

Luke 2.9: "And the angel of the Lord *appeared* to them, and the glory of the Lord shone around them." Compare this verse to Genesis 3.24: "and at the east of the garden of Eden placed the cherubim, and a flaming sword which turned every way to guard the way to the tree of life."

Contrast the "appeared" of Luke with the "guarding" of Genesis. Both have to do with defending or catching one's attention: one to bring attention to an object, the other to keep our attention away from an object. Both are aided by angels. The Genesis text has a distinction between cherubim and a flaming sword, though the two are not necessarily combined. The Hebrew of verse 24 reads, "to guard the *way* (derek) to the *tree* (hts) of life." Here "way" and "tree" are synonymous; no big transition needed to equate "way" with Christ as "the way, truth and life" (John 14.6).

Instead of "guarding" in Genesis, Luke has "glory (doxa) of the Lord (NB: doxa vis-a-vis the "flaming sword" of Genesis) *shone* about them." The verb for "shine," perilampo with preposition peri means that glory or doxa *envelops* the shepherds instead of Gen's flaming sword opposed to Adam.

In verse 15 the shepherds say "Let us go over to Bethlehem and see this *thing* that has happened which the Lord has made known to us." Rhema more precisely means a "saying." Notice the progression from outward sign to inward realization:

The shepherds perceive rhema as an external event.

The shepherds make know this rhema to others; in other words, transmission of an external sign.

Mary "ponders all these *things* (rhemata) in her heart." Here rhema becomes an internal pondering which started when the angels met the shepherds.

Matthew 2.2: "For we have seen his star in the east and have come to worship him." They lacked revelation by angels but had that of a star which equals the rhema of the shepherds. "Lo, the star which they had seen in the East went before them until it came to rest over the place where the *child* was" (2.9). Note use of "child," paidion, as opposed to Luke's brepfos, "infant." Once the wise men "rejoiced exceedingly" (verse 10), they entered the house in which the infant was located. Entry into this house means that they left the star behind and saw Mary, as it were, "pondering these rhemata in her heart." Here "in her *heart*" and "in the *house*" are more or less equivalent.

The encounters with the divine manifestations by shepherds and wise men are akin to Exodus 3.3: "I will now *turn aside* and *see* this great sight, why the bush is not burnt." Moses is distracted by this event, a traditional symbol of both Mary's virginity and fruitfulness. Like the shepherds and wise men, Moses turns and approaches the bush, symbol of Mary. As verse 4 says, "When the Lord saw that Moses *turned aside* to see, God called to him out of the midst of the bush and said, 'Moses, Moses.'" The *burning* bush is symbolic, in the opposite sense, of the *flaming* sword which barred Adam and Eve from Eden.

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Lectio#2

The wise men or Magi return to their homes by a different course after having visited the Christ child: "And being warned in a dream not to return to Herod, they departed to their own country by another route" (Matthew 2.12). This choice of a different way home is a direct result of Herod's treachery, but perhaps there is a deeper meaning. The wise men came to Christ by a passage shown by a star. Later they see Christ or to apply the words of St. Paul, "To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery which is Christ in you, the hope of glory" (Colossians 1.27). The wise men represent the nations; once they see the manifestation of God in the flesh they realize this *mystery* "among the Gentiles," that is, God's present among themselves. Because both the star and Christ have disappeared once the wise men realize this mystery "*in you*," there is no need for a guiding star on the way home. The different route they chose signifies an awakening of Christ "*in you*," a fact clarified by John 8.12: "I am the light of the

world; he who follows me (that is, like the Magi following the star) will not walk in darkness but will have the light of life."

Also, compare the Magi's coming with a passage from Luke 11:31: "The queen of the South...came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here." This verse refers to 1Kings 10:1-10 where the queen of Sheba brought gifts, a prefiguration of the Magi. She was not directed by a star to visit Solomon but by the faculty of *hearing*: "Now when the queen of Sheba *heard* of the fame of Solomon concerning the name of the Lord." In other words, her interest lay not with Solomon per se but "in (hearing about) the name of the Lord." Then the queen "speaks to Solomon about all which was in her heart." This close attention to detail is equivalent to the Magi's pondering over the mystery of the Christ child. Once the queen saw all Solomon's possessions, verse 5 says "there was no more spirit in her." That is, her spirit left her in amazement, an incident similar to the Magi's "exceedingly great joy" before they entered the house where Christ was present. Note that one version of the Septuagint has "in ecstasy."

As a result of her visit with Solomon the queen exclaims (verse 8), "Happy ('ashrey) are your wives! Happy are these your servants who continually stand before you and hear your wisdom!" The use of 'ashrey is important as found in Psalm 1:1: "*Happy* is the man who follows the Law (Torah) of the Lord." Psalm 119 which praises this Torah is reminiscent of the queen's praise.

Verse 13 says that Solomon "gave the queen all her *desire* (chephetsah), whatever she asked, besides that which Solomon gave her of his royal bounty." Observe the similarity between Solomon's bounty and the Magi's gifts.

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Notice the long interval of time from Epiphany to the Baptism of Christ, approximately thirty years. The Church's commemoration of this time, of which we know hardly anything at all, takes place within one liturgical week. Except for the weeks from Advent through Epiphany, the liturgical year deals with a very brief span of time, Christ's ministry of approximately three years, and even part of this time concerns the last days of Christ, Lent, Passion Time and Easter.

Where does the thirty year period fit it? It is compressed between these two feasts, the mystic seven days, which is comparable to the seven days of creation. These days (actually in Hebrew, the Genesis account of creation has not "first day" but "day *one*," etc.) cover more time than that period from the creation of Adam to the end of the New Testament. However, they are not as significant when compared to the shorter period of Christ's ministry. Nevertheless, this long period of Genesis, the pre-Adam duration, is a time when creation was taking shape under God's Spirit or Ruah hovering (rachaph) over the waters. It resembles the era after the historical Christ when the pneuma descended upon the Apostles at Pentecost, that is, the beginning of the Church right to the present day. The Holy Spirit continues to *hover* or rachaph over the Church as over the waters in Genesis.

The week consisting of Epiphany-Baptism actually is symbolic of "common" time which harmonizes with liturgical time from Christ's Baptism to the last Sunday of the year before Advent. Why? Because the thirty years compressed into that week represent the period of growth of each member of the Church, Christ's body extended in space and time. This example demonstrates the difference between sacred time (kairos) and so-called secular time (chronos); both obviously have disparate ways of calculating events.

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Relate Matthew 2:9 to the wise men and Epiphany, a verse which contains to paidion, a "young child," with mention of a house, oikia (verse 11). This suggests that the wise men came to the holy family much later than Christ's immediate birth as traditionally maintained. Compare this verse with Luke 2:16 which mentions to brephos, "baby," when the shepherds come to him. A brephos is unable to comprehend the wise men's gifts and their significance, but a paidion could. I assume that Christ as a paidion did comprehend what they

meant. Matthew's account does not have Mary marveling at the wise men's visit to Christ as paidion but Luke's does: "She kept all these things and *pondered* them in her heart" (2.19). Mary had to *ponder* (sumballo) them because Christ as brepheos could not express himself. Matthew does not mention Mary and this pondering or any related type of considering; she had Christ as a paidion who could explain to her the Magi's visit. Note that the word "symbol" derives from the Greek word sumballo...Mary received the *sym-bolic* meaning.

Luke 2.41-52 contains the story of Jesus when he was *twelve* years old (a mystic number as found in the book of Revelation) in the temple. Here (verse 43) we see Christ as a pais (paidion being a diminutive form) teaching the Jewish elders in the temple. The distinction between paidion at the Magi's visit and pais when Christ was teaching in the temple is not that crucial here. Nevertheless, this example intimates that Jesus, following the example of the temple's teachers, had instructed Mary about the significance of the wise men's visit earlier.

Next we read about Mary in verse 51 who "kept (diateroo) all these things in her heart." Compare sumballo or "ponder" of Luke 2.19 with diateroo of verse 51. The former's fundamental meaning is "to bring together;" the latter means "to keep continually, carefully." Diateroo is connected with Christ as a pais who is teaching Mary. Later he (John 17.11, 12, 15) prays to the Father to tereo or "keep" his disciples. I assume it is similar to Mary's tereo. Since Mary bore Christ, it is only natural that she stands at his cross. St. John is there too because he reclined "close to the *breast* of Jesus" (John 13.23). Kolmos or "breast" bears a kinship to koilos, an adjective which means "hollow." Given the connection between Mary and John at the crucifixion which was taken as a figure of the future church, we could say that the kolpos of Christ equals a womb or hollow space. That gives reason to understand why he commended his mother to John's care who earlier has leaned "close to the breast of Jesus." John could easily receive Mary "into his own house" (John 19.27) which literally reads "into his *own*," his own kolmos, which was Christ's kolpos, a relatively natural step for Mary to do, for she had Christ as a fetus in her kolpos.

John probably obtained material for his Gospel from listening to Mary "in his own house." John learned of Christ through Mary's earlier "pondering" or sumballo and diateroo experiences mentioned above as related to Christ when he was young. Note that sumballo has the connotation of *symbol*; Mary pondered the symbolic meaning of Christ's actions.

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We can examine Christ's earthly life *objectively* as a model or archetype for our imitation. In light of the New Testament's teaching, especially having obtained clearer perception through the medium of contemplative prayer, we find that the mystery (mysterion) of Christ cannot be an object as though it were something existing over and against ourselves. This is made more obvious by the word huiiothesia, "adoption," literally, "son placing." When a person is *in* the Son, he or she has no perception *of* the Son much like the Zen expression which says that an eye cannot see itself. Nevertheless, such a person knows that a more inclusive reality is "containing" him or her.

It is even more futile to perceive the Father as object because "no one has seen the Father." We therefore end up with two inscrutable entities beyond our natural tendency to objectify reality, Father and Son. This leads naturally to the Holy Spirit who is the union of Father and Son (two persons) but exists as one distinct person. Because the Spirit is a unity of two negatives (by negative I mean unknowability), we can follow, so to speak, the principle of language that two negatives make a positive. This "positive" quality therefore allows us to posit the Holy Spirit as *objectivity*. That is, Spirit is the only person whom we can address, humanly speaking. Therefore by addressing the Holy Spirit, we "grasp" the Father and Son, rather, both Persons who form a completely other Person.

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In the month of January we have the onset of winter after having enjoyed the Christmas season whose

special charm made us generally unaware of the cold and darkness. Yet of all months of the year, January contains the greatest number of feasts with monastic themes according to the Cistercian calendar:

- 1: Basil and Gregory Nazianzus
- 2: Epiphany
- 3: Baptism of Christ
- 4: Gregory of Nyssa
- 5: Aelred of Riveaulx
- 6: Maur and Placid
- 7: Antony the Great
- 8: Conversion of St. Paul
- 9: Robert, Alberic, Stephen

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Galatians 3.28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; you are all one in Christ Jesus." From the point of view of "in Christ Jesus," consider Genesis 1.27: "God created man in his *image* and *likeness*, in the image of God he created him; male and female he created him." God created "man" in his image after which he creates "male and female" separately. This parallels Galatians just quoted where "man" equals human nature.

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F. Bertrand point out in an article entitled *Mystique de Jesus chez Origene* in **Collection Theologie** #23 (Paris, 1951), p.46, five stages of *touching* which Origen delineates with regard to the mystery of Christ:

- 1: *toucher* la frange du manteau de Christ
- 2: *baigner* ses pieds de larmes
- 3: de les *essuyer* avec les cheveux de sa tete
- 4: *d'oindre* la tete de Jesus de myrrhe
- 5: *se tenir couche* sur sa poitrine

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John 6.45: "It is written in the prophets, 'And they shall all be taught by God.'" Christ is referring to Isaiah 54.1 in the larger context of the "living bread," chapter 6. In this fashion both teaching and eating are associated. In verse 46 Christ says, "No one has seen the Father unless he who is with God who has seen the Father." This is reminiscent of John 1.18 and Exodus 33.20, "for no one can see my face and live." The latter verse was uttered in the desert and parallels Christ as living bread, an image which he borrows from Moses in Exodus 16 which also takes place in the desert.

The statement of John 6.45 is significant in light of Psalm 34.9: "*Taste* and *see* that the Lord is good. Happy is the man who takes refuge in him." Christ is emphasizing the eating part of this verse ("*taste*," taham) rather than seeing, for only he has seen the Father. The act of tasting is a form of teaching which, in turn, becomes a seeing. If we examine the remaining verses of chapter six we do not come across references to a person "seeing" the Father; rather, our perception of him is indirect:

- 1: "No one can come to me unless the Father who sent me *draws* him." (verse 44)
- 2: "Everyone who has *heard* and *learned* from the Father comes to me." (verse 45)
- 3: "He who *eats* me will *live* because of me." (verse 57)

All the above references to the Father have a distinctly non-visual character. Christ never says that the person who eats his body and drinks his blood will *see* the Father, but that he will have...possess...eternal life (verse 58). Even the frequent allusions to Christ as food in chapter six do not pertain to seeing him either;

they all deal with elementary functions of living through ingestion, that is, related to Christ as food.

We see the reference point of Isaiah 54.13 by an examination of the preceding two verses. God is depicted as building a city and establishing its borders, the place-where of verse 3, Jerusalem. The verb lamad ("All your sons shall be *taught* by the Lord") has the connotation of being trained for warfare which is perhaps why verse 17 has "no weapon that is formed against you shall prosper." All who are truly trained or taught by God listen to the Father ("what I have *heard* from the Father," verse 45) and have revelation of the Son in the heavenly Jerusalem; they keep this image in view of the Isaiah quote. It is important to keep in mind the notion of *descent*, an action accomplished by the heavenly Jerusalem and foreshadowed by verse 33: "The bread of heaven from God which *comes down* from heaven and gives life to the world."

The act of being taught by God does not refer exclusively to the Son; rather, it pertains more to the Holy Spirit who is the true teacher in the Church. He *descends* upon the Apostles at Pentecost; they speak foreign languages and begin to teach. Notice that all apostolic teaching takes place in context of a *descent* pertaining to the Son (Incarnation) and the Spirit (Pentecost), a direct result of John 14.26: "He will *teach* you all things and will *remind* you about what I have spoken to you." We can never see the Father as I have pointed out above. The same applies to the Son, but the Holy Spirit as a *combination* of both is present everywhere in the Church and who is perceived by a manifestation of his nature, wind.

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The following relates to what was just said, Psalm 51.14 (Septuagint): "Give me the joy of your salvation and establish a *guiding* (hegemoniko) spirit in me." It is intriguing to compare this phrase, pneumati hegemoniko, as related to the "Spirit who will teach you all things" in John 14.26. Note, however, that it is linked to the Hebrew sheshun yeshehaka, "the joy of your *salvation*" which may be translated as "the joy of your *Jesus*." The prayer of verse 14 is addressed to the Father for the gift of the Holy Spirit; he in turn adopts a person, that is, "son-places" this person as indicated by the word huiiothesia. Christ is making an appeal to the Father for the restoration of our divine likeness which is why we read "turn to me," a request to return what was lost, our likeness or homoiosis. The psalmist makes this request by *remembering* his pristine image or eikon-nature which is reminiscent of John 14.26: "and (the Holy Spirit) will *remind* you of what I have said to you." Through the word hupomeno (remember) we get a picture of the Spirit remaining *under* (hupo) the memory or *hovering* (Genesis 1.2) over our divine image for the purpose of restoring it to the divine *likeness* or the Son. That is why the verb hupomeno is identified with "all which I said to you."

