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Healing in the Theology of Saint Ephrem

Healing in the in the Theology of Saint Ephrem

AHO SHEMUNKASHO



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אנשא שב המלפיט מון בא ניבוש משני בבינות, ובא בשני בבינות, ובא בשלממל

God, [please] grant knowledge to the one who loves knowledge and the master who teaches excellently make him great in Your kingdom.

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PREFACE

Throughout his work, Ephrem presents a wide range of theological themes and images that are characteristic of Syrian Christianity in the fourth century. A significant one that no one has yet studied in Ephrem, or in any other Syriac writer is the concept of sickness and healing. In the course of six chapters, this thesis presents the significance of healing theology and the ways in which the healing of man, spiritually, mentally and corporally is highly valued by Ephrem.

The Introduction, chapter one, looks briefly at some modern studies done on the place of ancient medicine in society in relation to religion, philosophy and science. In particular, it looks at how Hellenistic and Graeco-Roman scientific medicine was seen in relationship to religion, first pagan, and later to Judaism and Christianity.

Chapter two considers the concept of healing and healing imagery in three selected Syriac works that are earlier than Ephrem; the *Odes of Solomon*, the *Acts of the Apostle Judas Thomas* and Aphrahat's *Demonstrations*.

Ephrem's healing terminology is presented in chapter three, which analyses the use of significant terms relating to sickness and healing To see how Ephrem's use differs from that of the Bible, the use of the same terms in the Bible is studied as well.

Chapter four focuses on Ephrem's exegesis of biblical passages dealing with healing It shows not only his knowledge of Scripture's references to healing and sickness, but further how he incorporates these in his theological language, how he develops and uses them in his arguments against heresies and false interpretations of God's word, i.e. (in his terms) spiritual sickness.

Chapter five, the main part of this book, deals with the causes of spiritual sickness and the process of healing, and the way in which Ephrem places these in the divine history of salvation. The cause of spiritual sickness is sin that is the result of the misuse of man's free will and the influence of man's enemy, i.e. Satan, the XVI PREFACE

Evil One. Ephrem understands Adam and Eve's expulsion from Paradise as a 'Fall' into a state of sickness. God provides heavenly medicine for humanity, first through His chosen people, the patriarchs and the prophets, and then through His Son Who is the Physician *par excellence* and the Medicine of Life that is also present in the Church's sacraments for the faithful.

Finally, in the Conclusion, chapter six, the results of this examination of Ephrem's healing terminology are summarised, and the implications of these are discussed. Some suggestions are made for further work needing to be done.

In the Introduction, selected secondary sources have mainly been used, whereas in the rest of the book, the work focuses on the Syriac sources, edited and published texts. For the *Odes of Solomon*, the edition used is that by J. H. Charlesworth; whereas for the *Acts of Thomas* the Syriac quotations are taken from W. Wright, and the English text cited is from A. F. J. Klijn³ These translations have often been adapted and slightly altered. Aphrahat's *Demonstrations* are taken from 'Patrologia Syriaca', and the translations are mine.

For Ephrem, the whole range of E. Beck's editions is used, as well as L. Leloir's edition of the *Commentary on the Diatessaron*, and Tonneau's edition of the *Commentary on Genesis* and Exodus.⁵ Quotations from Ephrem's texts in English have been taken from existing translations, mainly the translations by Edward G. Mathews, Jr. and Joseph P. Amar,⁶ Sebastian P. Brock,⁷ Carmel Mc

¹ J. H. Charlesworth, *The Odes of Solomon* (Montana 1977).

² W. Wright, *Apocryphal Acts of the Apostles I* (London 1871).

³ A. F. J. Klijn, *The Acts of Thomas* (Leiden 1962).

⁴ J. Parisot, *Aphraatis Sapientis Persae*, *Demonstrationes*, PS I (Paris 1894), PS II (Paris 1907), 1 -489.

⁵ See Bibliography. Also see the surveys in J. Melki, 'Ephrem le Syrien: bilan de l'édition critique', *PdO* 11 (1983), 3-88; and S. P. Brock, 'A brief guide to the main edition and translations of the works of St Ephrem', *The Harp* 3 (1990), 7-29.

⁶ Selected Prose Works, St. Ephrem the Syrian; translated by E. G. Mathews, Jr. and J. P. Amar (Washington 1994); contents: Commentary on Genesis, Commentary on Exodus ,Homily on Our Lord, Letter to Publius.

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Carthy,⁸ Kathleen E. McVey⁹ and Paul S. Russell.¹⁰ As with the other translations, they have been often adapted or slightly altered. The other texts are based on my own translation. Ephrem's works that have survived only in Armenian, such as the *Commentaries on Acts and the Pauline Letters*, and the *Memre on Nicodemia*, have not been considered.

Many citations can be found in the book. The English versions of the most important passages are cited only once in the main text, and the respective Syriac version in the footnotes. Throughout the entire book, some Syriac passages are quoted more than once in the footnotes, in order to make it convenient for the reader, to remind him/her about the precise words or phrases and how they are used. This is not intended to be mere repetition or duplication.

When reading, comparing, studying and analysing Ephrem's texts, the question of authenticity cannot be avoided. What is Ephrem's genuine work? Which texts have been added later or been attributed to him? Is the Commentary on the Diatessaron authentically Ephrem's work? Or is it partly Ephrem and partly a later revision and extension by one of his disciples, or by a later author? Even though it is not the primary aim of this dissertation to answer these questions, I have been aware of this problem and had to decide which text to include or exclude. For this dissertation, I am basically following E. Beck's observations although modern scholars have different opinions concerning the authenticity of specific texts. In general there is no doubt about the genuine authenticity of 'hymni de azymis', 'hymni de crucifixione', 'hymni de ecclesia', 'hymni de fide', 'hymni de contra haereses', 'hymni de ieiunio', 'hymni de nativitate' (apart from the last few hymns), 'carmina Nisibena', 'hymni de paradiso', 'hymni de

⁷ S. P. Brock, St. Ephrem the Syrian, Hymns On Paradise (New York 1990).

⁸ C. Mc Carthy, Saint Ephrem's Commentary on Tatian's Diatessaron (Oxford 1993).

⁹ K. E. McVey, *Ephrem the Syrian Hymns* (New York 1989); contents: hymns On the Nativity, Against Julian, On Virginity, On the Symbols of the Lord.

¹⁰ P. S. Russell, *Ephrem the Syrian, Eighty Hymns On Faith* [unpublished typescript] (1995).

XVIII PREFACE

resurrectione' and 'hymni de virginitate', as well as 'sermo de domino nostro' and 'sermones de fide', and the 'Commentary on Genesis' and the 'Commentary on Exodus'. Almost certainly the following texts are not by Ephrem: 'hymni de epiphania', 'sermones in hebdomadam sanctam', 'sermones III', 'sermones IV', 'Nachträge zu Ephraem Syrus' and 'Sogyatha'. Concerning the other works, there has been a long debate about how much is Ephrem and how much is later. These are the 'Commentary on the Diatessaron', 'hymni de Abraham Kidunaya et Juliano Saba', and texts in 'sermones I' and 'sermones II'

In studying all the texts mentioned above I have primarily analysed and compared the texts which are certainly genuine; I have also included the *Commentary on the Diatessaron* and the hymns on Epiphany, and referred to certain material from other texts which are not, or which may or may not be by Ephrem. Where the non-genuine material is cited, it is not always indicated as such, though sometimes I mention the problem of authenticity for the convenience of the reader.

Finally the aim of this dissertation is to present Ephrem's healing theology and terminology. It focuses on Ephrem's texts - with awareness of the problem mentioned above. There is no comparison made with later Syriac writers, nor with Armenian and Coptic, or with Greek and Latin Church Fathers. However, the present work opens up the way for such studies.

LIST OF ABBREVIATIONS

Syriac Texts	
Abr Kid	hymni de Abraham Kidunaya, in: Des Heiligen
	Ephraem des Syrers Hymnen auf Abraham Kidunaya und
	Julianos Saba, ed. and tr. by E. Beck (CSCO
	322/323; SS 140/141; Louvain 1972).
Acts of Thomas	s Apocryphal Acts of the Apostles I-II, ed. and tr. by W.
	Wright (London 1871).
Aphr	Aphraatis Sapientis Persae, Demonstrationes, ed. and tr.
•	by J. Parisot, PS I (Paris 1894); PS II (Paris 1907),
	1-489.
Azym	hymni de azymis, in: Des Heiligen Ephraem des Syrers
,	Paschahymnen (de azymis, de crucifixione, de
	resurrectione), ed. and tr. by E. Beck (CSCO
	248/249; SS 108/109; Louvain 1964).
С	Codex Curetonianos.
CDiat	Commentaire de L'Evangile Concordant I-II, ed. and tr.
	by L. Leloir (Louvain 1963; 1990).
CGen	Sancti Ephraem Syri in Genesim et in Exodum
	Commentarium, ed. and tr. by RM. Tonneau
	(CSCO 153/153; SS 71/72; Louvain 1955).
CEx	Sancti Ephraem Syri in Genesim et in Exodum
	Commentarium, ed. and tr. by RM. Tonneau
	(CSCO 153/153; SS 71/72; Louvain 1955).
Crucif	hymni de crucifixione, in: Des Heiligen Ephraem des
	Syrers Paschahymnen (de azymnis, de crucifixione, de
	resurrectione), ed. and tr. by E. Beck (CSCO
	248/249; SS 108/109; Louvain 1964).
Dom	Des Heiligen Ephraem des Syrers Sermo de Domino
	Nostro, ed. and tr. by E. Beck (CSCO 270/271; SS
	116/117; Louvain 1966).
Eccl	Des Heiligen Ephraem des Syrers Hymnen de Ecclesia,
	1 1 7 7 7 1 (0000 400 400 00 04 /05

Louvain 1960).

ed. and tr. by E. Beck (CSCO 198/199; SS 84/85;

Epiph hymni de epiphania, in: Des Heiligen Ephraem des

Syrers Hymnen de Nativitate (Epiphania), ed. and tr. by E. Beck (CSCO 186/187; SS 82/83; Louvain

1959).

Fid Des Heiligen Ephraem des Syrers Hymnen de Fide, ed.

and tr. by E. Beck (CSCO 154/155; SS 73/74;

Louvain 1955).

H Harklean.

Haer Des Heiligen Ephraem des Syrers Hymnen contra

Haereses, ed. and tr. by E. Beck (CSCO 169/170;

SS 76/77; Louvain 1957).

Hebd Ephraem Syrus. Sermones in Hebdomadam Sanctam, ed.

and tr. by E. Beck (CSCO 412/413; SS 181/182;

Louvain 1979).

Iei Des Heiligen Ephraem des Syrers Hymnen de Ieiunio, ed.

and tr. by E. Beck (CSCO 246/247; SS 106/107;

Louvain 1964).

Jul Sab hymni de Juliano Saba, in: Des Heiligen Ephraem des

Syrers Hymnen auf Abraham Kidunaya und Julianos Saba, ed. and tr. by E. Beck (CSCO 322/323; SS

140/141; Louvain 1972).

Nachträge Nachträge zu Ephraem Syrus, ed. and tr. by E. Beck

(CSCO 363/364; SS 159/160; Louvain 1975).

Nat Des Heiligen Ephraem des Syrers Hymnen de Nativitate

(Epiphania), ed. and tr. by E. Beck (CSCO

186/187; SS 82/83; Louvain 1959).

Nis Des Heiligen Ephraem des Syrers Carmina Nisibena I-

II, ed. and tr. by E. Beck (CSCO 218/219; 240/241; SS 92/93; 102/103; Louvain 1961;

1963).

Odes of Solomon The Odes of Solomon, ed. and tr. by J. H.

Charlesworth (Montana 1977).

P Peshitta

Parad Des Heiligen Ephraem des Syrers Hymnen de Paradiso

und contra Julianum, ed. and tr. by E. Beck (CSCO

174/175; SS 78/79; Louvain 1957).

Resurr hymni de resurrectione, in: Des Heiligen Ephraem des

Syrers Paschahymnen (de azymnis, de crucifixione, de resurrectione), ed. and tr. by E. Beck (CSCO

248/249; SS 108/109; Louvain 1964).

S Codex Sinaiticus.

I Serm Des Heiligen Ephraem des Syrers Sermones I, ed. and tr.

by E. Beck (CSCO 305/306; SS 130/131; Louvain

1970).

II Serm Des Heiligen Ephraem des Syrers Sermones II, ed. and

tr. by E. Beck (CSCO 311/312; SS 134/135;

Louvain 1970).

IIISerm Des Heiligen Ephraem des Syrers Sermones III, ed. and

tr. by E. Beck (CSCO 320/321; SS 138/139;

Louvain 1972).

IV Serm Des Heiligen Ephraem des Syrers Sermones IV, ed. and

tr. by E. Beck (CSCO 334/335; SS 148/149;

Louvain 1973).

SFid Des Heiligen Ephraem des Syrers Sermones de Fide, ed.

and tr. by E. Beck (CSCO 212/213; SS 88/89;

Louvain 1961).

Sog Soghyatha, in: Des Heiligen Ephraem des Syrers

Hymnen de Nativitate (Epiphania), ed. and tr. by E. Beck (CSCO 186/187; SS 82/83; Louvain 1959).

Virg Des Heiligen Ephraem des Syrers Hymnen de Virginitate,

ed. and tr. by E. Beck (CSCO 223/224; SS 94/95;

Louvain 1962).

Other Abbreviations

AOF Altorientalische Forschungen, Akademie der

Wissenschaften der DDR. Zentralinstitut für Alte

Geschichte und Archäologie. Berlin 1974.

Aram Aram Periodical, Aram Society for Syro-

Mesopotamian Studies. Oxford, 1989.

Bull Hist Med Bulletin for the History of Medicine. 1968.

BZNW Beihefte zur Zeitschrift für die neutestamentliche

Wissenschaft und die Kunde der Älteren Kirche.

Berlin/Giesen, 1923.

CSCO Corpus Scriptorum Christianorum Orientalium.

Paris/Louvain, 1903.

FMS Frühmittelalterliche Studien. Berlin, 1967.

Gesnerus Vierteljahresschrift herausgegeben von der

Schweizerischen Gesellschaft für Geschichte der Medizin und der Naturwissenschaften. Aarau

1943.

JSPS Journal for the Study of the Pseudepigrapha, Supplement

Series. Sheffield.

NTS New Testament Studies. Cambridge, 1954.

Numen International Review for the History of Religions. Leiden,

1954.

OBO Orbis Biblicus et Orientalis. Fribourg/Göttingen,

1973.

OCA Orientalia Christiana Analecta. Rome, 1935.
OS Orientalia Suecana. Stockholm, 1952.
PdO Parole de l'Orient. Kaslik (Liban), 1970.
PS Patrologia Syriaca. Paris, 1894-1926. 3 vols.

REA Revue des Études Arméniennes. Paris, 1964. SS Scriptores Syri, CSCO. Paris/Louvain 1903.

ThLZ Theologische Literaturzeitung. Leipzig 1876.

Traditio Studies in Ancient and Medieval History, Thought, and

Religion. Fordham University Press: New York,

1943.

ZKG Zeitschrift für Kirchengeschichte. Gotha 1877-1930;

Stuttgart 1931.

1 INTRODUCTION

Looking at the whole of modern scholarly work on Syriac literature, we find hardly any publication on the concept of spiritual sickness and healing. Concerning natural medicine, drugs, diseases and ordinary physicians in Syriac literature we have the edition and translation of the Syriac 'Book of Medicines' by E. A. W. Budge,¹ the book of A. O Whipple,² and a few articles by R. Degen, M. Dols, R. F. Hau, M. Maroth, J. Nasrallah, M. Ullmann and S. A. Vardanyan.³ The presence of healing imagery in early Syriac

¹ E. A. W. Budge, Syrian Anatomy, Pathology and Therapeutics or "The Book of Medicines" I, II (London 1913). The anonymous author divides the 'Book of Medicine' in three sections. The first section, as lectures, is about human anatomy, pathology and therapeutics and contains prescriptions for the various related diseases. Budge points out that these lectures were translated from Greek into Syriac, and are based fundamentally on Hippocratic medicine. Some of the nearly one thousand prescriptions are of Egyptian, Persian or Indian origin, and others are attributed to Galen, Dioskorides, Solon, Philo, Theodoretus. Several parts have since been shown to be translations of Galen's medicinal works. The second section is astrological in character, containing for example omens, portents and divinations. The third section has four hundred prescriptions which 'illustrate the folk-lore of a part of Mesopotamia, and preserve a number of popular beliefs and legends about birds, animals, magical roots' (Budge, I. iii-ix).

² A. O. Whipple, *The Role of the Nestorians and Muslims in the History of Medicine* (Princeton 1967).

³ R. Degen, 'Ein Corpus Medicorum Syriacorum', *Medizin historisches Journal* (Hildesheim) 7 (1972), 114-22; - 'Das Verzeichnis der Schriften des Hippokrates in der überlieferung des Barhebraeus. Ein kritischer Bericht', *Festgabe J. Assfalg*, 79-88. M. Dols, 'The origins of the Islamic hospital: myth and reality', *Bull Hist Med* 61 (1987), 367-90; - 'Syriac into Arabic: the transmission of Greek medicine', *Aram* 1:1 (1989), 45-52. R. F. Hau,

Christianity has been recognized by certain scholars, such as R. Murray⁴ and S. P. Brock,⁵ and M. F. G. Parmentier has published an article about the aspect of 'non-medical ways of healing in Eastern Christendom',⁶ but until the end of the twentieth century no research has been done on its outstanding significance.

This dissertation on Ephrem's healing theology is the first of its kind in Syriac literature. It presents Ephrem's theological healing imagery, prefaced by briefer accounts of the healing terminology of the Odes of Solomon, the Acts of Thomas and Aphrahat's Demonstrations. Among the early Syriac writers, Ephrem is doubtless the greatest. He uses healing terminology to describe the theological process of salvation, looking back at man's Fall from Paradise and looking forward to his eschatological restoration in good health by the divine economy. Indeed the concept of healing is not the only one through which the history of salvation can be explored and plausibly explained, but it is very significant, for it provides a convenient analogy - particularly for Ephrem - placing the divine salvation of humanity between the poles of the state of present sickness and eschatological good health. In this work there is no comparison made with the Greek and Latin Church Fathers whose medical imagery has been studied by a number of scholars. It is hoped that this book will contribute not only to the medicaltheological understanding of the ancient writers and Church Fathers in general, but furthermore that it will provide material that will contribute to a healthy spiritual life today, considering Jesus

^{&#}x27;Gondeschapur - eine Medizinschule aus dem 6. Jahrh. nach Chr.', Gesnerus 36 (1979), 98-115. M. Maroth, 'Ein Fragment eines syrischen pharmazeutischen Rezeptbuches aus Turfan', AOF 11 (1984), 115-25. J. Nasrallah, 'Médecins melchites de l'époque ayyubide', PdO 5 (1974), 189-200. M. Ullmann, 'Yuhanna ibn Sarabiyun. Untersuchungen zur überlieferung seiner Werke, Medizin-historisches Jahrbuch 6 (1971), 278-96. S. A. Vardanyan, 'Ancient Armenian traslationss of the works of Syrian Physicians', REA 16 (1982), 213-19.

⁴ R. Murray, Symbols of Church and Kingdom (Cambridge 1975), 199-203.

⁵ S. P. Brock, Spirituality in the Syriac Tradition, *Māran 'Ethā'* 2 (Kottayam 1989), 41-42.

⁶ M. F. G. Parmentier, 'Non-medical ways of healing in Eastern Christendom', in *Fructus Centesimus: Mélanges offerts à G. J. M. Bartelink* (ed. A. A. R. Bastiaensen and others; Dordrecht, 1989), 279-95.

Christ as the Medicine of Life in the way that Ephrem understood the Saviour.

Health and sickness have been experienced by almost every human being. Medicine, healing and health care not only concern our world today, but also concerned the ancient world. The concept of health and disease has changed over time. New techniques and new approaches to health care have altered the relationship of medicine to medical ethics and religion. In the last few hundred years scientific knowledge about the nature of disease and the remarkable progress in the biological sciences, chemistry, physiology, etc., has professionalized medical technology more than ever. Particularly in the twentieth century, clinical academic departments and laboratories have been established in universities and hospitals for performing such research. The result of their work has improved the physical health of modern industrialised societies enormously.⁷

Furthermore, besides clinical medicine for physical diseases we also find some other highly qualified disciplines for treating invisible sicknesses, such as psychiatry, psychology and pathology. Having such skilled and specialised physicians, psychologists, sociologists, etc., for treating physical, mental and psychological disorders, what can be the role of spiritual medicine today, where can it be placed, and what is its relationship to the others?

The ancient world came to various answers concerning the place of medicine within society. This can be seen from numerous studies on the ancient texts, on medical treatises, the Bible and the

⁷ The beginning of scientific medicine goes back to natural philosophy, and is associated especially with Isaac Newton and others, and their interpretations of the Aristotelean elements of earth, fire, and water. René Descartes considered a mechanical law behind all material things, including the human body. Based on this, the mechanical process of the body has been analyzed, and until today the cell, atoms, molecules and genes of the human body are a central object under microscopic research in laboratories. For scientific medicine, see C. Booth, 'History of science in medicine', in G. Teeling-Smith (ed.), Science in medicine: how far has it advanced? (London 1993), 11-22; I. Illich, Limits to medicine. Medical nemesis: the expropriation of health (Middlesex 1977); T. McKeown, The origins of human disease (Oxford 1988); D. J. Weatheral, Science and the quiet art. The role of research medicine (New York 1995).

Church Fathers. Both health and sickness can have their place in a religious, philosophical and medical sphere. In the ancient civilizations, health and disease were frequently associated with deities, and often magic and medicine went hand in hand. The Indian work 'Atharva-Veda' contains prayers against many diseases. In China, health and disease are incorporated into the philosophy of the Tao and the two polar principles, the *yin* and the *yang*. In ancient Egypt, men believed that pain and sickness are caused by the gods and goddesses, and evil spirits. For example, the Egyptian goddess Isis appears as a healer and her name is invoked against all kind of sicknesses.⁸

In 1924, W. R. Rivers discussed the inter-relationship of physicians, miracle-workers and magicians in the ancient world and observed that all three are seeking to overcome a disease by abstracting some evil factor from the physical body or by treating something external that has been connected with the body.⁹ H. C. Kee studied the aspect of Medicine in Graeco-Roman culture and investigated the inter-relationship and difference between medicine, miracles and magic in New Testament times.¹⁰ As Kee and O. Temkin emphasize, Galen's (130-200 A. D.) medical philosophy,¹¹ based on Hippocrates (460-370 B.C.), greatly influenced the

⁸ Diodorus Siculus, Loeb Classical Library 1.25.3-7, tr. by C. H. Oldfather (London 1933). Diodorus Siculus attributes not only magical healing to the Isis cult, but says that according to the Egyptians 'she was the discoverer of many health-giving drugs and was greatly versed in the science of healing'. The Egyptian physicians were skilled in their medicine, had a certain scientific and anatomical knowledge. They were respected in the community and their position was one of great importance and dignity (Budge, cxxxii-cxxxiii.). However, Egyptian medicine, even though famous in the ancient world, did not develop as later Hippocratic medicine did.

⁹ W. H. R. Rivers, Medicine, Magic and Religion (London 1924), vii.

¹⁰ H. C. Kee, Medicine, Miracle and Magic in New Testament Times (Cambridge 1986).

¹¹ Galen, Adhortatio ad Artes Addiscendas, tr. by J. Walsh, 'Galen's Exhortation to the Study of the Arts, Especially Medicine', in Medical Life 37 (1930), 507-29; - On Anatomical Procedures, intr. and tr. by C. Singer (London 1956); - Medical Experiences, tr. by R. Walzer (Oxford 1944).

subsequent history of medicine, in both the medieval Arab world and in the post-medieval West.¹²

Hippocrates (460-370 B.C.), called the 'Father of Medicine', taught in the medical school in Cos. His disciples wrote nearly 60 treatises on clinical, theoretical and medical subjects which are reflected in the so called 'Hippocratic' corpus of medicine. Among the most famous are the treatises 'Airs, Waters, and Places', and 'Epidemics' and 'Regimen'. 13 At the time of Hippocrates, medicine was strongly related to the ministrations of the gods. The split between medicine and religion can be found later in the Hellenistic times.¹⁴ Hippocrates developed a healing science (τεχνμ ιατρικμ) with an intellectual approach and methodology. His theory sought to explain the phenomena of health and illness. Disease was caused by an imbalance of the four bodily humors: blood, phlegm, yellow bile and black bile, or hot, cold, moist and dry. The physician's goal, using his skill, was to correct the imbalance, restoring a healthy balance through the use of diet, rest, exercise and and the prescribing of certain drugs. This healing 'techne' was secular, based on natural intellectual methods, and natural powers believed to exist in every human being and nature.15

¹⁵ For the 'Hippocratic Oath' see K. Deichgräber, *Medicus gratiosus* (Wiesbaden 1970); L. Edelstein, *The Hippocratic Oath* (Baltimore 1943); - 'The professional ethics of the Greek physician', in *Bull Hist Med* 30 (1956), 391-419; G. Harig and J. Kollesch, 'Der Hippokratische Eid', in *Philologus* 122 (1978), 157-76; W. H. S. Jones, *The Doctor's Oath* (Cambridge 1924). After the death of Alexander the Great in 323 B.C., Hippocrates'



¹² Kee, Medicine, Miracle and Magic in New Testament Times, 3; O. Temkin, Galenism: Rise and Decline of a Medical Philosophy (Ithaca, New York 1973). Galen's medicine was translated into Syriac, and then into Arabic. For Syriac translations of Galen, see R. Degen, 'Galen im Syrischen: eine Übersicht über die syrische Überlieferung der Werke Galens', in V. Nutton (ed.), Galen: Problems and Prospects (London 1981), 131-166. As an example of an Arabic translation, see P. Bachmann, 'Galens Abhandlung darüber, daß der vorzügliche Arzt Philosoph sein muß', in Nachrichten der Akademie der Wissenschaften in Göttingen (1/1965), 1-67.

¹³ Hippocrates, tr. by W. H. S. Jones. Loeb Classical Library (London 1923); - *Concerning Airs*, 1, 71-117; - *Epidemics* I, 1, 146-211; - *Precepts*, 1, 313-33; - *On Regimen*, 2, 57-126.

¹⁴ L. Edelstein, 'Greek Medicine in its Relation to Religion and Magic', in *Ancient Medicine* (Baltimore 1967), 217-46.

This system conflicts with that of ancient religious healers, physician-seers (*iatromanteis*) and in particular the cult of Asclepius who, from the fifth century onward, gradually became the god of medicine. Asclepius is mentioned in the *Iliad* (2.728-33), in Homer's description of the ships and their leaders assembling for the attack on Troy, and in Pindar's Pythian Ode. According to Pindar's *Pythian Ode* (III. 47-53), Asclepius was honoured as a divine healer, and at Pergamum and Cos there were medical schools as well as shrines where the sick awaited his divine visitations. In the year 292 B. C, Rome and the surrounding countryside were struck by the plague. After they consulted their oracles, they went to Epidauros to bring Asclepius to Rome. Arriving in Rome, sacrifices, incense and perfumes were offered on altars, where Asclepius appeared in the form of a serpent. In

medicine was developed further in Alexandria, the chief cultural and commercial center. Here medical literature was added to the famous library of Alexandria, and famous scholars such as Herophilus of Chalcedon and Erasistratus of Cos carried out systematic medical research. Later Praxagoras of Cos pointed out the need for definition and an explanation of health and sickness and searched for theoretical knowledge in medicine. In contrast, the Empiricists, led by Herophilus doubted medical speculations and theories; instead, they had faith in practical experience at the bedside.

16 Kee, Miracle in the Early Christian World (New Haven 1983), 78-108; see also the same author, Medicine, Miracle and Magic in New Testament Times, 27. For earlier works on Asclepius see E. J. and L. Edelstein, Asclepius: Testimonies (Baltimore 1945); W. A. Jayne, The Healing Gods of Ancient Civilization (New Haven 1925); C. Kerenyi, Asklepios: Archetypal Image of the Physician's Existence (New York 1959). See also L. Wells, "The Greek language of healing from Homer to New Testament times', in BZNW 83 (Berlin 1998). Wells studied the healing cult of Asclepius from fifth century B. C. until fourth century A. D. in four famous places: Epidauros as pilgrimage; Athens as the state of cult; Cos and its famous medical school; and finally Pergamon as the place of Galen and a historical cult (see Wells, 34ff.).

¹⁷ See Livy, From the Founding of the City 10.47; 11; Ovid, Metamorphoses 15.625-724. Kee says that 'Asklepios was viewed simultaneously as the patron of physicians and as the beneficient god who acted directly to heal suppliants' (Kee, Medicine, Miracle and Magic in New Testament Times, 4).

From the time of Homer onwards, the physician was considered as a craftman (δημιουργος, Odyssey 17.383) who performed his skill publicly for man's benefit. In Rome, the most famous physician was Galen of Pergamon (130-200 A.D.) who carried out anatomical dissections and physiological experiments on animals. With his hundreds of treatises, Galen's medical knowledge, based on Hippocrates, was used until nearly the end of the Middle Ages. Side by side with the concept of spiritual healing in Christianity, physicians such as Oribasius (4th century), Aetius of Amida, Alexander of Tralles (6th century) and Paul of Aegina (7th century), compiled and preserved ancient medical knowledge, based on Galen's experiments.

