



I raised up a great mountain of a tower, stretching it up to heaven. [Gen 11:4]

وَلَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

If they could wage war with the height

كَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

how much more will they defeat [this man] who fights on earth!

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جَمِيعُهُمْ يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

Collectively, with time and succor

يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

I wage war with discretion.

يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

The people<sup>1</sup> heard that God was one, [Deut 6:4]

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

they made themselves multitude of gods;

but when they saw the son of God, [Jer 2:28]

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

Rarely, they rushed to Him - one God, on the pretext of confessing God

يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

they deny Him and like astray [sheep] they run away from Him

يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

They are perverse on every occasion,

يَرْجِعُونَ إِلَيْهِمْ مُّلْكُهُمْ

they will be found to be godless.

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لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

For many years I have [existed]

وَلَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

and no child I have secretly disdained -

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

I have been most attentive to children,

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

[making sure] that they acquire bad habits from their very birth,

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

so that their faults might grow as they grew up. There are some stupid fathers

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

who do not cause harm to the seed which I have sown in their sons,

لَمْ يَرْجِعُوا إِلَيْهِمْ مُّلْكُهُمْ

while others, like good farmers,





مَوْهَنْ مِنْ مِعْجَسْ فَلَمْجَسْ حَلْ

is someone who can subdue everything.

لَمْجَسْ مَوْهَنْ تَمْجَسْ لَمْجَسْ حَلْ

When I conquered him, Adam was only one,

لَمْجَسْ لَمْجَسْ مَوْهَنْ مَوْهَنْ لَمْجَسْ حَلْ

so I left him until he had fathered children and I looked for some other work:

لَمْجَسْ يَلْمَحْ حَلْ يَلْكَنْ تَكْلَنْ لَمْجَسْ مَكْنَنْ مَهْمَنْ

so that idleness might not have experience of me I started counting the sand of the sea,

لَمْجَسْ لَمْجَسْ مَهْمَنْ لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

to make myself patient and to test my memory, to see if I could cope

لَمْجَسْ لَمْجَسْ مَهْمَنْ لَمْجَسْ

with humanity once they had multiplied.

لَمْجَسْ لَمْجَسْ يَهْمَهْ حَقْكَيْهْ حَصْبَهْ يَهْمَهْ

Before they had done so I had tried them in my things.

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لَمْجَسْ كَلْكَيْهْ حَصْبَهْ لَمْجَسْ

The servants of the Evil One disputed with him,

لَمْجَسْ مِلْكَهْ حَصْبَهْ لَمْجَسْ قَحْمَهْ

Refuting his word with their rejoinders:

لَمْجَسْ لَمْجَسْ يَلْكَنْ لَمْجَسْ

“Behold for Elisha who brought a dead person back to life,

لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

who overcame Death in the upper room, reviving the widow's son; [2 Kgs 4:10,34-35]

لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

he is now subdued in Sheol”. Because the Evil One was very quick-witted

لَمْجَسْ هَلْ حَمِكَتَهْ حَدْ حَمِكَتَهْ

he refuted their words by means of their own words:

لَمْجَسْ لَمْجَسْ لَمْجَسْ يَلْكَنْ

How can Elisha be defeated,

لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

Seeing that he has, in Sheol itself, brought the dead  
back to life by mean of his bones? [2 Kgs 13:21]

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لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

If Elisha, who was insignificant,

لَمْجَسْ لَمْجَسْ لَمْجَسْ لَمْجَسْ

Had such great power in Sheol,



نَعَّمْ لِي مِنْ حَوْلَتِي مَنْ كَفِيَ لِكُمْ

Will you be food fro me in place of the tasty Lazarus, [John 11:44]

مَنْ كَفِيَ لِكُمْ لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

whose taste I still have in my mouth? Let Jairus's daughter come and see [Luke 8:55]

نَعَّمْ لِي مِنْ حَوْلَتِي مَنْ كَفِيَ لِكُمْ

this cross of yours; let the widow's son gaze upon you. [Luke 7:15]

بِعِنْدِكَ لِي مَنْ كَفِيَ لِكُمْ

A wood snatched Adam for me, [Gen 2:17; 3:6]

لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

blessed is the cross which has snatched the son of David for me!

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كَفِيَ لِي مَنْ كَفِيَ لِكُمْ

Death opened its mouth and said,

لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

Have you not heard of son of Mary,

كَفِيَ لِي مَنْ كَفِيَ لِكُمْ

of Moses, how he excelled, from all, in his greatness,

لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

How he was God, and workman of God by slaying the firstborn (Egyptian) and saving the firstborn (Hebrew), [Exod 4:16; 7:1; 12:29]

لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

how he held back the slaughter from living? [Num 16:48; Deut 34:5]

yet I went up with the same Moses to the mountain

مَنْ كَفِيَ لِكُمْ

and God – blessed be his honor – handed him over to me in person<sup>3</sup> [Esek 3:12; Deut 34:5]

لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

However great one of Adam's sons becomes,

مَنْ كَفِيَ لِكُمْ

he will return at dust to dust, for he comes from the earth [Gen 3:19; 2:7]

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لَمْ يَكُنْ لَّهُ مَنْ كَفِيَ لِكُمْ

Satan came along with his soldiers

لَقْنُو لَقْنُو لَقْنُو لَقْنُو

to look at our Lord lying in Sheol

وَيُسْعِي بَعْدَ مَنْ كَفِيَ لِكُمْ

and to rejoice with Death, his fellow counselor,

مَنْ كَفِيَ لِكُمْ مَنْ كَفِيَ لِكُمْ

But he saw him all gloomy and bewailing the dead who, at the Firstborns' cry,

سنه و مده مده جمود شه ده چهارم

Had come to life and departed from Sheol.

Cause the Evil One was a prophet [Matt 27:50,52]

## למה? מתי? איך? איך? מה? ביחס

Death, his relative, You have not lost as much as you have gained:

## حُمَّى ڊِبِ ۢعُمَدِ لِيَهِ مِنْعَ

as long as Jesus is in your grasp

## لے چکا ہے تو کہ مسیہ فہیم

everyone who has lived and is living will come into your hands.

## فہم کے مجموعہ کو ڈال دیں

Open up, so that we can see him and jeer at him;

## یادیں و یاد مذکورہ چند مختصرہ میں لیے

ask and hear him, “Where is your power”

Cause already three days have passed,

## وَجْهَهُ لِيْسَ هُوَ الْمُلِمُ بِكُلِّ شَيْءٍ لَكُلُّ شَيْءٍ

we say to him, You, who are three days dead,<sup>4</sup> raised up Lazarus, four days dead; [John 11:20]

raise up Lazarus, four days dead; [John 11:39]  
نَبِهْ بَشَّ كَعْدَهْ مَهْ مَهْ دَقَيْتَهْ جَعْدَهْ  
raise yourself now! Death duly opened up the gates of Sheol

وَوَلَدَ مُذْكَرٌ وَمُذْكَرٌ دَفْعَةً دَفْعَةً

- and out from it shone the radiance of our Lord's face!

۹۰۰ نیز مذکور گردید

Like the men of Sodom, they were all smitten [Gen 19:11]

לט בער

1. *People: i.e., the Jews. For Ephrem's polemic against the Jews.*
2. *fear **يَخَافُ**: The two manuscripts have **يَخَافُ**, but the longer form of the imperative is required by the meter.*
3. *handed him over to me in person: Ephrem seems to refer to traditions about Moses's death and burial that underlay Jude 9 and are found in different forms in the late midrasha Petirat Moshe*