.

163. Saul, Saul, why do you persecute me?
   It is hard for you to kick against the goad of crucifixion.

164. The persecutor was overwhelmed by the glory that he saw,
   And, as you have heard, could only ask “who are you, Lord?” to the question asked of him.

\(^{30}\) 2 Cor 12: 2.
لا سُئل مَجْعَالًا وَحْيًا فَوْقَهَا وَكَأَنَّهَا مَجْعَالًا.

أَلاَّ كَسَّنَا الْحَيَاةَ حَسَبًا أَيْنَ وَأَيْنَ أَيْنَ. مَجِيدًا فَحَّالًا وَمَجْعَالًا فَحَّالًا لَّمْ حُيْطَتْ كَهْنَّةُ.

أَلَّا كَسَّنَا الْحَيَاةَ حَسَبًا أَيْنَ وَأَيْنَ أَيْنَ:

مَجِيدًا فَحَّالًا وَمَجْعَالًا فَحَّالًا لَّمْ حُيْطَتْ كَهْنَّةُ.

أَلَّا كَسَّنَا الْحَيَاةَ حَسَبًا أَيْنَ وَأَيْنَ أَيْنَ:

مَجِيدًا فَحَّالًا وَمَجْعَالًا فَحَّالًا لَّمْ حُيْطَتْ كَهْنَّةُ.

مَحْضُوْنَا جَمِيزًا حَلَّكَا وَأَلْوَانُ كُلّهَا كَتَهْنَاءٌ.

هُمْشَا أَيْنَإَ فَقَسَ أَدْنَى ٨٦ حَمَالُهَا.

هُمْشَا أَيْنَإَ فَقَسَ أَدْنَى ٨٦ حَمَالُهَا.

فَقَسَ أَيْنَإَ فَقَسَ أَدْنَى ٨٦ حَمَالُهَا.

فَقَسَ أَيْنَإَ فَقَسَ أَدْنَى ٨٦ حَمَالُهَا.

٨٦ حَمَالُهَا أَيْنَأَ قَسَسَ أَدْنَى.

٨٧ حَمَالُهَا أَيْنَأَ قَسَسَ أَدْنَى.
165. He said to him, “I am Jesus of Nazareth, 
   While fighting against the goad, you are persecuting me.

166. Nazareth is small and the dwellers in her few. 
   Come! See the heavens and the innumerable assemblies of the Watchful Ones.

167. If, as you say, you are threatening a small village 
   What will you do to the great city of the heavenly ones?

168. If you despise me for the time I was in Nazareth 
   What will you do to me who eternally am here?

169. If you want to see divine Majesty, come! 
   I will show you kingdoms that have no limits to their boundaries.

170. If it is a reproach for you to be an apostle of the Nazarene 
   I am the one from heavenly; go, preach me everywhere!

171. I am proud of weakness and am wooed by it 
   Even though all the Majesty is mine, as you can see.

172. Now rise and go to the city towards which you were travelling; 
   There you will be told what to do.

173. He approached him in a vision and drew him towards Himself 
   As he became wise in hidden things, He called and appointed him.
قَمِّي، قَدْ أَعْطَيْتُهُ نَعْمَةً فِي حَيْبَتِهِ
لَنَسْأَلَّا مَرَّةً كَأَمَّا ضَحَّى فَوَا

c ١٤٧
فيَّ نَمَّى يَوْحَى يَوْحَى وَفِي حَيْبَتِهِ
لَنَسْأَلَّا مَرَّةً كَأَمَّا ضَحَّى فَوَا

c ١٤٨
أَهْوَى لَهُ وَحِيْلُ فَوَا تَأَكُّدُ حَلَـاءٌ
وَكَانَ لَمْ يَرَى فَوَا حَيْبُهُ فَوَا تَأَكُّدُ حَلَـاءٌ

سَحْبَ كَسْلَاهُ قَأَوَّنَ مَعْلُوكَ حَافَتْ نُسُوٍ
كَسْلُ مَنْ يُفَوَّى عَصَبَ مَعْلُوكَ حَافَتْ نُسُوٍ

١٤٩
بُقِّي مَهَابُهُ كَنَا تَحَبَّ عَدْمُهُمْ صَبْرَةً
مَهَا كُنَّا نُفَوَّرْنَا وَعَصَبَ مَهَابُهُ كَنَا تَحَبَّ عَدْمُهُمْ صَبْرَةً

١٥٠
كَمْ مُّهَامُهُ تَسْأَلُهُ كَنَا وَسْأَلَّا كَنَا
كُنَّا أَمَّا شَكَّ كَمْ مُّهَامُهُ تَسْأَلُهُ كَنَا وَسْأَلَّا كَنَا

١٥١
مَهَا نُفَوَّرْنَا وَعَصَبَ مَهَابُهُ كَنَا تَحَبَّ عَدْمُهُمْ صَبْرَةً
مَهَا نُفَوَّرْنَا وَعَصَبَ مَهَابُهُ كَنَا تَحَبَّ عَدْمُهُمْ صَبْرَةً

١٥٢
كَمْ مُّهَامُهُ تَسْأَلُهُ كَنَا وَسْأَلَّا كَنَا
كُنَّا أَمَّا شَكَّ كَمْ مُّهَامُهُ تَسْأَلُهُ كَنَا وَسْأَلَّا كَنَا

١٥٣
بُقِّي مَهَابُهُ كَنَا وَسْأَلَّا كَنَا وَسْأَلَّا كَنَا وَسْأَلَّا كَنَا وَسْأَلَّا كَنَا
بُقِّي مَهَابُهُ كَنَا وَسْأَلَّا كَنَا وَسْأَلَّا كَنَا وَسْأَلَّا كَنَا

١٥٤
R. Sic ubique
174. The persecutor arose but no sight was in his eyes
   He opened his eyelids but could see nothing.

175. The splendour of the Nazarene blinded his sight
   Until He authorised his disciple (Ananias) to re-open his eyes.

176. It was important that Saul should learn that
   While persecuting these very disciples, Jesus was among them.

177. He closed down his vision and bolted the window of his sight;
   He gave to Ananias the key to open it again.

178. He sent him to the disciples who were being persecuted;
   By healing him, his power was subdued by the persecuted ones.

179. He rendered blind the famous scribe so that he might know
   His need of the unlearned for the gospel to be illumined.

180. He showed him his need for an interpreter,
   So he might understand the simple power of the cross.

181. Because he was so proud of his own rhetoric,
   His neck was bent before the ignorant that they might cure him.

182. Because he thought himself enlightened by his findings
   He was sent to the disciples to find true light.

183. “Enter into the city and it will be told you what to do” 31
   Why this, if not to shame him before the disciples?

67

184. عَلَىُّ وَتَحِضَّ بِهَا حَدِيثًا ۚ هَٰذَا دَيْنُكُمْ ۖ فَلْيُغْلِبُواْ

185. أَكْتَبُواْ مَكْتَبًا مَّعَهُ وَحَلْصُواْ حَصْطًا أَحَدًا أَكْتَبُواْ ۗ فَلْيُغْلِبُواْ

186. نَخْبُواْ وَنَهْبُواْ وَنَكُسُواْ كَحْلًا مَّعَهُ وَحَلْصُواْ ۗ فَلْيُغْلِبُواْ

187. كَبْرَهَا مَكْبَرًا بِمَكْبَرٍ مَّعَهُ وَحَلْصُواْ ۗ فَلْيُغْلِبُواْ

188. ۖ سَبِّه مَا وَتَحِضَّ مَعَهُ وَحَلْصُواْ ۗ فَلْيُغْلِبُواْ

189. ۖ فَدَا أَحَلَّ كَيْبَرَ كَحْلًا مَّعَهُ ۗ فَلْيُغْلِبُواْ

190. كَبْرَهَا مَكْبَرًا بِمَكْبَرٍ مَّعَهُ وَحَلْصُواْ ۗ فَلْيُغْلِبُواْ

191. كَبْرَهَا مَكْبَرًا بِمَكْبَرٍ مَّعَهُ وَحَلْصُواْ ۗ فَلْيُغْلِبُواْ

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89 O.
90 O.
91 O.
92 R.
93 R.
94 R.
184. Saul began to travel on the way and they lead him,
   The newly blinded one, that he might enlighten the world by his proclamation.

185. His soul was filled with great light from the revelation
   When, by a stratagem, outer light was removed from his eyes.

186. Because he went out to persecute the Light, He (the Light) made him blind
   So that he might return a witness to the Light once he was enlightened.

187. He entered the city, as we said, and they were drawing him.
   The priests welcomed him because they heard he was zealous.

188. They rejoiced over him because he had come to inflict sufferings on the followers of Jesus;
   They welcomed him as a hero and rejoiced over him.

189. The priests of the Nation were saying these things to him:
   “For a long time we have been waiting for one of your thoroughness.

190. Sir, we have heard of the zeal in which you were clad
   Against Jesus who deceived both our people and his disciples.