The Bible, even though not a scientific book, contains some valuable information about ancient sickness and medicine. In the early twentieth century, the medical doctor J. Preuss studied Biblical and Talmudic medicine.²⁰ His concern was not the theological medical imagery, but rather he looked at physical sicknesses, drugs and the role of ordinary physicians in biblical times. He points out that basically there is no 'Talmudic medicine' ('Medizin des Talmuds') to be compared to Galen's medicine, nor is there any 'Judaistic medicine' similar to Egyptian or Greek medicine. According to him, the first Jewish physicians who studied medicine were Arabs.²¹

In the Bible, scholars also looked at the aspect of spiritual healing and its relationship to ordinary medicine. S. Noorda finds a positive attitute to ordinary physicians and medicine for the first time in Ben Sira 38:1-15, where the function of a physician is incorporated within a religious context.²² Ben Sira valued the role

¹⁸ L. Cohn-Haft, *The Public Physician of Ancient Greece* (Northampton 1956), 11-18.

¹⁹ Temkin, Galenism: Rise and Decline of a Medical Philosophy (Ithaca, New York 1973).

²⁰ J. Preuss, *Biblisch-talmudische Medizin* (Berlin 1911). He considered not only the results of others' work before him (see Preuss, iii-iv), but also the whole Bible and a wide range of Talmudic literature.

²¹ Preuss, 3.

²² S. Noorda, 'Illness and sin, forgiving and healing: the connection of medical treatment and religious beliefs in Ben Sira 38:1-15', in M. J. Vermaseren (ed.), *Studies in Hellenistic Religions* (Leiden 1979), 215-24.

of the ordinary physician for 'also him God has appointed' and 'from God the physician gets his wisdom' (Ben Sira 38:1-2). In Ben Sira, the physician has an intermediate function; healing can be achieved through faithful prayer and the physician's skill or wisdom. Noorda emphasises that having the physician's skill and wisdom added to faith is an 'impact of Hellenistic culture and sciences on traditional Jewish beliefs in second century Palestine'.²³ Ben Sira has not ignored Jewish tradition and biblical faith, that God's creation is good, and human freedom of choice is able to produce evil, that it is sin which causes illness, and forgiveness brings healing. However, certain injuries were allowed to be treated by an ordinary physician - even though there was a fear that ordinary medicine was associated with magic and foreign religion.²⁴

L. P. Hogan points out that at the time of Ben Sira Israelite medicine must have gone far beyond the stage of the treatment of external wounds, and made use of Hippocratic medicine. In order to justify the role of the ordinary physician in Jewish society, Ben Sira portrays the ideal Jewish physician to be an instrument of God's healing purpose.²⁵ Hogan points out that illness was accepted as God's punishment for the sins of an individual or of the People, and that the ultimate healer is God. Only Job's critics and some of the Psalms (Ps 6; 28; 30; 38 41; 88; 103) objected 'that illness is always the result of sin'. 26 Furthermore, he refers not only to the healing aspect in Ben Sira, but to the whole of Hebrew Scripture in general, including the Apocrypha and Pseudepigrapha, and the New Testament, Dead Sea Scrolls, Philo of Alexandria and Josephus. He concludes, that in the second Temple Period there are five causes of illness: These five are 1) God, for His own purposes, 2) intermediaries of God, 3) evil spirits (devils, fallen angels, Satan), 4) the stars and their movements and 5) sin'.27 Likewise he outlines five 'means' of healing, considering 'God as

²³ Noorda, 215.

²⁴ Cf. J. Hempel, 1ch bin der Herr, dein Arzt', in *ThLZ* 82 (1957), 809-826.

²⁵ L. P. Hogan, Healing in the Second Temple Period (Freiburg 1992), 38-48.

²⁶ Hogan, 25. Hogan distinguishes between 'sickness' that can be 'healed' and 'illness' that can be 'cured' (see Hogan, 1-2).

²⁷ Hogan, 302-05.

the ultimate Source of healing as well as the ultimate Source of illness. These means are: 1) faith and prayer, 2) exorcism or apotropaic means, 3) virtuous living, 4) physicians, scientific and folk medicine and 5) magical means'.²⁸

Studying the concept of spiritual healing in the Old Testament, H. C. Kee worked on the biblical stories of healing, signs and wonders, Jahweh's function as Healer and His relation to human physicians, including the patriarchs and prophets. Kee emphasises that healing, signs and wonders focus on the divine destiny of the covenant people, and they are identified as God's actions on behalf of Israel. Ezekiel's prophecy of the renewal of nature is 'healing' (Ez 47:8-12).29 Kee compares Ben Sira's view of healing with that of Pliny. While Pliny attributes the power of plants to their nature as 'self-originating', Ben Sira accepts nature, and so the power of plants as medicine 'out of the earth', as God's creation, and consequently God as the provider of medicine.³⁰ Referring to G. Vermes, Kee also draws attention to the Book of Tobit where demons and exorcism are linked to sickness and death,³¹ and he considers Josephus, who depicts the medical skill of the Essenes, as an author who manifests the influence of Hellenistic medical tradition and belief in the link between demons and sickness.³² According to Josephus, there is no negative attitute towards medicine, as in the older biblical tradition, for the Jewish people were engaging in medicine, miracles and magic. The Essenes used two modes of healing: medicine and exorcism, whereby the factor of forgiveness of sins was included.³³

D. W. Amundsen published eleven of his essays in the book 'Medicine Society, and Faith in the Ancient and Medieval Worlds'. Chapters 5 to 7 could be considered as the most important. In

²⁸ Hogan, 305-310.

²⁹ Kee, Medicine, Miracle and Magic in New Testament Times, 9-14.

³⁰ Kee, *Medicine*, 20-21. According to Pliny the Elder, Natural History xxiii.1, healing is provided by the right use of natural medicine, as the Greeks speak of 'sympathia' and 'antipathia'.

³¹ Tob 2:10; 6:7-16; 8:1-3; 11:8-14. See G. Vermes, *Jesus the Jew* (New York 1973), 61; Kee, *Medicine*, 21.

³² Kee, *Medicine* 23; see Antiquities 8.136.

³³ IQ GenAp 20:12-29; 4QOrNab; Kee has own definition of medicine, miracle and magic, see Kee's *Medicine*, 3-4; 24-25.

chapter five, 'Medicine and Faith in Early Christianity', Amundsen outlines the relationship between natural medicine and Christian theology, based on the doctrines of various Church Fathers. Some of them believed that diseases are a result of a natural cause, others considered the source of illnesses to be supernatural. However, the Christian writers' view differs from that of the pagans, for Christians believed in an omnipotent God Who loves everyone. Amundsen emphasises that the early Christian writers based their view on biblical tradition, but they - the Greek and Latin Church Fathers - approached it from their own Hellenistic-philosophical background. Therefore, there have been different ways of bringing these traditions together, and this can also be seen in the aspect of Hellenistic medicine and its incorporation into Christian belief. While Tatian and Arnobius (including Marcion) rejected medicine altogether, other early Christian writers accepted its place within Christianity.34 However, they consider God, Who can also heal without the use of means, to be the Fountain of Healing. When ordinary physicians have failed, the Church Fathers draw attention to miraculous divine healing, such as the healing of Gregory Nazianzen's father³⁵ and Gregory of Nyssa's sister.³⁶

Basil considers physical suffering, sickness and healing as a mirror for spiritual sickness and the medicine of the soul. God allows man to fall ill and suffer so that he may become aware of the need of spiritual healing. Physical sickness can be a punishment for man's sin and it calls for repentance, so that man does not sin further and become wounded spiritually, as, for example, through

³⁴ D. W. Amundsen, *Medicine, Society, and Faith in the Ancient and Medieval Worlds* (Baltimore 1996), 127-157. These are the writers to whom he refers: Clement (ca. 150 - 215), Origen (ca. 184 - 253); the Cappadocian fathers: Basil (ca. 329 - 379), Gregory Nazianzen (ca. 330 - 390), Gregory of Nyssa (ca. 335 - 394); John Chrysostom (ca. 349 - 407); Augustine (354 - 430), Ambrose of Milan (339 - 397), Jerome (ca. 345 - 420); Tertullian; Tatian, Arnobius, Marcion.

³⁵ Amundsen quotes from from Gregory Nazianzen, On the Death of His Father, 28-29.

³⁶ Amundsen refers to Gregory of Nyssa, *The Life of St. Macrina*; Jerome, *Life of St. Hilarion* 14,15; Augustine, *City of God* 22.8. Chapter six of Amundsen's book is on "Tatian's «Rejection» of Medicine in the Second Century', 158-174.

pride.³⁷ Likewise Gregory Nazianzen, John Chrysostom and Jerome consider physical illness in the same way, and its benefit can be man's spiritual healing.³⁸

H. J. Frings studied the aspect of medicine and the role of physicians in the early Greek patristic texts up to John Chrysostom.³⁹ He defines the function of medicine and physicians according to the patristic texts, and refers to the inter-relationship of theology and herbal medicine, as well as of spiritual healers and ordinary physicians. Medical art is considered to be good, and it is used as an argument against heresies, i.e. Manichaeans. Frings pointed out that medicine was seen as part of God's creation that is good and for man's benefit. God grants physical skills to man in order to make use of the power of medicinal herbs. Likewise He grants the gift of Healing (the physician's art) to certain people to show that human beings need and depend on each other.⁴⁰

In his article 'Christus als Arzt. Ursprünge und Wirkungen eines Motivs', G. Fichtner argues very clearly against those who maintain that early Christianity had a hostile attitude towards scientific medicine, and that faith and science exclude each other in general.⁴¹ In three sections, Fichtner shows how the early Christians understood sickness, the way they treated it, and how they incorporated Hellenistic medicine into the concept of theological healing. He points out that 'Christ as Physician' has been understood in two ways: metaphorically and in reality, as He is the Physician *par excellence*. Furthermore, Fichtner argues that Hippocratic medicine was not completely free from religious thought. Since Christianity has grown up in a Hellenistic culture where the role of a physician was highly respected, theological thought was influenced by Hellenism in general, as can be seen in John's prologue, Christ as the λογος. Galen's understanding of the

³⁷ Amundsen, 137. See Basil, *The Long Rules* 55.

³⁸ See Amundsen, 137-38, and the bibliography given there.

³⁹ H. J. Frings, Medizin und Arzt bei den griechischen Kirchenvätern bis Chrysostomos (Bonn 1959).

⁴⁰ Frings, 8-11.

⁴¹ See G. Fichtner, 'Christus als Arzt. Ursprünge und Wirkungen eines Motivs', *FMS* 16 (1982), 1-18. By name, Fichtner only mentions the article of Matoušek, 'Zur Frage des Verhältnisses der Urchristentums zur Medizin' (1960).

cause of sickness differs from the biblical Jewish point of view: instead of sin. Galen sees the cause of sickness to be imbalance in the human body. Referring to the Gospel, such as Jn 9:1-3, Fichtner points out that the Christians did not look for the cause of sickness any more, but rather for its spiritual meaning. In order to show the significant role of sick people in the early Christian community, Fichtner draws attention to the Christians' charitable work, diakonia (Acts 6:1-7; Rom 16:1), which led to activities such as those of Bishop Basil who built a place for the sick (nosokomeion) in Caesarea around 370 A.D. Finally, Fichtner looks for biblical and early Christian sources (Ignatius of Antioch, the Act of John, Justin, Tertullian, Actantius, Arnobius, Clemens of Alexandria, Hieronymus, Augustine, Ambrosius) where healing terminology is used. As a result, Fichtner says that hardly anyone mentions Asclepius by name, but referring to K. H. Rengstorff (1953), he observes that there are some implications that conflict with Asclepius' healing cult and with Hellenistic philosophy, which resulted in the fully developed motif of Christ as the δωτηο and Healer in Christian theology.⁴²

J. Hempel would agree with Fichtner that the concept of Jesus Christ as Healer and Physician has been understood in both ways, metaphorically and literally, but Hempel does not see such a Hellenistic influence in the Christus-medicus motif.⁴³ Hempel discusses the role of medicine in the religious culture of old Israel, and he looks at the conflict between demons and man's will to survive as well. Likewise, Hempel draws attention to Jahwe as the

⁴² Fichtner, 11-12: 'So hat sich das Christus-medicus Motiv aus der einen Wurzel der zumeist verdeckten, selten offenen Auseinandersetzung zwischen dem Soter Asklepios und dem Heiland Christus heraus entwickelt und verselbständigt. ... Auch in der kynisch-stoischen Philosophie war der Arztvergleich sehr beliebt: so wie der Arzt die Leiden des Körpers heilt, so heilt der Philosoph die Leidenschaft der Seele. Voraussetzung dieses Vergleichs ist also eine dichotomische Anthropologie, eine strenge Teilung in Körper und Seele ([in the sense of] soma-sema, der Körper ist nur ein Grabmal, ein Gefängnis der Seele). ... Christus wird in der plastischen Kunst des 3. Jahrhunderts in Philosophentracht dargestellt.'

⁴³ J. Hempel, 'Heilung als Symbol und Wirklichkeit', in *Nachrichten der Akademie der Wissenschaften in Göttingen* (3/1958), 237-314.

One Who heals His People and the Good News of Jesus Christ as being the $\delta\omega\tau\eta\varrho$ Who saves and gives life. And, therefore, the Good News has been understood as being sound/healthy and demanding sound/healthy faith, as it can be found in the pastoral Epistles (1 Tim 1:10; 2 Tim 4:3; Tit 1:9; 2:1; 2:10ff) which imply the metaphorical sense of healing and its reality.⁴⁴

In her recent publication *The Greek language of healing from Homer to New Testament times*, L. Wells has explored the use and meaning of Greek healing terminology in selected Greek sources from the fifth century B. C. until the fourth century A. D.⁴⁵ She studied the terms 'υγιης, ιαομαι, θεραπευω, σωζω πασχω and their derivatives in the work of Homer, Septuagint, Philo of Alexandria, Josephus and the New Testament (Aramaic and Hebrew are excluded). Discussing Asclepius' healing cult in Epidaurus, Athens, Cos and Pergamon, Wells realised that these healing terms in literature and in inscriptions are uniform in meaning, and 'there shows a remarkable degree of consistency in the use of healing

⁴⁴ Hempel resumes (Hempel, 311): 'Was das biblische Schrifttum über Krankheit und Heilung berichtet oder erwartet, gehört nur am Rande in den Bereich rationaler Medizin. Fünfhundert Jahre nach Hippokrates verraten die Heilungserzählungen der Apostelgeschichte keinen Einfluß dieses Meisters auf den Verfasser, in dem doch die Tradition einen Arzt sehen will, und im Grunde steht es nicht anders, wenn wir die wissenschaftliche Medizin Ägypten zum Vergleich mit dem AT heranziehen. Die Heilkunde der AT gehört in den Zusammenhang mit der altorientalischen Volksmedizin, aber gerade auf deren Hintergrund zeigt sich ihre religionsgeschichtliche Sonderstellung. Sie konzentriert Krankmachen und Heilen auf ihren Gott, seinen Willen und seine (prophetischen) Werkzeuge, die sich im Töten und Heilen als solche legitimieren und seine souveräne Macht repräsentieren. Im eminenten Sinne gilt das für Jesus, in dessen Heilungen zugleich der Kampf Gottes gegen den (in der dualistischen Erweichung des strengen Monotheismus und seiner Ambivalenz Gottes tätig geglaubten) satanischen Gegenspieler sichtbar wird. Sie sind symbole des Gottessieges, wie die "Heilung" im AT bereits als Bild für die überwindung der "Krankheit" des Volkes in dem doppelten Sinne seiner Sünden und der durch sie bedingten äußeren, gottgewirkten Katastrophen genutzt wird.'

⁴⁵ L. Wells, The Greek language of healing from Homer to New Testament times (1998).

language by authors'.46 However there is some difference in some of these words in Jewish writers, the Septuagint and the New Testament. In the Septuagint, 47 ειρηνη (peace) is used in preference to the Greek word byleia to describe health in order to include a strong spiritual emphasis in its notion of health and this 'appears to be akin to holistic health with a spiritual emphasis'.48 In the Septuagint, θεραπέυω is not related to divine healing, except in Wisdom 16:12 when it refers to the healing loyog of God, but Philo of Alexandria uses it in the sense of 'to court and to worship, and it 'involves healing the soul as well as the body, incorporating spiritual mental, emotional and physical healing'. 49 Josephus uses the verb θεραπευω to mean 'to court' or 'flatter' in the context of bribery, political social life and human activity, but it can also mean 'to worship' and 'to serve' God, in a religious context.⁵⁰ Wells points out that Jesus' healing ministry (θεραπευω), along with that of teaching (διδασκων) and preaching (κμουσσων) are evidence of His divinity. The synoptic authors prefer to use the term θεραπευω to describe Jesus' ministry and they link it to preaching and teaching. Wells says: Thus θεραπευω seems to be a description of a process which occurs when the gap between a human and God is closed, i.e. when an indivudual's sense of alienation and separation from God is destroyed, and that individual becomes aware of the presence of the kingdom (i. e. "God"), and inclusion in a new

⁴⁶ Wells, 100. For example, Wells says, 'υγιαινω is used in a holistic sense to indicate the general well-being and effective functioning of the state, family or individual' (Wells, 61).

⁴⁷ There is no difference in the use of ιαομαι that 'denotes the activity and nature of the Septuagint God, and on occasion, of his agents. It is the preferred verb in a healing context, and is the verb that is put into God's mouth when he speaks of healing. In this incidence and use it reflects the language of healing in the Greek world' (Wells, 108f.)

⁴⁸ Wells, 107.

⁴⁹ Wells 112-14: Thus to cure in the sense of θεραπευω is to strive for holistic health'. Philo understands θεραπευω primarily in a spiritual sense, referring to teaching or contemplating.

 $^{^{50}}$ Wells, 115-16. 'Thus Philo and Josephus' use of it (θεραπευω) in a secular context differs greatly from its use in a spiritual context. In a spiritual and teaching context the verb θεραπευω refers primarily to the health and well-being of the soul, and the nurturing of the God-human relationship.

spiritual community. In this way θεραπέυω is primarily a spiritual term, but it can have a holistic effect, affecting the physical, mental, and emotional state of a person, as well as a person's spiritual state.'51 Wells argues that Luke, as a medical doctor, uses the term lάομαι more in a sense that could imply both a 'cure' and 'divine intervention' in its meaning, in order to avoid the notion of 'nature' or 'persuasion' implicit in θ εραπέυω.⁵² Otherwise, all four terms (υγιαινω, ιαομα, θ εραπευω, σ ωζω) and their derivatives in the synoptic Gospels are used to depict the healing ministry of Jesus.

P. D. E. Knipp worked on the illustrations of the biblical healing miracles in the iconography of sarcophagi from the Theodosian era in the fourth and fifth centuries. He focuses on three miracles: giving sight to the man born blind (Jn 9), healing the woman with a haemorrhage (Lk 8:43-48), and healing the one who was sick for 38 years in Bethesda (Jn 5:1-9). The sarcophagi portray 'Christus medicus' in various ways, most probably based on different theological concepts - even though these cannot be identified precisely. According to Knipp, it is obvious that the Christian pictures are influenced by imperial language and art. The healing of the blind man is related to Jesus Christ as the Light of the world (φως, του κοσμου) and to Christian baptism (βαπτισμος).⁵³ The metaphor of light, sun (ηλιος), shows that healing means illumination of the soul, in contrast to darkness that is the cause of being spiritually sick. Thus, the healing of the man born blind is incorporated into the antique image of the light symbol in the myth and the cult of Helios and Sol. In the myth of Orion, Helios is the healer of the blind Orion.⁵⁴

⁵¹ Wells, 154-55.

⁵² Wells, 155. It does not seem that Syriac can distinguish between ἰἀομαι and θεραπευω (Syriac did not have the problem of Asclepius' religious cult as such), for basically both of these terms are rendered with τως. The Syriac verb equivalent to υγιαινω would be τα, and to σωζω it would be τας.

⁵³ P. D. E. Knipp, 'Christus medicus' in der frühchristlichen Sarkophagskulptur: ikonographische Studien der Sepulkralkunst des späten vierten Jahrhunderts (Leiden 1998), 34-39.

⁵⁴ Knipp, 34-53. For the healing of the woman with a haemorrhage whose iconography is greatly influenced by the theology of Ambrose, see Knipp, 90-139; for the healing miracle in Bethesda, see Knipp, 140-184.

R. Arbesmann, in his article 'The concept of «Christus medicus» in St. Augustine', points out that Augustine warns of the sickness of pride. God as the heavenly Physician humiliated Himself to heal man from the festering wound of pride which caused man's Fall from Paradise. Arbesmann argues that Augustine uses the image of the physician and healing for his salvation theology in order to emphasise the importance of the virtue of humility as the foundation of Christian life. Any disease can be healed by the 'cup of humility' which is drunk first by the divine Physician. God is able to heal and restore human nature, for He is its Creator. He wants to restore human nature to full health, even though He permits some after-effects of sin to cause pain to man's soul. From the second and third century onwards, Augustine's predecessors used the concept of healing to argue against the healing cult of Asclepius, the pagan healer and physician. Instead, based on the Gospel, the Church Fathers draw attention to Jesus Christ as the Healer of body and soul.55

O. Temkin has gone further and studied health and sickness in a specific Christian context, namely Asceticism.⁵⁶ He has looked at the relationship of the ascetic to his body, health and sickness. Referring to the life of St Antony, Temkin says: 'Antony's mode of life broke all the rules of Hippocratic hygiene. He and his fellow ascetics not only deviated from Hippocratic medicine but also believed that their deprivations returned man to his pristine condition before the Fall.'57 Although the ascetics considered Jesus to be the perfect Healer of both soul and body, they did not have a hostile attitude towards the ordinary medicine and physician. In their opinion ordinary medicine and physical doctors were God's arrangements for the weak and for those without faith, because God does not want to destroy utterly sinful human beings. Temkin says: 'So far as ascetic doctrine can be summarized briefly, it can be said to have viewed complete reliance on God and Jesus in all disease, to the exclusion of all medical help, as ideal. The

⁵⁵ R. Arbesmann, 1-28.

⁵⁶ O. Temkin, Hippocrates in a world of Pagans and Christians (Baltimore 1991); chapter five is on 'Asceticism' (149-70), chapter six on 'Hippocratic Medicine and Spiritual Medicine' (171-177).

⁵⁷ Temkin, Hippocrates in a World of Pagans and Christians, 154.

fulfillment of this ideal could be expected of those who had reached perfection in their faith. For all others, laymen as well as monks, God had provided doctors and medicines as help in their weakness.'58

Finally, it can be said that Christianity adapted Hippocratic medicine to its theology and biblical belief. The function of pagan medicine has been altered in the light of faith. Medicine is considered to be given to mankind by God, and as the provider of medicine, both spiritual and physical, there remains God Who is the perfect Healer of humanity. It is in this sort of context that Ephrem developed his own understanding of healing.

⁵⁸ Temkin, *Hippocrates*, 160.

2

HEALING IMAGERY IN SOME OTHER WORKS

Before dealing with Ephrem's healing imagery, the concept of sickness and healing in three other Syriac works, all earlier than Ephrem, will be discussed. These are the Odes of Solomon, the Acts of Judas Thomas the Apostle and Aphrahat's Demonstrations. Among these the Odes of Solomon provides only a few references concerning our theme, whereas the Acts of Thomas and Aphrahat's Demonstrations are rich sources. The Acts of Thomas, which is basically a Christ-oriented missionary narrative, emphasises Jesus Christ as the Healer and Physician of mankind. Whereas the Acts of Thomas hardly makes use of any biblical text outside the Gospel, Aphrahat refers to the whole Bible and quotes a variety of references concerning sickness and healing.

2.1 The Odes of Solomon

The Odes of Solomon¹ do not provide any healing imagery, apart from twice when the terms 'sickness' (حاصف) and 'pain' (حاحم) are used, and once accept in the sense of 'poisons'.² The author uses the term 'sickness' once in the singular (حاصف) and once in the plural (حاصف). In Ode 18, the inspired Odist expresses his

¹ J. H. Charlesworth's edition and translation of *The Odes of Solomon* (Montana 1977) is mainly used here, but also following books have been taken in consideration: - H. Grimme, *Die Oden Solomos* (Heidelberg 1911); - J. R. Harris, *The Odes and Psalms of Solomon* (Cambridge 1911); - J. R. Harris and A. Mingana, *The Odes and Psalms of Solomon II* (London 1920); - M. Lattke, *Die Oden Solomos in ihrer Bedeutung für Neues Testament und Gnosis II* (Göttingen 1979).

² Odes of Solomon, 18.3; 19.7; 21.3; 25.9; 38.8.

joy about God who strengthened his 'limbs' (معترض) and removed the 'sickness' (عمترف) from his 'body' (عند).

- 1 אהים לב, בעוכה המינמא מאהלה: האבענות בנה צמי
 - יאף אדר שינביי שינביי כ

میں الم تعلق حم سلھ

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- 1 My heart was lifted up and enriched in the love of the Most High, so that I might praise Him with my name
- 2 My limbs were strengthened, that they may not fall from His power.
- 3 Sicknesses fled from my body, and it stood firm for the Lord by His will; because His kingdom is firm/true.³

Odes of Solomon, 18.1-3

'Sicknesses' have been removed from the speaker's body and his limbs have received power. Both terms 'limbs' and 'my body' refer to physical sickness and healing, and do not specifically indicate spiritual healing. But, the fact that the Odist's heart is lifted up and he is pleased to praise the Lord by using his name, shows peace and health within.

The term 'body' (<i also appears in Odes 22 and 39. While the former speaks positively about the dead bones that were covered with 'bodies' (<i also by the Lord's right hand,⁴ the latter illustrates the negative effect of the Lord's power that snatches bodies and corrupts souls like strong rivers.⁵

³ The verb 'and it stood for' (ססבס) is singular and refers to the term 'my body'. The other manuscript has the plural form 'and they stood for (ססרס) which refers to the 'sicknesses' (כסרסס). See, R. Harris and A. Mingana, *The Odes and Psalms of Solomon* II, 295-98.

⁴ Odes of Solomon, 22.7-9.

⁵ Odes of Solomon, 39.1-3.

The word 'limbs' (is used in seven further Odes. The limbs, which are like the harp's strings, through which the Lord speaks, need to be restored and made healthy. If they collapse, they need the Lord's power and light to be strengthened, for it is the Lord Who has formed man's limbs; they belong to Him, and need to be without pain and suffering. Moreover, the limbs are elements that should rightly praise the Lord as the Odist says: Twill praise and exalt Him with all my limbs'. The singing and praising of the Lord affect the limbs, causing them to be pleased and anointed as with oil. 12

In Ode 25, the Odist praises the Lord because of his personal experience of salvation and illumination. The Lord granted him redemption and honour, and He removed 'sickness' (حمهنع) from him.

- و هرل بحديم مايمدهرد. ۱۵ مسمع سلاوت حيزني: ۱۵ مسمع مايمد
 - .مهمصت حدهسه در اینادید
- 9 Because Your right hand exalted me, and removed sickness from me,
- and I became mighty in Your truth and holy in Your righteousness.

Odes of Solomon 25.9-10:

⁶ Odes of Solomon, 3.2; 6.2,16; 8.14 (16); 17.16 (15); 21.4; 26.4; 40.3.

⁸ Odes of Solomon, 8.14(16): 21 25780 : 20m2 hand a contin had active combined the continuous description of the continuous description of the continuous descriptions of the continuous description of the continuous descriptions of the continuous description of the continuous

⁹ Odes of Solomon, 17.16 (15): איר מערט איניאי בערט ממגעיד. ממגעידי. מאנייאי

¹⁰ Odes of Solomon, 21.4: ہے۔ حہ حل ہمار حضرہ مصمہ مصد کاملہ حکامہ حکامہ حکامہ حکامہ حکامہ مصد۔

¹² Odes of Solomon, 40.3: [المحترة] مراجعته مواجعته مايات المحتاف الم

While Ode 18 provides a passive verb, 'sicknesses were held at a distance from my body' (it a contrast, Ode 25 mentions), and sickness is attributed to the body, in contrast, Ode 25 mentions the person who causes the sickness to pass from the Odist: It is the hand of the Lord which removed sickness not just from a certain part of man, body or limbs, but from the entire person, 'from me' (Likewise, Ode 18 speaks of 'my heart' (Likewise) that is lifted up, whereas in Ode 25 it is 'me' who is exalted. This indicates that the Odist speaks about his entire personality which is saved from sickness and is exalted. Being saved from sickness means being strong, holy and shining like light. 13 As at the beginning of Ode 25, the Odist also takes refuge in the Lord after being rescued from chains, so too in Ode 21, he praises the Lord who casts off his chains. He is saved, exalted and covered by light, for there is no 'pain' (Likewise), 'affliction' (Likewise) or 'suffering' (Likewise).