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A definition of work and meditation: "The work at hand should be given a place in the framework of the meditation, as an *illustration of its subject* (italics are mine). For example, the function of eating may easily be related to contemplation on the impermanence of the body." **Heart of Buddhist Meditation** (New York, 1971) p.50, by Nyanaponika Thera.

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"Psalm 1.1: '*Blessed* (ashry) is the man who walks in the Law of the Lord.' On the surface the Hebrew root to 'blessed' or ashr indicates an accumulation of power or material goods. However, another word comes from this verbal root, ashur, 'step,' as found in Proverbs 4.14 and 23.19, the former being quoted here: 'Do not enter the *path* of the wicked, and do not walk in the way of evil men.' This verse indicates a truer meaning for asher, not necessarily the possession of material wealth, but the progress towards the eventual attainment of such wealth or more accurately, a 'striding forward.' Even the relative pronoun asher used to introduce the predicate to a subject or object, expresses a step forward in thought, the resting of an idea without an additional predicate and its enrichment with a new characteristic. Thus ashry denotes all possible progress. "Striding forward," advancement in all that which is desirable, is the basic motive and goal of all our thoughts and actions. That progress for

which we strive is actually only with that person who does not follow evil principles, but, instead, derives all his principles, endeavors and views solely from the Torah. David begins Psalm One where Moses left off in Deuteronomy 33.29, 'Happy are you, Israel!' **The Psalms** by Damson R. Hirsch (Jerusalem and New York, 1978), p.1. (NB: the author translates Psalm 1.1 as "*forward strides* that man."

With the above passage on 'ashry' in mind, refer to Psalm 84 where it occurs three critical times:

- 1) "*Happy* are they that dwell in your house; they will still be praising you" (verse 4): notion of continued praise.
- 2) "*Blessed* is the man whose strength is in you; in whose heart are the ways of them" (verse 5): notion of continual movement.
- 3) "*Blessed* is the man that trusts in you" (verse 13): notion of continued reliance upon God.

All three uses of 'ashry' are bound up with forward, eternal movement which fits in well with the root of this Hebrew verb as described above. Verse 7 reads "They will go *from strength to strength*, every one of them appears before God in Sion." This "*from strength to strength*" is reminiscent of 2Corinthians 3.18: "We shall be changed *from glory to glory*" Keep all this in mind when reading the beatitudes as in Matthew 5.3-11 where 'ashry' is translated as makarios, "blessed."

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In his Eighth Sermon **On the Song of Songs** St. Bernard comments upon Song 3.1: "In lecto meo per noctes quaesivi quem diligit anima mea" ("On my bed through the night I have sought him who my soul loves"). Lectulus is diminutive of lectus, "chosen, picked" whose root is lego, "to collect, gather, pick." Lectulus is related to lectio divina, the monastic practice of slow, meditative reading which thus means a *se-lective* type of reading.

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In his **Rule** St. Benedict says of Lent, "A monk's life ought to have about it a Lenten character" meaning that Lent is symbolic of our existence on earth. Benedict then makes allowance for the rigors of the Lenten observance, an insight which perhaps derives from an appreciation of the sacred meaning associated with the number "forty." Two notable examples are the Israelites' forty years of wandering and Christ being in the desert for forty days and nights.

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The synoptic Gospels depict Jesus Christ as being sent into the desert after his baptism: "Jesus, *full* of the Holy Spirit, returned from the Jordan and was led by the Spirit" (Luke 4.1). Christ is both full of the Spirit from his baptism and led into the desert by the same Spirit. Compare this verse with one related to Pentecost, Acts 2.4: "And they were all *filled* with the Holy Spirit."

Christ is in the desert after Luke gives his genealogy starting from the present and working backwards to "Adam, son of God" (2.38). Adam too was tempted but while he was in paradise. It is significant that Christ is also tempted right after Luke gives us his genealogy. Because Christ was "*full* of the Spirit," he was able to resist being tempted by hunger. All satisfaction was met by his being "*full*," (pleros). The mention of Pneuma in Luke's temptation story points to his function. The Spirit's function was to teach Christ as a man the Israelite experience, that is of being in the desert for forty years. He does this by way of the *memory*, that is, by bringing to Christ's mind the desert period of forty years. The Spirit can transform this historical period into a symbolic one for Christ. Such "mystic" teaching, it seems, is implied in John 14.26: "He (the Holy Spirit) will *remind* (literally, 'stand *under*,' hupo) you." The Spirit teaches us in the same fashion he taught Christ. Then we, like

Christ, can teach others as the beginning of his ministry which follows the temptation demonstrates.

Deuteronomy 2.7 infers the "fullness" of Christ in the desert: "He knows your walking through this great desert. These forty years the Lord your God has been with you; you lacked nothing." In other words, the Holy Spirit was working in the Israelites by *reminding* them of their desert years.

In Song 3.6 we have Solomon coming up from the desert "with all the powers of the merchant." This may signify Christ's completion of the forty days in the desert at the point when he is about to commence his ministry. King Solomon's "powders" are scented, *'avqth*. The gifts offered by Christ are not visible but intangible, that is to say, the Holy Spirit is a breath or *scents*...powder...in his manifold forms. Note that the Song reads "Who is this *coming up*." Here emphasis is upon an upward movement. Christ does not raise himself up from the dead, but the Spirit effects this. Refer to Romans 8.11: "If the Spirit of him who raised Jesus from the dead gives life...through his Spirit dwelling within you." Paul says that the *indwelling...enoikountos*...Spirit will resurrect us. Such indwelling implies a continuous abiding, a divine presence which literally in-forms--places his form in---our faculties.

Since memories generally define our lives, issuing as they do from the past into the present and then on into the future, this circumscribing function is superseded in favor of a divine presence composed, as noted above, of two other divine Persons, Father and Son. Thus the type of memories we have from daily experience are quite different in that they come into existence just long enough enabling us to function in accord with normal situations, after which they dissolve in deference to the Holy Spirit's presence. Therefore, the Spirit *hovers over* our memories much as depicted by the creation narrative of Genesis.

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Luke 9.29: "And his garment became dazzling white." Compare this transfigured garment of Christ to Ezekiel 1.4: "As I looked, behold, a stormy wind...with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze." Also consider verse 7: "Their legs...sparkled like burnished bronze." Later in 2.1 Ezekiel hears a voice speak and then "the spirit entered into me and set me upon my feet." This verse may be compared with Luke 17.7: "Jesus touched them saying, 'Rise, do not fear.'" Here the Spirit does not enter the disciples because "the Spirit was not yet given." Luke 9.36 adds, "And they kept silence and told no one in those days anything of what they had seen." The reason for this silence is because the Spirit was not yet bestowed, the power enabling the disciples to announce the Gospel.

Why is there no intermediary mentioned in the book of Ezekiel? Upon closer examination, God addresses the prophet as "son of man" ninety-three times. This is a title preferred by Christ himself, so we could see Ezekiel as a figure of Christ. Note that Mark 9.9 has: "(Christ) charged them to tell no one what they had seen, until the Son of man should have risen from the dead." Another indirect reference to the Spirit not having been given yet. Mark has "the Son of man," the same title as Ezekiel. The latter first gets this title in 2.3 right after the Spirit enters him. Then we may say it is the Voice addressing the Son of man in the Spirit. After the Spirit enters Ezekiel, he "disappears," that is to say, he is no more after Enoch's example (cf. Genesis 5.24); only now the title "son of man" remains for the rest of the book.

Luke 9.28 starts the account of Christ's transfiguration with "Now about eight days after these sayings." These "sayings" refer to Christ speaking about his passion, death and resurrection. Luke specifies eight days, that is, the day after the Sabbath, the day of the resurrection.

Luke 24.2: "Behold, two men stood by them in dazzling apparel." This appearance occurs "on the first day of the week" or during the pre-dawn darkness of day eight, after the Sabbath. The word

batheos coupled with orthros ("early dawn") suggests the time of deepest darkness. Again we encounter the verb astrapto as in the transfiguration and with Ezekiel's vision.

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Deuteronomy 34.1-6: "And Moses went up...to the top of Pisgah...and the Lord showed him all the land. This is the land...I will give to your seed. I have caused you to see it, but you shall not go over there. So Moses died there...and God buried him...but no man knows of his sepulchre unto this day." Relate this intriguing passage to St. Joseph whom "the Lord (also) knew face to face" (verse 10). There is good reason for Joseph's silence, that is, after he had foreseen (in the person of Moses) the promised land now realized in Christ. There is no need to utter words, for God "caused him to see it with his own eyes." This "causing to see" means being taught by God himself like Adam in Eden; however Moses was on the mountain, not within the garden of Eden. Tradition has no burial place for Joseph just like for Moses. Also note that Joseph of the Old Testament died in Egypt and did not cross the Red Sea while alive, however, the Israelites brought his bones into the promised land (Exodus 13.19).

Due to the extraordinary like of Joseph and Moses whom "God knew face to face," Joseph of the New Testament really did not die which is hinted at by the fact not we have no record of his burial place. Therefore we could see Joseph as a type of Enoch "who walked with God and *he was not*, for God took him" (Genesis 5.24). Joseph (Yoseph) means the "Increaser." He does not die but continually *increases* like the first Adam whose generations increase until they reach attainment in the Second Adam, Jesus Christ. Everyone "begotten by God" (John 1.13) has the Increaser for his or her father.

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Definition of *Midrash*: "The Midrash being to the Bible what imagination is to knowledge."
Messengers of God by Elie Wiesel (New York, 1977), p.60

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The Trinity has everything to offer when it comes to matters divine. Some religions offer a purely impersonal being as God while others stress the personal aspect. Still others have a combination of both, yet never quite reach the right proportion between these two poles. The Trinity, however, gives the complete transcendence (impersonality) of the Father, the complete knowability of the incarnate Son who leads to the Father, and the "mixed" nature of the Holy Spirit who gives us the both extremes of transcendence and corporality in a Person completely different from these other two Persons. Therefore, the Trinity offers something for everyone who comes to it. Not only that, the Trinity leads...teaches...the opposite to what one may be attracted, at least at the beginning. For example, if you happen to favor the impersonal aspect of life, this impersonality will lead to personality and visa versa. The Spirit is the key Person who effects this shift without giving partiality to either side. A person is always in "tension" when coming to the Trinity precisely because he moves from Person to Person in another Person (Spirit).

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If the Jewish people were to have sacraments, they would immediately place *study* the chief and perhaps the only one. As a parallel to this example of learning, most Benedictine and Cistercian saints are depicted with either a book, scroll or pen in hand. The same applied to saints portrayed by Christian Orthodoxy such as icons.

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In John's Gospel sung on Good Friday we hear the leaders of the Jewish people demanding of Christ, "Crucify him, crucify him" (19.6)! We could and should join with them shouting these words with the same intensity but for different reasons. Our demand to have Christ crucified is intended to hasten his arrival upon Calvary in order that his sacrifice may be brought to completion. We eagerly await the nails to be fixed that we may hide in the sacred wounds. This desire to "crucify him" is even more intense than that of the angel Gabriel awaiting Mary's acceptance to be the Mother of God (cf. Luke 1.38). Note that this verse concludes with "and the angel departed from her." That is, he need wait no longer and returned in haste to God in order to tell him about Mary's decision. Note that verse 39, which comes right after Gabriel's departure, says "Mary rose and went with haste into the hill country" to be with Elizabeth, future mother of John the Baptist. Mary's "haste" resembles that of Gabriel's departure back to heaven; Mary was eager to relay the good news not only to Elizabeth but to John in the womb.

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St. Cyril of Alexandria refers to Mary Magdalene as a new Eve who announces the joy at Christ's resurrection to his disciples (PG#74.698b-c). He quotes Isaiah 52.7: "How beautiful (ma-n'wau) upon the mountains are the feet that bring good tides (mevshar), that publish peace;...that publish salvation (yeshuah)." This "publishing" or bashar is similar in form to beshar, "flesh." It can read as Yesuah, Jesus, as assuming flesh or our mortal human nature.

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The seven days after Christ's resurrection are similar to the first seven days of creation. The Church was born seminally on Calvary with the blood and water flowing from Christ's side. These last seven days were a time to savor the result of this out-flowing and to experience being re-created or restored to new life. Instead of God forming man from earth, he now forms him from Spirit, Pneuma. Consider Revelation 1.10: "I was *in the Spirit* on the Lord's day." This "Lord's day" is the day when Christ forms us in the Pneuma, participation in his risen life. The rest of Revelation can be read as a struggle to give birth to a new creation, a parallel to the Genesis narrative of the first creation. Notice how St. John in 2.1-3.22 gives messages to seven churches; one could equate this process with the seven days of creation. Afterwards John "was *in the spirit*" (4.2) again, only this time to behold the heavenly realm, the vantage point from which to watch the remaining drama depicted in the Book of Revelation unfold.

In most resurrection appearances Christ comes either in the early morning or evening; never is there explicit mention of coming in full day. Parallel this with Jacob's wrestling with an angel in Genesis 32.23-33. It is also intriguing to see in the Genesis creation narrative the refrain at the end of each day's account. For example, a literal rendering of 1.5 follows as: "And there was evening and there was morning, *day three*." This method of relating the seven days of creation instead of saying "the third day" is not only more poetic but bestows each respective day with a dignity and unity intended by God for our appreciation.

Genesis says that God *rested* on the seventh day after six days of activity. Christ rose on the first day or *day one*, not the "first day," which further suggests that the resurrection is continuously creative. Christ does not *rest* but creates and is actively involved in this creation. Notice too how the angel must depart from Jacob before dawn when wrestling with him. Similarly, the Passover lamb in Egypt was eaten at night (Exodus 12.8). Nothing of it is to remain until the morning, verse 10, but any remains are to be burned. Also, the observance of the Sabbath commemorates seven days.

* * *

John 21.4: "Just as *day was breaking*, Jesus stood on the beach." Christ appears at this special time of day, the threshold between two phases of human existence, sleep and waking. St. John

recognizes him after commanding the disciples to cast the net again which brings in a large catch of fish. John exclaims, "It is the Lord." The disciples were about one hundred yards from shore, a considerable distance from which to recognize a person at dawn. John, whose apostolic symbol is the eagle, penetrated this dim light and fog of early morning to recognize Christ. The eagle is noted for its keen vision, so John was able to perceive the risen Christ clearly. Rightly do the Greek Fathers of the Church call John "the Mystic."

* * *

Luke 24.39: "See my hands and my feet, that it is I myself; *handle* me, and see; for a spirit has not flesh and bones as you see that I have." The Greek verb for "handle, pselaphao, means "to feel, grope about, search after, caress." This desire on Christ's part for us to touch him resembles feeling a piece fruit in a market in order to determine its quality. A notion of searching with a somewhat skeptical mind fits the mood here. Luke has "Touch me *and* see." Compare with Psalm 34.9: "Taste *and* see that the Lord is good." The act of *tasting*, taham, is a discernment, another meaning for this Hebrew word. The discernment leads to vision as in Psalm 34, yet it is based upon contact and experience. John's opening remarks in his first epistle make sense in light of the resurrected Christ. It is as though his *touching* extended down through the centuries through the Holy Spirit who *breathes* (ruach) this touching, bearing the witness to Christ future generations.