191. We learnt of the sufferings you made them endure,
   Men and women who confess his name, and we praise you much.
الآن 455 كي هُمّذنا 95. لما وَلَيْتُمُّ أَنَّا نَفَعَمَا نَفَعَمَا 95.

문. أَمُّكَ وَهَيْلاً وَلَدَنا 95، كَرِهيٌّ نِّفَعَمَا نَفَعَمَا 95.

نَفَعَمَا كَرِهيٌّ نِّفَعَمَا نَفَعَمَا 95.

هَيْلاً وَلَدَنا 95. كَرِهيٌّ نِّفَعَمَا نَفَعَمَا 95.

96: ر.
192. Reports were reaching us about the ardour of your zeal:
   The multitudes you have arraigned for confessing his name.

193. They told us of the anger with which your mind was consumed
   Against this heretic and the foolish people he deceived.

194. Today we will witness your vehemence about which we have heard
   Arise as an expert and, and with you, we will bind them.

195. Show us here the mightiness of your zeal,
   We have been looking forward to seeing you so that you will help us.

196. Those who were led astray after Jesus troubled the earth
   Will be weeded out from among us by your diligent help.”

197. Saul says, “Now, I’ll have my say!
   Don’t be quick to take action; because it is not our concern.

198. The son of the carpenter took the light from my eyes as a pledge
   Go and bring me the pledge taken from me which I will accept.

199. He closed the doors of my eyes while I was coming on the road.
   Him I will love who can now reopen them.
لا تحرّن بهوا، نعم ونعم، نعم ونعم، نعم ونعم.

نَذِّبِ إنّي أتَحْذِّرُ أَنَّا ۲۰۱ كُلُّ سَأَا إِنّا
صَحُّ مَعْهُ كَن نَّصْوَأَ وَكَحْتَنَّ أَحْصَا، وَاحْصِنَّا.

ملَأِ مَعْنَا كُفْنُنَا دَوْقَ مَنَّا
سُبِّ الْمَصْبَحَةَ، سَهَا سَكَتَهُ آنَ سَكْرَةَ; كُدَّ.

حَمِّلْهَا ۲۰۳ مَحْمُوْتُ، أَنْ نَغَلْعُ مَحْمُوْتُ ۲۰۱ مَحْمُوْتُ.
حَمِّلْهَا إِنّا ۲۰۴ آَقَنْنا مُحْمُوْتُ مَحْمُوْتُ ۲۰۱ مَحْمُوْتُ.
۲۰۱ مَحْمُوْتُ.
۲۰۴ مَحْمُوْتُ.
۲۰۵ مَحْمُوْتُ.
۲۰۶ مَحْمُوْتُ.
۲۰۷ مَحْمُوْتُ.
۲۰۱ مَحْمُوْتُ.
۲۰ۭ مَحْمُوْتُ.
200. Henceforth do not judge me on what you have heard
   Because there is something new I have to say and proclaim to you.

201. I keep this sign (of my blindness) until I can see (again).
   Who will give me the light of my eyes? as I have said.

202. Let Scribes, Pharisees, and Sadducees come!
   Can any of them by their power restore light to my eyes?

203. This is an open trial and it is as plain as day;
   I am right in the middle; I will indicate whoever opens my eyes.

204. This is my longing: to see who has the light?
   I will trust the one who can actually open my eyes.

205. I am in darkness, I seek the one who can give me light;
   I will listen and not dispute anything he has to say to me

206. The priests say, “What is this you are saying?
   If what you say is true, are you devising a way of testing us?

207. Perhaps, being clever, you are speaking deceitfully;
   Anyone here who acknowledges Jesus will have to endure suffering.
لا يُمكنني قراءة المحتوى من الصورة.
208. Unswervingly we placed our trust in your fidelity.
   Hand over the letters since we have heard why you have come.”

209. Saul says, “I do not speak deceitfully;
   I preach the truth I have learned and the things I have seen.

210. When I received the letters to take (with me), I was my old self
   But on the way Christ met me and made me new.

211. Look! I am tearing up the letters as you can see
   So that you can believe my word that I do not approve of my former deeds.

212. The building I then built, I (presently) pull down.
   From now on I will build on the foundation of Jesus Christ.

213. Unlike you I saw Jesus, whom you treat with contempt,
   (Robed) in a glory that earthly beings cannot explain.

214. I am ripping up the letters while I am still blind
   For I cannot bear to see Him shamed in these writings.

215. Having beheld his glory I can no longer dishonour Him.
   I am intoxicated by his love from which I can no longer depart.

216. With God Saul exchanged light for light;
   In place of his previous enlightenment he received another even greater.
لا يمكنني قراءة النص العربي في الصورة المقدمة.
217. The sun of righteousness shone in his mind
   And its rays extinguished all the light that was outside.

218. By his wisdom the son of the carpenter outwitted the lion,
   He summoned Ananias, his disciple, to come and see him\textsuperscript{32}.

219. He established His truth by the things He did;
   Sending a persecuted one to restore light to the persecutor.

220. The disciples were fleeing from Saul\textsuperscript{33}
   Because he was persecuting them wilfully and without mercy.

221. They heard a report that he was in a rage and on his way to kill.
   Out of fear of him they went into hiding.

222. Shaken and afraid they hid themselves away.
   (Until) the Lord told Ananias in a vision to go to him.

223. “Stand up, come, go and see Saul and lend him a hand.
   I have shown you to him; even before you go he will believe in you.”

224. In the vision he has seen, I told him your name and what you are like.
   He is expecting you. Do not delay his work (that Paul has to do).

225. Ananias heard the account of Saul and was terrified
   And began to beg that he might not have to go to the persecutor.

\textsuperscript{32} Acts 9: 10-16.

\textsuperscript{33} Acts 9: 26.
لا يمكنني قراءة النص العربي في الصورة.
226. “Lord, since when did he become so close to your disciples?
   Is this not a ruse to further injure and destroy?

227. When did the wolf learn to feed with the lambs and love them?
   Who can feed the hawk alongside the fledglings?

228. Who can put a snake in the nest of a dove?
   How can this man possibly join with your disciples?”

229. “Go Ananias”, said our Lord, “take courage;
   Look! The lion has been captured, his strength reduced, and he is waiting for you.

230. I have bound the wolf and it now stays with the lambs tame and serene;
   The cruel one has been subjugated and will not harm you.

231. Behold the mighty one is bound in darkness and his strength has been broken;
   Go and free him because exhausted and weary.

232. Come and see! Behold the lion eats straw like a bull
   And is pressed down like you under the yoke of crucifixion.

233. Go, see the skilful scribe who has ended his words
   And look! He has wrapped himself in simplicity from now on.

234. He is my chosen vessel in whom the gospel will be poured;
   He will comprehend it as his heart has been enlarged.
لا يمكنني قراءة النص العربي بشكل طبيعي. يرجى تقديم النص باللغة الإنجليزية.
235. I will endeavour to praise Paul though I cannot achieve it;
   The foot of this homily is higher than my head. How can I speak of him?

236. What ordinary person can depict such a king,
   Not knowing to distinguish colours and pigments?

237. Who is capable of producing an admirable portrait of Paul
   Except the finger of the godhead by which he is adorned.

238. Afterwards He openly called him His chosen vessel.
   Who can improve the beauty of a beautiful one?

239. With discernment he wisely selected his chosen one;
   His goodness caused the chosen one to devote himself to Him.

240. His election is something prized for he put on beauty at his renewal.
   He who is upright chose him; he who was chosen grasped it with his freewill.

241. “This chosen one is my vessel and a very fitting one for me;
   He will carry my name among the gentiles and among kings.\footnote{Acts 9: 15.}

242. He has much to suffer on my account\footnote{Acts 9: 16.} when he preaches about me
   Therefore go, Ananias, open his eyes.”

\footnote{Acts 9: 15.}

\footnote{Acts 9: 16.}
243. By the mouth of the Lord the chosen one who became famous is extolled;  
How could I suppose to have worthily extolled his beauty?

244. The disciple obeyed the word of the Lord as he was commanded;  
He went and gave light to the blind eyes of Saul.

245. He came towards him and put his hand over his eyes.  
A light appeared inside his darkened pupils.  

246. He called Saul, “my brother”, to show him that he is his brother;  
Paul will also acknowledge the family into which he was admitted.

247. “Our Lord Jesus who met you has sent me to you  
And by my hands has sent you light from his treasury.”

248. Paul said, “Yes, you are truly from him  
Because everyone who has light radiates it on all sides.

249. The light was cupped in your hand, O fellow man, as it approached me;  
Streams of brightness poured from your fingers.

250. You are a disciple of him whom I saw, since streams of brightness (also) surrounded him,  
Waves of light in whose rays the eyes are bathed.

251. You are from him in whose light I saw glory,  
Some tiny portion from that infinite sea.”


衡水 にて 連合を作り 未亡人 210 建立

しかし それと 合流し 未亡人 211 建立 未能

しかし 順々に 未亡人 212 建立

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252. Saul, the scribe, was questioned by Ananias.
   By the disciple’s efforts the skilled orator put on Christ.