. **حمسه مسلعه** 3

مربسم معصاه

4 مصمم لم سدهم لمام بعدر

בת לא השים להיר על ים

معامه ما محدة بعد المام معامد ما محدة المام ا

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- 3 And I put off darkness, and put on light.
- And there became limbs to my soul, while in them there was no pain, neither affliction, nor suffering.
- 5 And abundantly helpful to me was the thought of the Lord, and His incorruptible fellowship.

Odes of Solomon 21.3-5

¹³ For the term 'eye' (מבנה) and 'light' (מוסמט) see Odes of Solomon, 5.5-6; 6.17; 7.14; 8.2; 10.1-6; 11.11-19; 12.3-7; 13.1; 14.1; 15.2-3; 16.9-15; 21.3-6; 25.5-7; 29.7; 32.1; 38.1; 41.6-14. For the word 'darkness' (מבנה) see Odes of Solomon, 5.5; 11.19; 15.2; 16.15-16; 18.6; 21.3; 42.16.

Obviously, thinking about the Lord and being guided by Him, means to be saved, restored and healthy. Inasmuch as suffering, affliction and pains are related to 'darkness' (حمعی), the thoughts about the Lord belong to the 'light' (خاصع). Coming out of the darkness is like no longer being sick or in pain (حمح). Another form of the term 'pain' (حمح) is used in Ode 19.7-8, where the author speaks about the Virgin giving birth without pain:

- המשבם השודם האלמאם השה אמשם 7
 - 8 outh oder of a con who work and 8
- 7 So the Virgin became a mother with great mercies.
- And she laboured and bore the son but without pain, because it did not occur without purpose.

Odes of Solomon 19.7-8

When Eve transgressed the Lord's commandment, she was punished with pains in childbearing (cf. Gen 3.16). Here, in contrast, the Virgin gives birth without any pains. Both the Virgin giving birth and the childbearing free from pains are not natural. However, this can happen in agreement to the Lord's will through his 'mercies' (**Funcy**).

Finally, one might look at the term that is used once in Ode 38. This Ode, full of difficulties and obscurities, is about truth and error:

- - 8 لحلسه محدث براحمه مدرت مراحده من المراجع من المراجع من المراجع من المراجع ا
 - 10 olevetra ruep».

 "Exactor" and es exafted and eppor
 - היינה במרך טביניהרי
 - ון שלים של בביל אולבים שלים הקידון אולבים של ישוא לי שוני הישוא פל הישוא הליבים של הישוא הישוא
- 7 But truth was proceeding on the upright way, and whatever I did not understand He exhibited to me:

- 8 All the drugs/poison of error, and pains of death which are considered sweetness;
- 9 and the destroyer of destructions. I saw when the bride who was corrupting was adorned, and the bridegroom who corrupts and is corrupted.
- And I asked the truth, who are these? And he said to me: This is the Deceiver and the Error.¹⁴

Odes of Solomon 38.7-10

Here the term אממיני has a negative sense, 'poisons'. The Odist realises who the deceiver (כלעוד) is, and to whom the 'poisons' (מממיני) belong. In Ode 22, the term for 'venom' (אוֹס) also appears once. The evil venom which was shown to the Odist is destroyed by the hand of the Lord: 'Your right hand destroyed the poison of Evil, and your hand levelled the way for those who believe in you.'15

To conclude, the Odist does not speak of an ordinary medicine or physician at all. On the one hand he attributes pains and sickness to the physical body and its limbs; on the other hand, terms such as pain, suffering, affliction, poison and venom are used in the context of error and darkness that reflect spiritual sickness. In both cases, God is the Lord of the body and the entire person, and so He strengthens the limbs and removes sickness. Likewise, He enlightens the Odist and saves him from his enemies, as well as from pain and suffering. As a response, the Odist gives thanks and praises the Lord for His caring and support.

¹⁴ Odes of Solomon, 38.7-10.

محله محمد من . محمد من به محمد من . محمد من به محمد من محمد م

2.2 The Doctrine of the Acts of Judas Thomas the Apostle

The Syriac Acts of Thomas is one of the oldest apocryphal acts along with those of Paul and John. The Apostle's life, deeds, words and mission in India proclaim Jesus the Messiah Who became a man for the salvation of mankind. Whilst referring to Jesus Christ, His Life on earth and His divinity as the Son of God, the author refers to Him as 'the Healer of His creation' (modified Christ) Who was sent for the 'healing of men' (critical Christ). 16 Judas Thomas performs various healing miracles in the name of the Lord and indicates that Jesus is the Healer and Physician of bodies and souls. Almost all the healing imagery occurs in the context of miracles done through the Apostle, his prayer or through the prayer of those who believed the Apostle's preaching.

In the following, the first section presents the description and terms of physical and spiritual sickness. The second section draws attention to Jesus Christ and Judas Thomas as the healers and physicians. Finally, the relationship between healing and the holy sacraments is described, such as the healing power of the oil and water used in baptism, and the consecrated bread and wine used in Holy Communion.

2.2.1 The Sickness of Body and Soul in the Acts of Thomas

Although the Acts of Thomas speaks about the healing of the body and soul, certain passages show a difference between them. While the soul can be saved as it is incorruptible, the body cannot be saved since it is corruptible, and it dissolves.¹⁷ But even though the

¹⁶ Acts of Thomas, air-di [62]; are [143]. Quotations of the Syriac text are taken from W. Wright, Apocryphal Acts of the Apostles I (London 1871), and the page numbers are given in Syriac characters. His translation, Apocryphal Acts of the Apostles II (London 1871), is also edited in A. F. J. Klijn, The Acts of Thomas (Leiden 1962). Klijn divides the text into chapters which are given here between square brackeds.

¹⁷ Acts of Thomas, אוֹ [35], المحنة [78]; for corruptibility see further pages المنة [67], المحنة [79], المنة [103], معنا [115], معنا [115], معنا [117], معنا [124], معنا [126], معنا [135], معنا [143], معنا [156].

body is considered to be dust and it will become dust again,¹⁸ it is presented as the dwelling place of God's spirit.¹⁹ Therefore, the contrast between body and soul does not imply that the former belongs to a world which is opposed to God for it is His creation.²⁰ Thus both the soul and the body can have fellowship with God, and they need to receive life²¹ and healing.²²

Several different terms are used to describe sickness of the body and soul and disease in this corporeal world. At the beginning of chapter 10, the author speaks of the 'sick souls' (حمدت), 'poor' (حمدت) in the context of the 'afflicted' (حمدت), 'poor' (حمدت) and 'feeble' (حمدت). ²³ The text does not provide any information about what kind of sickness it is. Likewise, in chapter 20, the term 'sick' (حمدت) is used for sick people without any further definition of their sickness. In its context, this term can refer to any kind of sicknesses of both body and soul. ²⁴

Chapter 28 illustrates some of the consequences of leading an immoral life. While fornication, covetousness and the service of demons are considered as the three heads of wickedness: 'fornication blinds the intellect, and darkens the eyes of the soul; it confuses the steps of the body, and changes its complexion, and

¹⁸ Acts of Thomas, oi [37].

¹⁹ Acts of Thomas, **~26** [94].

²⁰ Acts of Thomas, xi-~i [34].

²¹ Acts of Thomas, ~; [42], ~~~~ [156].

²² Acts of Thomas, 🏎 [10], 🏎 i [49], 👡 🕳 i - ചമ i [95].

makes it sick'.²⁵ The term 'sick' (**<a>i** as is used for the body, but the effect of fornication is also mental, spiritual and physical sickness.

The term 'sick' (﴿ ﴿ appears in chapter 59. Thomas' reputation caused the people to meet him for they expected to be healed by him. 26 Together with 'sick people', there are mentioned those who are 'possessed by a spirit' (﴿ (ani)), 'lunatic' (﴿ in ﴿ in) and 'paralytics' (ani) and 'paralytics' (ani) and 'paralytics' (ani) and 'hideous sicknesses' (Ali Ani) and 'hideous torments' (ani) describes the opposite of sickness. Although the term ﴿ is used in the context of some physical diseases, it cannot be limited to these only. It seems that it can refer to any kind of sickness, as in chapter 143, the author speaks of 'all sickness/pains, hidden and visible'

Acts of Thomas, $\underline{\mathbf{x}}_{-\mathbf{n}}$ [28]: ... $\mathbf{c}_{-\mathbf{n}}$ $\mathbf{c}_$

²⁶ Acts of Thomas, Ji-Jai [59]: ملت سعل حمس محمليده هد حسنه سا حمس مديم بيلهم حرتمهم حمليدي مدينها مدينها

paradoxically, Jesus the Physician of His creation is called 'sick' (ממישב) because of man's salvation. It is the only text where the term 'sick' (ממישב) refers to Jesus. This term is not just used in opposition to מוֹשביא, but also to מישביא. Since Jesus humiliated Himself because of man's redemption, He has been despised (מוֹשביא) and insulted (משביא) for He became 'a slave and poor' (מוֹשביא) and 'sick' (מוֹשבּיא). This text reminds us also of 1 Corinthians, when Paul says 'to the sick, I became sick, to win the sick'. 29

The contrast between ملك and ملات is also found in the passage where Vizan was baptised and his wife had received healing. Because of being 'sick' (ملك) she is called 'feeble' (ملكم). In this context the term 'sickness' (ملكم) is frequently used. In chapter 155 it appears together with the adjective 'grievous' (ملك منافع), as in chapter 59: 'grievous sicknesses' (ملك منافع). The author also refers to the time and location with reference to the term 'sickness'. He speaks of 'the

²⁷ Acts of Thomas, **143**].

²⁸ Acts of Thomas, באבי [143]: מבאנה האומה בסלה השביעה העלה המביעה הלוצה. מבעודה הוא המביעה הלוצה האונה באביעה במביעה הלוצה. מביעה המניעה הביעה המניעה מניעה היותר הביעה המביעה הביעה המעשבות מביעה המשמבות מביעה המשמבות מביעה המשמבות מביעה המשמבות מביעה המביעה המביעה מביעה המביעה מביעה מב

^{29 1} Cor 9:22: jbk kmish: Kmish wik kmish per gram.

³⁰ Acts of Thomas, max -ux [150-158].

³² Acts of Thomas, <a> [59], <a> 1 [155].

long time of sickness' (ເລກາດລາ ເວລາ)³³ and of 'the place of sickness' (ເລກາດລາ ເວລາ) which can be compared to 'the weary place' (ເລດ ເວລາ), 'unclean place' (ເລດ) ³⁴ The sickness dwells not only in some places at certain times, but it can also reside in man. When a certain bridegroom believed in Judas' preaching and consequently was healed, he praised God for he had been delivered from 'the sickness that was abiding' in him for ever.³⁵

Since Amias does not specify any particular physical sickness, the term As is used to illustrate that kind of pain and suffering. As life on earth ends and the world is corruptible, the author prefers virginity to the married state. He cites some of the reasons for remaining a virgin, being saved from the 'hidden and visible sufferings/passions' (All a Amas Amis) and from 'the heavy care of children, the end of whom is bitter sorrow' (Amas Amias). In particular, he assumes that most children have 'many diseases' (Amias Amas Amias Amia

³³ Acts of Thomas, **15**0].

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The term is also put in Charisius' mouth, for he was worried about his wife Mygdonia who left him.³⁷ Here the term describes Charisius' sympathy and compassion for his wife. He feels pain for her and is sorry. At the same time, she was also 'sorely grieved' (charbo) and 'afflicted' (charbo). As they are both hurt emotionally, Charisius begs her: 'torture not my soul by the sight of you, and pain not my heart by your care'.³⁸ Here the pains are within man's heart, whereas chapter 143 speaks of 'hidden and visible pains' (charbo a charbo a particular pain as well as for interior and exterior suffering.

مراوه المحتا وحام وحسا لموجه وحلحا المتحالمه، وحموم مراوه مرحم المعادم محر حسومة بسوه هو حماحه المداد المحتام مراوه مرحم مراوه مرحم المحتام المواهد ا

Acts of Thomas, aoi [99]: \sim deisdar, \sim in \sim in \sim deisdar archa archa all indicate decada aces in \sim in

³⁹ Acts of Thomas, **22.** [143].

محل الحلم المسمة. مسلم المسمة (25): ميد لمسمة مسلم محل المسمة مسلم محل محلم محل المسمة معلم المسلم محلم المسلم محلم المسلم الم

cleanse (कंद्रज्ञ) the flock of Xanthippus of 'its leprosy' (कंद्रज्ञ') through anointing it with the oil of life. In both cases the verb 'to cleanse/purify' (द्रज्ज) is used in connection with the term 'leprosy' (द्रज्ज).

It is worth looking at the term khim, 'venom', which is mentioned several times. First, it appears in the context of the black snake that caused the death of a young man when he was 'struck/bitten' by him (khim). He was revived after the snake sucked from him the 'venom' (khim) which he had injected. The serpent's venom reminds one of the garden of Eden and the Serpent persuading Eve. The snake symbolises the devil who is the enemy of men. The serpent, who is also called 'their disturber' (contract), is man's enemy who tries to poison mankind and to cause them pain (contract). The enemy causes man to suffer physically (contract), 44 as is seen when a certain woman drew

רלו מעבא בא בער אברים .מעל באם בער הבולה האהל הלו העולאה. בעד מוא הבולה האהלה בינה הבילה הלו הבילה הלו הבילה ה

⁴² Acts of Thomas, i [33]: المال على عدم حدمه حدمه حدمه حدمه محمه حدمه المال على عدم المال على عدم المال على المال على المال المال

⁴⁴ Acts of Thomas, **~i** [42].

attention to her long suffering when she explained to the Apostle that she has been tormented by the enemy for five years. 45 In another context, Thomas prays to the Lord for some women to become as they had been before being struck by devils (スポエ). 46 Both verbs 'to torment' (ユエロ) and 'to strike' (スポエロ) are used with the 'devils' (スポエロ) and 'enemy' (スポーロ) who caused pains and suffering to mankind.

2.2.2 Jesus Christ and Thomas as Physicians and Healers

The first report to King Gudnaphor about Thomas illustrates the Apostle's work as 'healing the sick' (ממר אשר אוניבים), and 'driving out demons' (ממר אוניבים). Both sentences are paralleled to each other. Thomas' compassion and his healing are without recompense (שלמב אוניבים). 47 The term 'his compassion' is related to Thomas'

work of charity that consisted in ministering to the poor, giving them the King's silver and gold.⁴⁸ However, Thomas is a physician only for those who have faith in his mission. While Mygdonia believed in his healing and considered that visiting him was like visiting a physician's practice (حصح his healing capability.⁴⁹ Arguing, Mygdonia maintains her position and acknowledges Thomas as the healer and that his healing is different from that of other physicians:

And when it was evening, she came, and he met her and said to her: "Where have you been till now?" And she said to him: "I went to the physician's house". He said: "That strange conjurer is the physician?" She said to him: "Yes, he is the physician, and he is different from all [other] physicians, for all [other] physicians heal those bodies which shall be dissolved, but this physician heals bodies with the souls, which will never more be dissolved".⁵⁰

⁴⁸ Acts of Thomas, عمه-معم [19].

⁴⁹ Charisius considered the Apostle a poor sorcerer, who does not have enough to eat, drink or clothe himself. According to Charisius, Thomas does not take pay 'because he knows that he does not in reality heal any man'. Acts of Thomas, אמי [96]: איר באבא אובער באבער באבע

While the ordinary physicians heal only corruptible bodies, Thomas heals both bodies and souls. Obviously, Thomas' healing cannot be compared to that of other physicians. Healing both body and soul indicates a perfect healing. The body and soul belong to each other. Chapter 42 speaks of the 'giver of life to the souls' (حمد المعاملة) and of 'the healer of the bodies' (حمد المعاملة). A woman in whom the devil lived said to Thomas: حملة المعاملة المع

Apostle of the new God, who art come to India; servant of the holy God, who by thee is proclaimed both the Giver of Life to the souls of those that come unto Him, and the Healer of the bodies of those who are tortured by the enemy; (thou) who art the cause of life to the whole people of India; permit them to bring me before thee, that I may tell thee what has befallen me.⁵²

Unfortunately, it is not clear whether these terms describe the Lord or His servant. The phrases '(thou) who art the cause of life to the whole people of India' might apply to Thomas, for the woman addressed her speech to him. The particle 'and' connects and and with the first part of the sentence and is paralleled to woman accepted Thomas as the 'life giver of the souls' (woman accepted Thomas as the 'life giver of the souls' (). It is

⁵¹ Acts of Thomas, **~**i [42].

⁵² Wright, Apocryphal Acts of the Apostles II, 182-83. Cf. Klijn, The Acts of Thomas, 87 [42].

And when the Apostle had heard these things from the general, he was very sorry for him, and said to him: "If you believe in my Lord Jesus the Messiah that He can heal them, you shall see their recovery". The general, when he heard these things said to him: "I believe that you can heal them". The Apostle said to him: "I am not Jesus, but His servant and His Apostle. Commit then yourself to Him, and He will heal them and help them".56

⁵³ Acts of Thomas, 42i [59]: mix 20x1, when comb

⁵⁵ Acts of Thomas, ज्ञां-त्यं [62]: १३०० वराव कोठा तरवक २०० त्यत कीठा त्यां व्याप्त कीठा त्यां त्यां त्यां त्यां वर्ष केठा त्यां के

Later, Sifur gives witness to King Mazdai, that Thomas 'healed (מביבה') his wife and daughter, and he did not ask for reward, except 'faith' (מביבה) and 'purity/holiness' (מביבה). In order to give a good report about the Apostle, Sifur recounts the healing as one of the good deeds which Thomas performed. After Vizan had asked Thomas to go with him and heal (מביבה') his wife Manashar, she had a vision that a youth laid his hand upon her and she was healed (מביבה), and she went to the Apostle to be 'completely healed/restored' (מביבה השלה). Here, the term 'restore' (שלה) is used. When Manashar saw Thomas, she recognised him as her healer. She says: 'Have you come, my healer from sore disease?'61

Thomas' grave and bones also had a healing effect. King Mazdai thought: 'I will go [and] open the grave of Judas, and take one of the bones of the Apostle of God, and will hang it upon my son, and he will be healed'. Searching for the Apostle's grave, the King did not find Thomas' bones. But he took some of the grave's dust

⁵⁸ Acts of Thomas, אונד [150]: אמה אביז אלאשל של אוא אמא המאכם אמה.

⁶⁰ Acts of Thomas, 1; [59], <= ; [104], wer [150], <= 12- 12 [170].

and hung it upon his son, and he was 'restored/healed' (محمامیلید).62

In his prayers, the Apostle makes clear that the Lord is the source of healing. He asks Jesus the Messiah to act as the 'Healer' (תבשבה') and 'Physician' (תבשבה') to grant 'His Healing' (משמבה') to mankind and 'heal' (משמבה') their bodies and souls from sickness, pain and wounds. The term 'Healer' (תבשבה) appears together with the title 'Life-Giver' (תבשבה) and refers to the Lord. While in chapter 10, Thomas invokes Jesus the 'Healer of sick souls' (תלמבוה הלבבה למבוה) and 'Life-Giver of the [two] worlds' (תבשבה בלבה) to be beneficial for the King's daughter and her bridegroom, 4 in chapter 37, He is asked

⁶² Acts of Thomas, עב-שוב [170]: המשא הקד, האול אפלט מביש השחדא: מאמב עידא הק ביבעד מאמב עידא האול אפלט מביש השחדא: מאמב עידא האלי האלט או בין מהלטלק. מאלטא על בין מהלטלק. מאלטא, לש היא האלטא על בין מהלטלק. מאלטא מא בבול בשורא מא בבול האלט היו הין להעל. עא הין הדער איז הין להעל. עא הין הדער איז הין להעל. עד ממא אנם עין עד הא אינא ליד היו האלט עין עד מא אינא ליד היו האלט היו אינא מוני בין אינא היו בין אינא היו בין מוני בין אינא מוני בין אינא מוני הובל היו מוני מוני בין אינא מוני בין אינא היו בין מוני בין אינא בין היו בין אינא בין היו בין אינא בין היו בין האלי בין האלי היו בין היו בין האלט בין מוני היו ליד בין היו היו ליד בין היו היו ליד בין היו היו ליד בין אלטלב בין אלטלב בין היי אלטלב אלטלב אלטלב אלטלב אלטלב בין היי אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב בין היי אלטלב בין אלטלב בין אלטלב אלטלב אלטלב אלטלב אלטלב בין אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב אלטלב בין אלטלב אלט

⁶³ Acts of Thomas, كحه [10, عود [15], عود [25], عرب أ [34], -oi ان [37], من أ [51], عدن-خد أ [52], عدن أ [54], كمن أ [59], هان أ [65], كان أ [67], سمن-بمن أ [78], حنن أ [81], حمن أ [281], عدد المنا أ [156], عدد عدد المنا أ [158].

to be 'the Healer and Life-Giver for your bodies' (במביה).65 In chapter 10, as well as in chapter 42, the term 'Healer' (מביה) and 'Life-Giver' (במביה) are separate. In the latter - if the terms are addressed to the Lord - the 'Life-Giver' refers to 'souls' (ממביה בשביה) and the 'Healer' to 'bodies' (מונה).66 In the former, the term 'Healer' is linked with 'souls' (ממביה בשביה), and 'Life-Giver' with 'worlds' (ממביה בשביה).67 Moreover in chapter 156, the Lord has been asked to be 'the Healer in the place of sickness' (ממביה בשביה) and 'the Physician to their bodies' (ממביה בשביה),68 whereas in chapter 143 He is acknowledged to be the 'Physician of all hidden and visible pains' (מונה) מונה בשביה בשביה) and the 'Physician of 'His creation' (מונה) ווישרא הביביה בשביה) and the 'Physician of 'His creation' (מונה) ווישרא הביביה בשביה ווישרא ווישרא

⁶⁶ Acts of Thomas, **~** 142].

⁶⁷ Acts of Thomas, محنه [10]. For حسبت see also محنة [39], هذة [45], هذة [47], عند [53], أناه [60], همانة [65], حمنة [281], عند [143].

⁶⁹ Acts of Thomas, ביד [143]: מאבה המסה בסלה ביארם למוד המשלה הלא מאבר המשלה המשלה

Christ's incarnation, he describes the Lord as the Physician, Life-Giver and Redeemer for those who truly repent.⁷⁰

הבבן במהה השל ביושה. חבי הכיושה השל בבהחיה. מנו אפוא הבינה המה מבינה השל בבהחיה. מנו אפוא הבינה המה הבינה המל בבהחיה. מכן בבהחיה. מכן בבהחיה. מכן בבהחיה בבהחיה בבהחיה בבהחיה בווחרים במבוחים במ

⁷¹ Acts of Thomas, ____ [156].

⁷² Acts of Thomas, வர் [65]: تحقیم شهره شهره شهره شهره المرابع شهره شهره میراند المرابع المرا

⁷⁴ Acts of Thomas, בב- בבי [157]: במה המשהל המשהל אונה See also בבי [158]: מבה מה מבל בה בה בל המשהל המשהל הוא הוא בין המשהל הוא בי

Acts of Thomas, 3i-4i [59].

I have in truth believed in You my Lord Jesus the Messiah, the gifts of Your Father, that in You are all aids and in You all dispensation, and in You all healings, and in You life for the repentant, who in truth repent unto You with all their heart.⁷⁶

Healing is from the Lord Who has all kinds of healing. He is capable of healing bodies and souls,⁷⁷ all hidden and visible pains,⁷⁸ suffering and wounds.⁷⁹ The requirement for healing is faith in Jesus Christ and repentance from sin.⁸⁰ Approaching the Lord in faith and receiving his gifts and sacraments is what restores and heals man.

2.2.3 Healing Imagery in Connection with Baptism and the Eucharist

The author of the Acts of Thomas links healing imagery with the sacraments of the Church. In four passages, Thomas the Apostle attributes healing to the oil and water of baptism and to the holy bread and wine of the Eucharist. The first time where the Eucharist is linked with healing occurs in Thomas' epicletic prayer when he let those whom he baptised take Holy Communion. Thomas begs Jesus' holy name to come and communicate with them 'that it [the holy body] may be unto them for the health of their soul and for the life of their bodies'.81 While the term 'health' (حداث refers to the soul, the 'life' (حداث is related to bodies.

⁷⁷ Acts of Thomas, \(\subseteq \text{D} \) [10], 1i-0i [37], \(\sigma i [42], \(\subseteq \sigma z - \sigma z \) [156], \(\sigma z - \sigma z \) [158].

⁷⁸ Acts of Thomas, **222** [143].

⁷⁹ Acts of Thomas, 11-~1 [34], 113], 121].

⁸⁰ Acts of Thomas, =i [34], vi-\i [51], x=i [54].

Acts of Thomas, \mathbf{w} i [49]: is not a super a structure of Thomas, \mathbf{w} is [49]: is not a super a

However, Holy Communion does not make everyone healthy. A young man that murdered a woman 'came and took the Eucharist, and was going to put it into his mouth, but both his hands dried up and it did not reach his mouth.82 Seeing this, the Apostle inquired why this happened. Thomas was convinced that the gift of the Lord usually 'heals' (حصحت) those who take Holy Communion in 'love' (תבשבא), 'truth' (תובים) and in 'faith' (תשמששים).83 The 'withered' (תשביםת מביםש) hand of the young man indicates that, while the Eucharist can heal, it can also cause sickness. After the young man confessed his sin, - for he was baptised - the Apostle prayed over the waters so that Jesus' 'power' (**~J~**), 'healing' $(\sim \varphi \sigma \sigma \sigma \prec)$ and (מלישבוס) might descend and abide with them. The Lord's healing restored the hands as they had been before. The Apostle invokes the healing of the Lord, as one of His gifts, to come and dwell in the water. Full of trust, the young man washed in the water and was healed.84

«حسام مهنعه منعامسا مها منهاه منه محلحه ملسهم منام منهنعه منهامی مها منهاه منهاه منهاه منهاه منهاه منهاه منهاه منهاه المنهاه منهاه منهاه منهاه منهاه منهاه م

Acts of Thomas, \sqrt{i} - \sqrt{i} [51]: $i \Rightarrow \kappa$. ml $i \Rightarrow \kappa$ 0 κ 10 mt1. κ 20 κ 3. κ 40 κ 40 κ 51. κ 51. κ 52 κ 53. κ 540 κ 540 κ 540 κ 640 κ 6540 κ 65540 κ 6540 κ 6640 κ 66

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The next passage where the author links the holy sacraments with the power of healing is Thomas' song of praise. 85 It is only in this doxology where the term 'Medicine of Life' (عمر سنة) occurs. The author addresses the doxology to the Father and to the Son in turn. While the verb 'to glorify' (حمد الله) is used for the Father, 'to sing halleluja' (عمر الله) is related to the Son. In the middle of the song, after glorifying and praising the Father and the Son for giving life and feeding everyone, the author writes:

To be praised are You, the beloved Son, Who gave (new) life to our deadness, and turned us back from going astray, and were to us a Medicine of Life through Your life-giving body and by the sprinkling of Your living blood.⁸⁷

Through His death, when He was crucified and His blood was sprinkled for us, He became the 'Medicine of Life' (משת עודאי). The Lord gave us His 'life-giving body' (בביי עודאי) and the 'sprinkling of His living blood' (בביי עודאי) once on Golgotha, but this is present in the holy bread and wine in the Church. The verb 'tasted' (עודאי) in the next sentence addressed to the Father indicates that Jesus as the Fruit of the Father has been consumed sacramentally by the believers. ** In the next sentence, the author praises Jesus as the 'Peace-Maker, Who

⁸⁵ Acts of Thomas, 🛶 i - 🛶 i (Wright tr. 245-51).

While Wright includes this doxology in his edition () and translation (Wright tr. 245-251), Klijn excludes it for he considers it as secondary; cf. A. F. J. Klijn, *The Acts of Thomas* (Leiden 1962), 2. The doxology is available in Sachau's Manuscript only. See Sachau No. 222 (Berlin 1881), edited by P. Bedjan, *Acta Martyrum et Sanctorum* III (Parisiis 1892), 1-175.

Acts of Thomas, \sim ai (Wright tr, 248): ... \sim au i \sim i \sim banca \rightarrow banca \rightarrow banca \rightarrow banca \rightarrow banca \rightarrow conica \rightarrow c

has healed our wounds' (his books). 89 In both sentences where healing imagery occurs, it is the Son Who is linked with healing. He is a Medicine of Life through His holy body and blood. The bread and wine of the Eucharist, consecrated as the Body and Blood, are the Medicine of Life which have the power of lifegiving. In this context it is also the Son Who 'has healed our wounds' (has healed our wounds').

The passage about Mygdonia's baptism makes the relationship between healing and the epiclesis clear. The Apostle calls Jesus 'the Life and Health and Remission of sins' (בונה מעלים), and begs Him to send His power 'to abide upon this oil' (כונה בענה), and begs Him to send His power 'to abide upon this oil' (פונה בענה). ⁹⁰ Jesus Christ makes man healthy, and His holy power in the oil heals the wounds of those who will be anointed: 'And he cast [it] upon the head of Mygdonia and said: "Heal her of her old [previous] wounds, and wash away from her her sores and strengthen her weakness". ⁹¹ The verb 'to heal' (פונה בענה) is used in parallel with 'to wash' (בעבר). The result of the anointing and baptism is not just the re-birth, but also the healing of man from his wound. The 'previous wounds' (בונה בעור) refer to her individual sins and trespasses and is unlikely to be related to the Fall from Paradise.