Romans 8.27: "And he who *searches* the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." This verse has two aspects: 1) the Father's *searching* of men's hearts, 2) his knowing the Spirit's *mind*, phronema, present in these same hearts. The Father himself does not know from first-hand experience, so to speak, about human nature but knows what the Spirit "thinks" while the Spirit acts as a medium within men's hearts. Phronema means an understanding with purpose to do something. Parallel this with Luke 24.39 and Psalm 34.9...the Father's *searching* basically has the same sense as phalaphao and taham as used in this instance. The Father is discerning what is in men's hearts by the Spirit who presents evidence to the Father or to make the Father *see* (again, refer to Luke and John) what is there. In other words, the Father "tastes and *sees*" by means of the Holy Spirit. The second part of Romans 8.27 reads "because the Spirit intercedes for the saints according to the will of God." As the Greek has it, kata Theon, "according to God." That is, the Spirit is vision for the Father *according* to the Father's two-fold of searching and taste. Note that the Spirit is in men's hearts but only intercedes "for the saints" or those who freely choose to accept the Spirit's presence or mission of being an agent for the Father's "searching" and "tasting."

How does Christ, the second Person of the Trinity, fit in here? Christ only "takes hold" where the "saints" are discovered by the Holy Spirit. Paul continues in verse 29 with "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren." The notion of "conformed" (summorphos) is akin to that of psalaphao, "touch," only with the difference that it is aiming to a concretization of the probing nature of "touch." Here we have something more than the realization or presence of Christ. The Father's tasting and the Spirit's seeing merge to form Christ. Notice the words, "the first-born among many brethren:" a singular "first-born" *in* the "many brethren." The use of "first-born" is significant, since it indicates the coming to birth or realization of the Father's tasting and the Spirit's seeing.

When reading 1.1, the sense of seeing Father and Spirit comes out more clearly. In his resurrected state Christ is a focal point for the other two Persons. John is aiming for a sense of being-*in*-Christ which is not a consciousness *of* Christ. Such being-in implies permeation through and through which does not require reflection from the outside, as it were.

John's contemplation upon the mystery of Christ can be put in the words of 2Corinthians 5.16: "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer." Paul elevates himself to

the same plane as the Apostles who knew the earthy Christ; he validly receives such a claim through the Holy Spirit. What is the knowledge of Christ not "according to the flesh," but in terms of Romans 8.27 above, "according to God?" The Spirit intercedes for the saints "according to God." His task is to make the second Person present according to the same way he is the Spirit is present. Also 2Corinthians 5.16 contains this phrase, "we regard him thus no longer." A *knowing*, not knowledge but a dynamic, ongoing knowing, of creation participates in the knowing of Christ "according to God."

The "from now on" is the first realization that one is "in Christ," that is, keeping in mind the "taste and see" of Psalm 34.9, the Spirit's seeing has been actualized and turned towards the Father's tasting. Perhaps we could take this initial realization as an interpretation of 1John 1.1, "he who was from the beginning," followed by having made contact with Christ. Contrast it with John 1.1, "in the beginning was the world" followed by the statement of divinity "and was *with* God" where the pronoun pros implies direction-towards. The first "beginning" or arce deals with the presence of Christ as activated by psalaphao-taham (touch-taste) or Father and Spirit. It is John's way of saying "from now on," from the time of realizing the resurrected Christ within oneself. You could say that this first "beginning" is the origin of the second arce in John 1.1; later is a statement of reflection emanating from the former. While the latter is "objectively" real, the former is "subjectively" real, or the existential starting point of theological reflection. The "from the beginning" with its genitive case express birth or becoming aware that one is "*in* Christ." The "*in* the beginning" with its dative expresses an eternal place-where from which the "*from* the beginning" ex-ists. In time "*from* the beginning" is first but in eternity or mythic time, "*in* the beginning" is first.

It may be helpful to paraphrase 1John 1.1:

- *That which was from the beginning*, which we have heard
- *That which was from the beginning* which we have seen with our eyes
- *That which was from the beginning* which we have looked upon
- *That which was from the beginning* which we touched with our hands, concerning the word of life.

I added the phrase "in the beginning" in conjunction with each sense perception to show that these four modes of perceiving the world are grouped about ("with...para...God") the resurrected Christ as activated by the Father's psalphao and the Spirit's taham. The sense perceptions are not directed towards Christ as towards an object but paradoxically flow outward *towards* (pros) the Father. I say paradoxically because the focal point of one's life, Christ, is constantly being defined or pointed to and simultaneously being pointed away from and towards the Father.

Getting back to Luke 24.39, we can read this verse in a different light now. The verse begins with "See my hands and my feet, that it is myself." Christ does not begin with "touch" which comes later in the verse. It is important to see that he brings the Apostles' attention to his wounds in the extremities of his body. These wounds show that the power of Christ extends to the four extremities (mythically speaking) of the universe and have the power to transmit life to us now that Christ bears these same wounds in his resurrected body. Gregory of Nyssa deals with these wounds, **On the Resurrection** (PG#46.624a-b).

This quote is preceded by Gregory having Paul say that he received the revelation of the cross in heaven (621d) and he revealed it in Ephesians 3.18-19 ("to comprehend with all the saints what is the *breadth* and *length* and *depth*"). In other words, Paul received the "form (schema) of the cross" imprinted within him.

After the above passage (624a-b) Gregory of Nyssa quotes Psalm 138.7+ as outlined here:

- 1) If I ascent into the heavens ("height")
- 2) If I descend into hell ("depth")

- 3) If I take the wings of the dawn which is the rising of the sun ("breadth")
- 4) If I dwell in the utmost part of the sea ("length")

Gregory speaks of the symbolic meaning of Christ's cross:

"To the Ephesians, (cf. 3.18) moreover, he describes by the figure of the cross the power that controls and holds together the universe, when he expresses a desire that they may be exalted to know the exceeding glory of this power, calling it height, and depth, and breadth, and length, speaking of the several projections we behold in the figure of the Cross by their proper names, so that he calls the upper part 'height,' and that which is below, on the opposite side of the junction, 'depth,' while by the name 'length and breadth' he indicates the cross-beam projecting to either side, that hereby might be manifested this great mystery, that both things in heaven, and things under the earth, and all the furthest bounds of the things that are, are ruled and sustained by Him Who gave an example of this unspeakable and mighty power in the figure of the Cross." **Against Eunomius**, (Grand Rapids, Michigan, 1977), p.177.

Throughout the above quotes we come across the key word schema, the outward form or likeness, as opposed to the reality or substance of a thing itself. Schema is not exactly the presence of Christ but a type of *initiation* into his life. Luke 24.39 presents the disciples with the schema of his wounds, the outward signs, to show that they indicate an inward reality. It is significant that Ephesians 3.18-19 with its outward directions of the four cardinal points mentions in verse 16 the "inner man:" "to be strengthened with might through his Spirit in the *inner man*." The appearance in Luke 24.39 has this purpose, and I can say perhaps that Paul had this same confrontation with Christ.

The schema makes sense, as it were, as an outward form to an inward reality if we consider Luke 24.39 again. First Christ has the disciples look at his hands and feet and then says "It is I." This can be a statement of his divinity similar to God's revelation to Moses in Exodus 3.14. The act of seeing is subservient to acknowledgement of the divinity, so we have:

taste-> see-> participate in his being

Above I mentioned the words of Psalm 34.9, "taste and see." Verse 9 continues with "happy is the man who takes refuge in him." In another place I had discussed the word for "blessed," 'ashrey but here wish to draw attention to "take refuge in him" which is parallel to Luke 24.39, "touch me and see." Here we may equate "touch" (psalaphao) with "take refuge" (chashah) which also has the meaning of having trust. In secular Greek psalaphao has the significance of conducting a medical exam, of feeling and probing the patient. In light of taste->see->take refuge, chasah has the connotation of probing Christ's body. Refer to Song 2.14: "My dove in the covert of the cliff." Once the Apostles psalaphao-chasah Christ, they are able to reach his Spirit and can say with 2Corinthians 5.16 above, "even though we know Christ according to the flesh, we regard him thus no longer." Paul continues in verse 17, "Therefore, if any one is in Christ, he is a new creation," that, is a creation according to the Holy Spirit. This gives a good perspective of Paul's constant talk about being "in Christ" along with the Holy Spirit.

* * *

Genesis 2.15: The Lord God took the man and put him in the garden of Eden to till it and keep it." Refer to the verb "to keep," shamar which means "to keep, watch, guard" as you would a house, garden or flock. In a wider sense shamar means to keep safe, preserve, observe, attend to. God puts man in Eden in order that he may closely pay attention to what transpires there *after* he ask the man to till (havad) it, rather, *serve* it with reverence much like he would with a dear friend.

Note the two types of "tilling" (havad) in Genesis. The first tilling within Eden implies a

keeping, whereas the second lacks this custodianship, a telling commentary on how we fail to maintain the heritage entrusted to us:

2.15: "The Lord God took the man and put him in the garden of Eden to till it and keep (shamar) it."

3.23: "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken."

In Psalm 119 we find frequent reference to shamar in conjunction with the Torah as in verse 4: "You have commanded your precepts *to be kept* diligently." Shamar is a loving attention or beholding. As just noted, first in the sequence of Genesis 2.15 is "till," then "shamar." An active "till" or havad precedes a passive shamar, though both have elements of close attention and observation in Eden.

Even prior to this in verse 25 we have God's act of taking man and putting him in Eden. Note the verb nachah which has the sense of *leading* as in Psalm 143.10: "Let your good spirit *lead* me on a level path." Here the ruach or Spirit is doing the leading into the "level path" or way to Eden and may be equated with the verb tarah. After man's expulsion from Eden God gave him the Torah for his new paradise. To study...to guard...in the sense of shamar and tarah with its similar sense of guarding means to protect this second Eden in the form of the Law. When you shamar the Torah, that is, the Bible, God brings all sorts of delights much as when he brought all the animals to the man to see what he would name them (cf. Genesis 2.19).

* * *

The visitation by the angel Gabriel to Mary (Luke 1.26-35) can be viewed as a marriage between Mary and the Holy Spirit. This makes Mary a bride and the Spirit a bridegroom, and together they beget Christ, their son. Such a union enables Mary to have a "detached" association to Jesus. Why so? Genesis 2.23-4 speaks about Adam's urge towards his wife which is stronger than the bond between mother and son. Mary views Christ and his life's events from the Spirit's point of view.

At Pentecost Mary is not mentioned as being present with the disciples. This can be confused with explicit mention of her presence with the eleven disciples after Christ's ascension, Acts 1.14. Mary is not present when her bridegroom (Spirit) comes upon the others. These people are not exactly in the same situation as Mary, that is, as wife of the Holy Spirit, although they receive the Spirit to begin their mission. Mary already received the Spirit at the Annunciation. It was necessary for the Apostles to be with Christ at his Ascension though again Mary is not mentioned as present. One may ask if she really needed to be present at the event; she was watching what transpired with the Spirit, her spouse, from Jerusalem (refer to Acts 1.14).

Compare this with John 11.20: "When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house." Although this is a different Mary, the verse's sense can be applied to the other Mary. We may equate Martha with the Apostles in Jesus' company at his ascension and Mary with Christ's mother in Jerusalem during this event. The words "sat in the house" refer now to Jerusalem.

Compare the Annunciation to Mary with Pentecost and Apostles. The angel says to Mary (Luke 1.35), "The Holy Spirit will come upon (epieleusetai epi) you, and the power of the Most High will overshadow (episkiasei) you." Notice the three prepositions, epi, "upon." The Spirit does not come *within* Mary but only Jesus Christ, the fruit of her womb. The use of epi here show the marital aspect of the encounter between the Holy Spirit and Mary. It is fitting that the Spirit as bridegroom be epi or *upon* Mary as bride to consummate the marriage. As a side note, pneuma is neuter; he can change function, so to speak, becoming male or female whenever necessary. Even the verb episkiasei ("overshadow") has the aspect of a marital relationship taking place at night and in secret.

Acts 2.4: "And they were all filled with the Holy Spirit." Here the Apostles were *filled*, that is, the Spirit entered *into* them from the outside as opposed to the epi of the Spirit with regard to Mary. They began to speak, that is, they began to proclaim Jesus Christ, whereas Mary begot Christ who received the Invisible and begot the Visible. The Spirit "stopped outside" Mary but went right through her and out to the Apostles. The latter imitate the birth of Christ through Mary, yet only she combines the element of invisible Spirit with the visible Christ. I wonder how Mary viewed this encounter with the Spirit at Pentecost and how the Apostles viewed her since she did not receive the Spirit but already had it from the beginning. In light of Genesis 2.23-4 with regard to a man marrying his wife...this urge for a spouse (Mary to Spirit and visa versa) is important, enabling Mary to view all the events of Christ's life in a unique manner.

* * *

Matthias was chosen to be an Apostle in place of Judas who committed suicide after betraying Christ. In other words, he was singled out to complete the mystic number twelve mentioned in Revelation 21.14, "the twelve names of the twelve Apostles of the Lamb." You might say that the Apostles realized the new heavenly Jerusalem, represented in their person, was off balance or became unsteady and therefore required another support. Matthias was chosen as this twelfth support, and immediately afterwards (2.1), the Spirit descended upon the band.

* * *

Genesis 2.23: "This one now (z'th hapaham) is bone of my bone and flesh of my flesh." Adam utters these words about the woman God gave him after all the other beings were created and which were not suitable for him as a partner. Despite their necessary functions, such beasts could never become an equal to Adam, so this utterance about the first woman came straight from the heart.

In light of this marital bond, consider to Matthew 10.34: "Do not think that I have come to bring peace on earth...but a sword. For I have come to set a man against his father, and daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." Christ gives the family relationships which he will sunder. However, Christ does not mention the one between husband and wife.

But refer to Matthew 12.50: "For whoever does the will of my Father in heaven is my brother and sister and mother." Once again Jesus applies family relationships to himself; however, he does not mention the one of husband and wife. A spouse does not fall under the doing of the Father's will; they are outside it, so to speak, for the marriage bond does not follow a command or will but only that special z'th hapaham or the "this one now" uttered by Adam.

* * *

Quoting Habakkuk 2.3-4 (Septuagint), Hebrews 10.38 says, "The righteous man (tsadyq) lives by faith." I prefer to substitute "lives by *taste*." The Holy Spirit is multiple and so is this faculty on the natural level.

* * *

John 3.8: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it *goes* (hupegage)." This last word, hupago, is found only once in the Septuagint, Exodus 24.21: "Moses extended his hand over the sea and the Lord *drove* the sea back." The verb hupago has a sense of leading or bringing *under* or receding.

The Exodus reference has three persons, Moses, a symbol of Christ; the Lord or the Father;

wind or the Holy Spirit. The "stretching" of Moses' hand equals the stretching of Christ's body upon the cross. The Lord *drove* the sea back at night, that is, he is fond of performing deeds at night such as the resurrection of Christ. Note that Exodus 14.27 has "the Egyptians fled *into* (hupo) it," literally, *under* the water.

We read later in Exodus 15.20 that Miriam, Aaron's sister and a prophetess, sang a song about God's victory. It is one of the oldest poetic couplets of the Old Testament, probably composed by an eyewitness, and we equate Miriam with Mary, Christ's mother. Just as the Apostles chose Matthias as a successor to Judas at Mary's suggestion and so fulfill that mystic number twelve, so in a sense Miriam suggested to Moses that he stretch out his hand over the sea.