253. He opened to him the door of baptism and confirmed him
   In the womb that each day begets new beautiful ones.

254. He purified the chosen vessel in the divine water
   So the gospel might fall on one capable of receiving it.

255. From inside the womb of baptism Paul emerged with eagerness.
   His voice is powerful and better than that of his fellow apostles.

256. Who like him has looked at the cross and received from it
   The new light of all the beauty it proclaims.

257. Who looks like him? For he looks completely like Christ.
   “You should imitate me as I am in Christ.”

258. The word is so great that the very hearing of it makes human nature surpass itself.
   The intellect was stunned and the mind conquered from hearing this very word.

259. Paul looked neither at the first word nor at the last word,
   He looked to the heights, to the beauty of Christ so that he might imitate him.

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38 1 Cor 11: 1.
260. Although there were ten thousand varieties of beautiful people
He outshone them all; nor could he imitate anybody but Jesus.

261. When Melchizedek\textsuperscript{39} was placed before him as a mirror
He did not look at him; his vision clung to Christ.

262. He did not imitate the glorious Enoch\textsuperscript{40} who did not taste death;
He earnestly desired to imitate his Lord who was killed.

263. He was not content to keep a fast like Elijah’s,\textsuperscript{41}
His fast was in the footsteps of Christ.

264. He did not look to imitate the wonders of Moses\textsuperscript{42}
He desired to attain the image of the sufferings of Christ.

265. All those beauties are commonplace in comparison to that beauty
He does not wish to imitate anyone but his Lord.

266. When he ascended he rose above the images of all the just
He immersed himself in Christ and not in any other.

\textsuperscript{39} Gen 4: 18; Ps 110:4; Heb 5: 6, 10; 6: 20; 7: 10, 11, 15, 17.

\textsuperscript{40} Heb 11:5.

\textsuperscript{41} 1 Kings 19: 8.

\textsuperscript{42} Ex 11: 10.
لا يمكنني قراءة النص العربي
267. He set aside the virtue of all the upright
   He did not intend to imitate it, but only Jesus.

268. “Imitate me as I imitate Christ.”
   Great is the example he set himself and imitated.

269. What need to say anything further about beauty?
   There is no homily to depict his beauty which is manifold.

270. Who can describe his image in words that do not misrepresent?
   He resembles his Lord whose image as Son is transcendent.

271. He is alive and yet, as he said, is not living
   “For it is Christ alone who lives in me,” he only confessed.

272. This is a wonder beyond all that we have ever wondered;
   The capacity of our ears cannot contain the magnitude of it.

273. He resembles completely all that is above, while remaining below;
   He is not in any way like him, yet lives in him and speaks.

274. “Christ lives in me, it is not I who is living” he says.
   “I died in him who truly died for me.”

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43 1 Cor 11: 1.
44 Gal 2: 20.
וּכְלָהֶנָּה הָרִים וְקָלָם רָאָה בּוֹבּוֹהֶנָּה כָּחָּמַת הָקָּרָם. וּכְלָהֶנָּה כָּקָּלָם וְקָלָם הָרִים רָאָה בּוֹבּוֹהֶנָּה כָּחָּמַת הָקָּרָם.

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וּכְלָהֶנָּה וְקָלָם הָרִים וְקָלָם הָרִים רָאָה בּוֹבּוֹהֶנָּה כָּחָּמַת הָקָּרָם. כָּכָּלָם וְקָלָם הָרִים וְקָלָם הָרִים רָאָה בּוֹבּוֹהֶנָּה כָּחָּמַת הָקָּרָם.
275. “The old man in us was crucified with him;”*46
   All lustful impulse expired on the cross.

276. Who is the one who did not live for himself while alive?
   But when he died, he died for him.

277. Who can mortify his instincts and his thoughts
   If his perception has not been swapped for the perception of Jesus?

278. How did Paul arrive at this situation?
   He could imitate the perfection of his Friend.

279. Who is able to step outside himself as he had done?
   “Love drew me out and replaced me with Christ.”

280. O human one, what are you saying about your Apostleship?
   Your words can’t be understood by mortal ears unless you, moderate them!

281. Who can possibly go out from you except your own self?
   Or who else but yourself can enter and dwell within you?

282. “Love has removed me and brought Christ to dwell within me.”
   The indweller is great and he who possesses him is great and excellent.

283. He was not perturbed nor was he aware of anyone but Jesus;
   He lived in him and he was doing His will.

284. He looked resolutely at the cross
   And all carnal impulses were extinguished within him.

لا يمكنني فهم ما يُكتب باللغة العربية في الصورة.
285. He looked at the cross and could see all of its beauty
   And therefore he boasts of it alone.

286. “I will not boast of anything except in it.”
   He became aware of its riches and so he boasted of it.

287. He understands it as the cause of all good things;
   He possesses nothing as great as it.

288. He looked at the sign of shame and saw in it a myriad of virtues
   And this became for a (source of) pride each day as he preached.

289. That revelation made him go forth to many countries,
   But he found no beauty in any of them to match the cross.

290. He penetrated deeply all the treasures of theology
   And did not find anything to match the beauty of the cross.

291. He studied to perfection all that perfection might imply
   And stopped here because in the crucifixion everything is made perfect.

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لا يمكنني قراءة النص العربي بشكل طبيعي.
292. And because he found all beauty perfected there
   He preached nothing but the cross wherever he went.

293. He crucified himself to his love of the cross;
   And he crucified the world to the cross as well.

294. He said, “The world is crucified to me and I to the world.”
   What marvellous power to be able to crucify the whole world!

295. What kind of man could carry the whole world hung on the cross?
   He alone could carry (so heavy) a burden.

296. What strong man can lift this stone aloft but Paul
   Who crucified himself to the world, as he said?

297. He crucified himself to the world and the world to him;
   By the power of the crucifixion he hoisted up himself and the world.

298. “I am crucified to the world,” he said, “For it is no longer I who live.”
   These words mean that he died to the world and is alive in God.

299. How do I dare to praise this man?
   What words of mine could contain the sea of his discourse?

300. In my wonderment I will now desist from praising him;
   Blessed is He who chose him for apostleship, for he is worthy of it.

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48 Gal. 6: 14.
Chapter 3. Text and translation of *Mimro* 62 on St Paul the Apostle

मध्यमा सह

在校ymbhuktsa

ఆంచం తెలుగుతో మాట్రం

1.  ക്ഷുണ്ണിനൊഴുക്കു കൊക്കിയേ

2.  ഒന്നാണ്‌ അതിനാണ്‌

3.  സന്നിഹിതം അതിനാണ്‌ ഒന്നാണ്‌

4.  അരികില്‍ അതുവായി സന്നിഹിതം അതിനാണ്‌

5.  അൽബാ അത്യധികം അതിനാണ്‌

6.  വിജനം അതുവായി സന്നിഹിതം അതിനാണ്‌

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1. ആദ്യം R
2. മുഴി R
3. താഴ്ച R
4. ചെറു R
Mimro 62
On Paulose Shliho
Composed by blessed Mor Jacob Malpan

1. I have not recounted the story of Paul as befits him,
   Nor when I was speaking about him, did I really say anything at all.

2. Yes, I spoke, but I fell silent and said no more.
   For this reason I want to speak, for my treatment of him was inadequate.

3. What I left unsaid, you will now learn
   For I am ready to tell of him, if only I can.

4. What I did not express, I am eager to speak about now;
   You have not yet heard a thing, so listen now to what I say.

5. His story is even greater than the sea and its floods
   For he conquered the sea when he descended into it, as he related\textsuperscript{1}.

6. Shipwrecked he survived in the sea night and day;\textsuperscript{2}
   The strong waves were howling yet he was not overcome.

\textsuperscript{1} 2 Cor 11: 25-26.

\textsuperscript{2} 2 Cor 11: 25.
97

7. عقفت الكت وكما وسラー، ومثلما ومثلما وسلا. وهمها 5، كله كحالة ترحبها 5، أكررنا.

8. سنا وحكمتهم حكمة، أكررنا مفهومة، فها مكشوفاً، كرهنا 5، كرهنا.

9. ما زماننا إذا 6، سكتنا إذا 6، مكشوفاً فها ما زماننا.

10. حُكِّمَكَ السحاب، مفيما مسكونا مفَّكَّر، 7، ما زماننا 5، كرهنا.

11. في أم، سنو وحُكِّمَكَ، وما زماننا 8، ما زماننا.

12. وكُلُّك 9، أعمد ما نقضنا فداء، 5، كرهنا.

13. وكُلُّك حكمة ممكنا متنه ما وسجد كرهنا.

5. حسن
6. إبنا كرم
7. حسنًا مسكونا مفَّكَّر
8. وكُلُّك
9. كرتك
10. كله 6، جل الله مسكون كرهنا: 7، كلك 5، في مَدَرَّك.
7. The winds of the sea were dashing against him and he endured,  
   Because he disregarded weariness, dishonor and every misfortune.

8. Daily he gloried in all his infirmities\(^3\)  
   And he considered his weakness to be his strength.

9. He declared, “When I am weak, then I am strong.”\(^4\)  
   He showed that he placed no confidence in his bodily limbs.