Finally, healing aspects are also found in the baptism and Holy Communion of Vizan and his companions. When the Apostle cast the oil upon the head of Vizan and upon the others, he said: 'In Your name, Jesus the Messiah, let it be to these persons for the

⁸⁹ Acts of Thomas, באי-ראש (Wright tr. 248): בא אב אל של של באי אמשל של של איי אמשל של איי אמשל באיז איי אמשל באיזירם

Acts of Thomas, κ_{Li} [121]: . κ_{Li} κ_{\text

⁹¹ Acts of Thomas, אבל [121]: יבא האבלה העבדנים האכלה בינה האבלה בינה האבלה בינה האבלה העברם ישראה בינה המהלה האבלה האב

2.2.4 Conclusion

Physical diseases and pains are not absent from the *Acts of Thomas* either. Spiritual and physical sicknesses often appear together, and they are related to each other. Sin and moral life could be the cause of both visible and invisible pains.

However, the source of healing is always the Lord Who is capable of healing man from every kind of sickness. Because of Jesus Christ's humiliation and descent into the world, the author speaks of Him as 'being/becoming sick' in order to serve as Physician and Medicine for His creation. Jesus Christ, as the main Healer and the Physician par excellence, was sent to heal humanity, as the healing miracles characterise His ministry. Likewise the Apostle Judas Thomas was sent to India to perform healing

⁹³ Acts of Thomas, max-zax [158]: <u>aal</u> ramd iska rhawarda rushawla rhazula rusha riil rza rifesiaar <u>aarizaza</u> <u>aädras</u>z.

through the medicine of his Lord. The healing miracles of the Apostle are highly comparable and similar to those of Jesus Christ. Both of them provide medicine for body and soul, and generally healed any kind of sickness and drove out demons. Both their healing is without recompense, but it required faith and is different from that of the ordinary medical physicians.

It has to be emphasised, that the author - like Aphrahat and Ephrem - clearly distinguishes between Jesus Christ as the main Healer and Source of healing, and His servant Judas Thomas as the mediator through whom God's medicine is made accesible to the people in India.

The mission of the Apostle and his charitable work - like the ministry of his Master - are characterised by his healing miracles. People came to him in a similar way to going to see a medical doctor in his practice. He prayed for those who approached him with faith and God healed them. Also after his death, people approached his grave and bones in order to be healed.

Furthermore, the author makes clear that healing can be achieved by approaching the Lord, as well as His disciples and the divine sacraments in the Church with the right attitude, i.e. faith. The Lord's healing power is given to His disciples, and it dwells and abides in the eucharistic bread and wine, and is provided in the oil and water of Christian baptism. Baptism is capable of washing and healing man's wounds, transgressions and sins, whereas the Eucharist serves as divine medicine for mankind.

2.3 Aphrahat's Demonstrations

Aphrahat's *Demonstrations*, addressed to one of his friends in the first half of the fourth century, offer a wide variety of Biblical aspects of healing and healing terminology. The biblical references and citations illustrate Aphrahat's good knowledge of the Old Testament, as well as the New. While most Demonstrations include only a little healing imagery or a few relevant verses from the Bible (such as Demonstration 1 On Faith and 2 On Love, which mention Jesus' healing miracles), the theme of healing and healing terminology are primarily focused in the Demonstration 7 On Repentance where the sinners are compared to those wounded in the war. The Demonstrations 14 On Intercession and 23 On the Vinecluster (23) come second in importance as texts concerning healing.

2.3.1 Old Testament Healing Imagery in Aphrahat's Demonstrations

In his *Demonstrations*, Aphrahat includes a number of biblical references when he speaks about healing or sickness. This subsection considers references from the Old Testament. Firstly he relates the curse of Adam and Eve to disease and suffering (Gen 3:8-18). Secondly, some verses from Leviticus and 2 Kings are quoted when Aphrahat discusses the Law of purity and cleanliness, such as the commandments concerning food and leprosy (Lev 11:2; 13:45-46; 15:5). Gehazi and King Uzziah's leprosy, as well as Hezekiah's sickness and Uzziah's punishment, are included. Two Psalms are used in the context of healing (Ps 41:2-4; 69:27). Finally, Aphrahat's excellent knowledge of the Prophets enables him to use the prophecies which are linked to healing in different Demonstrations (Is 28:12; 53:3; 63:11; Jer 6:7-8; 33:10; Ez 13:4-5; 33:11; 34:2-19; Mal 1:14; 2 Macc 9:18).

2.3.1.1 Adam and Eve's Fall (Gen 3:8-18)

Adam and Eve's Fall is mentioned in Demonstrations 6.6, 7.8 and 23.3. Here the Fall is related to sickness, suffering, pain and death. In the Demonstration On Repentance, Aphrahat considers repentance as a medicine. Those who become injured in the battle of life, need to reveal their wounds in order to be healed. Unlike Adam, those who sin should not be ashamed to confess their sins:

I also advise you who are stricken not to be ashamed to say that we have been overpowered in the battle. Take the priceless medicine and repent and live before you get killed. I remind you, physicians, about what is written in our wise Physician's books that He has not stopped repentance. After Adam had sinned, He called him to repentance, saying: Where are you, Adam? And [Adam] hid his sin from the One Who examines the heart; and he laid the blame on Eve who had led him astray. And because he did not

confess his transgression, [God] punished him and all his children by death (Gen 3:8-9).94

Even though the Demonstrations are addressed in general to one of Aphrahat's friends, here he addresses the 'physicians' (אסמאר) who are the leaders, priests or bishops of the faithful people, and likewise the בג חובא. Nevertheless, it is the Lord Who is 'our Physician' (אסטאר) Whose 'priceless medicine' (אסטאר) is given in the Bible, as for example through the narrative about Adam. Although Adam was disobedient to the Lord's commandment, God offered him repentance when he asked him: 'Where are you Adam' (Gen 3:9: אסטאר). If Adam had accepted repentance as the 'priceless medicine' (אסטאר), he would not have been punished with death. However, rejecting repentance from 'our wise Physician' (אסטאר) is a further sin that increases the wounds and pains. 95

Demonstration 6 deals with the sons and daughters of the covenant (حتّه معتلات). In paragraph 5 where Aphrahat speaks about the consecrated life (حمدعه = 'holiness'),% he

⁹⁵ Aphr 14.42: שב אות בים האם הים השלם המלאה אות בים אלה האלם המלאה אות בים האלם המלאה אות בים האלם המלאה למים האלם המלאה למים האלם המלאה למים למים האלם המלאה (Gen 3:12). Cf. R. J. Owens, The Genesis and Exodus Citations of Aphrahat the Persian Sage (Leiden 1983), 63-62.

⁹⁶ The term That no reflects a life with sexual abstinence which required a special charism. Although Aphrahat and Ephrem were and lived the consecrated life, they affirm and approve marriage (Aphr 6.3-4; 18.8; Haer 45.6-10; Virg 5.14). For works on early Syriac monasticism see A. Adam, 'Grundbegriffe des Mönchtums in Sprachlicher Sicht', ZKG 65 (1953-54), 209-39; - E. Beck, 'Ein Beitrag zur

emphasises the separation of certain prophets from women. Since the enemy approached man through a woman, and she is used as a 'weapon' (حنه) and 'harp' (حنه) by Satan, the prophets were served by male servants and not by a woman.⁹⁷ Therefore, the curse is blamed on women in the following paragraph: 'Because of her, the Law's curse came to exist; and because of her, the promise of death: with pains she will give birth to children and hand them over to death. Because of her, the earth was cursed to produce thorns and thistles (Gen 3:16-18)'.98 The sentence 'with pains she will give birth to children' (حتاء حبل غنج حقحے) is paraphrased from Genesis 3:16. The pains, as a part of the curse, belong just to giving birth. But the curse of death, including the death of children, emphasises the pain and suffering of life until the coming of the Messiah. Through the coming of Mary's blessed Son, the thorns and thistles were uprooted and the curse and suffering were changed into joy. Furthermore, Aphrahat contrasts Eve's situation with that of those who give themselves to Jesus. Since with Mary and her Son a new age has started, the virgins who 'betrothe themselves to the Messiah are kept far from the Law's curse, and they are saved from the punishment of Eve's daughters, they do not become [married] to men so that they [the men] receive curses and they themselves are in pains'.99

Terminologie des ältesten syrischen Mönchtums', in Antonius Magnus Eremita (St. Ans. 38, Rome 1956), 254-67; 'Asketentum und Mönchtum bei Ephräm', OCA 153 (1958), 341-62; - A. Vööbus, History of Asceticism in the Syirian Orient, CSCO 184 (Louvain 1958), 97-108; - S. P. Brock, 'Early Syrian Asceticism', Numen 20 (1973), 1-19; - R. Murray, Symbols of Church and Kingdom (حمد المعاملة المعا

⁹⁷ Aphr 6.5.

 $^{^{98}}$ $\mathring{A}phr$ 6.6: : κ \mathring{a} \mathring{a} \mathring{b} \mathring{a} \mathring{a} \mathring{b} \mathring{b}

⁹⁹ Aphr 6.6: حصمع به مهلقا حمد متحما حتمه بعام بقسة متحمح حتمهم حمل بلا :معقد حمد متحما حتمه بعام بقسة متحمد وتمساء حملها عملية

The virgins and those who live a consecrated life are not cursed. As the curse does not effect everyone necessarily, so too everyone has the opportunity to escape from it to a certain degree. Humankind suffered under the curse, but the curse was not performed completely. Although Adam and Eve were persuaded by the enemy and ate from the fruit and were cursed, they were saved from the promise of the curse. In the Demonstration On the Vinecluster, Aphrahat says:

And for men who had previously taken hold of many scourges, because of disorderly and knowledge, the curse's promise was torn apart through this resource of healing. When the enemy realised [this], he was ashamed a little in his mind, and his plots came to an end, and he was wroth about the fruit and those who ate it. And they received the annulment of the curse in their bodies. And the wisdom of truth overcame the Evil One's deceitfulness. And those who ate the fruit were preserved as a vinecluster in the bunch. And because of the blessing, the whole bunch was preserved until the time which is determined by the Most High will be fulfilled, and the fact that He was patient with them concerning the decree upon the rest of the bunch, [yet] they were not willing to repent through the power of the blessing so that they might ripen and become sweet from the bitterness that they had received, and would be partakers of the fruit's sweetness seeing that the plant is being cultivated by the Vinedresser's wisdom, though for a long time it had been deprived of the help and recognition of the gift of healing.100

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2.3.1.2 Unclean Food and the Affliction of Leprosy

Aphrahat refers to the Law when he comments on the commandments concerning unclean food and leprosy. At the beginning of the Demonstration On the Distinction of Food, Aphrahat considers those who argue about unclean and clean food as 'childish' (and 'untaught' (and 'untaught') as people who 'become sick' (and 'untaught'):

The thoughts of childish and untaught men are greatly confused concerning what enters the mouth, that cannot defile a man (cf. Mt 15:11). And those who are sick in this way say that God singled food out and showed to His servant Moses concerning unclean and clean foods (Lev 11:2f.).¹⁰¹

Those who misunderstand and misinterpret the Bible will become sick, but for those who are 'healthy in mind' () there is nothing difficult to understand. 102 Although the Old Testament speaks about unclean food (Lev 11:2f), according to the Gospel, it is not the food that defiles man, but what comes out of the mouth (Mt 15:11f). Since Aphrahat insists that nothing that enters the mouth makes man unclean, he draws attention to evil thoughts which dwell in man's heart and it is they which defile him, not food. Therefore, when he explains why Moses wrote

¹⁰¹ Aphr 15.1: תישב האותה האביזה בתמלה בים אלה השם האותה בל הלהשם האותה בל התותה בל האותה בל האותה בל האותה בל האותה בל האותה בל

about unclean food, he speaks of the 'sick conscience' (Khikh rdmais). Food is naturally 'clean', but man's thoughts and consciousness link food with making offerings to idols instead of to the true Creator of the world, and this makes it unclean. 103 Consequently, the Law was given to distinguish between idols and the living God; 'and the meek one meditates on His Lord's Law and he receives from it the medicine that he asks for'. 104 The Law's effect is like medicine and heals. Although the Lord gave His Law to the Israelites through the prophets, they ignored Him and worshipped their own idols, such as the calf. The Law served to keep man far from eating food that was offered to the idols, but also to cleanse man from 'leprosy' ((حمع), 'menstruous discharge' (حمعم) and 'birthgiving' (حمعا) (cf. Lev 15:5f). 105 In the Demonstration 19, Aphrahat refers to Leviticus to illustrate the commandment of the Law concerning leprosy:

And why did he say about the seers and diviners that they will be ashamed and cover their lips (Mic 3:7)? This is the wound without any healing. In the Law it is written: If there is a leper in Israel, he should cover his lips, and his clothes must be tattered and his head

אבר איז מביבא בול מבל איז מבות מבל מביא איז מילים בובר מולים בילים וליים בילים בילי

shaved; he must live outside the camp. As long as he has leprosy, he should call himself unclean (Lev 13:45-46). Therefore, the prophet who preaches any lies with his lips will receive leprosy's wound, and his lips will be covered all days: and he will sit in disgrace, like Uzziah the King of Judah. Because [King Uzziah] wished to usurp the priesthood, leprosy came from the Shekinah of the Holy One and smote him on his forehead. And he sat at home secretly, ashamed all the days (2 Chr 26:19-21; 2 Kgs 15:5). And a big earthquake occurred among all the people, as Zechariah said: You will flee as you fled from the earthquake in the days of Uzziah, King of Judah (Zech 14:5). 106

And Uzziah reigned after him and dared [to approach] the priesthood, but he did not listen to it. And the Holy One smote him with the wound of leprosy all his days (2 Chr 26:19-21; 2 Kgs 15:5).¹⁰⁷

والحديم بمحن على موقع وعلى بسرم ستوهم ين حسول مراده مر بلك المحمور والمحلوم والمحلوم على المحمور والمحمور والمحمور المحمور والمحمور والمح

¹⁰⁷ Aphr 23.17: תלם תלמושם בי שישתם היאה משל במושה מהשה מהשה בתושה הלובה במשח הלובה במש

Although Aphrahat refers to Gehazi's leprosy in three passages, he does not include anything new, apart from emphasising that Gehazi's leprosy occurred as a result of his greed and desire for money and earthly wealth. In Demonstration 14, Aphrahat says: 'and his greed also covered Gehazi, Elisha's servant, with leprosy'. In the other two passages where Gehazi is mentioned, leprosy not only afficted Gehazi himself, but also his 'seed' () and 'family' () for ever: 'And through the desire for Naaman's money which Gehazi took, he put on leprosy, both he and his seed for ever'. In Gehazi took, he put on leprosy,

In Demonstration 18, Aphrahat speaks about those prophets who were living a consecrated life, and he also mentions the prophets Elisha and Gehazi. As prophets, their minds should neither desire earthly wealth, nor marriage and a family. Gehazi and his family were afflicted with leprosy, because he wanted possessions and desired to have a wife and children:

And behold, when Gehazi, Elisha's servant, inclined his mind toward this world and desired possessions, a wife and children, Elisha told him: Is this the time to gain wealth, vineyards and olive gardens? Because you did this, Naaman's leprosy will clothe Gehazi and all his family (2 Reg 5:26-27).¹¹⁰

2.3.1.3 Jesus in Relation to the Prophet Elisha and to Hezekiah

In the Demonstration On the Persecution, the prophet Elisha is compared to Jesus. While Elisha had only made one person come back to life, Jesus gave life to all humankind.¹¹¹ In the following

 $^{^{108}}$ Aphr 14.23: אביזא שאמיי שייאלא בינאל שמא שאביזאר.

יים אלא במפש הנבגר, הנמב באו, לבי ביבא הנבגר, הנמב לא בים מסבים הנבגר, הנמב באו, לבי ביבא הנבגר באר ביבא היום מס

 $^{^{110}}$ Aphr 18.7: musi 1

paragraph, King Hezekiah's life is also paralleled to that of Jesus, while Hezekiah's sickness is compared to Jesus' suffering and death: 'And because Hezekiah became ill, the sun went back (2 Kgs 20:1-11); and because Jesus suffered, the sun withdrew its light (Mt 27:45)'. Hezekiah's prayer restored him to life and granted him health, whereas Jesus' prayer rescued him in his rising from death:

Hezekiah prayed and he was healed from his sickness, whereas Jesus prayed and He rose from the dead. Hezekiah added to his life, after he was cured of his sickness, whereas Jesus received great glory after His resurrection.¹¹³

When mentioning Jesus no healing imagery is used, whereas Hezekiah's sickness (marias) is mentioned. His praying not only granted him health, but also long life. The effect of prayer also appears in Demonstration 23 where prayer destroys Hezekiah's enemies and restores his health (2 Kgs 20:1-11):

And Hezekiah became a righteousness king over all Judah in Jerusalem, and he prayed and found mercy in the presence of his God. And his prayer was heard and it destroyed his enemies. And he ministered chastely to the blessing of the righteous that was in himself. And when he became sick, he prayed and was restored from his sickness.¹¹⁴

The term 'to heal' (حمد) that is used in 2 Kings does not appear here, whereas Aphrahat always uses the same terms 'his sickness/to be sick' (شعمر/مهمنع) and 'to be restored'

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Aphr 21.16: מיזם ארז ארז ארא במשבי השלא במציא אפי איז ארא במציא השלא במציא אפש איז ארא מאר מציא שמטא מיזשט. מיזשט.

¹¹⁴ Aphr 23.17: הזמש של אב המהו השל המחשה שונה אליים השל שנים שונה של השל היום השל אבים בשל הוו השל הוו בשל השל הוו של הוו של

2.3.1.4 Uzzah and the Ark of the Lord (2 Sam 6:6-7)

In Demonstration 14, Aphrahat refers to Uzzah who reached out his hand and took hold of the Ark of God. God struck him down for he dishonoured God's Ark (2 Sam 6:6-7). Aphrahat takes this event as an example of someone who acts presumptuously towards the Lord. Those who do not honour God's Ark will be afflicted with 'bitter pains' (אוֹנוֹם בּבֹּשׁבֹשׁב) as the Philistines were struck by the Lord (1 Sam 6:1-7:14). The phrase 'bitter pains' (אוֹנוֹם בּבּשׁבּב). appears in parallel to 'evil wounds' (אוֹנוֹם בּבּשׁבּב). 117

Aphr 23.18: Aphr 24.18: Aphr 24.18: Aphr 25.18: Aphr 26: Aphr 26:

סדטיב בד ער די האוב בינים אסיבים בינים בינים בא בינים באים בינים בינים

2.3.1.5 *Jesus' Suffering in the Psalms (Ps 41:2-4; 69:27)*

When Aphrahat illustrates the prophecy concerning the Son of God, he quotes the Psalmist in the 17th Demonstration: 'and they persecuted the one whom you struck, and added to the pains of the slain one' (Ps 69:27: عمر :معمة معرفة معرفة). This Psalm is quoted here in order to show the real suffering and passion of Jesus on the cross. Verse 27 quoted above has the term 'his pain' (Ps 69:27: معرفة), whereas verse 21 has a significant phrase that is not used by Aphrahat; 'heal the wound of my heart and bind it up' (Ps 69:21: معرفة).

The second Psalm, used in the context of healing, is Psalm 41 which is about giving help to the poor and the sick. Aphrahat quotes verses 2 and 4, when he emphasises the help that David gave to the weak, poor and sick:

David also took care of the needy, poor, weak, orphans and widows. And he established managers throughout Israel to provide for and distribute to the needy. While he sings psalms and gives praise before his God, he blessed those who provided for the poor. He said: "Blessed is he who has regard for the weak; in the day of trouble the Lord will deliver him. The Lord will protect him and grant him life and bless him in the Land, and not hand him over to the enemy. The Lord will sustain him on his sick-bed" (Ps 41:2-4).¹¹⁹

אבר אביי שואה אואה אואה באלם ייבול באבי שם אישה שמא אלילים ייבול אייבול משמאה באלים ייבול ייבול משמאה באלים ייבול אייבול ייבול ייב

مهمد عمد تمند عملات الله على (Ps 41:2-4): عمل عمل عمل مدات الله على المحتلف مدات المحتلف مدات المحتلف مدات المحتلف ال

The terms 'sickness' (באסים) and 'his pains' (המסיב) are used here. Everyone who does charitable work and helps the needy and sick, will be comforted by the Lord when he is sick and 'the Lord will sustain him on his sick-bed' (בי המסבים הבאכים).

2.3.1.6 Isaiah (Is 28:12; 53:5)

Aphrahat uses two verses from Isaiah that include healing imagery. In the Fourth Demonstration On prayer, he describes visiting and looking after the sick.

He said through the prophet: 'This is my resting-place: let the weary rest' (Is 28:12). Therefore, oh man, do God's rest, and you will not be in need [to say] 'forgive me'. Give rest to the weary, visit the sick and provide for the poor; this is prayer.¹²⁰

While here the term 'sick' (حقيق) is used, Isaiah speaks about the Lord's 'resting-place' (ديماره) for the 'weary' (العدائة 28:12). In the 17th Demonstration Aphrahat refers to Isaiah 53 when he speaks about the prophecy concerning Jesus' suffering:

And at the end of the sentence he said: "the One Who will be killed for the sake of our sins, will be humbled because of our iniquity; the discipline of our peace is laid upon Him, and by His wounds we will be healed?" (Is 53:5). Through whose wounds have the people been healed?¹²¹

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 120 Aphr 4.14 (Is 28:12): and, some on the second section of the second s

 121 Aphr 17.10 (Is 53:5): للمهم مصم مصم بصله بصله مصمه محله محامد محامد بالمحمد محامد محا

Jesus' wounds and death are the real witness to the fulfilment of the prophecy that by His wound humankind has been healed. Not all of the healing imagery of the suffering Servant (Is 52:13-53:12) is included in Aphrahat's Demonstrations: as usual, Aphrahat selects just one significant phrase.

2.3.1.7 Jeremiah (Jer 6:8; 33:10)

Aphrahat uses two references from Jeremiah that have to do with the Lord's care and love for mankind. In Demonstration 7, the author emphasises the healing effect of repentance referring to biblical events. God always offered healing to His people through His chosen people. The prophet Jeremiah proclaimed the Lord's healing, as Aphrahat quotes:

And when the Lord called the children of Israel to repent because their sins had increased, and they did not accept [it], He called them through Jeremiah and said: "Penitent children, repent and I will heal your backsliding" (Jer 33:10).¹²²

Because of the wickedness of the people, the Lord warns Jerusalem and speaks about the violence and destruction. Aphrahat quotes Jeremiah in the Demonstration On the Persecution: 'And he said to Jerusalem: "Jerusalem be disciplined with pains and wounds, lest I abhor you" (Jer 6:8)'. 123

2.3.1.8 Ezekiel (34:1-21)

In the Tenth Demonstration, where the author advises the shepherds to take care of their flocks, he refers to the book of Ezekiel. Ezekiel proclaims the word of the Lord to the shepherds whose sheep were scattered over the whole earth. The shepherds have not strengthened the sick or healed the infirm or bound up

the injured' (Ez 34:4: ער אביאה בסלוש אל אישינים). Aphrahat includes this text in his Demonstration On the Shepherds, but in a different sentence structure, when he says:

Woe to [you], foolish shepherds; you clothe yourself with pure wool, you eat the meat of fatlings and you do not shepherd the flock: You have not healed the sick or bound up the injured; you have not strengthened the weak, and you have not gathered the lost and scattered (cf. Ez 34:2-4, 9-12, 18-19).¹²⁴

Aphrahat does not include verse 16 where the Lord promises to bind up the injured and strengthen the sick. 125 However, the reason the sheep are sick and wounded is because of the shepherd. Therefore, he challenges the shepherds to follow the steps of the true Shepherd 'Who cared about His flock and gathered those who were far and returned the lost and visited the sick and strengthened the sick and bound up the wounded and protected the fatlings'. 126

2.3.1.9 Malachi (Mal 1:14)

The term as a, attributed to an animal and not to people, is used in Malachi. Aphrahat quotes it in Demonstration 4 saying: 'listen to the prophet what he is saying: "cursed is the cheat who has a good

¹²⁶ Aphr 10.4: حدة حليف حدة حنط حمومة مح محتملا حمومة عنوه هناكي له على المحامد حمومة :حملية شاءة حماية عنوه حماية عنوه مسل حماية عنوه محامد المحامد المحامد المحامدة المحامد

male in his flock and vows to sacrifice a sick one to the Lord" (Mal 1:14)'.127

2.3.1.10 Maccabees (Macc 9:5)

In Demonstration 5, Aphrahat mentions Antiochus who was afflicted with 'heavy and evil sickness' (אביבים). 128 In 2 Maccabees both terms, 'sickness' (אביבים) and 'pains' (אביבים) appear, but not with the adjectives 'heavy' (אביבים) and 'evil' (אביבים). Instead 2 Maccabees speaks of bitter and strong pain (Macc 9:5: אביבים אינים בייבים).

2.3.2 New Testament Healing Imagery in Aphrahat's Demonstrations

In this section attention is drawn to Aphrahat's view on the healing of man by Jesus Christ Who performed healing miracles because of His love towards mankind. Just as Jesus' love is fundamental for His healing ministry, so too man's faith and prayer are essential for healing. Aphrahat refers to Jesus' healing miracles to highlight the significant role of God's love, as well as of man's faith and prayer. To these Aphrahat adds the importance of charity work in Christian social life, particularly visiting the sick which is based on Mt 25:32-45, the parable of the sheep and the goats. Referring to Rom 15:1, Aphrahat emphasises the duty of the shepherds to care about the sick and eventually heal them. Based on 1 Cor 15:42-56, at the end the resurrection will transform man from the state of sickness into a state of glory.

2.3.2.1 Jesus' Healing Miracles

At the end of the First and Second Demonstration, Aphrahat mentions a few people whom Jesus healed. In the Demonstration On Faith, Aphrahat emphasises those who were healed because of

their faith. Among them he mentions the blind man (Mt 9:27-31),¹²⁹ the healing of the son with the evil spirit (Mk 9:17-27), the centurion's servant (Mt 8:5-13), the reviving of Jairus' daughter (Mk 5:21-43) and Lazarus (Jn 11:1-43). Jesus' promise to His disciples is also included: everyone who believes will be able to heal the sick (Mt 10:1):

And our Saviour said this to everyone who drew near to Him: it should happen to you according to your faith. When the blind man drew near to Him, He said to him: do you believe that I can heal you (Mt 9:28)? The blind man responded: yes, my Lord, I believe. And his faith opened his eyes. And He said to the one whose son was sick: believe and your son will live. He answered Him: I believe, my Lord, help my weak faith (Mk 9:22, 26). And his son was healed through his faith. The centurion's servant was also healed when he approached Him in faith, since he said to our Lord: say Your word and my servant will be healed through it. And our Lord wondered at his faith, and it happened to him according to his faith (Mt 8:8-10). And also while the elder of the Synagogue besought Jesus concerning his daughter, He said to him: just believe and your daughter will live. And he believed and his daughter was revived and rose (Mk 5:23, 36). And when Lazarus died, our Lord said to Martha, if you believe, your brother will rise. Martha responded to Him: yes my Lord I believe. And He raised him after four days (Jn 9:23, 27).¹³⁰

¹²⁹ Mt 9:27-31 speaks of two blind men to whom sight was granted. The healing of the man born blind in Jn 9 is not related to his faith.

Faith is capable of everything. In the same way as Jesus heals sick people because of their faith, He also grants this healing gift to His disciples 'to lay their hands over the sick and they will be healed' (Mk 16:17-18). Since the Lord healed those who drew near to Him with faith, Aphrahat feels able to say that the faith 'had healed the sick' (ham kmais). Healing is not attributed to faith only, but also to prayer in the case of barrenness (khais healing with love. The Demonstration On Love, Aphrahat links healing with love. Even though the above mentioned people were healed or brought back to life because of their faith, the Lord is the One Who restored them to health and life because of His love towards mankind:

And because of His abounding faith, He restored the wounds of the sick. He also healed the centurion's son because of his faith (Mt 8:8, 13). And he calmed the sea's waves from us through His power (Lk 8:24). He scattered from us the legion's devils because of His

133 Aphr 4.1: במל אום המובטה מובטלה הלאבים שני של הבידה מובטלה המונה אום המ

grace (Lk 8:32). And by His mercy He revived the daughter of the Head of the Synagogue (Lk 8:55). And He cleansed the woman from the impurity of her blood (Mk 5:29). And He opened the eyes of the two blind men who drew near to him (Mt 9:30). And He also gave power and authority to His Twelve over all pain and sickness, and to us through them (Lk 9:1; cf. Mt 10:8). And because of His abundant love, He listened to the Canaanite woman and revived her daughter from her sickness (Mt 15:28). And through the power of His Sender He stretched out the tongue of the mute man whose ear was deaf (Mt 7:35). And the blind men saw light and praised Him Who sent Him through Him (Mt 15:31).¹³⁴

 $^{^{135}}$ Aphr 2.20.

for 38 years and the Lord 'healed him' (מאטרא (Jn 5:5), Aphrahat speaks of 'perfect healing' (איטראב). און (איטראב) (Jn 5:5),

2.3.2.2 I became sick and you have visited me' (Mt 25:35-36)

The phrase 'and I became sick and you have visited me' (בים לים שבי שמבי המונה) from Matthew appears in three Demonstrations (Mt 25:35-36). In the Demonstration On Prayer, Aphrahat attributes rest and healing to prayer. Prayer should help the needy and the sick, otherwise it does not fulfil its aim. Good deeds in social life reflect true faith and real prayer. In order to support this, Aphrahat refers to the parable of the sheep and the goats (Mt 25:32-46). He quotes: 'and I became sick and you visited me'.137 While motivated for the good deeds and looking forward to the second coming of Christ, Aphrahat changes Matthew's words slightly when he uses it in the Sixth Demonstration: 'let us visit our Lord through the sick, so that He may call us to stand on His right hand'.138 For it is essential for the faithful to help the poor, weak and sick people. Aphrahat uses the same quotation again in the Demonstration 20: 'and I was sick and you have visited me', 139 and it is clear that for him the sick and weak in the world play an important role in Christian social life. They ought to have a central place in the Christian community as the Lord does in the life of faithful people. In the three Demonstrations this healing imagery appears as an activity and work that Christians are obliged to do in order to be true disciples of Christ.