* * *

The following is an outline to Luke 1.39-40 with emphasis upon the prepositions en ("in") and eis ("into"):

- In* those days Mary arose
- went with haste *into* the hill country
- to* a city of Judah
- and she *entered* the house of Zechariah
- and Elizabeth greeted Mary
- the child leapt *in* her womb
- and Elizabeth was filled with the Holy Spirit

Such uses of the prepositions en and eis culminate in the last verse where Elizabeth is filled with the Spirit. As mentioned above with regard to Pentecost and Mary's role vis-a-vis the Apostle Matthias, Mary is bride of the Holy Spirit and therefore able to transmit this Spirit, as it were, to Elizabeth much after the Spirit being sent upon the Apostles. Her role also applies to the forerunner of Christ, John, who leapt in his mother's womb.

* * *

The feast of the Sacred Heart of Jesus which is followed the next day by that of the Immaculate Heart of Mary has a certain pious quality about it which may not be suitable for every taste. Despite this fact, these feasts are worth examining within the larger context of the Church's liturgical year as it has evolved through more recent centuries. These feast days come at the tail end of the great Lenten-Easter cycle which includes almost one third of the calendar year. Start for example, with Ash Wednesday; from this beginning of Lent through Easter Sunday (forty days), the fifty days of Pentecost and finally the feasts of Holy Trinity, Corpus Christi, Sacred Heart and the Immaculate Heart of Mary we have a grand total one hundred and fifteen days.

Furthermore, the Gospel for Ash Wednesday is usually from Matthew 6-16-18 where emphasis is upon "your Father who is *in secret*" (in kruphaio). Contrast this Gospel with that for the Immaculate Heart of Mary which contains the sentence from Luke 2.35, "And a sword will pierce through your own soul also, that the thoughts of many hearts *may be revealed*" (apokaluphthosin). Thus at the beginning of this one hundred and fifteen day cycle emphasis is upon concealment; at its end, upon disclosure. It is interesting to view the intervening events which celebrate our redemption in terms of these two passages, that is, of proceeding from concealment to revelation. We may also exchange the Gospels, putting Lent at the end (concealment) and the Immaculate Heart at the beginning (disclosure or revelation) and thus get further insights into the drama of our salvation. No matter how you look at it, both methods revolve around the axis of Easter, the midway point of our procession through all these liturgical feasts.

* * *

Consider the following passages which may be related to the feasts of the Sacred Heart and the Immaculate Heart of Mary:

-“But one of the soldiers pierced his side with a spear, and at once there came out blood and water.” John 19.34

-“And again another scripture says, “They shall look on him whom they have pierced” (Zechariah 12.10). John 19.37

-“And a sword will pierce through your (Mary) own soul also that the thoughts out of many hearts may be revealed.” Luke 2.35

Common to all three verses is the notion of *piercing* and of *revelation*. With regard to Jesus Christ, the first verse traditionally has been applied to the birth of the Church and suggests the Passover (Exodus 12) with the outflow of blood and water. Later at Pentecost the Holy Spirit is characterized by “tongues of fire” and the “rush of a mighty wind” (Acts 2.2). We may say that these features come from the heavenly Father’s “side” that is, his Son.

With regard to Mary, a sword or rhomphaia (which is a very large broad weapon) does the piercing with the object of revealing “thoughts” or dialogismoi. Such “thoughts” connote a certain evil intent. Although no specific mention is made of this event later, the piercing of Mary’s soul (psuche) traditionally has been taken to refer to her being at Calvary beside her son hanging on the cross. Christ entrusted her to John’s care (19.27) who “from that hour took her to his own home” (eis ta idia) which may be read as “into his own.” This is possible because it was John who “was lying close to the breast of Jesus” (13.23). Although the terms in 19.34 and 13.23 differ (pleupa and kolpos), the same careful attention to these events is implied.

* * *

Psalm 34.21 (also, cf. Exodus 12.46): “He keeps (shamar) all his bones; not one of them shall be broken (neshvrah).” This reference to bones not being broken is found in John 19.36 which pertains to Christ as Paschal victim on the cross. Note the play on words in Psalm 34: shamar regarding the bones and shabar regarding their admonition against breaking. Shamar is used frequently regarding the Torah’s observance as well as throughout Psalm 119.

Also consider Psalm 34.18 which reads: “The Lord is near to the broken hearted (leneshebry), and saves the crushed in spirit.” God prefers the heart to be shabar as opposed to “bones.” Psalm 34.8 also has “taste and see,” words commented upon earlier, which set the tone for this psalm as being *sapiential*, literally, dealing with taste-as-wisdom. Note that John 19.21 reads “they shall *look upon* him who they have pierced” where emphasis is upon sight.

We may also view John 19.37’s quote of Zechariah 12.10 in light of Psalm 34.6, “*Look* to him and be *radiant*; so your faces shall never be ashamed.” The use of nabat for “look” means to behold, consider carefully, which is also used in the Zechariah quote in John’s Gospel. Once you nabat Christ on the cross, you become *radiant*, nahar, or enlightened; the Hebrew verbal root demonstrates it better in that you will “flow” (like a river). This has further implications regarding John 19.34: “and immediately there came out blood and water.” Then 1John 5.6 has “This is he who came by water and blood.” Christ comes...flows out...in the sense of nahar through blood and water on the cross, a traditional reference to the Church’s birth.

It is interesting to observe that the Church as Christ’s body will not “have its bones broken.” We come full circle: the heart may be broken (shavar) as in Psalm 34.18, that is, the side or heart of Christ on the cross, but his bodily members, the Church, may not experience this fracture.

* * *

Peter receives the keys of the kingdom of heaven (cf. Matthew 16.19) with the power of binding and loosing what is in heaven and on earth. Paul was snatched up into Paradise (2Corinthians 12.4) and "heard things which men were not allowed to speak of." The fact that both Apostles are associated with the mystery of heaven is cause enough for them share a single feast day.

* * *

At the crucifixion of Jesus Christ, all the disciples except John ran away and hid themselves. This parallels the running and hiding of Adam and Eve from God; both fled as a result of having eaten from the tree of life (Genesis 3.8). The Spirit "found" the disciples at Pentecost; the "voice of God" found Adam and Eve in the garden, but both had quite different outcomes.

* * *

Luke 10.25 begins the parable of the Good Samaritan with the nomikos or lawyer seeking to test Jesus with regard to the Law. Verse 29 says that this nomikos sought to justify himself. Right after recounting the parable of the man who fell in with robbers, Jesus visits Martha and Mary (verses 38-42). Mary "sat at the Lord's feet (parakathestheisa pros) and listened to his teaching." Note the contrast between the lawyer and Mary. The "para" verb in conjunction with the preposition pros with the sense of "towards, in the direction of," is quite vivid. It contains the sense of remaining-about or around the Source of Life, Jesus Christ, while being directed *towards* his teaching. This parallels 1Corinthians 7.35, "to secure your undivided devotion to (euparedron pros) the Lord." Here we have a similar sequence to Luke, only in reverse order. The word euparedros is difficult to translate, meaning something like sitting constantly by, just like Mary at Christ's feet.

Consider Isaiah 52.7 in the context of Mary at Christ's feet: "How beautiful upon the mountains are the feet of him who announces news of peace." This verse is quoted in Romans 10.15 with regard to those sent to preach the Gospel. While missionaries are to engage in the active work of preaching, Mary participates in their mission by remaining at the feet of Jesus.

* * *

Luke 11.8: "I tell you, though he will not get up and give him anything because he is his friend, yet because of his *importunity* (anaideia) he will rise and give him whatever he needs." The word anaideia means shameless persistence, a good image of prayer, especially in this context with regard to seeking and knocking to obtain the Holy Spirit: "How much more will the heavenly Father give the Holy Spirit to those who ask him!," that is, with anaideia (verse 13). Such anaideia is akin to parresia, boldness, confidence, assurance, freedom of speech as in Hebrews 4.16: "Let us with *confidence* draw near to the throne of grace that we may receive mercy and find grace to help in time of need." Such parresia was a common feature in ancient Greece where citizens could freely express themselves in an assembly.

I include other references to parresia: John 7.4, 13, 16.25; Acts 2.29, 4.13, 29; 2Corinthians 3.12, 7.4; Ephesians 3.12, 6.19; Philippians 1.20; Colossians 2.15; 1Timothy 3.13; Philemon 8; Hebrews 3.6, 10.35; 1John 2.28, 3.21, 4.17, 5.14.

* * *

The twelve verses of Ephesians 1.3-14 contain twenty-three references to God and Jesus Christ with the prepositions en ("in") or eis ("into"). In this relatively brief excerpt, considerable emphasis is upon a being-*in* divine life:

-who has blessed us *with* every spiritual blessing

- in the heavenly places
- in Christ
- he chose us *in* him
- he destined us before him *in* love
- to be his sons (in other words, *into* adoption)
- in him
- to the praise of his glorious grace
- in the Beloved
- in him we have redemption
- in all wisdom and insight
- in him
- as (i.e., *in*) a plan for the fullness of time
- to restore all things *in* Christ
- in him
- in whom
- accomplishes (*energountos*) all things
- to be (that is, *eis to einai*)
- for the praise of his glory
- in Christ
- in him
- until we acquire possession of it

* * *

A sentence from the **Commentary on the Song of Songs** by St. Bernard, Sermon 7.7 (quoting Psalm 62.9, "My soul clings close to you"): Adhaesit anima mea post te...Videndo adhaerebat, et adhaerendo videbat. In other words, Bernard equates *adhering* to God with *seeing* God. First comes the adhering, then the vision. Refer to Psalm 34.9: "Taste and see" which is along the same theme. Where does this adhering take place? It is located in our being made in God's *image* or eikon as in John 1.4: "In him was life, and the life was the *light* of men." This indirectly locates "light" within a person where the emphasis is upon "life" as found in God himself.

Consider Psalm 63.9: "My soul *clings* after you." Such clinging (davaq) represents single-mindedness as found in Psalm 86.11, "Unite my heart to fear your name," which is "make one" (yached) and relates to the theme of light. Now refer to Luke 11.34, "When the eye is *simple* (aplous), the entire body is full of light." Aplous is a refinement of the Hebrew word 'chad (one) implying a relaxation or naturalness with no tension. It is how we are to realize the light-life of John 1.4 within our eikon-nature.

John 1.9 re-states verse 4 a little differently: "The true light that enlightens every man was coming into the world." Verse 12 adds, "But to all who received him, who believed in his name, he gave power to become children of God." This "power" or exousia is the ability to recognize through the Holy Spirit the light within oneself as that of Christ.

* * *

The Hebrew word sod means a sitting together, assembly, deliberation, familiar conversation, acquaintance. It is used to show the familiarity God has with people as in Psalm 25.14: "The *friendship* (sod) of the Lord is for those who fear him, and he makes known to them his covenant." This sod lies in contrast to the one of the wicked who take counsel secretly as Psalm 64.3 shows: "Hide me from the *secret plots* of the wicked." Much of scripture can be read with sod in mind, for by it God reveals himself secretly; in other words, wisdom is given through sod as in Proverbs 8.22: "The Lord created me at the beginning of his way, the first of his acts of old."

We may locate sod, as it were, "at the beginning of his way" where it is present right with God before creation. Also this phrase implies that "point" where Father and Son meet or where the Father begets his Son. Here God gives insight into creation as in Wisdom 7.17: "For it is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements." Then we have further details about wisdom's qualities as summed up in 8.1: "She *reaches* mightily from one end of the earth to the other, and she orders all things well." The word "reaches," diatino, is important, for the sod where wisdom is given not only remains transcendent from creation but is within (dia)...*extends*... it.

Matthew 6.4: "Your Father who sees *in secret* will reward you." "In secret" is this sod where God watches our activities and thoughts. Later Christ speaks about treasure in heaven, verses 19-21: "But lay up for yourselves treasures in heaven...For where your treasure is, there will your heart be also." The act of laying up treasure can be applied to sod as remaining centered there. Note the connection of this action with "heart."

We can elaborate all this a bit further in the words of Colossians 3.1-4: "Seek the things that are above...for you have died...When Christ who is our life appears, then you also will appear with him in glory." Sod is located with "things that are above" (ano) which are invisible. They become visible "when Christ appears" "who is your life." Such is the picture of our being made in God's eikon or image which has "two sides," one of God and the other belonging to a person; together they equal one sod. When Christ appears, he will "break through" his side, so the coming of Christ consists in a intense awareness rather than in an exterior coming. Such is the meaning of the Book of *Revelation*: it is about things now hidden which will be *revealed*. Note that Colossians says, "You will appear with him in glory," that is to say, you will be with him in that sod much like the "beginning of his way" in Proverbs. It is a matter of visibility versus invisibility, yet essentially both share the same reality.

* * *

In Chapter Five of his **Rule** St. Benedict speaks of obedience: "Dropping the work they were engaged in and leaving it unfinished, with the ready step of obedience follow up with their deeds the voice of him who commands. And so, as it were, at the same moment the master's command is given and the disciple's work is completed, the two things being speedily accomplished together *in the swiftness of the fear of God* (*in velocitate timoris Dei*) by those who are moved with the desire of attaining life everlasting." Benedict discusses the willingness of a monk to "drop" the work in which he is engaged in order to take up something else. Upon assuming this work, eventually the monk may find it much to his taste and therefore develop an attraction for it. The other side of the coin, as it were, is the ability to drop this (good) attachment in the same "swiftness (velocitate) of the fear of God" which often is more difficult to accomplish.

* * *

Some of the variant forms of the two Hebrew verbs yare', "to fear" and ra'ah, "to look, resemble each other" are quite close in form; even their respective pronunciations are similar and came be interchanged, thereby allowing us to play with their respective forms. For example, consider Psalm 34.7: "The angel of the Lord surrounds those who *fear* him." Also verse 8: "Taste and *see*;" Psalm 86.11: "Unite my heart to *fear* your name," and verse 17, "those who hate me may *see*."

If we reflect on the various aspects of mysticism, apophatic ("negative") and cataphatic ("positive"), they deal with the basic symbols of darkness and light, not seeing and seeing. "Fear" or yare' with its kinship in form to ra'ah, "to see," concerns the close attention of an object or situation. At least this is how the relationship appears which is intended to effect a unity between beholder and object beheld. And example of this is Psalm 34.11: "Those who *seek* the Lord lack no good thing." Here "seeking" or darash implies vision but its root is "to rub, tread, trample," signifies an action of treading with one's feet. Again note the lack of vision with respect to God.

Consider Revelation 20.11: "Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them." This fleeing of sea and earth or that which forms the warp and woof of our creation, space and time, occurs before the throne, the only true reality. Then verse 12 adds, "And I saw the dead...standing before the throne." Once creation flees, only this element of *awareness* of our being made in the divine eikon or image remains before the throne. We "see" this reality in the sense of *tasting* (taham) as presented in Psalm 34.8 ("Taste and see that the Lord is good."). Note too the absence of anyone sitting on this throne.