10. With a sound soul but a sickly body  
    He endured the sufferings he faced and did not waver.

11. Despite his frailty all the countries (he visited) were but a trifle to him  
    As he swiftly flew through them preaching the Gospel.

12. Who like him ever gave of the labour of his hands for the Gospel?  
    Night and day he supplied all its costs.\(^5\)

13. He served the Gospel and it received its needs from him,  
    Lest for any reason its progress should be halted.

\(^3\) 2 Cor 11: 21-30.  
\(^4\) 2 Cor 12: 10.  
\(^5\) 1 Thess 1: 9.
14. مِلَّتِي، وَأَنَا لِحِمَّ سَكَنَتْنِي فِي وَكَثْرِهِنَّ
فَأَخَذَنَّهَا وَتَقَفَحَتْ حَنَّتُهَا.

15. كَانَ مِن مَّعَدَنَّ أُمَّهُ مَدْرَقَةً مِّن مَّعَدَنَّهَا، 11 أَنْفَرَ بَيْنَهَا حَتَّى فِي فِصْحَةٍ،
كَانَ مِثْلَهَا، وَتَقَفَحَتْ حَنَّتُهَا.

16. إِنَّهُمْ وَيْمَنُوا مَفْتَحَتُهَا، أَوْ مَفْتَحَتُهَا،
كَانَ كَمَا مَكَّنَّا مَكَّنُهُمَا مَعْنَى تَقْلُبٍ.

17. وَفِي هُمْ مَعَ هَبَاءٍ مَّنْسَى مَنْ لَمْ يَنْدَعَ
كَانَتْ رَمَاً أَمْ رَمَاً كَسْكِكَ تَمَادِّي.

18. مَكَّنَّا مَفْتَحَتُهَا، أَوْ مَفْتَحَتُهَا حَتَّى كَرْبَتْهَا.
مَكَّنَّا مَفْتَحَتُهَا، حَتَّى مَفْتَحَتُهَا حَتَّى كَرْبَتْهَا.

19. مَكَّنَّا مَفْتَحَتُهَا، وَكَانَ مَكَّنَّا مَكَّنَّا،
كَسْكِكَ لَجْحَا سَقْطَتْهَا، وَكَانَ مَكَّنَّا مَكَّنَّا.

20. كَانَ مَكَّنَّا مَكَّنَّا، وَكَانَ مَكَّنَّا، وَكَانَ مَكَّنَّا، 13 أَخَذَ كَبْسَةً، وَقَبِلَهَا، وَكَانَ مَكَّنَّا مَكَّنَّا.
14. What shepherd does not taste the milk of his flock? 
   Save this one, who was without blemish in his preaching?

15. His is not merely a single virtue that one might talk about;
   He strove after all the virtues and by his industry acquired them.

16. “I am a prisoner of Jesus and a servant of the Cross;
   Pain, tiredness and nakedness have I learned from Him.”

17. He was persecuted by his own race, those far off and those close at hand;
   Full of love, he went hungry, was thirsty and he fasted.

18. He bore the marks of the Son of God upon his limbs,
   And all the sufferings of the Crucified were imprinted on him.

19. He was a necklace, rich with wounds as its adornments;
   In place of gems were inset the sufferings of the Son.

20. He was a royal robe, dyed not in the blood of shellfish
   But in the blood of his very own lacerated body.

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6 1 Cor 9: 7.
7 Eph 3: 1; Philem 1: 9.
8 2 Cor 11: 24.
10 2 Cor 11: 28.
11 2 Cor 11: 28.
12 Gal 6: 17.


14 R

15 R

16 (N. E.)

17 R

18 O
21. Daily did the flick of the whip impress its mark;
   The cross, like beryl, was etched upon his limbs.

22. “I bear the marks of our Lord Jesus upon my body.”\textsuperscript{13}
   Who but this man ever displayed such splendours upon himself?

23. He bore the marks which were more glorious than any adornment;
   Because of this there is no beauty like unto his.

24. All the sufferings of the Son he fixed upon himself.
   I call him ‘robe embroidered with sufferings’.

25. He shone out with the marks he carried upon him;
   The sun itself does not glow as fair as he.

26. Come! Hear from him, whom this occasion has given to narrate his beauty,
   What jewels he boasts of to have on his crown:

27. Labour and vigil, not to mention blows and wounds,
   Many an imprisonment and death and insults.

28. Five times was he scourged by the Jews,\textsuperscript{14}
   Three times was he beaten severely with rods.\textsuperscript{15}

\textsuperscript{13} Gal 6: 17.

\textsuperscript{14} 2 Cor 11: 24.

\textsuperscript{15} 2 Cor 11: 25a.
29. مَأَمَّهُ كَبِنَوْنَا ُحَسْنًا وَقَافًا حَكَمَهُ. تَسَكْنُ. ٥٠٨٠

30. فَمَـبِـهِمْ. ُهُمْ مَـخْـصُونُ ٠٥٠٨٠

31. ُبَـحْـلُوْنَا ُهُـهَا حَسَنَةٍ. ُحَسَنَةٍ ُحَسَنَةٍ ٠٥٠٨٠

32. ُبَـحْـلُوْنَا ُهُـهَا حَسَنَةٍ. ُحَسَنَةٍ ُحَسَنَةٍ ٠٥٠٨٠

33. ُبَـحْـلُوْنَا ُهُـهَا حَسَنَةٍ. ُحَسَنَةٍ ُحَسَنَةٍ ٠٥٠٨٠

34. وَكَـا نَـعْـلَـةٍ. ُبِـكَـا ْمَـيْـرٌ ُخَبَـصَـهُ. ُخَبَـصَـهُ. ٠٥٠٨٠

35. ُدَـخَـيْـلَهُ. ُفَلَـتَـهُ. ُفَلَـتَـهُ. ُفَلَـتَـهُ. ٠٥٠٨٠

36. ُحَكَـصَـهُ. ُمَـهَا حَسَنُ. ُحَـسَنُ. ُحَـسَنُ. ُحَـسَنُ. ٠٥٠٨٠
29. Again, from his persecutors, a raincloud of stones fell upon him.\textsuperscript{16}
   How astounding to hear the accounts of his suffering!

30. Each day was a death, as he himself swore;\textsuperscript{17}
   He carried the cross and preached it all day long.

31. He grew rich with visions and revelations;
   He understood the mysteries of creation better than Moses.

32. He was caught up to the third heaven\textsuperscript{18}
   And passing beyond, saw Paradise, as he told us.\textsuperscript{19}

33. He heard the sublime voice of God
   That the mouth is neither allowed nor able to express.

34. In his humility he did not disclose anything of what he saw
   So that he might not boast while recounting his revelations.

35. Fourteen years\textsuperscript{20} he kept secret this mystery
   Till need arose and only then did he tell it, as a means to an end.

36. Who can match this man in humility,
   Who did not glory in his revelations, marvelous as they were?

\textsuperscript{16} 2 Cor 11: 25b.
\textsuperscript{17} 1 Cor 15: 31.
\textsuperscript{18} 2 Cor 12: 2.
\textsuperscript{19} 2 Cor 12: 4.
\textsuperscript{20} 2 Cor 12: 2.
حَكْمُكَ قَدْ أَقْرَرْتُ شَكْلاً وَمَشْعَلَ،ْ
۲۳۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱۶۱
37. He gazed at the humility of Jesus and humbled himself.
   No love of glory blustered wherever he was found.

38. From the Crucifixion’s pigments he purloined his colours
   And portrayed himself after the likeness of the Son of God.

39. The more he was raised up to the mysteries of the Son, the more
   he lowered and humbled himself
   That he might arrive at the beauty of the humility of the Son.

40. He addressed all his disciples with no other title than “my brothers”
   Because he only considered spiritual birth as genuine.

41. He disregarded the lineage in which he was born according to the flesh
   And pictured before himself that second birth, which is of the Spirit.

42. He did not regard Eve, but baptism,
   And he did not know who Adam, but who Jesus, was.

43. Therefore everyone who became his disciples he called “my brother”
   So that they might not remember the former state beyond which he had passed.

44. Who, like this man, while being wise, well-informed and educated,
   Could say that he did not believe in anything but the Crucified. 21

45. “The Arameans 22 seek wisdom,
   But I will not preach anything but Christ who was crucified 23 and slain.”

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21 1 Cor 2: 2.

22 Aramean is a synonym for pagan. But in the New Testament it is translated as the Greeks.

23 1 Cor 1: 23.
أُحِلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٤٥ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٤٦ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٤٧ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٤٨ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٤٩ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٥٠ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٥١ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

٣٠ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا

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٣٢ ٠ ُ单词: ُحَلِّمُنَا كَمْ شَهَدْنَا حَيٌّ قَانٌ فَبْصَمَبَ الرَّسُولُ عِلْمَنَا حَيَّاً إِنَّا
46. While being the equal of the Arameans in wisdom
   He confined his theme to the simplicity of Jesus.