2.3.2.3 Paul's Epistles (Rom 7:5; 15:1; 1 Cor 1:27-30)

Aphrahat uses some verses from Paul's epistles to the Romans and to the Corinthians that include healing terms. When referring to Paul's epistles, he draws attention to the sick again. In the Seventh Demonstration where Aphrahat advises 'the keeper of heaven's

 $^{^{138}}$ Aphr 6.1 (Mt 25:36): جنمان مصمر 138 138 محمد الحنام محمد الحام محمد الحمد الحمد

¹³⁹ Aphr 20.5 (Mt 25: 32-45): محمدة مصحة مصحة مصحة المستعدد المست

keys' to open the door to the repentant, he refers to Paul saying: 'we who are strong ought to bear the sickness of the sick' (Rom 15:1: במבין עני אלין דריבוים משלים בייבוים בייבוים

Although the term 'sick' (\(\) implies suffering and the stage that has to be passed, Aphrahat also uses it in a positive way. Here Aphrahat refers to 1 Cor 1:27-30: 'And the Apostle said: God chose the foolish people of the world in order to make the wise ashamed through them; and he chose the sick in order to make the strong ashamed through them.' 142 While strength, power and knowledge count in the eyes of this world, in the eyes of the Lord they are vain for they can harm man. Here Aphrahat mentions some biblical figures and what has happened to them because of their physical health and beauty: the result was spiritual sickness of pride and haughtiness.

In the Demonstration On the Resurrection of the Dead, Aphrahat speaks about the spirit and the body. Concerning the body and the pain it can experience, he quotes from Rom 7:5: 'when we were flesh, the pains of sin were at work in our limbs, so that we might be fruits for death'. Leven though pains, caused by sin, dwell in humankind, people are able to think about spirituality. Paul is used as an example: he thought and talked magnificently about the soul and the Spirit of God. As long as people dwell in

Aphr 7.11 (Rom 15:1; Hebr 12:13): שני המביז העבין המביז המביז המביז המביז המביז המביז המביז המביז העביז העביז העביז העביז המביז המביז העביז העביז העביז העביז העביז המביז המביז

¹⁴¹ Aphr 7.12.

Aphr 8.5 (Rom 7:5): רביה במסה אינים הבת יובא בססה באכיוי הבה בססה אליים ארטים ארמים רמחים בססה השלשי אינים המחים המחים המחים אינים אי

2.3.2.4 Repentance as the Medicine of 'Our Wise Physician'

In the seventh Demonstration, On Repentance, 145 Aphrahat uses healing imagery in a unique way. Since Jesus Christ is the only One Who overcame sin and death, He was not injured or wounded in the battle with Satan. The Lord as 'our wise Physician' (سعيد), is capable of healing any kind of sickness or pains, and binding up the wounds of the sinners who repent. Spiritual healing is discussed allegorically as the way of healing for those who have been injured in the war by their adversaries and enemies. In order to heal them, they ought to reveal their wounds without any shame to the wise physician (سعد المعلى المعلى) or the physicians who are the disciples of our Lord and receive 'repentance as medicine' (حمد المعلى المعلى) from Him.

Next, the terms associated with sickness and pains will be discussed. These terms, such as 'ulcers' ((wounds), 'wounds' (wounds), 'gangrene' (wounds) and 'pains' (wounds) that imply the war, battle and agony of life, explain Aphrahat's understanding of life and human existence. Suffering because of sin and being subdued by it is not the final state of man. Healing of the wounds comes from God through Jesus Christ and repentance towards Him. Therefore, attention is drawn to the role of the Lord Who is the main Physician, to the function of the wise physician and the physicians of the Lord who are enabled to grant healing to the sick. Paragraphs 2 to 6 of the Demonstration On Repentance present the main healing imagery quoted below.

¹⁴⁴ Aphr 8.10; cf. 1 Cor 15:42-52 and Gal 6:8.

There has been considerable discussion about the context of this Demonstration: see T. Jansma, 'Aphraates' Demonstration VII.18 & 20. Some observations on the discourse on penance', *PdO* 5 (Kaslik-Liban 1974), 21-48, and R. Murray, 'The exhortation to candidates for ascetical vovs at baptism in the ancient Syriac Church', *NTS* 21 (Cambridge 1974), 59-80, and the literature cited there.

2.3.2.5 The translation of Demonstration 7.2-6

7.2 All pains have medicines, and they can be healed, if the wise physician finds them. And those who are struck in our contest have repentance as medicine which they put on their ulcers and they will be restored. Oh physicians, disciples of our wise Physician, receive this medicine through which you will restore the wounds of the sick. When the wise physician is found for the fighters who have been stricken in the war by the hands of the one who fights against them, he devises their healing in order to restore the wounded. And after the physician has restored him who was stricken in the war, he will receive gifts and honour from the king. Likewise, my beloved, you ought to give repentance as medicine to the one who has laboured in our contest and the enemy overcame him and struck him, if the stricken one feels great contrition; because God does not reject the penitent. The prophet Ezekiel said: "I am not willing to let a sinner die, but wish he might repent from his evil way and be saved" (Ez 33:11; cf. 18:23, 32).146

7.3 The one who has been stricken in the war is usually not ashamed to entrust himself to a wise physician's hands for the war has overcome him and he was stricken. And once he has been healed, the king does not reject him, but he will reckon and count him in his army. Likewise, the one whom Satan wounds ought not

לבל באביא איש מצביצוא הצלאמשן בד אמנא ד.7.2 איש למספר מברא נצבע אנס. הלגצלאצען באנא ד.לן איש למספר מברא לבסלא דמנגען בל צמעומים הצלאלצען אה אמהלא לאציינהסת, דאמען עבל צמעומים הצלאלצען. אה אמהלא לאציינהסת, דאמען עבוצא: מבה לבה מצא מוא דבת למעוצה במהלא בצמה בד אמנא עבוצא צצלבע בחובא בא איני, מה בין דיצלבלא בצמה בד אמנא עבוצא בצלבע למה צללבע למה צללבים לה לאמנה למה בל באני אמבל בצמעות לה אמנא למה בל באול באר בא הביל האלא בצלוים בלהת, הצעא לה הלא לבלל לה מצא לבהלא בד להם לא בצא במה מצעוא למהלא בין להלל לה מצא לבהלא בין להלל לה מצא לבהלא בין להללא בצא במלא הנואה בא דואה באלא הנואה ביא דואה בצלא הנואא העוצא הע

to be ashamed to confess his transgression and turn aside from it. Rather he should seek out repentance as medicine for himself. Whoever is ashamed to show his ulcer will get gangrene; and the harm reaches all his body. And who is not ashamed, his ulcer will be healed and he will return again to enter the contest. But whoever has gangrene is not able to be healed again; and the weapons that he put off he cannot put on again. Likewise, the one who will be overcome in our contest, has this way to be healed if he says: I have sinned; and asks for repentance. And whoever is ashamed cannot be healed for he is not willing to show his wounds to the Physician Who took two dinars with which he heals all those who are wounded (cf. Lk 10:35).¹⁴⁷

7.4 You, physicians, disciples of our glorious Physician, ought not to hold back healing from the one who needs to be healed. Whoever shows you his ulcer, grant him repentance as medicine; and whoever is ashamed to show his pain, advise him not to hide from you. And when he reveals [it] to you, do not expose him lest because of him, the victorious might also consider themselves as defeated by the adversaries and enemies. The battle-line from which the slain fall is considered by their enemies as defeat over all of them. And when those who have been wounded are to be found among those who have not been wounded, the latter heal their pains and do not reveal them to their enemies. But, if

they were to tell everyone about them, the whole camp would receive a bad name. Also the king, the captain of the army, will be angry about those who expose his camp; and they will be beaten by him with worse blows than those by which they were struck in the war.¹⁴⁸

7.5 If those who have been stricken, are not willing to reveal their ulcers, the physicians do not deserve any blame for not restoring the sick who have been wounded. And if those who have been wounded wish to hide their pains, they will not be able any longer to put on armour for they possess gangrene in their bodies. And when, having gangrene, they make bold to put on armour, and they go down to make contest, their armour becomes hot on them; and their ulcers grow foul and fetid, and they will be killed. And when those from whom they had hidden their ulcers find their bodies, then it is that they will mock at their nakedness, since they hid the pains of their wounds. Neither will they give their bodies a burial for they consider them stupid, evil and headlong. 149

Aphr 7.4: Las ob hadden determon, rhang ith help hands of respectively remaind the help hands of respectively remaind the help hands of remains and the area help colone, release the area that the this colone is a first the respective respectively response of the respectively respectively respectively.

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7.6 Also the one who shows his ulcer and is healed should take care about the place which has been healed so that he is not wounded there twice. Because it is difficult even for a wise physician to heal a person who is wounded twice, for any wound which has an ulcer cannot be healed; and even if it is healed again, he cannot put on armour. And if he should make bold to put on armour, he will take upon himself habitual defeat. ¹⁵⁰

2.3.2.6 The Pains and Sickness of the Wounded and Stricken People

Considering life as a 'war' (خاته) and 'contest' (خاته), it does not surprise the author that men get 'wounded' (خاته), 'stricken' (خاته), 'scattered' (خاته) and 'lost' (خاته). The fight is against the 'enemies' (خاته), 'haters' (خاته), 'Satan' (خاته) and 'sin' (خاته). Since Jesus Christ is the only One Who has not been wounded, but instead overcame the world and crucified sin, mankind is advised to follow Him. Answering the question of how Jesus was victorious over the world, Aphrahat applies Malachi's words about Levi to Christ: Jesus Christ has not sinned for 'He has not committed wickedness and nothing false was found in His mouth' (Mal 2:6). Referring to Paul, Jesus Christ is the only One Who 'crucified sin and won the race in the stadium' (Col 2:14). Although the author uses some terms that are

ופא עד מה כל בל הודא דלבים פבידאי: Aphr 7.1: אינו מה כל היא דעם בידאי אינו ביש בישה אכי האוש משה בל נפישה אכי האוש בישה אכי האוש בישה אבר בישה אבר בישה אבר אבר בישה אבל אפרי אפין: דשה אבר אפרי אפין: דשה אבל אפרי אפין: דשה אובר אפין: דשה אושה אוברי אפין: דשה אוברי אפין: דשה אושה אוברי אושה אוברי אומים אוברי אומים אוברי אוברי

associated with war and battle, it is obvious that his attention is drawn to the inner spiritual struggle¹⁵² against sin and Satan. Jesus' victory over Satan and sin serves as an example for human beings.

Nonetheless, although the power of sin is defeated in Jesus' victory, something of it has remained. Since Adam's transgression, sin reigns on earth and 'wounds' (حکت), 'strikes' (حصیت) and 'has killed' (مکلاه) many. After sin has been killed on the cross, its power was at an end, but not its 'sting' (حمصه) that still exists and 'pierces' (جدي) man. Sin's sting will finally be extinguished for ever on the last day of judgment. 153

Although man's enemy is skilful and mighty, his weapon is weaker than the armour which men receive from the Lord.

האבב מה מהבב אליניה שלולים אליניה אל

152 The term is used in *Aphr* 6.1; 7.1-3; 7.5; 7.7-8; 7.18-22; 7.25; 14.6; 14.38. In the Epistles the term appears in the context of faithful people's life as a battle against the Evil One: cf. 1 Cor 9:25; Phil 1:30; Col 2:1; 1 Tim 6:12; 2 Tim 4:7; 1 Th 2:2.

השה בשנה משלב באל האמשה של הבבי אומ כל בבי אומ כל فمعدد، وحر معربه حديد مهمه معلى محتربه محمد معمد معربه معمد مهر، معد سلله ما مرتب مه عده : ملله مرتبهاه פיסם, סצמלוה מסבבה בומשפה. מאפ בי בומשפא מבעבא: בממשה השפחם של השלאה הלא הים שה אב בה הרגלמלם המחלהר. In this context Aphrahat does not discuss what Jesus' victory precisely means. Nor is what sin's sting means widely illustrated. However, attention is drawn to the fact that people still suffer under sin and they, metaphorically speaking, get wounded and pricked. Aphrahat certainly knows 1 Cor 15:55-56: Where, O death, is your victory? Where, O Sheol, is your sting? The sting of death is sin and the power of sin is the Law' am range range and an range range. However, Paul does not use the verb along with Lands as Aphrahat does. The term cools is further used in Act 9:4; 26:14.

Therefore, the faithful are enabled to enter the struggle and fight against Satan through Christ's armour.¹⁵⁴ Having said this, man still has to fight against sin for its presence cannot be denied. Consequently in this spiritual war people get injured and wounded.

However, Aphrahat challenges the people in authority, the ministers of the church, to provide help to the sick and repentance to sinners. 155 Repentance is the medicine provided by God to the penitent through his disciples. Aphrahat uses the phrase 'repentance as medicine' (حمصه محصه) four times, implying the confessing of sin, and the resolve not do it again. 156 Spiritually, repentance serves as medicine if the penitent willingly wants it and reveals his 'iniquity' (mhalas), accompanied by 'contrition' (حدي لممه) and the confession: 'I have sinned' (مديلية). 157 The Lord does not reject the penitent repenting, wishing them to repent and be healed, as He offered repentance to Adam, Cain and Noah's contemporaries. 158 Confident in this, Aphrahat challenges the penitent to accept this repentance which he describes as healing: 'Also I am saying to you, penitent, do not hold back from yourselves this means that is given for healing'. 159 Aphrahat's confidence that God grants healing to the penitent is based on the Bible. He refers not only to Adam's fall, to the Ninivites' and the Israelites' sins, 160 but also to the Gospel and emphasises that 'our Lord did not come to call the righteous, but sinners to repent. Let

 $^{^{155}}$ Aphr 7.26: מיבות אבי מבי ישני ישני המת המת המדים מאר משרט ביבים ביבים משרט המשום ביבים ישני ישני מלוב אל משני מילום אל מילום

¹⁵⁶ Aphr 7.2-4.

¹⁵⁷ Aphr 7.2-3.

¹⁵⁸ Aphr 7.8.

¹⁵⁹ Aphr 7.12: בא מלבא אלז :איר איאר אבא מבל שאה אלמשאל בישה אניי אניי אניי במצפו.

¹⁶⁰ Aphr 7.8-9.

us take up some of the suffering of anyone of us who becomes sick, and where anyone stumbles, let us feel pain on his behalf. 161 As the Lord gives help to mankind with penitence as medicine, men should also help each other. Like a body, if one limb suffers, so too the whole body suffers. Aphrahat, using the term muax, motivates people to work on the wound to heal it. He says: 'If one of our limbs receive a hurt, let us work on this wound until it is healed. When one of our limbs is praised, the whole body ought to glory; and when one of our limbs receives pain, the whole body will have fever.'162 Here, the idea is that sinners and weak people should not be publicly blamed and disgraced. Instead, they should be encouraged and helped to find the way how to live and be healed. Referring to Matthew, Aphrahat goes further, saying: 'Anyone who causes one of these little ones [to sin] will be thrown into the sea with a millstone around his neck (Mt 18:6). The one who kicks his brother with his foot, will not be forgiven. The wound of the rebuker does not have any healing, and the trespasses of those who disgrace will not be forgiven.'163

In Aphr 7.4, the author speaks of the whole camp of the army as being comparable to the believer community. If some of them get injured and wounded, all of them should try to heal the wound and not reveal it to their enemy who is Satan. Again, this means sinners should not be blamed and disgraced for their wickedness, so that they will be caused to do further evil deeds. The defeat of

 $^{^{163}}$ Aphr 7.24: 163 Aphr 7.24: 16

some people in the camp is like the pain of one limb which causes the whole body to suffer.¹⁶⁴

Aphrahat uses different terms to describe the effect of sin on those who are either stricken or wounded in the battle of life. In particular, the following terms are found in Aphrahat's text: 'ulcers' (עלייטב), 'wounds' (אלייטב), 'gangrene' (אלייטב), 'harm' (אור בייטב), 'pains' (אור בייטב), 'sick people' (אור בייטב), 'wound on a scar' (אור בייטב).

The term 'ulcer' (**Luar**) is used in three demonstrations. 165 It appears often in the Demonstration On Repentance as something that needs to be healed. The 'ulcer' (is the painful wound of the stricken and wounded people: 'and those who are struck in our battle have repentance as medicine which they apply to their ulcers and will be restored'. 166 The ulcers are the 'wounds of the sick people' (حستمة حمة ما and the 'pains of their wounds' (حمت المحتدية). 167 The verbs 'to be wounded' (حسم) and 'to be struck' (علم) are used to describe the injury incurred by the fighter in the war against 'his enemy' (mix). While the author advises the fighter not to be ashamed to reveal his 'ulcer' (צסענה), he challenges 'the man whom Satan has struck not to be ashamed to confess his transgression, and leave it'. 168 Otherwise as Aphrahat emphasises, the consequence of the ulcer not being healed is 'gangrene' (and 'harm' (حديد) to the whole body. 169 Since the ulcer can be healed, the man can be enabled to fight against the enemy again without immediately being defeated; but the complicated healing of a gangrene disables a person from taking up his armour and entering

¹⁶⁴ Aphr 7.4.

¹⁶⁵ Aphr 7.2-6; 9.10; 20.7-8.

¹⁶⁶ Aphr 7.2: محمد عصل مدم بلم مدم دمرست الانتجاب الانتخاب الانتخ

¹⁶⁷ Aphr 7.2; 7.5.

¹⁶⁹ The term Labor is used only four times in Aphr 7.2 and 7.5.

The term 'ulcer' (عمست) also appears in the Demonstration On Humility where Aphrahat presents 'anger' (حملاته) in contrast to 'humility' (حمدمه). While humility causes man to live peacefully and bear good fruit, anger causes an 'ulcer' (حنسعة). Therefore, the person addressed is advised not to become angry and express this anger on his lips. 172 The speech and words caused by anger are like an ulcer, and they make man unclean. While the singular is used metaphorically here, in Demonstration 20, the plural appears in its physical sense. When Aphrahat refers to the episode of the rich man and Lazarus (Lk 16:19-31) to explain the parable of the rich fool (Lk 12:13-31), he uses this term once in its simple plural form (عميت) and twice with a suffix-ending (عمندهمر). Both forms are taken from Luke. When Jesus speaks about Lazarus' ulcers, he says: 'even the dogs came and licked his ulcers'. 174 Aphrahat explains the parable allegorically. Referring to Moses (Dtn 4:7; 6:10-13), the Hebrews are identified with the rich man, 175 whereas Jesus is identified with the poor man

¹⁷⁰ Aphr 7.3; 7.5.

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¹⁷³ Aphr 20.7-8.

and the gentiles with the dogs. Furthermore, Lazarus' ulcers (عمنامع) are used in a positive sense since they signify the Lord's wounds (عمنامع) which are His body given to the gentiles. The term خمنامع is also used in 1 Peter. When Peter refers to the healing imagery of Jesus' wounds, he says: 'He took all our sins and lifted them in His body on the cross, so that when we die to sin we might live for righteousness; by His wounds you have been healed'. Along with the 'wounds' (حمناها) the dogs have a positive aspect too. The dogs are admired for their faithfulness and loyalty towards their owner. They love him and 'lick his wounds' (عماناها). Licking the wounds with the tongue indicates the partaking of Holy Communion. Therefore, the tongue should not be used for evil thoughts and speak defiled words of hatred. Jesus' wounds possess medical power and healing, so that man's wounds can be healed through them.

However, Aphrahat, also uses the term whom in the sense of 'old scar' that is difficult even for a good physician to heal. Although the 'wound on a scar' (whom is might be healed, the 'scars' (who is will stay. 181 It is not a disgrace to be injured, if the wounded person offers his wound to be healed. Morever, the king will not only accept him in his army again, but he

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¹⁷⁸ *Aphr* 7.21.

¹⁷⁹ Aphr 9.10.

¹⁸⁰ Aphr 7.10; Is 53:3; see the previous section.

¹⁸¹ Aphr 7.6; 7.17.

will also grant him gifts and honour. Aphrahat advises the wounded person to be aware of his wound so that he should not be wounded again on the same place. It is also difficult for a good physician to heal the 'gangrene' (حلحمله). Therefore, the ulcers need to be healed in their earliest state.

The Medicine and Physician of the Wounded and Stricken People
The term 'physician' (אמאר) appears in the singular and plural
form as 'physician' (אמר) and 'physicians' (אמר); and with
the adjectives 'wise' (אמר), 'our wise' (אמר). The
phrases 'our wise Physician' (אמר) and 'our victorious
Physician' (אמר) are used as titles for Christ, whereas
the 'wise physician' (אמר) is not only used for Jesus
Christ, but also has a general meaning that could imply any good
physician who understands his art and can be trusted. 'Our wise
Physician' (אמר) is used twice; both times it is linked to
the term 'physicians' (אמר) is used for the disciples who
are challenged to 'restore/heal the wounds of the sick' (
אמר) through the medicine of penitence. 183

אפר אומים אואר אומים אואר הבדיאה בשרא אואר אואר אואר אישר אישרא אואר אואר אואר אישרא אואר אישרא אואר אישרא אואר אישרא אואר אואר אישרא אואר אואר אישרא אואר אואר אישרא אואר אישרא אואר אישרא אואר אישרא איירא אישרא איי אישרא אישרא אישרא אישרא אישרא אייערא אישרא אייערא אישרא אייערארא אייערא אייערא אייערא אייערא אייערא אייער אייערא אייערא אייערארא אייערא אייער אייערא אייערא אייער אייער אייער אייערא אייערארא א



¹⁸² Cf. L. Haefeli, Stilmittel bei Aphrahat dem Persischen Weisen (Leipzig 1968), 168-169. He points out that in modern medicine too - according to his time at the beginning of this century - the full healing of a 'gangrene' is not easy even after being initially healed, but Aphrahat exaggerates it: Diese letzte Feststellung ist nach unseren heutigen medizinischen Kenntnissen und sicher auch nach der Heilpraxis der Alten übertrieben. Aber richtig daran ist, daß das Narbengewebe schlechte Heilungstendenz aufweist. Und diese schwere Heilbarkeit einer neuen Wunde auf der Narbe der alten ist wirklich ein gut gewähltes Bild dafür, daß die »letzten Dinge des rückfälligen Menschen schlimmer sind als die ersten«'.

Obviously, the wise Physician is God, the Lord of the Old Testament and New Testament, Who provides healing to mankind through his chosen people, the physicians, and his written word. The Bible provides the medicine of the wise Physician that the physicians can use for binding up and healing wounds.

In paragraph 7.3, when the author refers to the parable of the Good Samaritan who took out two silver coins and gave them to the innkeeper (Lk 10:5), the term 'physician' (حمد) is referred to Jesus Christ: the Samaritan, as the 'physician who took two dinars from which he heals all those who have been wounded' (حمد مسلم), 184 is identified with the Lord Who is called 'the Physician of all sick people' (حمد مصح مسلم), 185 and the 'Physician of our pains' (حمد محمد). 186

phrase 'our wise Physician' (אסטן עבערא) appears in Aphr 7.8 along with the term 'physicians' (אסטא שבערא) where the author reminds the 'physicians what is written in the books of our wise Physician'. Aphr 7.8: בשרא הבסבדה האסמר אור משביא אליבטר בסבדים אליבטר בסבדים אליבטר אליבטרא אליבטרא לאבטר בסבדים אליבטרא לאבטרא לאבטרא אליבטראינים אוריים אליבטראינים אוריים אליבטראינים אליבטרא אליבטראינים אוריים אליבטראינים אוריים אוריים אוריים אליבטראינים אוריים אליבטראינים אוריים אוריים אליבטראינים אוריים אוריים

¹⁸⁴ Aphr 7.3. For the parable of the Good Samaritan (Lk 10:25-35 see K. A. Valavanolickal, *The Use of the Gospel Parables in the Writings of Aphrahat and Ephrem* (Frankfurt 1996), 247-48.

¹⁸⁵ Aphr 6.9.

¹⁸⁶ Aphr 23.52.

However, the verb 'to heal' (๑๑๘) is used more with the term 'physician' (¬๑๑๘). If the Samaritan who is called the physician can be identified with the Lord, then the term 'to heal' (¬๑๑๘) is related to the Lord as 'the Physician Who took two dinars by

¹⁸⁸ Aphr 1.17 and 2.20; cf. the section before.

هلا حمية مسلم حتى المسلم عنده مهلا المسلم عنده مهلا مهلا المسلم عنده مسلم المسلم المسلم عنده مسلم عمل عنده المسلم المسل

 $^{^{190}}$ Aphr 17.10 (Is 53:3): 190

الحج حدده مسم حدد له من المحدد المدار المدا

which He heals everyone who is stricken'. 193 The object of healing is those who are stricken. Referring to Jr 33:10, God called His people through the prophet to 'heal their backsliding' (Koka محممحم). 194 Likewise the Lord as the Physician invites the sick who are in need of physicians. Referring to Lk 5:32, the author says: 'Jesus came for He wanted sinners to be righteous, because the healthy people were not in need of a physician for they did not have any sickness'. 195 Sinners are in need of the Physician: 'Our Lord did not come to call the upright, but sinners for repentance (Lk 5:32).¹⁹⁶ God never dishonours penitents¹⁹⁷ or holds back His people from repenting.¹⁹⁸ Therefore, the Lord offers His healing continuously to mankind, especially through His disciples whom the author calls 'physicians' (Khawk). The term 'His disciples' is not only used for the Twelve Apostles, but also for some of Aphrahat's contemporaries; probably the priests and bishops or the حقيم, معتب and حماقهاء حاقهاء. Those physicians are also called shepherds (Those physicians are 'physicians' (८००८) which appears four times is mainly used with reference to the Lord as 'our wise' or 'victorious' physician.²⁰⁰ Aphrahat encourages the physicians to act as wise physicians or as our wise Physician. He offers them repentance as 'medicine

Aphr 7.3: רבה אבי היוא Aphr 7.3: רבה היוא Ap

¹⁹⁴ Aphr 7.9.

¹⁹⁵ Āphr 23.8: אבא האה הגדעה במסמדונה הביה אלה העודה במסמדונה הבים לאה המשלה המסמט אהדה במשל המש לאות האמשים במשל המש.

¹⁹⁷ Aphr 7.2.

¹⁹⁸ Aphr 7.23.

¹⁹⁹ Aphr 7.6.

²⁰⁰ Aphr 7.2, 4, 8.

through which they shall heal the wounds of the sick'.²⁰¹ As wise physicians, when they come across a sick person, they should devise how to restore their health and heal their wounds.²⁰²

The physicians are not to hold back healing from those who need it. On the contrary, they should grant penitence as medicine to the stricken and encourage them not to be ashamed to show their ulcers.²⁰³ The physicians' function is also to accept and respect the wounded without disgracing them or laughing at them. The example of the soldiers wounded in war clarifies what Aphrahat means. The king would not be content, if the situation of the wounded was revealed to his enemies. Instead, the physicians should keep the situation secret and do their best to restore the sick and wounded to health. The physicians of the Lord are blameless, if they do their duty, advising and healing those who want to be healed. If they offer repentance to sinners who do not accept it, they are free from judgement.²⁰⁴ So if they do not heal the wounded, it is not their fault, but the fault of those who were not willing to repent.²⁰⁵ These are deeds of a wise physician who is able to understand the sickness of his patients and give them medicine: offering repentance, advice and healing and restoring the wounded and sinners. The wise physician is capable of providing 'medicines' (מבלנא) for all kinds of suffering. This can happen only if he meets the stricken people and finds their wounds. Aphrahat refers to this twice in paragraph 2 quoted above.²⁰⁶ Usually in war the wounded reveal their ulcers to the wise physician. Taking this as an example, Aphrahat advises sinners to repent, and to entrust themselves to the wise physician so that they can be healed.

The wise physician can heal the wounds once easily, but the second time is more complicated.²⁰⁷ Aphrahat also speaks of the

 $^{^{203}}$ Aphr 7.4.

²⁰⁴ Aphr 7.5.