* * *

Psalm 40.3: "He set my feet upon a rock and made my footsteps firm." First comes a setting or rising upon a rock, after which footsteps are made firm. The Hebrew verbal root regel simply means a foot. 'Asher means a step, from 'asher, "to be fortunate, happy," as in Psalm 1.1. Also keep in mind 'asher as relative pronoun. All these signify a constant movement with a lack of stability in a given location. Psalm 40.5 contains the other two meanings: "*Happy* (asher) is the man *who* (asher) places his trust in the Lord. The word for "rock," selah, connotes a height as well as stability upon which one's footsteps are grounded. This resembles getting ready to spring off as in a race; one is fully alert and muscles are taut. The verb kun, "make firm," means to stand upright or to direct as arrows.

* * *

Luke 13.22-30 speaks of Christ heading towards (literally, eis or "into") Jerusalem, symbol of the universe's center. He as Door says in verse 24, "Strive *to enter* (eiselthein) by the narrow door." To those who knock on this Door trying to get in (that is, Christ himself), he says, "I tell you, I do not know where you come from" (verse 27). Note the *motion* of Christ's progress *into* Jerusalem which is parallel to those men coming to Christ and to whom he says, "Depart (apostete ap'emou) from me (note the two uses of apo), or return to the realm of chaos, the opposite direction which brought you to the Door.

Later Christ says, "Men will come from *east* and *west*, and from *north* and *south*, and sit at table in the kingdom of God." In other words, people will come from the symbolic four corners of the world to its center, Jerusalem, and enter by the Door built upon the twelve foundations of the Apostles.

Instead of the command "depart from me," Christ says after his resurrection, "*Go into* all the world" (Mark 16.15), an example of exiting the Door. John 10.9 makes better sense now: "They will *go in* and *out* and find pasture." The going-in represents those coming to and entering the Door of the New Jerusalem; the going out represents the spreading and permeation of creation by this same Jerusalem as depicted in Revelation.

A person could miss entry through Christ the Door which is why he says, "the *narrow* door," symbolic of narrow sheep gates which allow only one sheep at a time to pass and thus be recognized by the shepherd. Because to the Door's narrow access, we see the value contained in the Hebrew verb yarah ("to lay a foundation, cast [arrows], instruct) from which is derived Torah, "Law." Yarah pertains to motion outside the Door and towards it. Consider Psalm 119 with its twenty-five uses of Torah and verse 72, "The Law of your mouth" where "mouth" equates the Door or gate.

In light of these observations, Matthew 5.17 now has special significance: "Do not think that I have come to abolish the Law (or Torah) but to *fulfill* it." The action of "fulfill" or pleroo consummates, as it were, the Torah once its observance directs a person to the entrance of Christ the Door. "No one can come *to* (pros) me (the Door) unless the Father who sent me draws him" (John 6.44). With this image of a Door in mind, imagine the Father as keeper of the city, the New

Jerusalem, looking out *through* the Door and *drawing* a person inside. Such is the meaning of Psalm 102.20, "that he *looked down* (hishqyph) from his holy heaven." The verb shaqaph means a leaning out a window to gaze on the street below as in 2Samuel 6.16: "Michal the daughter of Saul *looked out of the window* and saw King David leaping and dancing before the Lord."

As a final note, refer to the opposite movements in John 6.44: "No one can come to me unless the Father who *sent* me *draws* him." Such "coming" to Christ depends upon the Father's "drawing."

* * *

In John 12.27-36 Christ speaks of his being "lifted up from the earth" and of the necessity of walking while "you have the light." After making these disclosures about himself, we have in verse 36, "When Jesus had said this, he departed and *hid* himself from them." Christ's hiding can be taken as a means to protect himself from the Jews' hostility, yet there is another meaning. Christ reveals himself both by being lifted up and as by light; then he immediately hides which is contrary to the outward direction of revelation. His statements are thus clues to a deeper understanding of what he really means.

* * *

2Corinthians 3.18: "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness *from one degree of glory to another.*" The words of Exodus 16.7 enhance our understanding of this verse: "And in the morning you shall see the glory of the Lord." This sentence is taken in conjunction with manna from heaven. The continuous progress "*from glory to* (literally, "into") *glory*" can be likened to one's appetite for food represented by the heavenly manna.

God's glory is to be seen in the "morning," yet verse 10 says that God's glory or kavod appeared in a cloud from the wilderness which is not the morning but the day before. In fact, no mention of glory is made for the rest of chapter sixteen. Moses tells the people to gather only what manna is needed for the day and not to hoard it. Again, this relates to the progressive stages of movement "from glory into glory" where each step of glory or doxa is something like a self-contained unit with no satiety in relation to what preceded or what will follow. However, by "gathering it (manna), every man according to his eating" (verse 16), the correct measure or balance will be maintained. Such a balance consists in seeing one's present state of glory in relation to the others without the intervention of avarice. When the Israelites gathered more manna than needed, it rotted.

We have another reference which can be related to 2Corinthians 1.18, namely, Exodus 24.17: "Now the appearance of the glory of the Lord was like a *devouring* fire on the top of the mountain in the sight of the people of Israel." Note the word akeleth for "devouring" with its subject of ravenous appetite. The vision of God is the goal of the Israelites' pilgrimage. Only Moses ascends the mountain into the "devouring fire" which is the true source of glory, kavod.

How does Moses comport himself while being on the mountain top with God, the source of "from glory into glory?" He abides there "forty days and forty nights" (verse 18). The mystic number four or forty is symbolic of Moses living in God's presence while still retaining his physical body. You might say that Moses constructs a cloister of four sides about this divine kavod thereby enabling him to remain with God, to contain that "devouring fire," as fulfilled later by Christ's high priestly prayer in John 15-17.

In Isaiah 33.14 we see a problem which sinners experience in coping with this "devouring fire:" "Who among us shall dwell with the devouring fire?" The upright shall live there as verse 16 says, "He will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him, is water will be sure." Again, here are references to food or eating and drinking. Only this time

such consumption will take place around the "table" of those four boundaries as in Moses' example above. The next verse reads, "Your eyes shall see the king in his beauty; they shall see the land that is very far off." We have a two-fold vision, that of the king (God) and the distant land. Later verse 20 has "Look upon Zion, the city of our solemnities" (mohadnu). Zion represents an earthly form of Revelation's New Jerusalem. It is interesting to see the use of mohadah for "solemnity" or place for liturgical worship.

* * *

In his **Commentary on the Song of Songs**, 13.4, (Spencer, Massachusetts, 1971), p.90, St. Bernard speaks of Joseph not usurping Pharaoh's wife because a wife is a man's *glory* (cf. 1Corinthians 11.7):

"Gifted with the wisdom of God he(Joseph) perceived that a husband is extremely concerned about his wife" honor because identified with his own; so much his own that he will not entrust her to another. Hence he would not presume to tamper with what was outside his control."

To tamper with the husband-wife relationship would interfere with the deepest bond in human life. Then later in section four Bernard quotes Isaiah 48.11, "I will not yield my *glory* to another." Parallel these two glories: "glory" is equaled by Bernard as a wife which cannot be shared by another person.

* * *

Psalm 43.3: "Sent out your *light* and your *truth*; let them lead me, let them bring me to your holy hill and to your dwelling." Here is a double exiting or emanation from God through "light" ('or) and "truth" ('emeth). First comes light to illumine the way; the psalmist asks for them as guides first to lead and then to bring him to God's "holy hill and dwelling." We could expand this text by saying that "light" leads to the "holy hill" and "truth" leads to "your dwelling" which is at the center of the holy mountain.

Psalm 14.1: "Who will sojourn in your tent? Who shall dwell on your holy hill?" The question is posed with regard to who will dwell there. Again, a distinction is made as in Psalm 43 above where it is a question of moral behavior. Psalm 23.3 raises the question again, only put a little differently: "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" Here is a distinction between ascending and standing; the "holy place" is a refinement of "the hill of the Lord" after the example of Mt. Sinai and Moses' ascent, Exodus 19.

* * *

"The myth is a myth because it is muein ('to be closed, shut up, silent') and not legein ('to speak') because it is silence and not speech." *Faith, A Constitutive Dimension of Man* an article by R. Panikkar in **Journal of Ecumenical Studies**, vol. 8, 1971.

* * *

The Syriac verb chalam means "to dream" as well as "to be firm, healthy, cured, restored." Consider those references in the Gospel where Jesus cures ill persons. We may assume that the notion of dreaming formed part of these various cures.

* * *

"Where is your mother's bill of divorce with which I put her away" (Isaiah 50.1)? He who

created that one from the beginning which was made in (God's) image when he made the man was in the form of God (cf. Philippians 2.6). Indeed, the woman was the Church adorned to be his image (cf. Colossians 3.10). And the Lord who is man, because he left his father for the church who was seen to be in the form of God (Philippians 2.6), indeed left his mother. He is the son of the heavenly Jerusalem, clung to his wife who had fallen and the two became one flesh. For her sake he assumed flesh as it is written, "The Word became flesh and dwelt among us" (John 1.14) and "They are no longer two but one flesh" (Matthew 19.6) because he said to the wife, "You, however, are the body of Christ and individually members of it" (1Corinthians 12.27). No one belongs to himself who belongs to Christ's body except the Church which composes his body and its members. They are not two, but God has joined them together into one flesh, prohibiting that a person does not separate the Church from God. Indeed, the one who recommended against such separation is confident as that it will never be separated for as he says, "Who will separate us from the love of Christ" (Romans 8.35)? It is written of the Pharisees, "What God has united no one can separate" (Matthew 19.6), including neither principality nor power." Origen, **Commentary on Matthew**, PG# 13.1232A-C

I have quoted this passage in some length because it contains a number of scriptural passages which lead to the Incarnation. The impulse which led to the Son of God assuming our human condition is no other than that of "at that moment" (zo'th haphaham) in Genesis 2.23 when Adam first saw his newly created wife. Such an impetus is so strong that it compels a man to forsake his parents for a person of the opposite sex. Applied to Christ, it causes him to leave the heavenly Jerusalem for his earthly spouse. The liturgical season of Advent is so appealing because it constantly emphasizes a "coming" which is representative of "at that moment."

This excerpt from Origen deals with Matthew 19.1-12, the question of divorce. Christ quotes from Genesis (Matthew 19.4-5) which presents two creation accounts of the human race: "So God created man in his own image, in the image of God he created him; male and female he created him" (1.27). And, "Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being" (2.7). The first account presents the distinction between man (in other words, humanity) in God's image and likeness and the two genders, male and female. The second simply has the creation of man without gender distinction. Note that the second has "the Lord God" creating man from dust, haphar, whereas the first has simply "God" performing the creative act.

God, more specifically, "the Lord God" which occurs in the second account, makes woman from man's side. When the man awakes, he exclaims, "This at last is bone of my bones and flesh of my flesh" (2.23). The single adam ("man")--who is composed of "male and female" while being created in God's image--makes this spontaneous movement towards another being, his wife, who in turn is made in the man's image, not God's.

Note that Genesis 1.26 has God saying, "Let us make man in our image, after our likeness," but when it comes to effecting this plan, God only makes man in his image, not his likeness. Also verse 26 did not mention the two genders which appear in the next sentence; it is as though a time gap (where a contingency plan was fashioned) occurred between verses 26 and 27. Perhaps this is one explanation why we have a second creation account: to bring out the fullness of verse 26 with image and likeness through the urge of "at last." This impulse, once expressed, shows more clearly the original plan of verse 26.

Since verse 26 has the famous sentence posed in the form of a deliberation "Let us make man in our image," we may infer that the image and likeness, vis-a-vis "at that moment," reflects the attraction and union between Father and Son through the semblance of bridegroom and bride. Christ rightly adds in Matthew 19.6: "So they are no longer two but one flesh. Therefore let no man sunder what God has united." God truly "yokes" (sunezeuxen) or unites man and woman as two separate

genders through that single "at last" which graphically depicts the attraction between two spouses. Since this impulse is so strong, separating its bond would be like attempting to separate the one between image and likeness.

The Septuagint has the word "ecstasy" for sleep" when God put Adam in a deep sleep: "So the Lord God caused a *deep sleep* (ekstasis) to fall upon the man" (Genesis 2.21). In his **Commentary on the Song of Songs** (J.309), Gregory of Nyssa develops this theme of ekstasis found in other places of Septuagint version:

"As the prophet says (cf. Psalm 35.9), those who drink from the richness of God's house and the stream of his delight become inebriated. Similarly, the great David became inebriated because he went out of himself and into ecstasy: he saw the invisible beauty and exclaimed in that inspired voice of his, 'Every man is a liar' (Psalm 115.2). By that statement David explained those ineffable treasures. Thus Paul, the new Benjamin, was inebriated and said in ecstasy, 'whether we be sober, it is for you' (2Corinthians 5.13). In a similar way, Paul showed to Festus that he was not insane but uttered words of sobriety and righteousness (cf. Acts 26.25)."

* * *

Psalm 63.4: "For your mercy is better *than* life." The Hebrew particle m is a form of min meaning "a part, portion, from, than." A *part* taken from the whole is implied here. The very use of min shows a complete separation of God's mercy (chesed) from life or human existence (chaym). Of course, life is the dearest thing to us all, and for something to be greater than this supreme good, it must be unusual indeed. Such is God's chesed which signifies an "eager, ardent desire" or even "envy." This verb is practically impossible to translate; since chesed is prized above life, getting in contact with the reality of God reality should be our priority.

Chesed is an active driving force much like qin'ah, "jealousy." This jealousy is an important feature of the Holy Spirit, Ruach. Such jealousy, like chesed, reaches out and separates a person from the thing dearest to us, life. Refer to Exodus 20.5: "For I the Lord your God am a jealous (qan'a) God." God's jealousy is so intense that he punishes up to the fourth generation (verse 5).

* * *

Origen, **In Genesem**, Homily Thirteen: In uniuscujusque nostrum anima est puteus aquae vivae, est quidam coelestis sensus, et imago Dei latens. Consider the following words by a noted Origen scholar with regard to this passage:

"...mais chez les logika il verra leur logos qui est le *rapport* (le seu mot logos semble avoir ici a la fois les deux sens de raison det du rapport) commun a tous les hommes pour les realities divines et celestes; petu-etre verra-t-il en eux le Dieu de l'universe, et c'est pourquoi ils sont dits faits selon l'image de Dieu: car l'image du Dieu de l'univers est son Logos...la qualite de logikon est expliquee souvent par la presence du Logos-Dieu en personne au centre de l'ame."

NB: *rapport* expresses a relationship between logikos and Logos in a non-intellectual, holistic manner. **Theologie de l'imagede Dieu chez Origene** by Henri Crouzel (Paris, 1955), pp. 172-3.

* * *

Psalm 19.6: "He comes forth like a bridegroom leaving his chamber, and like a strong man runs its course with joy." This verse is a good summary for the Incarnation of Jesus Christ who assumes a descent following the prophet Hosea (1.2) who takes an adulterous wife because "the land commits great harlotry by forsaking the Lord." Christ leaves the Father to descend to humankind out of desire to rectify this blunder. Note the words from Genesis 3.16, "and your *desire* (teshuqah) will be to your husband." Perhaps Christ's incarnation reflects something of this teshuqah. (NB: A

Cistercian hymn used for the Office of Vigils during Christmas begins 'Jesus the heart of all *desire*').

In Psalm 19 God resembles the sun as a *bridegroom*, chatan, from the Hebrew verbal root chatan, "to give one's daughter in marriage." Also implied is "to circumcise," for the term used for the festival of circumcision was applied to that of a marriage. The chatan leaves his *chamber*, chephah, which properly means a covering, from the root chapaph. It is a bridal chamber or bed, which may signify Christ leaving the Father in order to dwell with the human race.