47. He limited his words to the scorn of the Cross
   Without introducing clever artifice into his preaching.

48. He came to understand the great power of the Crucified;
   He grasped that everyone would be subject to this Name.

49. He saw that the cross is the leaven in which there is life
   And he kneaded it into the dough of his apostleship.

50. With this message he lifted up his voice among the Nations
    As he preached nothing other than “The Cross! The Cross!”

51. Here he concentrated all the power of his proclamation
    Because he knew that all wisdom was herein contained.
كان أباً لي، كنت مغفلًا عن مصلحته، إن شاء الله

خوفًا وصمة في قلبي، إن كان له أموالًا فسهم

بصراحة، كنت مغفلًا عن مصلحته، إن شاء الله

أتمضى يومًا كهذا 34 مغفلًا إن شاء الله حسناً

بتهجنا مغفلًا عن مصلحته، حسناً

بتهجنا مغفلًا عن مصلحته، حسناً

وأنا بسكت نالنا نتهاج في مغفرته

جعلهمًا على حكمه وصمتا نتهج في مغفرته

جعلهمًا على حكمه وصمتا نتهج في مغفرته

سقسا وصمة تعكر وجهك وظفر لك حكمة

وأنا مغفلًا، بسكت وصمة وتهج في مغفرته

هكذا ستم في حكمة العظيم من أمة هم

وأنا مغفلًا، بسكت وصمة وتهج في مغفرته

33 وأم
34 أمة
35 حكمة
36 مغفرة
37 مغفرة
52. He said, “I will not display any wonders among the Jews
   Nor have I wisdom to speak among the Arameans.

53. I preach unto them Christ crucified,\textsuperscript{24} a stumbling block and a scandal\textsuperscript{25}
   Because He is the end of all wisdom and wonders.”

54. The Cross became a teacher to Paul and he learnt from it
   To forget his education and become simple by faith.

55. He was taught to retrace his steps and forget everything he had learnt;
   It (the Cross) bid him to become unlettered, and then to be received.

56. This is the schooling of the Cross: sheer simplicity!
   Whoever is wise, let him forget (his wisdom), then he will learn.

57. Therefore Paul rejected worldly instruction
   To be enlightened by simplicity.

58. He learned to speak only of Christ crucified
   For He is the totality of true teaching.

59. Wherever it be found, truth is wiser than all things;
   Even an uneducated person, when speaking it, is as clear as the sun.

\textsuperscript{24} 1 Cor 1: 22-23.
\textsuperscript{25} Rom 9: 33.
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60. When Paul preached, he was scrupulous concerning the truth
   And so he never said pretentious things to make himself appear wise.

61. He was a vision full of wonder to all who looked upon him:
   Men and angels alike were in awe of him.

62. “We have become a spectacle to people and to angels”; 26
   He became for the whole world a show that it beheld with wonder.

63. Though his body was bound, his word made speed throughout the lands.
   Though he was cast into chains, his writings stirred up the earth.

64. His hands were shackled, yet his voice was very rich in proclamation;
   They beat him yet he bore it, as he said.

65. They cursed him, but he blessed them with kindness;
   They persecuted him and he entreated them, and he will tell you. 27

66. In one place he suffered dishonor and he did not murmur;
   In another, they honoured him and he would not accept it.

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26 1 Cor 4: 9.
27 1 Cor 4: 11-13.
لا يمكنني قراءة المحتوى العربي بشكل طبيعي.
67. In one place they honored him with a bull as though he were a god;\textsuperscript{26}
   In another, they dragged him ruthlessly to the ground as though he were a dog.\textsuperscript{29}

68. On one occasion they called him Hermes and he reprimanded them;\textsuperscript{30}
   On another, they considered him insane and he accepted them.\textsuperscript{31}

69. He was considered to be both misleading and true;
   He was poor, yet made many rich.\textsuperscript{32}

70. Look at him one moment plying his trade at tent-making,
   And the next, performing mighty works and miracles;

71. In one place shut up in prison as a murderer;
   In another, restoring life to a youth after a fall.\textsuperscript{33}

72. If it is fetters you seek, they were put upon him;
   If remedies for the afflicted, they are found in him.

73. On one occasion, for convenience sake, he (said he) was a Roman;\textsuperscript{34}
   And again, when it was necessary, he disclosed to the council that he was a Pharisee.\textsuperscript{35}

\textsuperscript{26} Acts 14: 13.
\textsuperscript{29} Acts 14:19.
\textsuperscript{30} Acts 14:12.
\textsuperscript{31} Acts 26: 24.
\textsuperscript{32} 1 Cor 6: 8, 10.
\textsuperscript{33} Acts 20: 9-12.
\textsuperscript{34} Cfr. Chapter 16 and 22 of the Acts of the Apostles.
\textsuperscript{35} Acts 23: 6.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
74. His ‘lying’ was full of truth and he was not lying;
    By means fair and fowl he devised ways to increase the Gospel.

75. Go to the city wall and see him being let down in a basket; 36
    Then look to the heaven, as he goes up in a revelation.

76. Listen as he threatens to take up the rod when necessary; 37
    Then come and see as they stone him, and he is not furious. 38

77. In one place he called himself “the scum of the world”; 39
    In another, an “Israelite” and “a son of Abraham”. 40

78. He proceeded in succession upon both greatness and littleness.
    While being great he humbled himself like his master.

79. Yes, for sure, he was a wondrous spectacle full of visions
    And both angels and men stood astonished at him.

80. They saw him full of anger persecuting Jesus;
    They looked again and beheld him persecuted in every place for His sake.

81. Some days earlier he stoned the protomartyr in his zeal; 41
    A few days later he too is stoned, and he put up with it.

37 1 Cor 4: 21.
38 Acts 14: 19.
39 1 Cor. 4: 13.
40 Rom 11:1; 2 Cor 11: 22.
لا يمكنني قراءة النص العربي بشكل صحيح. }

### ملاحظات

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82. He was as wily as a serpent when it came to disputation
   But as innocent as a dove in the teaching of the Cross.\textsuperscript{42}

83. Where he wanted, he outwitted philosophers in debate;
   And where he wanted, “We are fools for Christ.”\textsuperscript{43}

84. All his life he was lifted up by sufferings
   And was revived by beatings as by appetizing foods.

85. Nothing gladdened him so much as sufferings:
   “I rejoice in the sufferings I have borne for you.”\textsuperscript{44}

86. Who like him ever rejoiced in his own sufferings as he rejoiced?
   I am amazed by him; I am unable to tell his story.

87. “I rejoice in these sufferings for your sake.”\textsuperscript{45}
   Explain this to us so we can see why you rejoice!

88. “I am filling up what is lacking in all the sufferings of Christ in my body
   For the sake of the Church which is His body.\textsuperscript{46}

\textsuperscript{42} Mt 10:16.
\textsuperscript{43} 1 Cor 4: 10.
\textsuperscript{44} Col 1: 23.
\textsuperscript{45} Col 1: 24.
\textsuperscript{46} Ibid.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
89. Look! In the place of Jesus I am ready to receive with joy
Every suffering for the Church’s sake.

90. He is in heaven and does not die or suffer;
I fill up His place that I might be struck by the persecutors.

91. He who seeks to strike Jesus, let him come and strike me;
Whoever is roused in anger against Him, let him assuage his anger on me.

92. If there is someone who threatens him, behold here I stand:
Let him heap all possible sufferings upon me; I accept them.

93. If there is any suffering that Jesus did not endure for His Church
I will fill up whatever is lacking in all His sufferings.

94. I am ready and happy to undergo all manner of sufferings
For the sake of His body, which is His Church.

95. If the crucifiers still harbor any murderous malice,
Let it melt away in me as I endure every suffering.

96. If any bitterness of the priests continues to fester, let it be emptied out on me
That the lack in the sufferings of the Son may be fulfilled in me.
لاَ أَمَّنْ حَكَمَهُ وَكَحْلُكَ حَبَّا مَدَّ بَلْ حَكْمُكَ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ حَبَّا حَكَمَةٌ حَمَّةٌ في مَّبَتِّ
إِنَّا حَكَمَهُ حَبَّا حَكَمَةٌ حَمَّةٌ في مَّبَتِّ
إِنَّا حَكَمَهُ حَبَّا حَكَمَةٌ حَمَّةٌ في مَّبَتِّ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
لاَ مَلَكَ حَكَمَهُ وَكَحْلُكَ حَبَّا حَكَمَةٌ حَمَّةٌ
97. If out of jealousy an arrow is drawn against the Church,
   Let it not strike her, but pierce my flesh as I take delight.

98. If fury is stirred up against her (the Church) by judges,
   I will enter (the courtroom) and have all the punishments meted out upon me.

99. If the rulers of the world threaten her with their power,
   I will stand to endure the pain that she may not be hurt.

100. If the anger of kings is stirred up against her who is pure,
   Then let all fury on her account be poured upon me.

101. I will fulfill in my flesh what is lacking in all sufferings,
   That the Church of the Son be preserved from all harm.