 $^{^{205}}$ Aphr 7.5.

 $^{^{206}}$ Aphr 7.2.

 $^{^{207}}$ Aphr 7.6.

'wise physician' in Demonstration 16. Firstly when he speaks metaphorically about the ruin of different places, he asks the question: 'and in these days who is the wise physician who will stand in the ruins and rebuild the walls?'²⁰⁸ The Evil One who tempts mankind causes sinners to fall. He influences them and puts his claws like a 'lion on his flock'. Man's thoughts bring evil fruit in his heart and irritate his mind, but a wise physician is able to uproot the Evil One's claws from mankind through medicine.²⁰⁹

Finally, the term 'physician' is used twice more in Demonstration 7 and once in twenty-three. The first time it appears along with the verb 'to restore' ((), the second time with the verbs 'to visit' (() the sick and 'to have need'. The king honoured not the physician, but the wounded who have been healed. Because the physician is only for the needy and sick, those who are healed do not need to visit the physician. They should be aware of their health and try to keep it so that they will not need a physician. They

²¹⁰ Aphr 7.2.

²¹² Aphr 23.18.

2.3.2.8 Conclusion

Aphrahat shows clearly that he is not only familiar with both Old and New Testament, but is also aware of the biblical aspects of healing and sickness. He draws attention to a number of biblical passages which provide healing imagery and incorporates them in his Demonstrations in order to support his arguments.

In a Christian spirit, Aphrahat is basically concerned about the spiritual life of the faithful and their salvation. Based on holy Scripture, Aphrahat tries to provide a plausible explanation of a right way of life for Christians, and warns them to be aware of the invisible spiritual war against the enemy of humanity, Satan and the Evil One; i.e. sin. The metaphor of war, including wounding and healing, between nations and countries, serves as an ideal image for Aphrahat to place human life after the Fall. All pains, suffering, sicknesses and death experienced in human life are related to the curse of man's Fall from Paradise. Although the curse has never been performed completely, and sin has been killed on the Cross through Jesus' crucifixion, sin's sting is still present in human life and pierces man. Apart from Jesus Christ Who was not wounded and won the battle against Satan, death, and sin, everyone can be hurt to a certain extent in the fight against man's enemy.

Mankind gets wounded in the spiritual war, but God has provided repentance as medicine through His chosen people. In order to be healed, both the chosen people in authority, i.e. spiritual leaders, priests and bishops, and the wounded soldiers, are advised to make use of this heavenly medicine, that is freely given in the Bible and in the Church's sacraments. The spiritual leaders of the Christian community - in particular Aphrahat might be addressing those of the community - are explicitly compared to ordinary medical physicians whose function is to heal the wounded wisely. Likewise they are compared to shepherds who care about the sheep, as this metaphor is used by Ez 34. In turn the wounded have to reveal their wounds to the wise physicians. Spiritually they will be healed if they confess their sin, repent with contrition (

Aphrahat uses the term 'gangrene' to make an emphatic warning about the danger of being wounded twice in the same place. Even if this wound is healed, old scars will stay. This would be caused by repeated sinful acts and immoral life. Those who are baptised, or those who gave their vows to live a consecrated life (in

the community of حقب معنى) should not sin repeatedly. Even though repentance can heal, repeated sinful acts may not be forgiven.

Aphrahat's concern is for the individual and whole community; both are related and cannot be separated. The faithful community is compared to the whole body, or, using the metaphor of a war, it is compared to a camp or army. If any of the body's limbs or army's soldiers is hurt and defeated, then the whole body or army is affected.

Thus, with these metaphors, Aphrahat echoes Christ's message to his contemporaries to take spiritual war seriously. He encourages spiritual leaders and individuals to make use of the spiritual medicine provided in Scripture and the Church's sacraments. In an unusual interpretation given to the parable of the Rich Man and Lazarus, receiving Holy Communion is compared to a loyal and faithful dog who licks his owner's ulcers.

EPHREM'S HEALING TERMINOLOGY

This chapter discusses the most significant terms related to sickness and healing. Basically it shows which terms Ephrem most frequently uses, what he employs with them and how he uses them. At the beginning of each term, attention is drawn to the appearance of these significant terms in the Bible, and it is emphasized where Ephrem refers to Scripture and how he develops the meaning and use of healing and sickness terminology.

3.1 Terms Related to Sickness

The following terms are studied here: all terms based on mish, 'to become sick', אוריבא, 'pain', אוריבא, 'to strike, wound', בלב, 'to swallow, be struck' and ish, 'to break, fracture'. Some further terms are also dealt with: אוניבא, 'bruises, sores', אוריבא, 'pus', אוניבא, 'hurts', אוניבא, 'ulcer', אוניבא, 'gangrene'.

3.1.1 mi≥h~ and Related Terms

In the Peshitta Old Testament, the verb mish appears frequently with the verb 'to die' (حدم) and emphasises physical sickness in old age and consequent death. The phrase mish occurs first in relation to Abraham in Genesis 25:8 and 25:17; later it is used for Isaac (Gen 35:29), Jacob (Gen 49:33) and Elisha (2 Kgs 13:14). While mish, along with in these

¹ Also with reference to Hezekiah, even though he did not die, it is said: 'Hezekiah became sick and was at the point of death'; 2 Kgs 20:1; 2

The noun ramina always refers to physical sickness, and may be associated with robans (Dt 28:61; 1 Kgs 8:37) or (Hs 5:13); in Prov 16:18 it is the consequence of robani 'haughtiness of spirit'. Dtn 29:22 uses ramina in the context of the Lord's wrath and zeal that burn against His people in fierce anger. It is the Lord who causes ramina since His people abandoned His covenant. Here, ramina, along with robans, does not refer to the people, but to the land: 'they will see the wounds of that land and the sickness that the Lord brought on it'.4

Verbs of healing, restoration etc. used in association with معامله and معامله are معامله or عليه and معامله and معامله are معامله and معامله is used in Ez 34:16, whereas

Chr 32:24; Is 38:1. The terms make and remains are consistently translated as 'to be sick' and 'sickness', although 'to be weak' or 'weakness' might be mor appropriate in some contexts for the English, particularly in reference to the New Testament where the Greek has ασθενμσ and ασθενεια.

- ² Gen 48:1; 2 Sam 13:5-6; 1 Kgs 14:1; 15:23; 17:17; 2 Kgs 1:2; 8:7; 20:12; 22:19; 2 Chr 11:18(11); 16:12; 32:25-26; Sa 9:5; 12:8; Is 14:10; 19:8(10); 33:24; Mi 1:12: Ez 19:5.
 - In Hs 11:6, the verb سفحات is also used for 'blunting' the sword.
- 4 Dtn 29:22: ܝܩܩܕܩܩ :,יִה ܡܫܪܡܝܝ ܪܩܩܩܩ ܩܢܢܩܩ ܡܪܫܝܩ ܪܩܝܠܩ.

Throughout the Old Testament, the term romaia, 'sick state', occurs only once, and it is paired with rom, 'vanity' (Ec 6:2). romaia refers to the moral sick state concerning man's relationship to God. The author of Ecclesiastes considers the fact that a stranger enjoys wealth, possessions and honour, rather than the man who received them from God, as romaia.

In the New Testament, the term mished or mish refers to various individual people such as Lazarus (Jn 11:1-6), the official's son (Jn 4:46), the centurion's son (Lk 7:10) and Trophimus (2 Tim 4:20); and it is used in the sense of a physical sickness. In Mt 26:41, where Jesus prays in Gethsemane, He says that the body is sick (misher). While in Mt 26:41 and in Mk 14:38 mish is attributed to the term with in 2 Cor 10:10 it refers to Acts 28:8 speaks of a particular physical sickness when it says 'he was sick from fever and dysentery'. As we saw above in the Pentateuch, also in Phil 2:25 mished leads to death: 'he was sick until death'. 12

⁷ 2 Kgs 1:2; 8:8; (20:7).

^{8 2} Kgs 8:9; 20:1; 20:12; 38:9; Is 38:9: בא אמביהו :מעא כי מעא מיים :מעא מיים :מעע מיים :מע מי

⁹ Cf. 1 Sam 2:4: حليب ملتحام حسية Lm 1:14: هنمامه مايي

¹⁰ Ec 6:2: אינטארט אינטארט אינטאר אואר און אינטאר אינטאר אואר אואר און אינטאר אינטארע בייטאר אינטארע בייטאר אינטארע בייטארע בייטא

¹¹ Act 28:8: מאר מביא באבה האברם האברם.

Phil 2:25: מבא ביים ביים האבלה. For אמבים see further Act 9:37.

In Lk 4:40, the phrase 'the sick who were sick with various kinds of sickness'13 could refer to both physical as well as spiritual sickness. In the sense of non-physical sickness mish or mis occurs clearly in the Epistles. Rom 4:19 speaks of Abraham who 'did not become sick in his faith' (mhouse mishr La) for he believed 'in hope against all hope' (King King King מרבי);¹⁴ and he did not doubt the promise of God. Therefore, it says, 'he was strengthened in his faith' (Rom 4:20, שהמבוס which contrasts with the phrase המבנה 1 Tim 6:4 uses הוב in the context of false doctrines: 'he is sick with controversies and quarrels' (mia רביבים אולים. Here, too, mais contrasts with of 1 Tim 6:3. Any other teaching which is not based on the 'sound/ healthy words of our Lord Jesus Christ' (حنك) رسلیت عمد محسب corrupts the mind of the person who is then 'sick with controversies and quarrels'. In the context of food sacrificed to idols, Paul uses together with ambirth: 'for their defiled conscience is sick' (1 Cor 8:7, Krafds andikh Kmisi 450). Furthermore, 1 Cor 1:27 speaks of 'the sick of the world' (حتيمهم علم) and Hebr 5:11 of 'sick in obedience' (אבימא במצב אם). 15

13 Lk 4:40: בישרא הבישרא במה במה בהישרא הבישרא הבישרא For בישרא see further Mt 4:24; Mk 1:34.

¹⁴ For كالمحمد see Rom 14:1; Jas 5:15.

¹⁵ Mt 25:36; Lk 4:40; 10:9; Act 20:35; Rom 14:2; 2 Cor 11:29; 12:10; 13:9; Phil 2:26. While with מביבה terms such as 'demons' (ממבֹא, Mt 10:8; Lk 3:15), 'lepers' (מביב, Mt 10:8), spirit (מביב, Lk 13:11) or 'spirits' (מביב, Act 5:16), 'blind, lame and paralysed' (מביבה, Jn 5:3) and 'weak' (מביב, 1 Cor 11:30) are linked; with מביבה terms such as 'pain' (מביב, Mt 4:23; 8:17; 9:35; 10:1), 'spirits' (מבים, Lk 6:18), 'death' (מביב, Jn 11:4), 'wounds and evil spirits' (מביב, 2 Cor 12:10), 'devils' (מביב, Lk 9:1; Act 19:2) and 'demons' (מביב, Mk 1:34) are used.

The term canias can mean both spiritual and physical sickness. In the Gospel, it occurs in a general sense, such as 'He healed many from sickness and from wounds and evil spirits', '16 or 'He gave them strength and power against all devils and to heal all [kind of] sickness'; '17 it also appears in the context of individual people, such as Lazarus (Jn 11:4), the man who was an invalid for 38 years (Jn 5:5) or the woman who was crippled for 18 years (Lk 13:11-12). '18 In this sense canias is associated with characteristics (Lk 7:21), 'Cor 12:10 where Paul speaks of his sicknesses, it occurs also together with canada are canada (2 Cor 11:30-12:10). '20

The healer of אמנים or אמנים is usually the Lord;²¹ or those who have received power from Him.²² As agents of healing the אמנים, the laying on of the 'hand' (איניא, Mk 6:5; 16:18; Lk 4:40; Act 19:12) and 'oil' (איניא, Mk 6:13) are significant. The verb 'to strengthen' (איניים) or the noun 'strength' (איניים) may also be used in connection with אומניים is usually the Lord;²¹ or significant.

 $^{^{16}}$ Lk 7:21: אסג איסה אסג אר איסה אסג איסה אסגים אסגים

¹⁷ Lk 9:1: אורב במשלם בי ירידן מדם אבים בשהם משרא ביא אביה (באר ביא במשלם בי ירידן מדם אבים בשהם בשראם אבים; see also Mt 4:23; 9:35; 10:1.

¹⁸ كنات are frequently attributed generally to people, such as 'women', النات (Lk 8:2) or الله (Lk 4:40; Act 19:12); cf. Mt 4:24; 8:17; Mk 1:34; Lk 4:40; 5:15; 6:18; 7:21; 8:2; 9:1; Act 19:12; 2 Cor 11:30; 12:5; 12:9-10; 1 Tim 5:23; Hebr 11:34. Also the term المائة refers to people, both to a particular person (Jn 5:7; Act 4:9), as well as, to people in general (cf. Mt 10:8; 25:39-44; Mk 3:15; 6:5; 6:13; 1 Cor 9:22).

¹⁹ Cf. Mt 4:23; 9:35; 10:1.

²⁰ In Hebr 11:34 (hardly known to Ephrem), referring to some figures in the Old Testament, حمت is used in parallel to مند, that has bad consequences for human life.

²¹ For healing the محتمد see Mk 6:5; for محتمد Mt 4:23; 8:17; 9:35; 10:1; Lk 4:40; 5:15; 6:18; 7:21; 13:12.

²² For res see Mt 10:8; Mk 3:15; 6:13; Act 4:9; 1 Cor 9:22; for res see Lk 9:1; Act 19:12.

²³ Lk 9:1; Rom 15:1; 2 Cor 12:9; Hebr 11:34.

While محمد is often used with the terms خصنه and خامته and به المادي به المادي به المادي (عمد the verbs 'to visit' (عمد), Mt 25:36), 'to be restored' (عمد), Lk 7:10; cf. Mk 16:8) and 'to heal' (عمد) are only employed rarely in direct connection with the verb تعماله المادي ا

In the Pauline Epistles the term romais is used a number of times to denote the fallen human condition. Thus Paul speaks of the romais of the flesh (Rom 6:19; 8:26; Gal 4:13), and of 'our sick state' (homais, Rom 5:6; 8:26; Heb 4:15). Accordingly, Christ's incarnate state can be described as romais, when He was 'clothed in the sick condition' (rumais, Heb 5:2). This metaphor for the incarnation is also found in 1 Cor 1:25 where 'God's [adoption of the human] sick condition' (romais romais) is 'stronger than human beings'.

In Ephrem, خامصنع is the general human condition of spiritual sickness after the fall (as in Paul); in Parad 11.9 it is specifically said to have been brought about by Eve; its opposite is خامصناً. 28 By contrast, خامتاء is a particular state of sickness, whether physical or spiritual; brought about by such things as 'paganism' (خامصنا), 29 'error' (جامحا) 30 etc. 'Error' (جامحا) is able to 'grow strong' precisely because of the general human condition of خامصنای. Those affected are, for instance, a person who 'has become sick' (خامتاء), or 'fallen into sickness' (خاصتاء کان). 33 The verbs 'to press hard' (عدم), 34 'to fall

²⁴ 1 Cor 1:27; 4:10.

²⁵ 1Cor 1:25; 1 Cor 15:43; 2 Cor 12:9.

²⁶ Mt 10:8; 14:18; Mk 3:15; 6:13; 6:15; Lk 9:2; Act 4:9; 28:9.

²⁷ Mt 4:23; 9:35; 10:1; Lk 5:15; 6:18; 7:2; 8:2; 9:1.

²⁸ Virg 4.10.

²⁹ Nis 21.18.

³⁰ Nis 34.9.

³¹ Fid 60.13; 75.18; Nat 3.1; Parad 3.11; 11.9; Virg 4.10; 39.7.

³² Nis 5.22; 21.18.

³³ Parad 3.18.

³⁴ Fid 68.22: حمونه عمل.

³⁷ Parad 8.5: سعمتان المجام المجام

³⁹ Virg 39.7: Khamis mhes Khalus mhes.

⁴⁰ Parad 3.10; 11.9; Nis 5.22; 52.6; Vir 4.8-10; 39.7; Fid 86.4; Eccl 2.19; 19.11; 34.7; 39.15; 43.9-11; 43.20.

⁴¹ Nis 43.10.

⁴² CDiat 16.8: ܝܘܕܕ ܥܝܘܕܩܩ ܕܩܕܩ; Sog 1.29: ܡܐܪܝܐ ﺷﺒﻠﺎ ܕܩܕܩ ܕܩܩ ܕܩܩ.

⁴³ Eccl 32.8: מור מבה בביד בפרא הבמולים ביים מביים.

⁴⁴ Eccl 2.19; 2.22; Fid 35.4. Fid 42.1 uses the term 'honey' (

⁴⁵ Eccl 2.19: سنعہ بنا ہونے ہیا ہونے ہیں ہماسہ حملہ ہماسہ عدد عدد عدد عدد اللہ علیہ اللہ علیہ عدد عدد اللہ علیہ عدد اللہ عدد الل

⁴⁸ Sog 1.29.

⁴⁹ Iei 10.7.

 $^{^{50}}$ $1ei\ 10.7$: त्यकंव्य कंप्रवं त्रकें त्रकंव्य त्रकंवय त्रकंवय

Based on the Bible, Ephrem speaks of individual sick people too, such as Peter's mother-in-law because of her fever,⁵¹ or Amnon for his deceitful plan.⁵² In particular man's mind (Luci רשיב) and body (רשיב) are affected. Some other individual limbs are also mentioned: both Saul's and Zion's ear (אגא) indicates their spiritual sickness for disobeying the Lord's though it can be sick like Elisha's sick hand.⁵⁵ Because of sin and error in the world, Ephrem speaks of the 'sick People' (רמיים),⁵⁶ or metaphorically of the 'sick flock' or 'sick sheep'.⁵⁷ He considers man's free will as sickness for sinners; even more, it is the cause of sickness.⁵⁸ The subject can also be the 'universe' (كعدم),59 the world as a body,60 [human] nature;61 or, more specifically, the Virgin's womb. 62 The 'water' (as an element within the natural world can be sick too,63 likewise the 'winter' (حممه).64 As geographical places, along with Nisibis, Harran and Egypt are also described as sick.65

⁵¹ Virg 25.13-14; cf. Mt 8:14-15.

⁵² Virg 2.1; cf. 2 Sam 13:1ff.

⁵³ For **kmis** see Fid 2.16; 79.9; for **kmis** see Dom 42; Fid 19.12.

⁵⁴ For Saul' ear see Virg 30.2; Zion's ear Virg 19.2. In Fid 35.2, Ephrem refers the verb and to refers in the context of understanding and interpreting the holy Scripture: those who listen to/obey the holy Scripture would not become sick.

⁵⁵ Nis 43.9; Nis 11.3; cf. 2 Kgs 13:16.

⁵⁶ Fid 86.4: حيما معما حسنه حجم حقد حتد مناها.

⁵⁷ For ܐܘܩܩܝܩܝܩ حت> see Fid 59.12; ܕܩܩܩܩܩܩܩ Nis 19.4.

⁵⁸ Eccl 2.19: הבישו המוזה המוזה בי המוזה Eccl 8.3.

⁵⁹ Nis 34.9.

⁶⁰ Nis 21.18.

⁶¹ Nis 34.9; Virg 14.13.

⁶² Virg 25.8.

⁶³ Parad 11.11; Epiph 11.7.

⁶⁴ Nis 29.18.

⁶⁵ For Harran and Egypt see Nis 34.1-8; for Nisibis Nis 4.16.

Verbs of healing associated with مصمنع are 'to heal' (ممح),66 'to visit' (نصم),67 'to rest against/sustain' (ممح)68 and 'to give medicine' (ممحمد)69 In Nat 3.1 مصمنع appears parallel to 'our need' (ممحمد): while through the Lord 'our need' has been fulfilled, so too it is Him Who visited 'our sickness' (ممحمد)70 The Lord, as the Healer of محمداء is also emphasised in Fid 75.18, where 'in many ways He approached محمداء to heal it'.71 In hymn 11 On Paradise, it is the healthy fragrance of Paradise that محمداء the خممداء the خممداء the خممداء for it symbolises the Messiah (حدید).

Even though the oil and fragrance of Paradise are used as agents because of their supernatural aspect, the Lord is the real Healer; no one else could heal humanity from its fallen state. While some prophets, such as Elisha,⁷³ Abraham and Joseph⁷⁴ are mentioned as agents of healing in some way war or wais, the main agent is still the Lord,⁷⁵ the 'Physician' (*LOCK),⁷⁶ the

⁶⁶ Fid 75.18.

⁶⁷ Nat 3.1.

⁶⁸ Virg 4.10.

⁶⁹ Parad 11.9.

⁷⁰ Nat 3.1.

⁷¹ Fid 75.18: مصمعند مه شا عنهم مه مقتاد مه مقتاد مه معند مهممناد مه مقتاد مه مقتاد مه مقتاد مهم مقتاد

⁷² Parad 11.9.

⁷³ Nis 43.9.

⁷⁴ Nis 34.1; 34.8-9.

⁷⁵ Dom 42; Virg 25.13; 37.3; Fid 35.4; 36.1; 75.18; Nis 4.16; 34.5; 39.3; CDiat 16.8; Nat 3.1.

⁷⁶ Nis 34.1; 39.4; 40.2; Virg 25.13; Parad 11.9.

'Healer of all' (کمحمه),77 'Medicine' (حمحمه),78 or healing through His 'sweat' (حمحمه),79 and 'hand' (حمحہ).80

Those before Jesus 'healed a little' (الله معمد), whereas 'the Son descended to visit the servants because their sickness continued and lasted long. The verb 'to heal' (المحمد), 82 'to restore' (المحمد), 83 'to visit' (المحمد) 84 and 'to bind up' (المحمد) 85 occur in direct connection with the term محمد in the active, with the Lord as agent; only once is the passive محمد in Nis 34.9. In direct connection with the term معند the verb 'to restore' (المحمد) is more often used, both in the active and passive. 87 While in the former, the one who restores the محمد is the Lord, in the latter, the medium of restoring can be 'the shadow of Jesus'/oil's name' (المحمد), 88 'the salt' (المحمد), 89 'the sweat' (المحمد), 90 but also the 'Healer of all' (المحمد), 91 The verb 'to heal' is used for the prophet Elisha who 'healed the sick water', 92 or for Abraham who 'visited' (المحمد), 'bound up and

⁷⁸ Nis 19.11; Fid 19.11.

⁷⁹ Crucif 8.1: مستعتم شعمت سلممتر محتمل عمل عليه ملحمي ملحمي مصنع محتم المحتمد ملي ملحم المحتمد المحت

⁸⁰ Nis 11.3; 21.18; 43.9-10.

⁸¹ Fid 36.1.

⁸² CDiat 16.8.

⁸³ CDiat 16.12; Fid 35.4.

⁸⁴ Nis 4.16; Fid 36.1.

⁸⁵ Virg 37.3.

⁸⁶ Dom 42; Nis 39.3.

⁸⁷ Virg 4.8; Parad 11.11; Crucif 8.1; Nis 34.5.

⁸⁸ Virg 4.8

⁸⁹ Parad 11.11.

⁹⁰ Crucif 8.1.

⁹¹ Nis 34.5.

⁹² Epiph 11.7: حتہ حتہ ہمر دعہ ; cf. 2 Kgs 2:19-22.

healed' (גמרמ בבי) the whole body of the sick Egypt, 93 and for Joseph and Moses who 'healed' (גמר) Egypt that was likewise sick. 94 However, the Lord is the 'heavenly Physician' (אמראה) Who 'hunts' (זרב) the sick from death, 95 and He 'visited' Peter's mother-in-law; 96 medicine 'flows' from Him, 97 and He is able to 'give medicine' (ממראה), in a metaphorical sense, to the fruits that are sick. 98

3.1.2 The Term べっぺょ

Already in the Syriac Peshitta the term kinds is used in the Genesis narrative about the fall of man: as Adam and Eve were cursed, the term kinds is used once for Adam's punishment, and twice for Eve's punishment. It is said to Eve: 'I will greatly increase your pains (kinds) in your pregnancies, and with pains you will give birth to children';99 and to Adam: 'all the days of your life you will eat through pains'. Thus, while for Eve kinds refers to a particular matter, namely pregnancies and birthgiving, for Adam kinds attributed to all physical toil and daily labour on earth.

Furthermore, in Gen 34:25, in the episode of Dinah and the Shechemites, the term appears in the context of circumcision: three days after the Shechemites have been circumcised, their 'pains were [still] sore...'101 While in the whole

⁹³ Nis 34.1; 34.7.

⁹⁴ Nis 34.7-8; only in the the response of Eccl 38, the verb 'to heal' (محمد) is attributed to the Lord (حد هتم محمد من in one manuscript.

⁹⁵ Virg 5.11.

⁹⁶ Virg 25.13.

⁹⁷ Fid 19.11: מביביא פוּעא; cf. Nis 19.11.

⁹⁸ Nis 5.21.

رحمت، هماع شهر متب بخم في 100 Gen 3.17: معاقب ما المام الما

¹⁰¹ Gen 34:25: ממנה באכביתם אלעלה בינועם המחם.

Pentateuch, the term Appears only another three times, 102 in Job, 103 Proverbs, 104 Isaiah 105 and Jeremiah 106 it is often used; and occasionally it appears in some other biblical books too, such as Hosea and Ezechiel. 107 In Proverbs, As is directly connected with the 'soul' (As), 108 'heart' (As) 109 and 'spirit' (As). 110 The prophets use As with the words 'broken state' (Aish) 111 and 'wound' (As). 112 The verb 'to heal' (As) is only used twice along with As at that need to be healed: in Pr 14:23 it is the Lord Who 'heals all pains'; 113 in Is 30:26 the verb As as its object the 'pain of his blow/smiting'. 114

By contrast, the Syriac New Testament¹¹⁵ uses healing verbs such as 'to heal (حمد) and 'to restore' (حمد) more often with or حمد معدد من whose healer is usually the Lord.¹¹⁶ The verb 'to heal' (حمد) frequently has as object 'every pain and

¹⁰² Ex 3:7; Dtn 7:15; Dtn 28:59.

¹⁰³ Jb 14:13; 14:22; 16:6; 17:7; 18:2; 18:7; 19:2; 31:18; 32:19; 33:19.

¹⁰⁴ Pr 10:10; 10:22; 14:23; 15:13; 16:26; 17:22; 18:14; 19:29; 25:20; 29:13; 31:7.

¹⁰⁵ Is 1:5; 17:11; 30:26; 40:29; 53:3-4; 57:15; 59:9; 61:3; 63:10; 65:14.

¹⁰⁶ Jer 4:15; 4:19; 6:8; 10:19; 14:17; 15:18; 30:12; 30:14 (15); 45:3; 51:8.

¹⁰⁷ Ez 13:22; 21:7; 28:24; Hs 5:13; 12:8 (9); 12:11 (12); and furthermore see 1 Sam 22:8; 2 Chr 6:28-29; Ec 1:18; 2:23; 10:9; Na 3:19; Mi 1:9; Lm 1:12; 1:18.

¹⁰⁸ Pr 16:26; see Jb 14:22.

¹⁰⁹ Pr 15:13; 25:20; se also 2 Chr 6:29; Jb 14:13; Is 57:17; 65:14. Jr 4:19.

¹¹⁰ Pr 15:13; 17:22; 18:14; Is 61:3. Ez 21:7 uses the plural משמים and Is 63:10 speaks of משבים השמים.

¹¹¹ Na 3:19; Jr 30:12.

¹¹² Mi 1:9; Is 30:26; Jr 6:8; 10:19; 14:17; 30:12; Na 3:19.

¹¹⁴ Is 30:26: מארא האמש האמש אורא במ.

¹¹⁵ Mt 4:23; 8:17; 9:35; 10:1; Lk 14:21; Jn 5:4; Act 28:8; Rom 1:26; 7:5; 9:2; 1 Cor 12:26; Gal 5:24; Col 3:5; Rev 16:2ph; 16:10-11ph; 21:4ph.

¹¹⁶ Mt 4:23: ஹ்வை المحمد المح

sickness' (سنمه عدد علي), e.g. 'He heals every pain and sickness among the People'. 117 The terms حدد and حاسته are very close to each other. The difference can be described as following: while حاسته describes the kind of sickness from the physician's point of view, عدد expresses the effect, experience and feeling of sickness from the patient's side, i.e. the pain and suffering. The verb 'to be restored/cured' (عمالة) is only used once with the term عدد 'every pain was cured'. 118 Based on Is 53:4, Mt 8:17 uses عدد 'every pain was cured'. 118 based on Is 53:4, Mt 8:17 uses عدد 'every pain was cured'. 118 based on Is 53:4, Mt 8:17 uses عدد 'every pain

Ephrem frequently uses the term نصح in the context of Jesus as the One Who 'heals' (همر), 121 'binds up' (عرب), 122 'chases away' (عرب), 123 'cuts away' (غرب) 124 and 'cuts off' (همم) 125 the خصت or خصد علي 126 Terms such as 'sickness' (حرب), 127 'bruises/sores' (خرب), 128 'pains' (حرب) 129 and

¹¹⁷ Mt 4:23: באב באב באב באב אמא a; cf. Mt 9:35; Mt 10:1; cf. Mt 8:17.