The first half of Psalm 19.6 treats an issuing-forth of Christ from the heavenly chephah, whereas the second half describes a destination. Emphasis is now upon a determined object which is actually the first thought in the bridegroom's mind, Jesus Christ, before he left his chamber. The bridegroom (in the words of Psalm 19.6) rejoices as a gibor or champion to run the course set before him. To do this means that he knows the end result of his course or 'orach even before starting out. Since a race implies competition, the opposing champion may be seen as the devil. Yet Christ "rejoices" because he knows the full result of the race, that is, taking and redeeming an "adulterous wife" like Hosea. Keep in mind the fascination Christ must have for this person before he left his chamber. While there, Christ must have been plotting what to do about her then suddenly breaks away like that gibor or champion. We could say that Christ was motivated for the adulterous woman by that teshuqah or desire of Genesis 3.16 above.

A good description of Christ's care for his earthly wife is Ephesians 5.29: "For no man ever hates his own flesh but *nourishes* and *cherishes* it as Christ does the church." The identity between Hosea's image of an adulterous woman and Christ as bridegroom comes out clearly through that nourishing (trepho) and cherishing; trepho means a rearing-up from childhood. This in turn is based upon trepho, "to make firm, congeal, thicken, curdle, increase, rear, maintain." Thus the same verb extrepho is used in 6.4: "Fathers... *bring up* your children in the discipline and instruction of the Lord." Here a masculine aspect ("fathers") is used, whereas a feminine ektrepho is implied in 5.29 in relationship to Christ.

Ektrepho may be found in Psalm 22.3 (Septuagint): "He *restores* my soul." The Hebrew sense contained in the word yeshuvev implies a causing to sit, dwell, endure; in other words, an abiding presence is conveyed. Gregory of Nyssa compares the presence of Christ though his incarnation to "dough" (phurama):

"Paul said that the pure and undefiled divinity of the Only-Begotten (Son) assumed man's mortal and perishable nature. However, from the entirety of human nature to which the divinity is mixed, the man constituted according to Christ is a kind of first fruits of the common *dough*. It is through this (divinized) man that all mankind is joined to the divinity." **A Treatise on First Corinthians 15.28**, PG#44.1313b.

Psalm 19.7 continues with "there is nothing hid from its heat." Chamah, "heat," means that of the sun, an image of the bridegroom's chamah for his adulterous bride. Song 7.11 illustrates this: "I am to my beloved and his *desire* (teshuqathu) is to (haly) me." Haly reveals a physical side to this love as the bridegroom situation on top of his bride.

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The balance of movements in the Incarnation and Ascension is striking. The former represents a *descent*, whereas the latter an *ascent*. Both are summed up in St. Athanasius' famous sentence, "God became man in order that man might become God." The Incarnation and Ascension hinge upon Christ's death and resurrection, thereby separating the two facets. A *balanced* person keeps both the descending and ascending motions in equilibrium; he or she feels both the downward force of the Incarnation and the upward force of the Ascension and merges them into one force. Of course, the Paschal mystery is that point-where between the two.

* * *

Torah means "the Law, doctrine, instruction," coming from the Hebrew verbal root tor which means "to travel about, follow after." In Numbers 13:16 Moses said "I send you to *spy* out the land." The spies' purpose was to reconnoiter Canaan, to examine it much as a devout Jew would tor the Torah.

Also derived from tor is tor, "turtle dove." Doves make a deep-throated, soothing cooing sound which the word imitates by its pronunciation. A dove's coo conjures up an image of caring for something with great tenderness. That is what the Torah does as it serves to guide..."to spy out"...the mysteries of God.

Song 2.12: "The voice of the *turtledove* (tor) is heard in our land." With the Numbers 13.16 reference in mind, "our land" may refer to that relationship between the Song's Bride and Bridegroom where the tor is making its cooing sound. Both sound (cooing) and vision (spying out) form a single entity.

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Luke 2.4: "And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David." King Herod inquired from the rulers and scribes about the place of Christ's birth. They responded that it was Bethlehem, taking their cue from Micah 5.2: "But you, O Bethlehem Ephratha...from you shall come forth for me one who is to be ruler in Israel, whose *origin is* from old, from ancient days." This verse is also quoted in part in John 7.42: "from the seed of David, and he will come from Bethlehem." The crowd's division over the origins of Christ occurs after the people heard Christ speak of living waters in verse 38, "He who believes in me, as scriptures says (in other words, Isaiah 58.11 and Proverbs 18.4), 'Out of his heart shall flow rivers of living water.'"

In both the case of Herod and his advisors as well as the crowd and rulers of a later time, division arose over Christ's origins. Luke 2.4's use of Micah 5.1 foreshadows the fuller sense of John 7.38, Christ as "living water." While Herod and the crowd looked for the origin of a person, Christ was announcing the "origin" of the Spirit: "Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified" (verse 39).

The birth of Christ and the wise men (Magi) are associated with *light*, that is, a star. The "origins" of Micah as shown in the John verse above implies *water*. This in turn is applied to the Spirit as *wind*, ruach. A germinal manifestation of ruach is present in Epiphany, where the Micah quote is implied regarding "origin."

John 7.37: "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink.'" This is the *eighth day* or First Day of the New Creation which is foreshadowed in mystery. The waters of life flow out on this day. Note that Christ made his proclamation in the temple on this day to announce the Spirit's coming. Compare it to his Presentation *forty days* after his birth in the temple (Luke 2.27). This is preceded by the Circumcision *eight days* after his birth (2.21) when the name "Jesus" was given. Implied is the notion that Jesus *had no name* for seven days.

The theme of the *eighth day* was important for early Christian theologians in their attempt to develop a theology for the Resurrection. Eight passages are worth noting:

"The economy of the ark at the deluge, in which eight persons among Noah's relatives were

saved, indicates the salvific Ogdoad. Similarly, David was the eighth child among his brothers. The circumcision occurred on the eighth day, for it manifests the circumcision of the Ogdoad on high. The scriptures, then, when pointing to the number eight for our belief, have in mind the mystery of the Ogdoad.” Irenaeus, **Against Heresies**, PG#7.645B

“The sixth day represents life here below: ‘God made the world in six days’ (cf. Genesis 1.31). During this sixth day one must gather and put in reserve provisions sufficient for the (seventh) day to come. If you amass during this time treasures of justice, mercy and pity, they will serve as nourishment in the age to come...but if one gathers good works, they will live for the next day. (This ‘next day’ is the Sabbath represented by the Ogdoad).” Origen, **Homilies on Exodus**, PG#12.346C

“The octave is the day of Christ the Lord’s salvific resurrection on which we believe occurs the purgation of all sins. It is also symbolic of an infant’s circumcision by which the soul is purged through regeneration by being begotten by God. This day is better than the seventh because on it the Law is dissolved.” Eusebius of Caesarea, **Commentary on the Psalms**, PG#23.120A

“What is the octave? It is the day of the Lord’s resurrection on which we receive the fruit of our labors. Indeed our enemies have been turned back with shame and confusion. This psalm (six) sings of that blessed time of repentance made for sin.” Athanasius, **Treatise on the Psalms**, PG#27.75D

“Psalm six contains a more divine sense in its verses. It sings about the end, because (these verses) are the most perfect contemplation on the octave. The person is circumcised spiritually by God, for it is not carnal. Circumcision is perfected in the octave because it is extolled above the six days in which the world was made and attains the seventh day, the true, holy and delightful Sabbath. Since perfect beatitude cannot be obtained through created things, we must assume a transcendent state, the octave.” Didymus, **Treatise on the Psalms**, PG#39.1173D-76A

“The day of the Lord is without evening, without succession and without end. It is not unknown to scripture, and it is the day that the Psalmist calls the eighth because it is outside this time of weeks. Thus whether you call it day, or whether you call it eternity, you express the same idea.” Basil the Great, **The Hexaemeron**, PG#29.52A

“For the number seven, multiplied by itself, produces fifty minus one day, and we add this by taking it as the world to come: it is at once the first and the eighth, or rather one and indestructible. And indeed we must there cease the Sabbath-keeping of our souls, so that one part of seven may be given to some, of eight to others, as certain men who have come before us have explained.” Gregory the Theologian, **On Pentecost**, PG#36.432B

“What is the octave? It is that great and glorious day of the Lord, a bright furnace at whose sight the Virtues tremble and which manifests the hastening of the King. The octave calls him, declaring him to be a change of condition and a renewal of the future life. For the present life is none other than seven days which commences from the first day and is perfected in the seventh day.” John Chrysostom, **On Compunction**, PG#47.415D-16A

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Leviticus 12.4: “Then she shall continue for thirty-three days in the blood of her purifying; she *shall not touch* any hallowed thing, nor come into the sanctuary, until the days of her purifying are completed.” This prohibition against touching (in the sense to violate) a holy object pertains to a woman who gives birth to a male child. She cannot touch/violate anything for thirty-three days plus seven (for birth to circumcision) which totals forty days. Hence the origin to our current observance

of the forty day Christmas cycle from Christmas Day to the Presentation, February 2. This forty day cycle is a great counterbalance to the other forty day cycle of Lent; they both complement each other like two majestic galaxies in the night sky.

* * *

In Origen's **First Principles**, iii, 6, i to which Henri Crouzel refers (**Theologie de l'Image de Dieu chez Origene**, p.218), a relationship is seen between Genesis 1.26-7 ("Let us make man in our image") and 1John 3.2 ("We know that when he does appear, we shall be like him because we shall see him as he is"). The *image* is indelibly printed within man from the start. The verse from John shows that *likeness* comes with man's advancement in his already-achieved perfection of being God's image.

* * *

The hiddenness of Jesus Christ from his birth to his baptism some thirty years later permeates the entire liturgical year, even though it is contracted into a small period of liturgical time. We gain better appreciation of such hiddenness through Luke 2.52, "And Jesus increased in wisdom and in stature and in favor with God and man." This sentence is based upon both 1Samuel 2.26 ("Now the boy Samuel continued to grow both in stature and in favor with the Lord and with men.") and Proverbs 3.4 ("So you will find favor and good understanding in the sight of God and man"). One can imagine the young Jesus growing up and reading the Hebrew scriptures as well as hearing them proclaimed in the synagogue in addition to the yearly visits to the temple in Jerusalem. Hearing the texts must have contributed to making him aware of his divinity. For instance, take Proverbs 3.4 which treats a son learning and keeping God's Law as well as his search for wisdom.

Reading these same texts today in Hebrew kindles that divine image and likeness within oneself which is similar to the way Christ awakened to his divine nature. Christ's growth "in wisdom" means none other than that wisdom or chakmah found in Proverbs 3.13 and in other parts of this book. His growth "in stature" refers to his growth as a person. Also such development is "in grace" before God (realization of divinity) and man (the gradual recognition of his mission to save humankind).

The same growth is applied to John the Baptist in Luke 1.80: "And the child grew and became strong in spirit, and he was in the wilderness until the day of his manifestation to Israel." Both Christ and John increase in realization of their respective roles until they meet in the context of *water*, Christ's baptism or the "day of manifestation." You can tell that the Old Testament triggered something within John whose first recorded words are from Isaiah 40.3: "A voice crying in the wilderness."

Christ and the Baptist descended into the Jordan River in order to be baptized, "to fulfill (plerosai) all righteousness" (Matthew 3.15). This may be taken as a fulfillment of their respective realization in light of the Old Testament in whose shadow they each were raised as indicated by Luke 1.80 and 2.52. Matthew 3.16 continues with "And when Jesus was baptized he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him." The text rightly says that Jesus Christ alone saw this happen, although we can be sure that John must have witnessed Christ react to it which completed the realization of his mission.

John the Baptist too realizes the completion of his role as John 3.29 says, "Therefore this joy of mine is now *full*." That is to say, "all righteousness" regarding John is fulfilled since the New Testament order has now commenced. Note that verse 30 follows with "He must increase and I must decrease." This means that the Old Testament order is now definitely completed. Note that John does not come up out of the Jordan but only Jesus. John remains there to replace those twelve stones which Joshua removed from the Jordan's bed (Joshua 4.3). John stands in the center of the twelve

stones, as it were, a symbol of the twelve disciples whom Christ calls. That is why Luke 7:28 says "Yet he who is least in the kingdom of heaven is greater than he."

John became so small (elattousthai) in the Jordan River that even the *least* (mikroteros) in heaven is greater. The opening of the heavens when Christ ascends the waters testifies to this. One remains under the water while the other is above it where the Spirit descends. Note: Luke's genealogy of Christ (3:23-38) works *backward* to Adam, "the son of God." In other words, this genealogy is an ascent backwards to God which continues the ascent from the Jordan into heaven and God.

* * *

To escape Herod's wrath, Joseph is warned in a dream (Matthew 2:19) to flee into Egypt; his flight parallels the Israelite's journey there under the leadership of the Old Testament Joseph. Once it is safe to return to Israel, the holy family set on their way. Although the text says nothing about their crossing the Red Sea, they invariably did. Again, Joseph is told in a dream (verse 22) that Herod is dead.

A dream brings the holy family into Egypt, and a dream returns them home. This power of a dream enabled them, as it were, to cross the Red Sea. When Jesus grew older, Joseph must have told him about these dreams and their mystic import; perhaps they had a role in awakening Christ with respect to his divinity.

* * *

In Matthew 5:13-16 we have two elements applied to Christians, salt and light:

- 1) "You are the *salt* of the earth (ge)." Salt is placed within the earth itself much like leaven within dough. The salt pervades the soil to give it flavor and richness.
- 2) "You are the *light* of the world (kosmos)." Here light is placed within the "world" much like the salt mentioned above. Note use of ge and kosmos, two terms for "earth."

* * *

Psalm 65:12: "The tracks of your chariot drip with fatness, the hills gird themselves with joy." The first part of this verse literally read, "drop *fatness*." The Hebrew word for "track" (mahgal) suggests a rut in which the chariot's wheels run wildly, splattering mud all over the place. Also suggested is a joyful abandonment. Dashen for "fatness" represents the richness of God's word. The image here is of God driving his chariot and wildly scattering this dashen. Another reference with "track" or mahgal is Psalm 23:3: "He leads me in right *paths* (mahgal). More properly, the psalmist asks to be led in a narrow rut. Note that he says "for his name's sake," the name being of course Jesus or the Anointed One, that dashan or "fatness" which lies in the tracks, as it were.

The psalmist's soul is "restored" (yeshuvev) first before being led in "right paths," that is, his soul is situated in the "tracks" beforehand so that he may partake of the "fatness." All this occurs before verse 4, "Even though I walk through the valley of the shadow of death." Here "valley" is opposite to "tracks of fatness," and the psalmist is prepared for it by first going through them. The "right paths" are diametrically opposed to "valley of the shadow of death" where God conducts the psalmist by his "rod and staff."

* * *

Psalm 63:6: "My *soul* is *feasted* as with marrow and fat." These words show a fullness, a satisfaction, on the spiritual level. The psalmists' "soul" (nephesh) is "feasted" (shabah); compare the

Hebrew verbal root shabah to the number "seven," shevah, usually considered a holy number. Chelev means "fat" or the best part of anything; deshen also means fat but with the sense of marrow, the essence of a thing. In other words, nephesh is filled with both of them to signify a wonderful type of satiety.