102. Of all earthly people, who has ever loved Christ like him?
   Who can attain this measure, which is immeasurable?

103. Who has ever consented to endure such suffering for so many,
   Except he that took it upon him gladly?

104. On whom was such boldness ever bestowed,
   To fulfill what is lacking in the sufferings of the Son, though He lacks nothing?
لا يمكنني قراءة النص العربي اليدوي من الصورة المقدمة.
105. “I rejoice in these sufferings which are for you,
    And I fulfill what is lacking in the sufferings of the Son.”

106. He desired to receive in his body all the blows
    That were aimed on every side against the Church.

107. When the envy of rulers was barking at the Church,
    He assented that it should bite him so that she might remain unhurt.

108. All the waves that rose menacingly against the Church
    He was happy and prepared to have them strike him.

109. He perceived the beauty of the sufferings of the Cross,
    And so he greatly rejoiced in every suffering.

110. He taught the church who He is, and whose Son it is who died for her,
    And while he endured suffering for her, he did not complain.

111. He looked towards God, who purchased her by His own blood, as it is written,\(^\text{47}\)
    And was ready to give himself on her behalf.

112. The mind is unequal to his praises, for he is full of every beauty.
    It cannot grasp him so as to depict his image from any viewpoint.

\(^{47}\) Acts 20: 28.
113. كَما مَعَلَةٍ وَلْدًا مَعَكَ هُمْ مَعَاهُمْ فَدَاعَتْهُمُّ كَمَا مَنَكَحَبُ.  

114. وَطَلَّ بَلَيْتُمْ لَتُفْهِمُوا وَلَا يَفْهِمُوا أَحَدٌ مِّنَهُمْ  

115. حَجَّتُ عَلَى وَلَدَيْكَ لَيْسَ حَجَّتُمُّ الْجَهَّالُ مَا  

116. مَهَّبَتْ هُمْ كَمَا مَهَّبَ كَلِسَائَهُمْ بِلَا تَنَكَّلُ.  

117. أَمَا فَوْقَ حَتَّىَ يُهْدِيَهُمْ رَحْمَةً وَيُسَفِّرَهُمْ  

118. تَحْفُهُ كَمَا مَهَّبَهُ كَلِسَائَهُمْ بِلَا تَنَكَّلُ.  

119. كَلَّا حَلَّلَهُمْ وَلَدُوفَ نَمُتُّهُ كَمَا كَسَمَهُمْ  

120. مَهَّبَتْ وَلَدُوفَ نَمُتُّهُ كَلِسَائَهُمْ بِلَا تَنَكَّلُ.
113. It is not so much that discourse is slow to look and depict his likeness
   But that he presses swiftly on, and his beauty cannot be captured.

114. He said, “I press on that I may make my own
   That for which Christ has made me his own\textsuperscript{48} when he came for our sakes.”

115. Paul pressed on unceasingly in his apostolic office;
   He flew to all the nations with the Gospel, succeeding again and again.

116. Every road and every place was filled up by him;
   He did not slow down to take a rest and then resume his course.

117. So swift was he in his course that he did not like to look behind:
   “I forget what lies behind me and I strain forward to what is before me.”\textsuperscript{49}

118. After winning over one place on the circuit of his preaching
   He put it behind him and went on to the next so that he might toil there too.

119. He did not care to sit down and ponder on yesterday’s labour
   But rather pressed on to complete the task of today.

120. Yesterday they stoned him, and he forgets yesterday’s sufferings;
   Today he seeks out yet more sufferings to endure.

\textsuperscript{48} Phil 3: 12.

\textsuperscript{49} Phil 3:13.
121. حَكَيَّةٌ وَحَصَصَوْنَـهُ جَمِيعًا إِنَّا كَنَّا كَحَلٌّ حَكَمًا
122. حَكَيَّةٌ كَهَنٌّ مَعَهُمْ ۗ إِنَّا صَعِيدًا بِمَعْصَفٍ إِنَّا
123. كُلُّ وَلَا يَكُونُ حَصَصًا بِحَكَمٍ حَكَمُ عَلِيٌّ
124. حَكَيَّةٌ إِنَّا مُكَهَّنُونَ ۗ إِنَّا وَلَا مَعْصَفٍ 
125. هُمُّ هُمُّ كُهِّنُونَ حَكَمًا حَكَمُ عَلِيٌّ حَكَمُ 
126. كُلُّ حَاقُكَّسًا حَكَمًا حَكَمُ عَلِيٌّ حَكَمُ 
127. كُلُّ حَاقُكَّسًا حَكَمًا حَكَمُ عَلِيٌّ حَكَمُ،
128. كُلُّ حَاقُكَّسًا حَكَمًا حَكَمُ عَلِيٌّ حَكَمُ،

74 مُحَلٌّ  R
75 إِنَّا  R
76 إِنَّا مُكَهَّنُونَ  حَكَمٌ  R
77 مُكَهَّنُونَ  R
121. “I forget those things which are behind me because they are in the past,  
      And I strain forward as much as I can towards what lays ahead of me.”

122. He did not brood over a travail that slipped away with the close of day  
      But took pains to work on what was present.

123. It is loathsome to a lion to eat yesterday’s prey;  
      Daily he seeks to hunt what befits the day.

124. Thus Paul put no pass on labours that were past,  
      But strove to approach what lay ahead.

125. There is no place that was not taken by him in the course that he set himself;  
      Though he achieved much, he pressed on all the more, to attain the more.

126. Where should discourse look for him, to narrate his beautiful deeds?  
      In what place shall a homily grasp him, if indeed it does so?

127. He was driven forward on every road, and entire countries were not enough for him;  
      I do not know where I may catch him, to depict his beauties.

128. While I seek to hear his voice from Rome,  
      News comes to me that he is thrown to the beasts in Ephesus.\textsuperscript{50}

\textsuperscript{50} 1 Cor 15: 32.
129

كم حَتِيّاً إنَّا فَكَّا وَمُفَصِّلَكُهَا فِي مَصْحَأٍ

78 ُ meticāhā√

130

كم حَتِيّاً إنَّا وَإِنَّا هَوَاهَا أَلِيْعَنْتُهَا

أَوْحَاءُ حَتِيّاً كَنَّا فِي أَوْحَائِكُمْ كَمْ مَفْتَقِلَ

79 ُ حَصْرُ نَّهَا

131

أَيْ أَيْلَا حَتِيّاً سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

قَهْرُهَا كَحُقُّ أَمْضِيَةُ قُدُومُكُمْ كَمْ مَفْتَقِلَ

132

كَحُطَّافُ أَمْضِيَةُ كَحُقُّ أَمْضِيَةُ قُدُومُكُمْ قَهْرُهَا كَحُقُّ أَمْضِيَةُ كَحُقُّ أَمْضِيَةُ قُدُومُكُمْ كَمْ مَفْتَقِلَ

133

كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

فَأَسُطِّرُ فَوْمَا وَكَأَنَّا نَعْمَهَا مَهْمَدًا مَّوْلاً

134

كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

فَأَسُطِّرُ فَوْمَا وَكَأَنَّا نَعْمَهَا مَهْمَدًا مَّوْلاً

135

كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

فَأَسُطِّرُ فَوْمَا وَكَأَنَّا نَعْمَهَا مَهْمَدًا مَّوْلاً

136

أَيْ أَيْلَا كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

80 ُ فَأَسُطِّرُ فَوْمَا وَكَأَنَّا نَعْمَهَا مَّوْلاً

81 ُ كَحُطَّافُ نَّهَا سَلَّمَهَا 79 حَصْرُ نَّهَا فِي ْهَّ

80 ُ حَصْرُ نَّهَا فِي ْهَّ

81 ُ حَصْرُ نَّهَا فِي ْهَّ
129. While listening to the sound of his speech in Syria,
   I turn and hear that he has converted Galatia.

130. When I seek to catch sight of his beauty from Corinth,
   He shows himself to me from Jerusalem with the saints.

131. If go to the sea, I see him shipwrecked,
   And on dry land, in shackles, yet going about his preaching.

132. He admonishes Cephas\textsuperscript{51} and restrains an angel by his imprecation;\textsuperscript{52}
   He is circumspect in the Gospel lest it be spoken in a careless manner.

133. When it is expedient, he becomes like a Jew to the Jews;\textsuperscript{53}
   And when it is necessary, he lives as one outside the Law.\textsuperscript{54}

134. He took pains, as he said, to win over all people;\textsuperscript{55}
   His truth was one yet he conducted himself differently according to circumstances.

135. When he was preaching he was a partner with the Spirit in his words;
   But when admonishing, he was on his own; it was not from the Spirit.

136. “I speak, not the Lord.”\textsuperscript{56} Here he showed
   That even when not commanded, he admonished and corrected as best he could.

\textsuperscript{51} Gal 2: 11.
\textsuperscript{52} Gal 1: 8-9.
\textsuperscript{53} 1 Cor 9: 20a.
\textsuperscript{54} 1 Cor 9: 20b.
\textsuperscript{55} 1 Cor 9: 20-22.
\textsuperscript{56} 1 Cor 7: 12.
131

صلّى وصليّة، وكُلّا يطمعان في مصلى، فإنّا

137

هما بحلفه معاً، وثلاثاء مكشوفة، كل ما فيها.