¹¹⁸ Jn 5:4: באבא אר מה אבל באבא. Jn 5:4 is not included in C and the best Greek manuscripts.

¹¹⁹ Mt 8:17 (P): S has حجمت; C حجمت, C

¹²⁰ Rom 1:26; Col 3:5.

¹²¹ Dom 19; CDiat 16.8; Fid 15.7; Eccl 38.4 and the Refrain; Nis 11.3.

¹²² Nat 17.7; Azym 20.18. In Sog 1.29, the verb 'to carry' (علم) is used.

¹²³ Fid 5.19. Nis 1.7 refers to Jonah.

¹²⁴ Azym 20.19.

¹²⁵ Eccl 25:8.

¹²⁶ Fid 15.7; Azym 20.18-19; Eccl 52.6; Nis 1.7; 38.4.

¹²⁷ CDiat 16.8; Sog 1.29.

¹²⁸ Nat 22.1.

¹²⁹ Parad 5.13.

'thorns' (حقع)¹³⁰ are occasionally linked with the term حمد.

Although Al

Furthermore, Ephrem mentions a variety of スラスム. He speaks of 'souls' pains' (スカスゴススタ),¹³¹ 'the body's pain' (スカスゴスタ),¹³² 'hidden pain' (スカスタ),¹³³ 'first pain' (スカスタ),¹³⁴ 'creation's pains' (スカスタ),¹³⁵ 'women's pains' (スカスタ),¹³⁶ 'freedom's pain' (スカスタ),¹³⁶ 'freedom's pain' (スカスタ),¹³⁷ and 'Sheol's pain' (ムカスカスタ),¹³⁸ Beyond these, mainly in the hymns On Nisibis, Ephrem uses phrases such as 'it is a real pain' (スカカル のの ステスタ),¹³⁹ 'the pain that is customary among us' (スカスカスタ),¹⁴⁰ 'the pain that the physician renewed' (スカスカスタ),¹⁴¹ and 'it is a great pain for us' (スカスカスタ).¹⁴²

Obviously حمد refers not just to the body, but also to the soul and all of nature. In Virginity 7.9, the body (حنے) is described as 'the source of pains' (حدہ عمد). Likewise, Virg 4.4 speaks of 'bodies' (حدہ عمد) as the 'vessels of pains' (حدہ عمد). Morally, in Eccl 25.8 'pride' (حنامعد) is

¹³⁰ Eccl 48.11.

¹³¹ Nis 34.10; Iei 4.1; 10.6.

¹³² Iei 10.6.

¹³³ Fid 38.7; Dom 19; Iei 4.1.

¹³⁴ CDiat 11.5.

¹³⁵ Sog 1.29.

¹³⁶ Virg 24.11

¹³⁷ Eccl 2.11.

¹³⁸ Nis 37.2.

¹³⁹ Nis 10.16.

¹⁴⁰ Nis 21.6.

¹⁴¹ Nis 27.5.

¹⁴² Eccl 1.5.

considered as the 'cause of pain' (حامد خماے); and because of sin 'nature came to pains' (حامد خماے).

The אבאב needs to be healed. While terms such as 'health' (מבליבא), '44 'medicines' (מבליבא) '45 and 'physician' (אמאר) '46 are often linked closely with the term אבאב, the 'Medicine of Life' (מבליבא) is only once directly linked with the term באבא. '47 The מבליבא and באבא are contrasted with the באבא and said to oppose them: אבאבא '148

Beside the Lord Who is the main Healer¹⁴⁹ of the Käka, we also find the 'remorse/compunction of soul' (Kala hah), ¹⁵⁰ 'oil' (Kala), ¹⁵¹ 'fragrance' (Kala), ¹⁵² 'fasting' (Kala), ¹⁵³ 'the hand of grace' (Khala), ¹⁵⁴ 'His words' (Mala) and 'the hand of justice' (Kala), ¹⁵⁴ 'His words' (Mala) and the words of the Apostles ¹⁵⁶ as effecting their healing.

The passive participle באאביא is used in the Sermon On the Lord to describe the sick who are in need of a physician in general

¹⁴³ Fid 35.2; also see Nis 28.1 where Ephrem speaks of حنك in plural.

¹⁴⁴ Dom 14; Virg 26.4; Nis 19.11; 26.5.

¹⁴⁵ Dom 19; 21; Virg 30.10; Fid 56.11; Iei 10.6; Eccl 38.4; 52.6.

¹⁴⁶ Dom 19; Fid 5.19; 56.11; Parad 11.9; Eccl 25.8. Nis 11.3.

¹⁴⁷ Epiph 5.14, which may not be by Ephrem.

¹⁴⁸ Dom 21; Virg 4.13; Nis 16.21.

¹⁴⁹ CDiat 16.8; Dom 14; 19; 21; Nat 17.7; 22.1-4; Sog 1.29; Fid 5.19; 15.7; Eccl 25.8 38.4 and the refrain; Nis 16.21; 34.10. Epiph 5.14 has אביא הסבר מודא for אביא: Virg 26.4 has אביא; and Virg 30.10 אביב.

¹⁵⁰ Virg 3.10.

¹⁵¹ Virg 4.13; see also Virg 7.9.

¹⁵² Parad 11.9.

¹⁵³ Iei 4.1.

¹⁵⁴ Azym 20.18; Nis 11.3.

¹⁵⁵ Eccl 52.6.

¹⁵⁶ Virg 4.4.

terms.¹⁵⁷ It seems that Ephrem refers to Mt 9:12 (with parallels in Mk 2:17; Lk 5:31-32), substituting this term for אלא הביד ביד (S).¹⁵⁸ At the end of CDiat 16.24 בביד, is used once, instead of the more frequent הכמשא, for the man assisted by the Good Samaritan.

and Related Terms حسك

The verb was means 'to strike, smite, beat or wound', whether literally or metaphorically; while the noun (whom) ranges in meaning from 'a blow, wound, sore or stripe' to 'sickness, disease; slaughter; affliction; scourge or plague'. Ephrem uses the root as a verb (www), passive participle (www) or noun (whom) in several different contexts of healing. Attention is drawn here primarily to passages where Ephrem employs the terms in the sense of moral and/or spiritual wounding.

In CDiat 6.11b-15, Ephrem makes use of the double meaning of حمع, 'blow, slap' and 'cheek', to contrast the Mosaic 'a blow for a blow' (حمع عليه جمع, Ex 21:25) in response to someone striking (حمد) one, with Christ's words 'Whoever strikes (حمد) you, provide him with the other [cheek]' (Lk 6:29). Whereas the Mosaic law raised people from the level of wickedness to that of justice (حمد), Christ's command goes further and raises to the level of grace (حمد). In this way the sense of

¹⁵⁷ Dom 42: היא ביים אמשיא אריביא אמשיא איז מש אמשיא איז איז מש אמש איז איז מש אמשיא איז מש

¹⁵⁸ Mt 9:2: P has בביגים הרצאה אראר.

¹⁵⁹ J. P. Smith, *A Compendious Syriac Dictionary*, 263; R. P. Smith, *Thesaurus Syriacus* II, 2065-68.

and P), whereas مند in Mt 5:39 (S and C) and Lk 6:29 (S and P), whereas مند in Mt 5:39 (P H) and Lk 6:29 (H). Ephrem regularly uses مناهج, against مناه in Mt 5:39 (S and C), Lk 6:29 (S and P), and مناه in Mt 5:39 (P and H), Lk 6:29 (H).

reversed',¹⁶² and in this way 'the person who provides the [other] cheek¹⁶³ in place of the cheek/blow [that has been struck] will prove victorious'.¹⁶⁴

In the course of his discussion Ephrem points out¹⁶⁵ that Christ exemplified his own command when He Himself was struck on the cheek (Jn 18:22). This passage implicitly provides the answer to Ephrem's rhetorical question in hymn 15 On Unleavened Bread where he wonders why the hand that struck Jesus did not wither, whereas the fig tree did dry up (Mt 21:19).¹⁶⁶

In some other passages Ephrem uses the term in a moral and spiritual sense. The subject of is no longer a man or a part of the body, but the Serpent and Satan. In CDiat 16.15, Ephrem brings together the Serpent of Genesis 3:1-18 with the serpents which bit the Israelites (Num 21:6). 'The Serpent wounded Adam in Paradise and killed him, and Israel in the camp and destroyed them.'167 In hymn 37 On Virginity the Serpent is the subject and Eve the object: 'the Serpent wounded Eve' (

Satan as the subject. Here Satan's wounding is contrasted with the

¹⁶² CDiat 6.12.

¹⁶³ So correctly Leloir's Latin translation; McCarthy's English translation wrongly renders As by 'blow' here.

¹⁶⁴ CDiat 6.15.

¹⁶⁵ CDiat 6.13.

אסא השלט הבאל מין אבן איניא 15.22-23: המשלט באל מין אבן אלא השלט הבאל מין אלא איניא אלא איניא אלא איניא אלא איניא

¹⁶⁸ Virg 37.1.

possibility of healing: While 'Satan wounds' (حمهم حدله), Scripture and Nature 'heal us' (حمهم).

Unlike the Serpent and Satan, God strikes in order to heal. When God strikes, ¹⁷⁰ He 'strikes in order to help' (حنصة). To bring this out the verb 'to have mercy' (تنمه is used along with 'to strike' (حنمه) as belonging to the same act. To strike is a part of education and discipline. ¹⁷¹ The 'rod' (حنمه) is the medium through which God performs His deeds and the benefit from it is the 'help' (حنمه). Those whom God 'strikes' are 'us' (لك), i.e. humanity.

In hymn 11 On Nisibis, it is God's justice which 'strikes'. Divine justice is the one who is the binder (معرف لخرية) and who strikes (معالمة), and through both of them the Lord restores health (سعادة).

ط بعدم حميه مراحد مامدة معمد

¹⁷¹ Eccl 28.15:

نده دهور عدم المعرب ال

¹⁷² Nis 11.7-8:

and when the same being and the same and the

¹⁶⁹ Virg 1.3:

Ephrem uses the passive of twice in connection with doctrinal error. In hymn 15 On Faith, Ephrem considers any Arian who pries into the Son as 'a limb that is wounded' (am , and he fears that this will harm the whole body if it is not healed immediately.¹⁷³ Furthermore, since this limb has been wounded (حلح), 'He who heals all our ills will cut it off and throw it out from the flock'. 174 Here the 'limb' (אונסגביה) that is wounded through prying into the Son, is in danger of spreading infection and so 'harming the whole body' (Karaa ala Ka). The verb אבעה which is used immediately after באלה. expresses the urgent need to heal the wounded limb. In hymn 10 On Fasting, the erring Israelites are 'smitten' (مسعهم) by the Golden Calf, and 'fasts' (حموت) are prescribed as the 'medicine' which will heal. 175 The verb was suggested by the Exodus narrative about the Golden Calf (Ex 32) where, however, the term is used with God as the subject: 'And the Lord struck the people because they worshipped the calf Aaron had made' (Ex 32:35).¹⁷⁶

There are several significant verbs which are used together with حديك. Firstly, the verb 'to heal' (محمد) counteracts the effect of the 'striking'. This applies in two passages already quoted. When the subject of حديث is God, His grace or His justice, the verbs عدد, محنيم and عبد point to the positive aspect of

אנא הכבסב מהכא מס האמכיי מאל הכלב נשוסי למשכא מאל הכלב נשוסי מהממה, כן כהיבעלא מאמא בל באכיי מאמא בל באכיי

¹⁷³ Fid 15.1.

¹⁷⁴ Fid 15.7:

¹⁷⁵ Iei 10.4:

¹⁷⁷ Virg 1.3; Fid 15.7.

is negative and its subject is the Serpent or Satan, the verbs $\frac{1}{2}$ and $\frac{1}{2}$ emphasise the serious and dire effect of wounding. But the verb $\frac{1}{2}$ is also used in connection with Jesus, when it describes Him as the victim. 180

Ephrem uses the term 'wounds' in connection with Adam (κατα κάικα), where Adam is the victim and not the agent. 183 We' are also the victims when the term καικα οτ κάικα is used. 184 Likewise, Jesus is the victim of the wound (πόικα). 185 But people can be the agent too: 'the wounds that those before effected' (καικα ατακα). 186 By contrast, the Serpent is the agent in the phrase: 'the wound of the first Serpent' (καικα ατακα α

see below, chapter III, 2.4.

¹⁷⁹ CDiat 16.15.

בלב :CDiat 6.13 נוסד א לבל הבלב מאשים בבינוס אמן; CDiat 6.13 בלב.

¹⁸¹ CDiat 7.1.

¹⁸² CDiat 7.9; 7.16; 7.20; Nis 74.14.

¹⁸³ CDiat 16.10.

¹⁸⁴ Nis 19.11; Nis 34.10; 34.12; Nat 22.3.

¹⁸⁵ Nat 3.18: Mt 27:14.

¹⁸⁶ CDiat 6.13.

¹⁸⁷ Nat 1.28; Num 21:8f.

'the wound of death' (אמשה אינים) where death causes the wound. 188

In two passages it is a city which suffers from a 'wound', Edessa and Harran. Ephrem describes Edessa as speaking of 'my wound', referring to the time when the church in Edessa suffered badly under the Emperor Valens who assisted the Arians (ca. AD 365). Ephrem compares the city's suffering with that of the woman with the haemorrhage. Harran's wound (\(\overline{\theta}\theta \theta \theta \)), however, is considered along with that of Egypt and Babel as a 'gangrene of idolatry' (\(\sigma \theta \thet

The passive participle of the Pa'el has a nominal function on several occasions, often referring to specific people. Thus the masculine singular is used of the man who fell among thieves in the parable of the Good Samaritan (based on Lk 10:30 makusa). The feminine kerminine is employed to refer to either the woman with the haemorrhage (Lk 8:43-48; Mk 5:25-34), 192 or the sinful woman 193 in Luke 7:36-50. Ephrem uses the plural kermining by Jesus the Physician. 194

The passive participle is also occasionally used adjectivally. Thus, in connection with the episode of the Golden Calf, Ephrem speaks of 'the wounded [Israelite] camp' (

سه لحسن و خدهه بهد به الحسن و مديمه مله الحسن و مديمه مدين المرادة ال

¹⁸⁸ Nis 74.14.

¹⁸⁹ Nis 27.5:

¹⁹⁰ Nis 34.5:

¹⁹¹ CDiat 16.24; Eccl 33.3.

¹⁹² CDiat 7.1; 7.6.

¹⁹³ Dom 42: عماد حلء متسمحا طعء مدمه مام ماده ما ماده محماء وسم حل معمل منون مدنو مد مهما فاقتد مدمد منون بدور مدنون ماده ماده ماده ماده الماده الما

¹⁹⁴ Dom 13; Nat 4.24; Nis 34.12.

אראיישי). ¹⁹⁵ Elsewhere Jesus is described as healing 'wounded minds' (בענ"). ¹⁹⁶

3.1.4 The Verb =

The verb is often used in the Syriac Bible either with the sense of 'to swallow up, devour', or 'to be struck, smitten, beaten or wounded'. For the first time in the Peshitta Old Testament, appears in the narrative about Sodom and Gomorrah (Gen 19:1-29), where the two angels 'struck the men who were at the door of the house'. 197 Even though the word \longrightarrow appears in the sense of 'to strike' physically, the reason is sin (cf. Gen 19:15). In certain other passages too sin is the reason people are 'struck' or 'wounded'.¹⁹⁸ The one who 'strikes, wounds or swallows' can be Satan (حيلت) 1 Pet 5:8) or Sheol (عميد; Pr 1:12), the earth (حننہ; Ex 15:12; Num 16:30-40; Dtn 11:6) or the fish (حنم) as in the case of Jonah and the whale (Jon 1:17; 2:1). Surprisingly, in the Bible, death appears as an object of _____, and not as a subject (Is 25:8; 1 Cor 15:54). Therefore, in particular at baptism, the of every single person 'will be swallowed up' (2 Cor 5:4: المحد is also used in the sense of a physical 'wounding', as in battles and war (cf. Ex 15:9; 22:2; 1 Sam 26:10).

Ephrem uses in his hymns, 199 as well as in the Commentary on the Diatessaron²⁰⁰ and Sermo on the Lord.²⁰¹ Dom 3 is the most significant passage in which the verb is developed in the context of the mystery of salvation through Christ's descent to Sheol from where He freed Adam and all those who were 'swallowed' by death. Christ's incarnation is explained in the context of becoming an object for death: Since death was

¹⁹⁵ Iei 10.4.

אס, דער אסגעדא אסגעדא אסגעדא אסגעדא אסגעדא.

¹⁹⁷ Gen 19:11: מבלים הכשלה הבילה הב

¹⁹⁸ Ex 15:16; Num 16:26; Jos 22:20; Jer 51:6.

¹⁹⁹ Nat 3.18; Fid 15.7; 28.11; Parad 3.14; Eccl 17.2; Nis 1.7.

²⁰⁰ CDiat 6.13-14.

²⁰¹ Dom 3-5; 7.

unable to consume Him without a body or Sheol to swallow Him without flesh, He came to a virgin to provide Himself with a means to Sheol'. 2012 Sheol is the subject of Δ as well as death of Δ as Both verbs are used in parallel and have a very close association, as do Sheol and death. Primarily, Sheol or death 'devour' mankind, but Ephrem plays with the term Δ ; particularly when death 'swallowed' the Life which is Christ, for in turn, death became the object of Δ . While death is called the 'devourer' ($\langle \Delta \Delta \Delta \rangle$), 2013 Sheol is the 'devourer of all' (Δ and). 2014 Sheol is never mentioned as an object of Δ , only death ($\langle \Delta \rangle$) and enemity ($\langle \Delta \rangle$), 2015 the former based on Paul (1 Cor 15:54).

Jesus also appears as the victim. In CDiat 6.13, Ephrem refers to Jesus in a physical sense: 2^{206} This phrase is in the context of commenting on Luke 6:29 (par Mt 5:39). The verb is interchanged with 2^{208} . While the subject of is the agent, that of is the victim. In Nat 3.18, Ephrem praises the Lord for He 'was wounded and revived us by being struck'.

In Parad 3.14, Adam appears as the victim, as he is compared with King Uzziah.²⁰⁹ The cause of his being wounded is sin as he disobeyed the Lord's commandment. Likewise, the Arians are considered 'wounded' because of their sin. Consequently, Ephrem

 $^{^{202}}$ Dom 3: $^{\sim}$ Al , marker , where where $^{\sim}$ Al the color hal where with large multiple and is the first tree in the state of the state

²⁰³ Dom 3: maal khazi kiri kika am.

²⁰⁴ Dom 4: 12 has.

²⁰⁵ Dom 7: אמביבה אבליאה אנדבים הלומב על היומש האביבים.

²⁰⁶ CDiat 6.13.

²⁰⁹ Parad 3.14: של שמשוז שמילאר היוטב עהר ששיזם.

wants to expel the Arian who has 'been wounded' from the community.²¹⁰

The verb is also used in the sense of 'to swallow'. In Fid 28.11, refers to refers to which will be 'swallowed up'.²¹¹ In this sense is also used in hymn 1 On Nisibis where Nisibis during its third occupation by the Persians is compared with Noah's ark. As God sent a physician through the dove to the people in the ark and they were comforted, so also the '[physician's] joy swallowed their grief/sorrow'.²¹²

The noun אלבלם is used only once. The context is 'swallowed' in the sense of drinking: רבים בידים מידים מידים בידים אלבלם בידים אלבלם בידים בידים בידים ווער בידים ו

3.1.5 The Term i⊃d

In the Old Testament של appears in a variety of contexts. In Isaiah 42:3, the verb של as the subject (ביי ביי ביי אלבי), whereas Isaiah 61:1-2 uses the noun ביי אלי), whereas Isaiah 61:1-2 uses the noun ביי אלי, whereas Isaiah 61:1-2 uses the noun ביי אלי מבי אלי ווח Proverbs 6:15 and 29:1 it is clear that ישל contrasts with healing (האסטר). 215 Job 5:18, as well as Isaiah 30:26, contrast ישל with ביי אלי and therefore he uses the verb

²¹⁴ Cf. J. P. Smith, A Compendious Syriac Dictionary, 604.

בעל הכלב עבוסד נשהים הי היבישא Fid 15.7: אמעל הכלב שהים ישהים מיים.

²¹¹ Fid 28.11: איב ערמ אומב ער אבונים אביזם איא א Similar sentence is found in Pr 21:20: אבמשם אלאבע מבינדא רבונים.

²¹² Nis 1.7: Khais hala mhawa anmara la aria la.

²¹³ Eccl 17.2.

²¹⁵ Pr 6:15: ܡܬܩܝܩܡ ܩܠ ܡܩܩܝ ܡܠܩ ټܩܬܩ٠ ܡܠܩ ۽ ڪ٥٩. Pr 29:1:

²¹⁶ Jb 5:18: בבס הם לבל המה שביב. Is 30:26: במסכב הבכם אבים הבים הבים אינים אלים אינים אי

שבה (Jer 6:14; 8:11) to make it clear that הביה needs to be healed as a sickness.

In the New Testament, **نحن المونة** is rarely used in the context of healing. It appears in Mt 12:20 (معالم المحنة المعالم على المحنة المحنة) as a quotation from Isaiah 42:3, and in Lk 4:18 (معالم المحنة المحنة

In Ephrem, ish usually appears together with terms based on the root عربي, 218 whereas it is used only a few times in the context of healing without 219 In Eccl 43, Ephrem plays with ish while he refers to the stone tablets that were broken (Ex 32:19). The breaking of the stone tablets indicates heart and mind (i.e. the inner man's tablets) that were fractured through idolatry. The latter were healed and bound up through the former (حمة معلى 220 Ephrem makes use of both meanings of the verb ish: 'to break' and 'to fracture'. The Law is described as a physician who does both ish and حمد. Later the معلى, who 'bound it up for it was fractured through idolatry', 221 is the subject of عمد . However the 'broken tablets' (حمة معلى) are the binder up of the inner tablets (عمد معلى). 222

²¹⁸ Cf. Nat 17.7; Iei 4.1; Crucif 2.30; Nis 2.17; 10.16; 14.2; 19.4; Eccl 43.5-8.

²¹⁹ Cf. Fid 5.19; Eccl 43.20; CDiat 2.25.

²²⁰ Eccl 43.6.

 $^{^{221}}$ Eccl 43.7: מעם בער אבי אלאיי הייש בישאר הייש בישארא השל 120 האלשיי בישאארא.

²²² Eccl 43.8.

In Nat 17.7, خنه is used as a synonym to خامحه whose 'binder up' (حيومه) is the Lord. In Iei 4, خنه refers to the mind which needs to be bound up (حيدها) through fasting.²²³

Also hymn 2 On the Crucifixion, Ephrem plays with the term ind while he uses it as a verb (ind) in a physical sense and as a noun (doing) in a metaphorical sense. The physical meaning is based on the Bible (Jn 19:36; Ex 12:46; Num 9:12) where a bone of the lamb should not be broken. However, according to John 19:36 the phrase and industry and the phrase and industry and the cross who 'binds up the fractured' (doing).

In the hymns on Nisibis, is appears four times along with spears. As a verb it is used in Nis 2.17 with the connotation of 'to fracture', in contrast to specification, the noun representation is the subject of both. The contrast betwen representation and representation, both as nouns, is provided in Nis 10.16 where the adjective representation expresses the bitter suffering of the city Nisibis. Likewise in Nis 14.2, refers to the wounds and grief at the city during the war. The one who binds up is Bishop Babu of Nisibis. Here, however, rish could also mean 'the state of being defeated'. In Nis 19.4, Ephrem challenges Bishop Babu to 'bind up the fractured sheep' (rish responsibility of a bishop is not just to heal a physical fracture, but rather a spiritual one.

From the CDiat 2.25 and Fid 5.19, it is again clear that the term **ind** refers to spiritual fractures too, and not just a physical fracture, such as of bones. The term **ind** is also not limited to individuals. It can be used in a general sense, as when Ephrem speaks of 'our fractured state' (**ind**, i.e. mankind's),²²⁶ or 'Adam's

²²³ Iei 4.1: רבי הוא איז איז היא היא היא היא היא היא היא היא ווייש.

²²⁴ Crucif 2.3.

²²⁵ Nis 19.4.

²²⁶ CDiat 2.25.

fractured state' (מביה היהתה) that signifies the fractured state of all humanity.²²⁷

3.1.6 Some other Terms

3.1.6.1 The Term ≺di≡

The term אוביה, meaning 'bruise, sore',²²⁸ is in its sense very close to אסב; but אסבי, differs, somewhat in that it is the immediate consequence of being beaten or struck.²²⁹ אסבי does not occur in the Bible at all. In the Old Testament the etymologically related is חבודה rendered with אסבי (Gen 4:23) or אסב (Ex 21:25) in the Peshitta. Isaiah 1:6 uses אסבים along with אסבים and אסבים referring to physical wounds.

In the context of healing, Ephrem uses only the plural مرات المعنى 230 The verb معنى that describes the act of healing is used four times in connection with مرات 231 Through the 'tears' (مرت عنه) and kisses (مرات منه) of the sinful woman 'her bruises were healed'.232 The term منه المعنى describes the sinful state of this woman; it does not refer to the corporal wounds, but rather to her moral and spiritual situation. Viginity 3.10 clarifies that منات منات منات المعنى 'penitence heals through its constancy our bruises'.233 In this context منات المعنى is equivalent to 'pains' (منات منات المعنى). Hymn 22 On the Nativity accounts منات المعنى among منات منات المعنى المع

²²⁷ Fid 5.19.

²²⁸ Cf. J. P. Smith, A Compendious Syriac Dictionary, 125.

²²⁹ Cf. R. P. Smith, *Thesaurus Syriacus* I, 1185. The Hebrew has the same term πτιστ, the Greek term is ελκος, 'wound, sore, ulcer'.

²³⁰ Dom 42; 44; Nat 3.20; 22.1; Virg 3.10; Fid 5.19; Eccl 5.6.

²³¹ Dom 42; 44; Nat 3.20; Virg 3.10.

²³² Dom 42: നർവ് ,മാൻ ന്റ് ,ത; Dom 44: നർവ് വാര നർവ് പാര

²³³ Virg 3.10: באישש האמניארם הנסהרא זיל האמשה.

²³⁴ Nat 22.1.

5.19, the terms אמימים and אמימים and בייז are also mentioned to emphasise the moral wounds and pains of אמים. ²³⁶ Even though אמים is related to אמים in Fid 5.19 and to אונים in Eccl 5.6, it does not lose its spiritual sense. The 'Physician' (אמים) Who came down from heaven 'healed the bruises' (אמים) ²³⁷ which implies wounds caused by sin, death or Satan.

3.1.6.2 The Term ~ ham > ah

The word rhamsh, which means 'putrefaction, decay, rottenness, stink, pus and matter'²³⁸ is not found in the Syriac biblical concordances, though the verb rise is often used.²³⁹ This usually refers to flesh, body or physical limbs, in the sense 'to putrefy, melt and waste'.²⁴⁰ The heart (rise)²⁴¹ and eyes (rise)²⁴² appear as the object of rise. Ezekiel uses rise twice together with right which implies that sin is the reason for right.

Ephrem uses **Abacash** in the context of healing on several occasions. Epiph 8 uses examples from the Bible that symbolise baptism: Epiph 8.22 reminds us of Joshua, the son of Nun, who cursed the water of Jericho (cf. Jos 6:26); in turn, as a symbol of Jesus the water was blessed and healed, as the 'salt tears'²⁴⁴ from

²³⁶ Fid 5.19.

²³⁷ Nat 3.20.

²³⁸ Cf. J. P. Smith, A Compendious Syriac Dictionary, 615.

²³⁹ Cf. 2 Sam 17:10; Sa 14:12; Jb 7:5; 10:10; Is 13:7; 19:3; 34:3-4; Ez 4:17; 17:9; 21:7; 24:11; 24:23; 33:10; Act 28:6.

²⁴⁰ Sa 14:12: annon canto annia comian canto.

²⁴¹ Is 13:7; 19:1; Ez 21:7.

²⁴² Sa 14:12.

²⁴³ Ez 17:9; 24:3.

²⁴⁴ For 'salt' as 'dissolving' (محدمه) pus, see Aphr 23.49.

Mary 'were mixed with the water, and so the pus of our wickness flowed away (cf. 2 Kgs 2:20-22).²⁴⁵ The abstract term implies the metaphorical sense of hours, so that the pus here is not physical, but spiritual. This is also the case in Nis 11, where Ephrem presents divine justice as a physician: 'its sharp medicine consumed the pus with its strong love.'246 Likewise, in Eccl 52.4 the Lord is described as 'a pure Physician Who descends towards the ulcer so that His purity will heal the pus.'247 Here the which needs a physician to heal it is linked with The term modard contrasts with thank, which is compared to khamsh. Thus, the healing of khamsh is similar to the act of purification. Ephrem emphasises the purity of God in contrast to the impurity of man, as he also does in Haer 33. The word khawsh, along with khamis, koks, אכבייבא, אבייה, א and אבירב, describes the impurity of man (i.e in the sense of Khais) that God wants to heal and purify. This action of healing and cleansing is related to the 'pure Physician' (אינוים אינוים), 'glorious Physician' (אירא אינוים), and to the 'Medicine of Life' (هعر سنة). It is always this Physician Who approaches the Khawah to heal it.249

3.1.6.3 The Term حديد

The word is worth mentioning as Ephrem uses it in the context of healing, even though it is not a technical term for sickness, illness, or disease. The term can mean 'harm, hurt, damage, injury, pain and destruction'. There is no particular biblical passage that links can mediately with healing imagery.