* * *

In Romans 5.15-21 St. Paul makes a contrast between Adam and Jesus Christ which may be broken into two sections according to verses:

Adam

- 15: -not like the trespass
-if many died through one man's trespass

Christ

- the gift
-much more have the grace of God and the gift in the grace of that one man Jesus Christ
abounded for many

Adam

- 16: -the judgment following one trespass brought condemnation

Christ

- the gift is not like the effect of that one man's sin
-the gift following many trespasses brings justification

Adam

- 17: -if because of one man's trespass, death reigned through that one man

Christ

- much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one man Jesus Christ

Adam

- 18: -as one man's trespass led to condemnation for all men

Christ

- one man's act of righteousness leads to acquittal and life for all men

Adam

- 10: -as by one man's disobedience many were made sinners

Christ

- by one man's obedience many will be made righteous

Adam

- 20: -law came in to increase the trespass

Christ

- where sin increased, grace abounded all the more

Adam

- 21: -as sin reigned in death

- grace also might reign through righteousness to eternal life through Jesus Christ

* * *

The **Rule of St. Benedict**, Chapter 19, deals with the monk's attention at the Divine Office. It has such arresting phrases as:

-oculos Domini in omni loco speculari bonos et malos: the eyes of the Lord are looking on

the good and the evil in every place.

-servite Domino in timore: serve the Lord in fear.

-psallite sapienter: sing praises wisely.

-in conspectu angelorum psallam tibi: in the sight of the angels I will sing praise to you.

-in conspectu divinitatis et angelorum eius esse: in the sight of the Godhead and his Angels.

-et sic stemus ad psallendum, ut mens nostra concordet voci nostrae: let us take part in the psalmody in such a way that our mind may be in harmony with our voice.

In conjunction with these sentences I was also struck by Ephesians 1.10, "to *restore* all things *in Christ*." The act of "restoring" or anakephalaioo (literally, "heading") means that "everything in the heavens and on earth" are made *aware in Christ*. By reason of creation, everything is already "in Christ," but it is a question of becoming *aware* that this is so. With this in mind, I am especially intrigued by the **Rule** quote above, mens nostra concordet voci nostrae. The act of making a sound is intimately bound up with awareness maintained by our minds.

* * *

Psalm 18.2: "I *love* you, O Lord, my strength." Here the psalmist has "love" or racham towards God whose Hebrew root means beholding with tender affection, compassion as used by parents towards their children. The noun from this verbal root, rechem, means a womb; the plural, rachamym, means "bowels," the seat of emotions which is translated as ta splagchna in 2Corinthians 6.12. Usually rechem is used by God towards persons, not the inverse as Psalm 18.2 has it here. The person as object is in the "female" or receptive position and calls God by eight names in this same psalm: my strength, rock (twice), fortress, deliverer, shield, horn of salvation and stronghold.

* * *

Philippians 3.10: "that I may know him and the power of his resurrection, and may *share* in his sufferings, becoming like him in his death." Note the use of koinonia for "share" which indicates true intimacy in suffering borne for Christ. The result is being "conformed" (summorphizomenos)--sharing-the-same-form-with--"his death." Verse 11 continues, "that I may attain the resurrection from the dead." The word for "resurrection" here is exanastasis which suggests a shooting up; the verbal form means "to speak in the assembly" as in Acts 15.5

* * *

The risen Christ says to Mary, "Do not lay hold of me" (John 20.17), yet he says to Thomas, "*Put* your finger here and *see* my hands; *put out* your hand, and *place* it in my side" (verse 27). Note the correspondence between "*put...and see*" and "*taste and see*" of Psalm 34.8.

* * *

1Thessalonians 5.19: "Do not quench the Spirit." St. Paul wishes the Holy Spirit to burn without abatement. Compare this verse with Ephesians 4.30, "Do not grieve the Holy Spirit." Here Paul does not wish us to disappoint the Spirit, that is, to frustrate his desire to burn in us. Perhaps this is a take-off of "I baptize you in the Holy Spirit and in *fire*" (Luke 3.16). Also refer to Hebrews 12.29: "Our God is a consuming fire," a quote from Deuteronomy 4.24 and 9.3 which demonstrates God's jealousy towards his people as well as his own honor.

* * *

The feast of the Annunciation is the only one which the Church celebrates three times each day, that is, at each critical juncture of the day, morning, noon and evening. It is as though the Church were attempting to get the mystery of Christ's incarnation into our very bones and in every

circumstance: that of *waking*, of being at *work* and in preparation for *sleep*. During the fifty days of Eastertide we have the Regina Coeli which stresses remembrance of Christ's resurrection from the dead. Here accent is placed upon the *waking* aspect which is in tune with this central mystery of the Christian faith.

* * *

Matthew 12.38-42 tells of Jesus Christ as being the sign of Jonah who was "in the belly of the whale three days and three nights" (Jonah 2.1). Jonah deliberately fled his God-given mission while Christ was obedient to his. It is also interesting to see Jonah's prayer (2.2-9) as that of Christ when he descended into hell, especially verse 7, "When my soul fainted within me, I remembered the Lord; and my prayer came to you, into your holy temple." 1Peter 3.19 speaks of this, "in which he went and preached to the spirits in prison." This preaching may parallel Jonah's mission to Nineveh after he had emerged from the whale's belly.

This theme of preaching extends to the "queen of the South" as Matthew 12.42 says: "The queen of the South will arise at the judgment with this generation and condemn it; for she came from the ends of the earth (in other words, from 'at the root of the mountains' in Jonah 2.6) to hear the wisdom of Solomon, and behold, something greater than Solomon is here." Christ refers to 1Kings 10.1-13 who saw Solomon's splendor and wisdom, exclaiming in verse 8, "*Happy* are your wives! *Happy* are these your servants *who* continually stand before you and hear your wisdom!" Note the play of words centered upon the Hebrew verbal root 'asher' from which is derived both the adjective "happy" and the relative pronoun "who." The queen says this about those who listen to Solomon's wisdom. Refer to my comments on Psalm 1.1 which discusses the word 'asher' in some detail.

Transferring these observations to Christ, it is the Church as taking the presence of Christ after his resurrection to whom the world listens. Also, tie in Psalm 72.10: "May the kings of Sheba and Seba *bring gifts*." The word for "gift" here is 'eshkar' from shakar, "to make oneself drunk." Following Matthew 12.42, the queen of Seba comes "from the ends of the earth to listen to the wisdom of Solomon." In other words, she brings the 'eshkar' of Psalm 72.10 to him.

The 'eshkar' or gifts which the queen brings may be interpreted in light of Matthew 8.11, "Many shall come from the *east* and *west* and *recline* with Abraham...in the kingdom of heaven." The "queen of the south" certainly is present. The Greek for "recline" is anaklino, a sitting at table for eating and drinking. 'Eshkar' is the queen's gift which, in the words of Song 2.4, is held in the "house of wine." Nevertheless, her 'eshkar' is transcended by the Song's statement, "Your love is better than wine."

Refer to Proverbs 9.2: "She has mixed her wine," that is, wisdom as the queen of the South has mixed the wine with spices to obtain 'eshkar' for the heavenly banquet. Note verse 3: "Wisdom has sent her maidens; she cries upon the highest places of the city." Wisdom is the source of an *outward* movement now that she is situated within the "house of wine" *to which* she had first come. She continues to expound her ways (of wisdom) or encourage other persons to enter the "house of wine" as she had done earlier.

* * *

John 20.21-2: "As the Father has sent me, even so I send you...Receive the Holy Spirit." Here Christ sends his disciples in the same way he was sent by the Father. Then Christ gives Another sending, the Holy Spirit. In other words, we have here a two-fold sending: *as* the Father and *so* I send.

* * *

1Peter 1.8: "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy." Such not-seeing is a kind of *being-in* Christ or being a son of God which is a superior realization in comparison to that faculty we consider especially valuable, namely, sight. Here being in Christ is similar to a fish being in the water or us in the air; both the fish and we are unconscious of this pervasive environment and appreciate its existence only if we are deprived of it. The "unutterable joy" is without a doubt the sign of such an insight. "Unutterable" (akeklaeto) is privative of eklaleo, "to speak out, divulge," yet its link with "joy;" chara is a better kind of non-verbal divulging or emitting of energy or joy in conjunction with this "not seeing." The very act of "rejoicing with unutterable joy" is itself a vision, a glorification as dedoxasmene (from doxa) shows, "glory;" rather, it is more an interior illumination of one's own being rather than a seeing.

1Peter 1.9 continues with the implication that the "unutterable and exalted joy" is an ongoing process: "As the outcome of your faith you obtain the salvation of your souls." The verb komizo for "obtain" has the meaning of caring for, providing as well as receiving. It also suggests getting back what is rightfully one's own. It then has a rather ironic sense with "goal" or telos but ought to be seen in light of a present reality which telos represents in conjunction with emphasis upon *believing* as opposed to *seeing*.

* * *

Psalms 119.25: "My soul *cleaves* to the dust." Compare this with verse 31: "I *cleave* to your testimonies, O Lord." Both verses use "cleave" or baqah in different ways, one as abasement and the other as desire.

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John 1.1: "And the Word was *with* God." Here the Greek preposition for "with" is pros, more accurately, "at" as in "And the Word was *at* God."

* * *

Matthew 13.44: "The kingdom of heaven is like treasure hidden in a field which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Note that the man sells his possessions to purchase the field in which the treasure (kingdom of heaven) is hidden. No mention is made that he took the treasure; rather, he bought the field instead. Why? Because this peculiar field *grows* treasures...the man was sharp enough not simply to take the treasure and leave, but he sees that the field has a magical quality capable of producing treasures of a similar nature. There is a constant increase of the kingdom of heaven resulting from the field. If you take the treasure outright from the field, you would end up with nothing at all. It is important that one sells *all* his or her possessions to purchase it.

Compare this verse with John 10.9: "I am the gate. Anyone who enters through me will be saved and will go in and out and find pasture." The man who buys the field with its magical quality transacts his business by going through the "gate." If he took his possession outright without a purchase, he would be labeled a kleptes, "thief" (verse 10). Christ continues in verse 10, "I have come in order that they may have life and have it abundantly." The treasure is "life," but the field is "life abundantly."

* * *

Deuteronomy. 6.5: "You shall love the Lord your God...with all your might" (bekal me'dka). This is very strong in the original Hebrew. "All" (me'od), with the true sense of "excessively," renders this verse as "with all your *excessiveness*."

* * *

One way of describing the effects of contemplative prayer is that you have a feeling of *being watched*...not obtrusively but in a protective manner similar to Genesis 1.2: "And the Spirit of God *was moving*...hovering...over the waters." Another way of putting this is that someone is bearing *witness* to your life. The Hebrew for "witness" is hed from hud, "to turn back, return, repeat." A word similar in sound but with a different verbal root is hod. Despite their different meanings, both have a connection regarding prayer since God's *witnessing* of you is a continuous process, repeating time and time without ceasing.

* * *

John 1.22: "I am a voice crying in the desert, 'Prepare the way of the Lord.'" John the Evangelist is referring to Isaiah 40.3, and the liturgy applies this verse to Advent as a preparation for Christmas. Pentecost is a type of Christmas, another Incarnation only this time by the Holy Spirit. This verse may be applied to us in preparation for receiving the Spirit, Advent now being the time from Ascension to Pentecost. Read Isaiah 40.4 and apply it plus verse 3 to the Spirit instead of Christ: "Every valley shall be lifted up, and every mountains and hill be made low."

* * *

Corpus Christi is near the end of the great Lenten-Easter cycle as it has developed over the years. Corpus Christi is the octave of Trinity Sunday which in turn is the octave of Pentecost. It is as if by adding these feasts the Church wishes to prolong the "fragrance" of Pentecost as far as possible. Corpus Christi occurs one-hundred and nine days after Ash Wednesday. Both feasts deal with the body: one as corruptible and the other which has been divinized. It's interesting to celebrate Corpus Christi in this fashion, that is, going back in mind to Ash Wednesday and recalling all that had transpired from then through Holy Week and on to Pentecost. In addition to Corpus Christi we have the feast of the Sacred Heart of Jesus falling on the Friday afterwards followed by the Immaculate Heart of Mary the day after, the latter being at the *very end* of this cycle of one-hundred and nineteen days which takes up a large part of the liturgical year.

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We can get a better idea of the Hebrew concept of *sin* through the verbal root chata' with its literal meaning "to miss the mark." The image suggested is that of an archer missing his target. When you engage in target practice, you muster all the discipline possible towards getting a bull's eye. If you fail, your interest and attention does not slacken but focuses more and more at the target's center. A miss is considered neither disgrace nor failure; rather, it serves to sharpen our attention and desire to hit the target. Such a notion is most helpful applied to sin which is often perceived in legalistic terms where guilt can cripple our behavior.

* * *

Psalm 143.6: "I *spread out* my hands to you." the Hebrew verb paras means "to break into pieces, expand." Applying this to one's hands symbolizes intense longing for God and concentration upon him. Compare paras to parash which means "to separate, distinguish, spread out." Here the nuance is different. The noun parash, "horseman, horse," is derived from this latter verb. It presents an image of eagerly striving forward...of spreading oneself out...to ride the horse as in a race. Again, we have an image of intense longing for God.

* * *

Psalm 1.2: "But his delight is in the Law of the Lord, and on his Law he meditates day and night." The psalmist's pleasure is in the "Law" or Torah, from the Hebrew verbal root, tor, "to go, travel about, spy;" also is derived the noun tor, "turtledove." The psalmist here is conscious of Torah during his waking hours; it is his "delight" or chaphash whose fundamental meaning is delight as opposed to such an abstract feature as our will.

In verse 2 the psalmist *meditates*, hagah, upon the Torah which fundamentally means, "to murmur, mutter, growl; to be removed, to take away." Hagah is similar in form to hamah, "to hum," while the noun means "the sound of a harp; an internal emotion." Hagah well illustrates the flow of our thoughts in the important traditional state between sleep and waking. I believe this is what the psalmist is aiming at in 1.2...getting to the root of thought through the image of "day and night" (wakefulness and sleep); he bids us to watch...to witness...this constant process of hagah as it emanates from the Torah or Law.

Now refer to Matthew 5.17, "I have come not to abolish the Torah but to *fulfill* it." The process of fulfilling (pleroo) occurs both "day and night, and hagah ("meditate" or flows from it. It is important that the "day *and* night" are united as one here; the "and" represents the transitional state. The psalmist both hagah and hamah (meditates and hums) over the divine Torah in his spirit much like a harpist fingering the strings of a harp.

Verse 3 is interesting in light of what was just said: "He (the just person) is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does he prospers." The person who does hagah upon the Torah becomes a *tree* or hets (also meaning "counsel"), symbolic of Christ's cross which is "planted by *streams* of (eternal) water." A peleg or stream more properly means a channel and derives from the verbal root "to cleave, divide." These "streams of water" are symbolic of our unconsciousness and are tapped by the action of hagah. The "streams" *cleave* or *divide* the normal flow of awareness and reach the Torah or divine law. Note that a "tree" or hets...counsel...planted on the streams "brings forth its fruit in *due season*" (kairos, in the Septuagint); also, activity rooted upon "streams of water" prospers.

Psalm 63.7: "When I think of you upon my bed, and mediate on you in the watches of the night." Reference to the night shift of a watchman is implied but also a reference to dreaming. Verse 8 follows with "My soul clings to you; your right hand upholds me." That is, one closely plays attention during sleep to movements of "streams of water" and is carried along by the current.