138

أُمّا حَتَّى كَوْكَبًا أَصْلًا مَكْرًا. 82 كُرْبَنَ

139

كَانَ أَيْضًا مَكْرًا كَحَبّا وَتَمَكَّما، مَكْرًا 83

كَانَ أَيْضًا أَمَّةً، وكَما كُمَلْتُا مَكْرًا، 84

140

كَانَ كَرْمِهَا كَرْمًا، كَفَّرَ كَفَّرًا أَوْلَاءٌ.

141

كَمَرُكُمُ قُسْمًا بَيْنَكُمْ، لأَمَّ سَكَنُبَا،

142

كَمِّكَانَا حَتَّى كَمِّكَا، كَمِّكَا 83 كُرْبَنَ.

143

بَعُضُكُمْ بَيْنَا بَعُضِكُمْ، كَحَبّا 84 كُرْبَنَ.

144

كَانَ أَيْضًا كَحَبّا كَحَبّا مَكْشَفًا، كَحَبّا 85

كُرْبَنَ.
137. As long as the Spirit commanded him to speak, behold, he spoke;  
And when the Spirit left him to take a little rest, he did not let up.

138. Because of this he wrote to Timothy,  
“Admonish in season and out of season, and do not cease.”

139. This hard-worker had no time to stop and be still,  
For there was never a time that he was not engaged in business to make a profit.

140. “For three years I admonished with tears night and day.”
Who has ever wept so long without being comforted?

141. At that time iniquity was laid out like a corpse;  
For three years he wept and admonished, and then he buried it.

142. Until he had enshrouded the iniquity and buried it, he would not be comforted,  
Since, as long it lived, he was pained to see it.

143. For all that I might say, I cannot tell of any of his praises,  
But should I keep silent, I cannot hold off from that steadfast man.

144. My discourse gives no glory to that humble man;  
His glory is his own; is it not from his mind?

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57 2 Tim. 4: 2.  
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
145. His mind bore witness to him, and it is a marvel
That someone is not be accused by himself in anything at all.

146. This man was not aware of anything against himself,⁵⁹
And so he was blessed, for he did not judge there to be any cause of condemnation in himself.

147. The depths of this homily (on Paul) have overwhelmed me now,
And I can neither climb out nor rescue myself by staying silent.

148. So, like him, I will cry out, “O the depths!⁶⁰
No one can search the beauties that are hidden within you!”

149. So much was he intoxicated with the love of the Son of God
That he even sought to became a stranger to Him for His love’s sake.

150. Here we must prepare ourselves to hear in a different way,
For the thing I speak about is not of the natural order.

151. “I have prayed that I myself were accursed⁶¹ for Israel’s sake
So that it may not be estranged from its Saviour.”

152. Here the level of discourse exceeds all ability to hear.
The hearing of the ear and the apprehension of the mind cannot contain it.

⁵⁹ 1 Cor 4: 4.
⁶⁰ Rom 11: 33.
⁶¹ Rom 9: 3.
153. أَنَا صَائِمُ حَتَّىٰ حَدِيْقِ أَوْلِمَكِكَ حَيْنَ

155. كَيْنَ كَمْ مَعْنَىٰ فَلَاءُ حَتَّىٰ حَدِيْقَاءُ

155. شَمَعَ حَتَّىٰ أَحَدَ دَمَ فَحَشَتُ وَقَرَأَ

155. شَمَعَ وَهَنَّ أَلَّا حَتَّىٰ لِقَحَةٌ تَحَكَّلُ

156. وَأَهْلُهُ أَوْلِمَتْ وَنَعْمَا شَمَعَ حَكْمَةً أَكْبَرَ

156. سَدَّ حَلَّ حَيْنَ: مَعْنَىٰ حَسَيْنَهُ وَتَفَسِّرَ كَثُرَّ أَهْدَاءٍ أَوْلَمَا

157. تَنَسَّى تَعْمَيْنَتْ مَنْهُ وَسَيْنَا وَعَمَيْسَا كَذِمْ

157. أَكْبَرَتْ أَقَ فَأَنَا سَعْمِنَا أَوْ وَهَنَّ تَعْمَيْنَät

158. سَبُعَ إِنَّهُ كَرَّهُ: وَأَهْكَأَ حَدَّالَ أَهْكَأَ سَبُعَ

158. مَكَا سُكْلاَتَا مَكَا مَكَا حَكْنَا أَهْكَأَ سَبُعَْ

159. أَهْكَأَ فِيُنَبِّيٰ أَبَّ بَلَسَنَّهَ فَامْعَتَكَ;

159. أَهْكَأَ وَهَنَّا أَهْكَأَ حَكْمَتَا ﮫَهَ ﮫَهَ حَكْمَتَا ٍ وَإِمَّا حَكْمَتَا ٍ

160. أَهْكَأَ حَنْسَةٌ إِسْمَيْنَا أَيْ أَيْمَا لَمْ أَهْكَأَ إِلَّاَ

160. سَدَّحَ أَهْكَأَ حَكْمَةٌ مَعْسِسًا أَيْمَا أَكْبَرَّاَ.
153. What measure has enough space for words such as these,
    That someone should pray to be accursed from God?

154. It was not because he hated God that he sought to be accursed from Him,
    But rather that he loved Him intensely.

155. Love of the Son burned greater in that man than any fire,
    To such an extent that his love even compelled him to be accursed.

156. See how ardent he was in the love of God when he spoke these words,
    And how strongly persuaded that he could not be separated from it.

157. “Who shall separate me from the love of God?
    Shall tribulation, or distress, or perhaps famine?”

158. I am persuaded that neither death, nor life,
    Nor angels, nor princes, nor powers,

159. Nor things present, nor things to come in their varied forms,
    Neither height, nor depth nor anything in them,

160. Nor any other possible created thing can separate from God
    My love that is in our Lord Jesus Christ.”

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62 Rom 8: 35.
63 Rom 8: 38.
64 Rom 8: 39.
65 Rom 8: 38-39.
161. حَكَّمْتُ أَنْ أَحْصَى مَآءً حَسَنًا ۚ ذَٰلِكَ الْحَقُّ ۖ وَهُنَاكَ الْكَحْلُ

162. مَعَهُ مَا سْمَتَ أَفْكَارُ مَسْتَكْبِلٌ

163. وَمَعَهُ مَكَامُكُ نَكْرَاتُهُ ۚ لَيْثُمَا وَإِنَّمَا حَصَرَ حَدَّا

164. أَهْكَمْ حَسَنَا ۖ إِنَّا وَكَلَّمْهُ أَمَامَهُ أَسْلَمْهُ

165. حَسَنَا إِنَّا حَنَّانُ هَذِهِ الْحُكْمَةَ لَمَّا ۚ أَحَبَّ بِهَا وَنَعْمَهَ مَسْتَعْتُ

166. حَكَّمْتُ أَنْ أَحْصَى مَآءً حَسَنًا ۚ ذَٰلِكَ الْحَقُّ ۖ وَهُنَاكَ الْكَحْلُ

167. حَكَّمْتُ أَنْ أَحْصَى مَآءً حَسَنًا ۚ ذَٰلِكَ الْحَقُّ ۖ وَهُنَاكَ الْكَحْلُ
161. Since he was bound fast by the love of God and inseparable from it,
   Why did he pray to be accursed, if not because of that love?

162. Death, life, angels, and powers,
   Paul showed to be smaller than his mind.

163. “Height, depth and all the orders in between,
   Should they come against me, shall not separate me from God.

164. No other possible creation, even if it did exist,
   Would have power in it capable of separating my love from Him.”

165. Why this reference to any “other creation” – since it did not exist,
   Except to extend the measure of his love above every limit?

166. “No other world, even if it were to come into being
   And exist alongside those that do exist, could separate me from God.

167. By his word he passed beyond nature and its elements,
   Pitching his argument high above nature to speak it there.
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لأهو كحيدة أسلًا وكشخة خذة ومشكلة 168

حذخة، خذخة ماقًا خذ مخنة ورب أهدها

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سكن أشخًا وتعشخه، بعها صحا 101 أثده

171

تعد وحكذا مكحا حنًا أسلًا وكحا عبده 102 كد

أكد ما كد صحة مازها وأدوا ياكد ده 172

كحها ما صدًا وبيها ودبًا كحبكة دده 173

حابلًا شكًا ركذ بالما شنها منه 174

أب كر محبًا وبدو هنجر في فهمها

103 شنها في مشحور 103
168. The whole creation was not enough for him to speak of,
   So he went beyond it, to another non-existent creation, to speak.

169. He weighed all worlds against his love for God;
    All creation weighed less, and his love outweighed them all.

170. Because of this he said, “No other world,
    If it did exist, could separate me from Him”.

171. Since this is the case, I have prayed that I might be accursed
    For the sake of those who are lost, that they might be found in God.

172. This is a big claim, and he is not to be blamed who cannot hear it,
    For the door of the ear is too small for it to fit through.