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Matthew 16.19: "I will give you the keys to the kingdom of heaven." Compare this with Genesis 3.24: "and a flaming sword which turned every way, to guard the way to the tree of life." Contrast Peter's "keys" with the "flaming sword." The latter bars entrance into Paradise, rather the *way* (derek) to the "tree of life." This *way* is Jesus Christ who gives Peter the keys; the "tree of life" is of course Christ's cross. Peter as Rock receives the keys which allow entry into Paradise, the Church. Note the distinction between Peter as Rock, Church (on which it is built) and Christ is who is the builder.

Now refer to Genesis 28.11+ where Jacob uses stones as a pillow and dreams of a ladder (Church) reaching up to heaven, above which God stands. When Paul says in Ephesians 2.18 "through him we both have access in one Spirit to the Father," we can imply him as referring to Jacob's ladder or the Church rooted upon Peter the Rock; hence he adds in verse 20, "built upon the foundation of the apostles and prophets." Jacob names the spot (maqom) of his vision Bethel, "house of God" or the Church. Furthermore, we can tie in Mary's Assumption here since she *went up* into heaven on this same ladder.

* * *

Matthew the Evangelist gives his account of Christ's genealogy starting from Abraham. You could feel the anticipation growing while it is being read aloud, for example, during liturgy, as the reader approaches the appearance or birth of Christ. We as listeners can cry out, "Behold, he comes leaping upon the mountains, skipping upon the hills (Song 2.8)!" Finally, when the end of the genealogy reaches Joseph, symbolic of the Old Testament and its fulfillment, apply the words, "Behold he stands behind our wall (the Old Testament); he looks forth at the windows, showing himself through the lattices" (Song 2.9). We can read the ensuing verses (10-17) in light of Christ's genealogy uttered by the bride quote her spouse.

It should be noted that Matthew's genealogy continues with the Holy Spirit who causes Mary to conceive Jesus (1.18). We can take up this "new genealogy" in John 3.6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." St. Bernard compares Mary to an aqueduct and parallels this to Jacob's ladder:

"But shall we not wonder how such and so great a Conduit could have been formed, the top of which—like the ladder which Jacob saw in vision (cf. Genesis 28.12)—was to reach to heaven, nay, to be lifted higher than the heavens, and to touch that Living Fountain of 'the waters that are above the heavens' (Psalm 148.4)? Even Solomon wondered at this, and, as if despairing of the possibility, cried out, 'who shall find a valiant woman' (Proverbs 31.10)? In fact the reason why the streams of heavenly grace did not begin to flow down upon the human race for so long a time was this: that the precious Conduit whereof I speak did not as yet mediate between God and man." **Feast of the Nativity of the Blessed Virgin Mary.**

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During the shortening days of November the Church confronts us with ta eschata or "last things." November is also month in which the dead are commemorated, the season of falling leaves and the Gospel narratives pertaining to Christ's second coming. It is therefore a special time prior to Advent when we await the ta eschata as opposed to Christ's first coming in our human nature.

The so-called "second coming" is exactly what it claims to be, a *second* coming. The first told us of God's three-fold nature and how to conduct ourselves throughout life. Everything needed for the second coming is contained in the first; for the Christian, it is simply a matter of revelation of that which has always been present.

In the monastic (Cistercian) tradition there is a strong desire to bridge the gap between these two comings of Christ. One recourse is found in the biblical Song of Songs or what may be called the third coming. Through its bridal imagery we find the means to prepare ourselves that we may live the essence of the first coming in light of the second, for the latter also contains bridal imagery (Matthew 25). Situated in between these two poles, the Cistercian monks finds himself ideally equipped to see the two advents of Christ as a unified whole. When you consider the Cistercian charism in this light, it is quite attractive and has ramifications well beyond the cloister, that is, for the Church at large. A monk lives in the spirit of what may be termed the "third testament" or "third coming," namely, the Song of Songs and all it represents. We may apply the monk's involvement with the Song of Songs in the words of Wisdom 6.14-15: "He who rises early to seek her will have no difficulty, for he will find her sitting at his gates. To fix one's thought on her is *perfect understanding*, and he who is vigilant on her account will soon be free from care." Such "perfect understanding" or phroneseos teleiotes is the Song of Songs.

* * *

In **De Bono Conjugali** (PG40.373+) St. Augustine speaks of the Genesis 1.28 command to fill the earth and dominate it. This is effected not by physical propagation but by growth in virtue.

Physical propagation resulted after the so-called "fall," but with regard to those who have been saved by Christ Augustine says, repiemur in nubibus in obviam Christo in aera (a reference to 1Thessalonians 4.17). Being caught up in aera signifies spiritualization, a movement from earthly union with Christ through faith to a heavenly marriage, "and thus we will be with the Lord at all times" (verse 17). Such is the marriage described in the Song of Songs. The act of repiemur is an ecstasy "in the clouds," the bridal chamber where we "will meet the Lord."

* * *

Psalm 78.72: "With upright heart he *tended* them, and guided them with skilful hand." The Hebrew verb rahah for "to tend" is the root for reheh, "friend, companion," so it is can be taken here as God *making companions* of his people. (NB: rahah is also the root for rahah, "evil, bad"). God makes the people "companions" by a specific manner, ketom levevu, "upright heart." Ketom implies fullness, completeness applied to God's lev, "heart," his very being.

* * *

Psalm 74.12: "Yet God my King is from of old, working salvation in the midst of the earth." Applying this verse to the Immaculate Conception, we can see the hiddenness of God who prepares the Virgin Mary by conceiving her without sin. God effects this at the time when the Old Testament is on the point of being fulfilled by the New. Mary's parents (traditionally Joachim and Ann) are really anonymous persons; we do not know their names. This is fitting at a point where the Old Testament meets the New; the event is so momentous that anonymity of individual persons is called for. According to Psalm 74.12, "God *makes* (pahal, used only in poetic expressions) *Jesus* or Yeshuah *in the midst* (beqrev) or in the very heart of the earth." This, of course, refers to the Incarnation but may also imply the most secret preparation of the Virgin Mary at her conception. It is as if God could not wait, so he "hastened" the Incarnation by Mary's immaculate conception.

We could apply to the Virgin Mary the same state of "parent-lessness" at the junction of Old and New Testaments attributed to Melchizedek in Hebrews 7.3: "He is without father or mother or genealogy, and has neither beginning of days nor end of life." While Christ may have resembled Mary physically, she resembles Christ spiritually "*resembling* the Son of God." She is therefore free from the human process of generation, a process which according to many spiritual masters, serves to keep the *physical* aspect of human existence going.

It should be also noted that Psalm 74.12 is inserted as a psalm for deliverance from enemies when the temple is destroyed. Despite this destruction, God secretly "works *salvation...Jesus...in the midst of the earth.*"

* * *

We may draw a parallel between Advent and Paschal time; both are times of waiting. The former waits for the birth of Jesus Christ in the body, whereas the latter waits for birth of the Holy Spirit. These are two incarnations assuming visible forms:

-Matthew 1.18: "(Mary) was found to be with child of the Holy Spirit."

-Luke 1.35: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you."

-Matthew 1.20: "for that which is conceived in her (Mary) is of the Holy Spirit."

By means of his Incarnation, Christ gains a foothold in creation through Mary who is filled with the Holy Spirit and who therefore begets Christ secretly and unknown to the world. However, a star provides a visible sign of Christ's birth: "When they had heard the king they went their way; and lo, the star which they had seen in the East went before them until it came to rest over the place

where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him" (Matthew 2.9-10). We may call the star a manifestation of the Holy Spirit as in Mark 1.10: "and the Spirit descending *upon him* like a dove." Note *eis auton*, "upon him," signifying penetration of Christ by the Holy Spirit. The star stood above the place where Christ was yet it did not descend, being an indication by the Spirit of Christ's presence.

* * *

When considering Pentecost, there are three occurrences of the verb "fulfill," *pleroo*:

- “when the day of Pentecost had *come* (literally, ‘fulfilled’)”
- “it *filled* the entire house where they were sitting”
- “they were all *filled* with the Holy Spirit”

Here we find an intensification of the Holy Spirit's presence. The first verse corresponds to that fullness of time when Christ appeared in the flesh; the second to when Mary was filled with the Holy Spirit, and the third when the Spirit went *into* (*eis*) them as he did to Christ at the Jordan River, Mark 1.10 above.

Also compare the shepherds' visit to the Christ child with Moses at the burning bush. Luke 1.15: "Let us go to Bethlehem and see this event which the Lord has made known to us." Exodus 3.2-3: "And the angel of the Lord appeared to Moses in a flame of fire out of the midst of the bush. Moses looked and behold...the bush was not consumed. And Moses said, 'I will now turn aside and see...why the bush is not burnt.'" Tradition has equated the Virgin Mary with the burning bush. We may elaborate this by saying that the burning bush represents a manifestation of the fiery Spirit or a manifestation of Matthew 1.18, "she was found to be with child of the Holy Spirit." The shepherds also saw this fiery display by the star; it was later enhanced by all the people seeing the Holy Spirit's manifestation on the Apostles (twelve of them equating the twelve tribes of Israel or all Israel filled with the Holy Spirit).

* * *

Exodus 3.15: "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me (Moses) to you. This is my name (*Yhwh*) forever, and this is my *memorial* (*zikry*) with all generations." The concept of remembrance plays a key role with regard to being mindful of God's actions; it is a being-aware-of-him or his presence. The liturgical cycle of the Church is one grand *zeker* or memorial of Christ; neglect of it is tantamount to a forgetting of God. The Holy Spirit is a kind of *zeker* as "product" of both Father and Son and therefore a *zeker* of this divine begetting which is why he is so important at the Church's birth, Pentecost.

Note John 14.26: "That one (Spirit) will teach you all things and *remind* you of all that which I have spoken to you." Here "remind" or *hupomimnesko* means more a suggesting as deduced from the prefix *hupo* with its connotation of being situated "under" an object. Verse 26 states that the Spirit as *zeker* will also teach, that is, in the biblical sense of *arah* with regard to the *Torah*. Also consider 14.16, "(The Father) will give you another counselor to be with you forever." This may be equated with Exodus 3.15 above in reference to *zeker* as memorial.

The Holy Spirit as *zeker* is not simply a presence of God but is a *zeker* of his triune nature: the Father sends the Spirit in Christ's name (verse 26). Hence, the Spirit is a three-fold *zeker* making him quite dynamic. He also has the passive function of bearing witness as in 15.26, "that one will bear witness concerning me." The Spirit's witness is passive in relationship to the other two Persons: he sees and sent by them; in relationship to us, the Spirit is active as 16.13 shows, "he will guide you into all truth."

The star showed Christ's birth but no such manifestation is given to those born of the Spirit: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes" (John 3.8). To be sensitive to the Spirit's presence, one must *listen* to this "whence" and "whither." Such listening is witnessing to the Spirit (cf. 15.26 and 16.13) which is distinct from seeing. Yet such listening concurs with the frequent statements by Christ of the necessity to watch and pay attention rather than a visual attention, Christ refers to a listening in the sense conceived of with respect to the Holy Spirit. Thus if we follow John 3.8 literally, the only trace of our presence is a *sound* or indication that we have been present and have moved on.

Christ continues to state in 3.8, "Thus it is with everyone who has been born of the Spirit." This may parallel the Virgin Mary who gave birth to Christ. When Christ tells his disciples in John 14-17 about the Holy Spirit, he is relating what he was taught by the same Holy Spirit when being raised by Mary: "O God, from my youth you have taught me, and I still proclaim your wondrous deeds" (Psalm 71.17).

* * *

In his **Commentary on the Song of Songs** (J.58) Gregory of Nyssa says that "God put man both to *work* and to *guard* paradise." This refers to the Genesis narrative which nowhere says that man had to "work" or "guard" Paradise. It is interesting, however, that Gregory views the two actions of working and guarding as one and the same. To "guard" Paradise is usually not considered an enjoyable occupation because this place is free from such burdensome activity, let alone doing work there. Gregory implies that the action of guarding belongs to Paradise; what we consider burdensome in our "fallen" condition is not meant to be such. He specifically says that Paradise was a place of delight, truphe, which is intimately related to guarding. Truphe becomes burdensome as work along with the inherent delight of guarding Paradise (cf. Genesis 3.19).

At the "fullness of time" Christ breaks into human history for the purpose of establishing a new creation. He often speaks of watching, keeping guard and paying attention in his parables. We may apply such admonitions to the original "guarding, delight and life" as paradisiac themes (the first two according to Gregory of Nyssa). Christ uses the idea of watching with respect to temptation, perseverance but more especially in conjunction with *waiting* for his coming. An example is Luke 11.28: "Happy are those who hear the word of God and *keep* it." Paradise may easily be substituted for "word of God" because Christ is the Word of God himself. Christ's coming transforms the current burdensome task of guarding into that of guarding the Word in which we find true truphe or delight.

By way of note, it is interesting to observe that the word logos derives from lego, "to collect, gather," hence logos is a *collection* of what has been put together in thought and then expressed in words. Thus a two-fold use is here, thought and speech, where one is a logos of the other.

* * *

Revelation 20.11: "Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them." Here we have a provocative image of God's presence once he unveils himself fully. The two features most basic to our daily lives, earth (matter) and sky (space and time) flee before God, leaving us with literally no-thing as a familiar reference point. Verse 12 continues with the opening of the book of life in the presence of the dead. This book is actually a scroll which opens and closes swiftly much like a window shade suddenly rolling up before we have realized it.

Psalm 114.3 prefigures this rolling back motion when God opens the Red Sea for the Israelites, (and later the Jordan River) enabling them to pass through: "The sea looked and fled, Jordan turned back." Another echo of this is Psalm 19.6: "and there is nothing hid from its (the sun) heat."

Immediately afterwards comes "The *Law* of the Lord is perfect, reviving the soul." Like the book of Revelation, the Law or Torah is a scroll to be rolled open and close. Once the Torah is opened, the new creation is revealed which is why the Revelation episode of the book is followed by chapters 21 and 22, the conclusion of this book where the heavenly Jerusalem descends from heaven.

It is interesting to observe that the new Jerusalem is called a tent (21.3, from Leviticus 26.11-12) which, like a scroll, can be rolled out or back up instantaneously. (This verse is also quoted in 2Corinthians 6.16 where Paul speaks of "we are the temple of the living God"). With the Revelation book image and tent in mind as pertaining to that-which-is-to-be-revealed, we in our present state of existence can carry the heavenly Jerusalem around with us much like this portable, rolled-up scroll and tent. The knowledge that we possess such a reality, though unrevealed, lies at the heart of the Christian message and is the secret to sanctity witnessed by many persons down through the centuries.

It should be noted that frequent reference is made to writing, scroll and book in Revelation. John the author is commanded to write down his vision at the beginning, that is, to note intuitively the reality contained in this still rolled-up scroll/tent. John concludes Revelation with strong words regarding any change to be made in his book: "If anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city which are described in this book (22.19)." We should take this warning to mean something like Matthew 5.18, "Until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Note the reference to heaven and earth which fled before God's presence already mentioned above, Revelation 20.11. John's book and the Law are intended to convey the same impression as containing the new creation or heavenly Jerusalem whether rolled up or rolled out.

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