173. Bearing in mind the love Paul had towards God,
    What was the significance of his praying to be accursed from God?

174. O Paul, your story surpasses all interpretation!
    Why did you pray to be accursed from your Beloved?
175. If all worlds, as you said, cannot separate you,  
    Why then do you pray to withdraw from Him.

176. If things neither present nor to come will separate your love,  
    Why are you at pains to be separated, as you say?

177. Unless you listen a little in a spiritual manner,  
    The words of Paul will lie hidden from your understanding.

178. He looked to Jesus, who for our sake was made to be sin,66  
    And he made himself ready to become accursed for His sake.

179. The Son of God died on behalf of all,  
    And Paul likewise sought to become accursed on behalf of many.

180. He looked to God, and how much He loves people, (and he exclaimed)  
    “I have wished to be accursed that they may be found.”67

181. That the way of the Son might not be made void,  
    He prayed that he might be lost, and that the Son of the God visit His own.

182. He thought about Abraham and about the promises of the Father,  
    And he was in pain, lest the covenant be rendered ineffective.68

66 2 Cor 5: 21.  
67 Rom 9: 3.  
68 Rom 9: 4ff.
سَلَقَ لِبَ لَهَّ مَوَلَكَ نَفْسَكَ فِي الصَّيْحَةِ

جَبَّنَاهُ مَنْذَ وَجَعَلْنَاهُ حَسَنًا (90)

كُوَلَا نَفْعَهُ فِي نَبَاتِهِ 110 فَلْمَ كَانَ حَيَّاً

أَلْوَّنَهُ وَفَوَاهُ حَسَنًا وَضَعَفَهُ وَقَدَّرَهُ حَسَنًا

كُنْتُمْ حَيًَّا فَلْمَ كَانَ حَيَّاً 111 فَلْمَ كَانَ حَيَّاً

بَلْقَدْ حَيَّاً مَنْذَ وَجَعَلْنَا إِنْ كَانَ حَيَّاً

سَيَسَّدَ كَمْدُوماً وَحَسَبِيْ ثُمَّ حَسَبِيْ لَهُ

ذَلِكَ مَدَّهُ بَذَلِكَ فِي فَوْقَهُ وَكَيْفَ تَفْتَحُ

مَعَهُ سَكَّنَهُ وَكَانَ ثَمَّ حَسَبِيْ

مَنِّذَا سَكَّنَهُ كَمْدُومًا 112 أَهَّلَهُ شَبَطًا

أُقَمَ أَنْ لَمْ تَسَكِّنْ بَيْنَتَا فِي تَفْتَحُو 113 وَإِلَّا أَنْ خَلَّتُوْكَ كَبَّأْ:

كَهْوَدَ رَبَّكَ سَكَّنَهُ بَيْنَتَا أَنْ تَفْتَحَ 112 أَنْ خَلَّتُوْكَ كَبَّأْ:
183. He remembered the promises (given) to the fathers,
   But saw their offspring were at enmity with the Saviour.

184. He read in the old covenant that they are sons in truth
   And was desperately saddened lest they forfeit their inheritance.

185. He called to mind the glory in which they stood,
   And the Law and Worship that they possessed.

186. He understood how great were the covenants God had made,
   And how necessary that His word be established among His heirs.

187. He pondered on Christ who was born of them according to the flesh,
   And was greatly pained lest they be deprived of this salvation.

188. “For the sake of these things lest they be rendered void,
   I have prayed to be accursed for them.

189. Let me go out, and let them enter in unto God,
   That the great way of the Crucifixion be filled up.

190. It is nothing, if for the sake of many, one person departs,
   For the way of the Son is large enough for everybody, though few enter it.
191. إنما أتُّ أَنَّا مِلَّانَا، فَكِلَّمَاهَا
*
192. وَلَهَ بِعَضُّ فَعَلَكُمْ فَكِلَّمَاهَا وَإِنَّهُ كَانَ أَنَا
*
193. أَحَّلَّهَا كَأَمْرٍ أَمْرًا فَهَا، وَبُدِّجَتْ شَطَّةً.
*
194. فَكُلِّمَهَا وَمُحِقَّكُمْ مَنْ أَنَا أَنْبَأْهَا
شَكَّلَهَا أَمْرًا فَعَلَكُمْ كُلُّ مَا كَانَ أَنَا
*
195. حَلَّهَا فِي مَصْطَلَحٍ وَكَحْلَةُ مِلَّانَا أَنْبَأْهَا
وُكَّلَهُ أَمْرًا فَعَلَهَا حِسَابٌ، أَنَّهُ كَانَ أَنَا
*
196. كَانَ تَعَلَّمَتْهَا ۱۶۶ كَلِمَاتًا حَتَّى حَفِظَتْهَا
أَنَا وَتَلَّكَ قَاسِمًا ۱۱۶ كُلَّمَ تَعَلَّمَتْهَا ۵۹۵
*
197. وَبَلَى أَنَا رَكَّزْتُ فِي أَنْبَأْهَا
فَكُلِّمَهَا كُلِّكَانِ كَمَا حَفِظَهَا ۵۹۰ فَعَلَهَا ۵۱۰.
*
198. حَكَّمَنَا نَعْمَانًا كَانَ أَنَا شَهَدُ وَكَتَبْتُهُ حَكَمُهَا
أَنَا وَنَعْمَانُ قَاسِمًا حَكَمُهَا ۵۹۲ قَاسِمًا ۵۹۲.
191. I will go away; let them come to repentance,
   And I will greatly rejoice if I am lost while they are found.”

192. For these reasons Paul swore that he was in pain and distress
   And prayed to be accursed.

193. Who is able to love, as he loved,
   Both God and neighbour more than himself?

194. The goal of love and of the Law is this:
   “You should love your neighbour as yourself.”

195. Paul loved beyond the goal of all love,
   For not “as himself” only did he love, but far more.

196. He did not (merely) seek the advantage of others,
   But that he should be lost and others be found.

197. He prayed to be at enmity with God that they might be reconciled,
   And that he go out, so that the entire Nation be brought in.

198. No love is to be compared with this love,
   Except that of Jesus, who died for the wicked, and in whom they regained life.

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69 Mt 22: 39; Mk 12: 31.
ومَ لَهَا سَنَةٌ وَ مَهْدًا وَ كَانَتْ لَهَا كَانَتْ لَهَا
فحَّلَتْ وَ اِخْتَلَفَتْ أَمْكِنَةُ أَمْكِنَةُ يَكَّلْبُهَا هُذَاهَا إِنَا نَمَّلَ يَكَّلْبُهَا
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۱۱۷ ۃَاءُ ر
۱۱۸ حُجَّةُ ر
۱۱۹ مُذَهِّبُ ح
۱۲۰ كَذْبُهُ ر
۱۲۱ تَرْبَتْ... أَمَّا
199. Paul’s rank is higher than all heights,
   And however high I would scale to speak of him, I reach but the lowest rung.

200. Once something is under confinement, it remains confined;
   No matter how great it is, insofar as it is confined, it is not great.

201. The story of Paul has neither confinement nor limit,
   And so is too great to be spoken of by my mouth.

202. Look! I haven’t said a word yet about his beauty:
   Do not fault me for having said I would speak about that!

203. I wanted to speak, but wasn’t up to the task, much as I desired to.
   Beauty like this is not to be spattered with the colours from our palette.

204. Therefore I will spread out silence like a veil to cover it,
   Lest the jumble of my words, for all their enthusiasm, deface everything.

205. Up to now I knew I was dealing with something that knows no boundaries,
   But from now on I will say no more, lest I incur disgrace.

206. I am not falling silent because I have lost the power of speech;
   In truth I confess I am not able to.
أَمَّكَ أَنَّا مَعْقَدُوكَ يَا أَمَّ مُقَدَّمَكَ كَمَا أَوشَكَتْ. 

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أَيُّهَا مَعْقَدُوكَ لَا تَرْجِعْ إِلَى ثَلَاثَةٍ. كَمَا أَوشَكَتْ، مَا أَوشَكَتْ. 

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207. Let me keep silent and let him speak, as is proper,
And I will learn from him what crown he received in the Gospel.

208. “I have fought the good fight; I have finished the race;\(^{70}\)
I have kept my faith steadfast from stumbling blocks,

209. And there is laid up in righteousness a crown for my Lord to give me,”
For he judged of himself that he was to receive a crown in righteousness.\(^{71}\)

210. Paul became his own judge, and passed judgment,
That a crown was kept for him in righteousness from God.

211. He summoned his thoughts to be witnesses to his deeds
And all of them exclaimed, “You lack nothing but the crown.”

212. Rightly did the Learned One (Jesus) call him “a chosen vessel.”\(^{72}\)
Blessed is He who kept for him the crown of victory of which he was worthy. Amen.

The end of the second homily on the Apostle Paul
composed by Mar Jacob Malpan.

\(^{70}\) 2 Tim 4: 7.
\(^{71}\) 2 Tim 4: 8.
\(^{72}\) Acts 9: 15.