²⁴⁵ Epiph 8.22.

²⁴⁶ Nis 11.5: ๙๓๓๒๖๗ ചം๙ ๙๒๒ ๓๓๓๓ ๙๑๕๓ ๓๖๓.

²⁴⁸ The term ris only here (Eccl 52.4) to be found in the context of healing.

²⁴⁹ Cf. Haer 33.9-11.

²⁵⁰ Cf. J. P. Smith, A Compendious Syriac Dictionary, 339.

The Peshitta provides the verb with subjects, such as (Lix 10:38), (Pr 8:36), who (Pr 10:26), who (Sa 3:1), with subjects, such as (Ir 10:38) and (Ir 10:36), who (Sa 3:1), who (Act 10:38) and who was (Is 49:10). Apart from what (Is 49:10) all the other passages imply spiritual harm through sinful deeds through the influence of evil. In Gal 5:17, wind and what are contrasted as two rivals who 'harm' each other.²⁵¹

Without referring to the biblical passages mentioned above or other verses using the verb (La), Ephrem uses the term (La); mainly in the plural to mean spiritual harm. In Virg 4.5, he speaks of 'healing of all hurts' (حدل محمد). This hymn compares 'oil' (מצעא) with 'Christ' (מצעא). The former naturally signifies the invisibility of the latter. As the oil naturally heals many kinds of physical 'hurts' (حديد), and the people are 'healed' through it, so Jesus too was healing while He 'was driving out all hurts'. 252 Lis the object that needs to be 'driven out' and 'healed'. In Fid 15.7 the verb (in af'el) clearly contrasts with sick limb (i.e. the Arian) either 'will be healed' (८०८०) or 'will harm the whole body (कीर्य ८२) ראבת). In Eccl 25.8 באבא and באבא refer to the same thing: if the physician heals the Kara, the hurt goes immediately. The source of the is nothing other than 'our evilness' (عمر) which causes the حنت، as well as the visible and invisible حتد in parallel to محتد in parallel to that can be healed by divine justice and mercy.²⁵⁴

²⁵¹ Gal 5:17: אין א אר פנים האמן האם אין אין אין אין אין ארא איז ארז זין איז ארז ארז במסיא איז ארז זין איז ארז איז ארז ארזיין איז ארזיין ארזייין ארזיין ארזיין ארייין ארייין ארזיין ארזייין ארייין אריייין ארייין ארייין ארייין אריייין ארייין אריייין ארייין אריייין אריייין

²⁵² Virg 4.7: בל נבינה אסה בל מוד מודים

²⁵³ Eccl 32.1.

²⁵⁴ Nis 11.3-4.

3.1.6.4 Some Important Terms that are seldom used

There are a few terms left which Ephrem uses occasionally. Firstly, the word Appears only once in Ecclesia 52.4 in the context of healing. It is used as the object towards which the 'pure Physician' (And Adam) descends. The term Adam has the sense of the 'ulcer' that has Adams and so needs to be cleansed.²⁵⁵

Secondly, the term https://doi.org/10.256 is found in hymn 46 On Virginity and 5 On Faith. The former hymn speaks of the 'imprint of scars' (https://doi.org/10.257 in the sense that the sins committed before baptism are easily forgiven, but those after need greater effort. Even though sins committed after being baptised can be forgiven and the wounds healed, a mark of the wounded place will stay like an 'imprint of scars'. 258 On Faith 5.19 refers https://doi.org/10.258 On Faith 5.19 refers https://doi.org/10.258 when Ephrem speaks of https://doi.org/10.259

Finally, the term ***\omega:** is used once in Nis 34.5 where Ephrem describes Egypt as a sick land and Harran as afflicted with a 'gangrene' (***\omega:**) that can not be healed; for even though its wound is healed, it will return again.²⁶⁰

3.2 Terms Related to Healing

Concerning healing the most significant terms are those based on the following roots: عمر, 'to heal', عمر, 'to give medicine', 'to be restored', حيد, 'to bind up', and 'بهملم, 'to visit'.

²⁵⁵ Eccl 52.4.

²⁵⁶ Lev 13:2-43 and 14:56 are typical passages where محمحه, in singular and not plural, is frequently used. Also Is 1:6; 53:5 and 1 Pet 2:24 employ the term محمحه.

²⁵⁷ Virg 46.25; 46.27.

²⁵⁸ Virg 46.21-27.

²⁵⁹ Fid 5.19.

²⁶⁰ Nis 34.5.

3.2.1 → and Related Terms

3.2.1.1 In the Syriac Bible

The verb 'to heal' () appears often in the Bible. The parel work is mainly used in the context of the Lord's action. 261 Already in Gen 20:17, God () occurs as the subject of , and humankind as object, such as the healing of Abimelech, the prophetess Miriam and the People. The Lord heals as a result of prayer. 262 In 2 Kgs 20:5, the Lord heard Hezekiah's prayer and promised to heal him from his sickness. 263 Prayer, as well as repentance and the whole way of life, 264 has a significant role in the context of healing and wounding. The subject of , as a significant role in the context of healing and wounding. The subject of , as in Job 5:18: where the verb work is contrasted with , as in Job 5:18: where the verb

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²⁶¹ Gen 20:17; Num 12:13; Dt 32:39; 2 Kgs 2:21; 20:5; 20:8; 2 Chr 7:14; 30:20; Pr 14:23; Job 5:18; Is 19:22; 30:26; 57:18-19; Jer 3:22; 17:14; 30:13; 30:16(17); 33:6; Hos 6:1; 7:1; 11:3; 14:4(5).

 $^{^{263}}$ 2 Kgs 20:5: Koks Km Kis how hole hose hor kis, cf. 2 Kgs 20:8: Kis how how how how how how.

²⁶⁵ Job 5:18.

The object of healing can be the nation Israel, ²⁶⁶ Zion, ²⁶⁷ 'their land' (amair') ²⁶⁸ the 'water' (amair') ²⁶⁹ or 'me'. ²⁷⁰ The object of and also be 'every pain' (amair') ²⁶⁹ or 'me'. ²⁷⁰ The object of the wound inflicted by the Lord (amair') ²⁷¹ or even the pain of the wound inflicted by the Lord (amair') ²⁷² Thus, the Lord is not just the agent of amair', but also of a strike/wound'. In Dt 32:39, the Lord says: 'I am He Who wounds, and I am He Who heals.' ²⁷³ In Is 19:22, and refers to the Egyptians whom the Lord will 'strike and heal'; in contrast to the Israelites, 'they will turn to the Lord, and He will respond to them and heal them'. ²⁷⁴ Nevertheless, the Lord promises to heal His People. ²⁷⁵

Beside the Lord, certain people also appear as the agent of , for example, the prophet Elisha healed Naaman from his leprosy, ²⁷⁶ or Sheerah who 'healed the sick', among whom was Ladan the son of Ammihud. ²⁷⁷ Likewise, the shepherds may be the

²⁶⁶ Hos 7:1: كنعما مسمح، حجه.

^{268 2} Chr 7:14: <u>am>i</u>r rora <u>amiñful</u> <u>panzra</u>.

²⁶⁹ 2 Kgs 2:21: معمل لحته ملم لحته الم

²⁷⁰ Jer 17:14: מראה איז אסר.

²⁷¹ Pr 14:23.

²⁷² Is 30:26.

²⁷³ Dt 32:39: אור אפארא אורס אור אייא אוא. In Hos 11:3, even though God heals with love, yet the Israelites 'did not realise that I had healed them' (מור איישרא מביה אלם).

²⁷⁴ Is 19:22: . מוא אשאים :אלמשא איזשא איזשאים.

²⁷⁵ Jer 33:6: <u>am</u> <u>d</u> <u>d</u> <u>d</u> and <u>r</u> and r

²⁷⁶ 2 Kgs 5:3-7.

subject of مصح if they take their responsibility seriously, but often they do not.²⁷⁸ In the same way, because of the Lord's judgment against Israel, a king 'is not able to heal' the sickness and sores of Ephraim,²⁷⁹ and the people cannot heal Babylon.²⁸⁰ Job calls his friends Zophar, Bildad and Eliphaz those 'who heal without anything' (معمد حله حدم)²⁸¹ for they blame him without a real reason.

As wisdom is supreme in the book of the Proverbs, its words are able 'to heal the whole flesh/body';²⁸² and the 'tongue of the wise heals'²⁸³ too.

While the *ethpa^{sc}al* , appears more often in the context of humankind, it is only used once in the context of 'water' that has been healed/cured, ²⁸⁴ It is used four times in Leviticus, in the context of the regulations about infectious skin diseases, such as 'ulcer' (Kurax), ²⁸⁵ 'wound' (Kharax) ²⁸⁶ or 'leprosy's wound' (Kharax) ²⁸⁷ It appears in the context of individual people being healed from their sickness, such as 'Naaman from his leprosy' ²⁸⁸ and 'Joram from the wound' ²⁸⁹ - even though he was not healed. It can also apply to a whole nation, such as those who were

²⁷⁹ Hos 5:13: <u>מב</u>אמנסראט אביא רל משם.

²⁸⁰ Jer 51:9: غمر المام شبعت المتحدم المام ال

²⁸¹ Job 13:4.

²⁸² Pr 4:22: 282 Pr 4:22: Control misson.

²⁸⁴ 2 Kgs 2:2: באר אויא אויא מוא איז משאאארם.

²⁸⁵ Lv 13:18: ๙๒๙๗๓ ๓๔๕๖๖ ๙๖๓๔ ๙๓๓ ๙ ๙๖๒๖๓.

 $^{^{286}}$ Lv 13:37: ਕਰਿਘਾ ਨਾਲਕਰ ਨਾਲ ਜ਼ਾ ਨਾ ਨਾਤਰਕ ਕਾਂਤਲਰ; cf Lv 14:48: ਜ਼ਾਰਿਘਾ ਜ਼ਾਰੀ ਰਾਲਕਰੀਨਾ ਪ੍ਰੈਂਤ

²⁸⁷ Lv 14:3: מן ביי איז האמשה ליישראה בל.

²⁸⁸ 2 Kgs 5:11: בי משראה מ.

^{289 2} Kgs 8:29: حمين حب مينا; cf. 2 Kgs 9:15; 2 Chr 22:6.

circumcised at Gilgal,²⁹⁰ or those who returned the ark to Israel.²⁹¹ However, healing cannot be achieved against the Lord's will. For example, when the Lord had afflicted man with tumours and festering sores because of disobedience, those who were afflicted could not be healed;²⁹² or if the Lord afflicts the knees and legs, then neither can they be healed.²⁹³ Likewise, Babylon could not be healed because the Lord had proclaimed His judgement about her.²⁹⁴ Anything that is in disagreement with the Lord is unable to be healed,²⁹⁵ but if it is in accordance with the Lord's will then it can be healed, as in Jer 17:14: 'Heal me, o Lord, and I shall be healed.'²⁹⁶ Likewise, man can be healed through the Lord, as in Is 53:5: 'and by His wounds/sores we will be healed'.²⁹⁷ But, as Jer 15:18 emphasises, the wound would not be healed if it does not want to be healed: 'my wound is grievous and does not want to be healed'.²⁹⁸

The term معنی, singular, is used twice in Exodus (Ex 15:26; 21:19), Proverbs (Pr 13:17; 14:30), Jeremiah (Jer 8:22; 33:6) and once in 1 Chr 7:25. In the latter, Sheerah is the only woman who is called 'physician' (حمید)²⁹⁹ Her function is described as healing sick people (محمد). While Ex 21:19 speaks of an ordinary physician and his reward in the context of personal injuries,³⁰⁰ Ex 15:26 presents the Lord as 'your Physician'

²⁹⁰ Is 5:8: 'were in camp until they were healed' (אמנה אלא בעביל אלא).

²⁹² Dt 28:27: سعده حل، حسب، حانب، حانب، مدنب، مدنب،

²⁹³ Dt 28:35: مبعد المعدد ا

²⁹⁴ Jer 51:8-9: مهل شیخما متعمه معمه شب*لد ملل*م

²⁹⁵ Jer 19:11: סיטראשו הדבה על הפאד.

²⁹⁷ Is 53:5: ܡܩܝܪܩܝ ܕܩܫܩܩ.

²⁹⁸ Jer 15:18: מישאלא אים אם אנים אל שישה, אמיישם.

^{299 1} Chr 7:25: באר בישים אומה אמש אמש אלישה.

 $^{^{300}}$ Ex 21:19: איז איז ועבא בע במסא בל בסמס בע במסא בע במסא גער במסא גער בעסא בא מסט \mathbf{x}

(שמבא)³⁰¹ Who will heal mankind if they are obedient, follow His commands and decrees, and do what is right in the eyes of the Lord. In Jer 8:22, the Lord asks the question: is there no 'physician' in Gilead to heal the 'wound of My People'?³⁰² Here the Lord does not describe Himself as the 'Physician', but wants to call someone to act as a physician on His behalf, as in Jer 33:6: I will bring health and healing to [Babylon]'.³⁰³ The book of Proverbs calls a physician a 'trustworthy messenger' (שמבאבר),³⁰⁴ and he who 'calms his wrath is the physician of his heart'.³⁰⁵

The plural 🛪 haar, 'physicians', is used only twice; in Gen 50:2, in the context of the death of Joseph's father Jacob/Israel, 'Joseph directed the physicians in his service to embalm his father Israel; so the physicians embalmed him'. The function of these ordinary physicians in Egypt is described as 'embalming' (عدد) the dead person.

In the Old Testament, the derived noun range appears in different contexts, often in a negative sense, such as in 2 Chr 36:16: 'the wrath of the Lord rose up against His People until they did not have any (source of) healing (arm) more'. 307 Jehoram was badly afflicted with disease so that there would not be any (further possibility of) 'healing' (range) 308 The reason is the sin and the 'wound' (range), as Lam 4:3 speaks of a 'wound

³⁰¹ Ex 15:26: עשטר היא איר הוא אלא.

³⁰² Jer 8:22: של אנד מאר מאר מאר.

 $_{303}$ Jer $_{33:6:}$ منہ حصہ محمہ ہنکے منا شا خنہ عصہ ہم.

³⁰⁴ Pr 13:17: am へんのく くいかのろ ペスシャベa.

³⁰⁶ Gen 50:2: ,അവപ് പ്രാപ്പ് പർര്മം, ന്റുച്ച ചമരം ,മമര പ്യാപ് പർര്മം, നരിപ്പം.

^{308 2} Chr 21:18: مصم حمصه حمصه حلم به حمل حمل حمصه حمد مصم حلم مصمه حمد مصمه حمد مصنوعات المحمد مصنوعات المحمد مصنوعات المحمد عمد المحمد مصنوعات المحمد عمد المحمد المحمد

that does not have (the possibility of) healing' (ماء حمدماء کامیدک شک). The reason for no longer being curable can be sin, 310 as well as the way of life, 311 being foolish 312 and stiffnecked. 313

The term <code>\'\dam\'</code>

Nevertheless, it is the Lord Who promises and is able to cause whom 'to ascend' for Zion, 326 for on His day 'the sun of

 $[\]mathcal{L}$ له \mathcal{L} المحمد خور المحمد ا

³¹⁰ 2 Chr 21:18; Is 13:9; Jer 8:15; 8:22; 14:19.

³¹¹ Pr 3:8.

³¹² Pr 6:15.

³¹³ Pr 29:1.

³¹⁴ Pr 6:15: Pr 29:1; Ez 30:21.

³¹⁵ 2 Chr 21:18; Lam 4:3; Jer 30:16(17); Jer 14:19 has the verb

^{316 2} Chr 21:18.

³¹⁷ Jer 8:15.

³¹⁸ Jer 14:19.

³¹⁹ 2 Chr 21:18; see further Pr 6:15; Pr 29:1; Ez 30:21.

³²⁰ 2 Chr 36:16; Lam 4:3; Jer 8:22; 14:19; 30:16(17); 46:11.

³²¹ Is 13:9; Jer 8:15 and 14:19 speak of אמבא ה

³²² Pr 3.8

³²⁴ Pr 16:24.

³²⁵ Ez 30:21.

³²⁶ Jer 30:16(17).

righteousness will rise, and healing on its tongue'.³²⁷ In turn, Is 13:9 emphasises the lack of healing on the day of the Lord when He will destroy Babylon and its sinners.³²⁸ However, how is able to forgive many sins.³²⁹ Pr 3:8 employs the fear of God as a way to result in 'healing for your flesh' (healing of the tongue' (healing of words);³³⁰ whereas Pr 15:4 describes the 'healing of the tongue' (healing of a wise person' to a honeycomb that is 'healing for his bones' (how how how).³³² Ez 47:12 speaks of a river from the temple and fruits and leaves; while the fruits will serve for food and 'their leaves for the process of healing' (how how how has is taken over in Rev 22:2.³³³

In the New Testament (apart from Rev 22:2), the singular rhand is used three times in 1 Cor (12:9; 12:28; 12:30) and once each in Acts 4:22 and Lk 9:11. In the latter passage Jesus heals those in need of rhand, while talking to the crowds about the kingdom of God. Jesus combines teaching with healing.³³⁴ In Acts 4:22, rhand appears in the passage of the healing of the

المناب مديد بحد البيار عديد المناب ا

 $^{^{329}}$ Ec 10:4: .םמשבא אל ייואר יייאר שמא אליודיו אייטיי אלידים אייילי אריייאר אטייטאיי אליייי.

کہ مصمہ سعیم حتید بعیہ، ہماہہ ہیل جا جاءدہ ہاکہ محمہ لحصنہ ہماہہ۔ ہماہہ ہماہہ کی ہاکہ ا

³³³ Ez 47:12: אמנטאל במשפ"דלם אבאשל במשי"ה cf. Rev 22:2: אבעידי אאמנטאל ,mae"דלם.

The plural rhawr - not to be confused with rhawr, 'physicians', - is used twice in the Peshitta New Testament. In Lk 13:32, when some Pharisees warned Jesus to leave Jerusalem because Herod wanted to kill Him, Jesus replies: 'Go tell that fox, see I will drive out demons and perform healing-miracles (rhawr). 337 The terms 'healing' (rhawr) and 'healing-miracles' (rhawr) describe the essential work of Jesus who provides 'healing' or fulfils with His 'healing-miracles' what is lacking in human beings. Likewise, the Apostles performed 'healing-miracles' as signs and wonders in the name of the Lord, as Peter and John pray: 'and You [God] stretch out your hand for healing-miracles (rhawr) and mighty acts and signs to take place in the name of your holy Son Jesus'. 338

The term rappears, 'physician', is rarely used. In Mt 9:12 (par Mk 2:17), rappears in in a proverbial saying: 'the healthy do

³³⁵ Act 4:22: ๙๓ഫ๛๙๙ ๙๙๙ ๙๙๓ ๓๖ ๓๓๓๙.

who receive the 'gifts of healing' are appointed in the church by God, like the apostles, prophets, teachers and workers of miracles and signs (1 Cor 12:28-30). The function of those who have the gifts of healing is not explicitly defined, but probably is nothing other than being able to heal individual sick from their suffering in the name of the Lord.

not need a physician'.³³⁹ However, the need of a physician is mentioned in the second half of the verse: 'those who are suffering badly'.³⁴⁰ The other passage, where is used, Jesus says: 'probably you will tell me this proverb, "physician heal yourself".³⁴¹ This seems imposible for an ordinary physician. Finally, in Col 4:14 Luke is called physician.³⁴²

The verb , in parel, appears both in the Gospel and in the Acts is often used having as subject Jesus³⁴³ or his apostles.³⁴⁴ In Lk 5:17, the 'power of the Lord' (عبله المحافية) is the agent of the infinitive of 'to heal' (الحافية).³⁴⁵ Furthermore, the infinitive is used in the question about healing on the Sabbath: 'is it allowed to heal on the Sabbath'?³⁴⁶ The subject of heal on the Sabbath'?³⁴⁶ The subject of heal yourself'.³⁴⁷ The way of healing might be through the laying on of the hand, as

³⁴⁰ Lk 5:31: ביי ביי ביי אלא הלא; cf. Mt 9:12; Mk 2:17.

عدة الله 4:23: معم حسر حسر :حس حلم على مونعدم نعد.

³⁴² Col 4:14: משאבה בישה משאר מסאל במשארם בורצ.

³⁴³ Mt 4:24; 8:7: 8:16; 12:15; 12:22; 13:15; 14:14; 15:30; 19:2; 21:14; Mk 1:34; 3:2; 3:10; 6:5; Lk 4:18; 4:40; 6:7; 6:19; 7:21; 9:11; 9:34; 9:42; 13:14; 14:4; 22:51; Jn 4:47; 12:40.

³⁴⁴ Mt 10:1; 10:8; 17:16; 17:19; Mk 3:15; 6:13; LK 9:1-2; 9:6; 10:9.

³⁴⁵ Lk 5:17: amharakal kam ,mahr kina khua.

³⁴⁶ Lk 14:3; Mt 12:10: ميمحما حمام كياء كرياء

³⁴⁷ Lk 4:23: עדאו אמא אישר.

Jesus did;³⁴⁸ or through oil, like the apostles.³⁴⁹ In the case of Jesus, the object of healing could be either general and not defined, or it refers to individual people He has healed: Aeneas,³⁵⁰ the demonpossessed man,³⁵¹ the centurion's son³⁵² or the official's son,³⁵³ the man with a shrivelled hand,³⁵⁴ the boy with an evil spirit,³⁵⁵ a leper,³⁵⁶ and the ear of a servant of the high priest.³⁵⁷ The following undefined objects could refer to any kind of healing that Jesus performed: 'them' (معربه),³⁵⁸ 'all of them' (معربه),³⁵⁹ 'many' (אריין און),³⁶⁰ 'sick' (אריין און),³⁶¹ or 'their sick' (משריין),³⁶² those of 'broken heart' (אריין),³⁶³ 'all those who were in need of healing' (אריין),³⁶⁴ and 'those who have been harmed by Evil' (

³⁴⁸ Lk 4:40: Lk 4:40: Ком кат эко тык; cf. Mk 6:5.

 $^{^{349}}$ Mk 6:13: אר ביישר אס אריישט אריישט אריישט מסש. מסש.

 $^{^{350}}$ Act 9:34: 25

אינה מורט של און און אינה אינה אינה און אינה או

³⁵² Mt 8:7: ,marora rok rur : _az ml isr.

 $^{^{353}}$ Jn $^{4:47:}$ רבים האמש האשא איז איז איז איז איז האשר האשט שלשל.

³⁵⁴ Mk 3:2: حمد ما حمد عدة ما ممس عنيام.

³⁵⁶ Lk 14:4: השידם משמאה מה משאה :מבלע ביז במה.

³⁵⁷ Lk 22:51: מסה השארט ברים ממה משארל בים.

³⁵⁸ Mt 4:24; 8:16; 13:15; 15:30; 19:2; 21:14; Jn 12:40.

³⁵⁹ Mt 12:15; Lk 6:19.

³⁶⁰ Mk 1:34; 3:10; Lk 7:21.

³⁶² Mt 14:14: مسلم پستهم محتکم محتد معاه مسسم بهجاه.

معلسر لحمصه للمحية, لحم 18: 4:18 ميلير لحم معلى المحمد ال

³⁶⁴ Lk 9:11: ממה בשרא האמישה אך ממש המידה ידירן פי

person as object, namely the crippled beggar. ³⁶⁶ In the other passages the object is the 'sick' (מביב), ³⁶⁷ or 'those who are sick' (מביב), ³⁶⁸ Finally, the 'sicknesses' (מביבים), ³⁶⁹ and 'every pain and sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'every pain and sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים (ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים), ³⁶⁹ and 'sicknesses' (מבים ביבים (ביבים ביבים (ביבים ביבים (ביבים (ביב

The *ethpa"al* partha occurs in the four Gospels,³⁷² as well as in the Acts³⁷³ and Epistles.³⁷⁴ Mainly it is used in the context of Jesus through Whom many people have been healed, like the centurion's son,³⁷⁵ the boy with a demon,³⁷⁶ the woman with the haemorrhage,³⁷⁷ the daughter of the Canaanite woman,³⁷⁸ the

³⁶⁵ Act 10:38: השמים השבים השלה: 365 Act 10:38: השמים השבים השלה: 365 Act 365 Act

³⁶⁷ Mt 10:10; Lk 9:2; Mk 3:15; 6:13.

³⁶⁸ Lk 10:9: ماعند مصره مختم دشام بمامع معناء.

مام الله 9:1-2: حلس عصاء :mhتصعنها عمد منهم منه منه منه الله عنه الله عنه منه الله عنه الله

مونه الله 10:1: منها عصد علم بهمية الله 10:1 منهم منهد مصد علم منهد علم منهد علم منهد برماة.

³⁷² Mt 8:8; 8:13; 9:21-22; 14:36; 15:28; 17;18; Mk 5:29; 6:56; Lk 5:15; 6:18; 7:7; 8:2; 8:36; 8:43; 8:47; 13:14; Jn 5:10; 5:13; 9:36.

³⁷³ Act 4:14; 8:7; 28:9.

³⁷⁴ 1 Pet 2:24; Hebr 12:13; Jas 5:16.

³⁷⁵ Mt 8:8; 8:13; Lk 7:7.

³⁷⁶ Mt 17:18: حمد به محمد به مدلك بصدمه م.

³⁷⁷ Mt 9:21-22; Mk 5:29; Lk 8:43; 8:47.

³⁷⁸ Mt 15:28: אים היה היה הארם.

demon-possessed man,³⁷⁹ the man who has been thirty-eight years invalid³⁸⁰ and the man born blind.³⁸¹ Beyond the individual people who have been healed, محمر is also attributed to groups such as the 'women' (خنن)³⁸² or 'those who' (سحلم).³⁸³ Sometimes the verb محمر qualifies particular persons who have been healed, such as the man who has been sick for thirty-eight years,³⁸⁴ the man born blind,³⁸⁵ the 'women who have been healed'³⁸⁶ and the crippled beggar.³⁸⁷ The healing of the individual could be physical as well as spiritual, from different kinds of diseases. Generally, the healing could be from 'their sicknesses' (معناها معناها),³⁸⁸ or 'from sicknesses and from evil spirits' (حماها معناها).³⁹⁰ Approaching Jesus is a significant way of being healed;³⁹¹ likewise approaching some of the disciples, such as Paul

³⁸⁰ Jn 5:10; 5:13: בארארא מהר מהר האראמע, מוסה

³⁸¹ Jn 9:36: גארארא מה רוב.

³⁸³ Mt 14:36; Mk 6:18; 6:56.

 $^{^{384}}$ Jn 5:10: \sim 4, σ \sim 40 \sim 6. Jn 5:13.

³⁸⁷ Act 4:14: ממה אינישט בממשט אמה סאבה ממה פאשם במשטט אמה שאבה ממה פאשם במאלה אוני מינים אינים מינים אינים אינ

³⁸⁹ Lk 8:2.

³⁹¹ Mt 14:36; Mk 6:56.

on the island Malta.³⁹² Beside Paul, the crippled beggar was healed through Peter and John,³⁹³ whereas in Samaria the 'paralytics and cripples' were healed through Philip.³⁹⁴

3.2.1.2 In Ephrem

Ephrem uses the $pa^{\alpha}e^{\beta}$, ∞ κ^{395} more often than the *ethpa^{\alpha}el* ∞ κ^{396} . The subject of ∞ can be the Lord, the prophets and disciples, as well as ordinary physicians κ^{397} and other people. Also some natural products appear as the subject such as ordinary 'medicine' $(\kappa^{398})^{398}$ and 'iron' $(\kappa^{399})^{399}$

When the Lord is the agent of مصح, He may appear under different titles, such as 'Medicine of Life' (همر سنّح) 400 and

³⁹² Act 28:9.

³⁹³ Act 4:14: ממו אינים במשבים אממי ארם מממי במשבים אמר להרמה במשבים אמר מממים במאסל אוני אינים אינים אונים אינים אינ

³⁹⁵ CDiat 2.23; 5.19; 7.2; 7.6-7; 7.9; 7.12-13; 7.15; 7.21; 7.23; 7.27b; 10.7a; 11.7; 13.1; 13.3; 16.8; 16.10; 16.24; 16.32; Dom 21; 42; 44; Nat 1.28; 3.20; 21.12; 22.1; 23.11; Epiph 11.7; Virg 1.3-4; 3.10; 4.7-8; 14.11; 25.14; 26.6; 26.9; 34.3; 42.5-6; 46.15; 46.27; 49.15; Fid 2.15; 2.19; 8.12; 9.11; 10.6; 12.9; 36.1; 56.11; 75.18; Iei 4.1; 10.6; Crucif 3.18; Eccl 5.6; 26.1; 28.16; 38 Ref; 38.4 41.3-4; 43.6; 44.14; 52.4; Nis 6.1 27.2-3; 27.5; 34.1; 34.5; 34.7-12; 39.10; 46.8; 51.16; 74.14.

³⁹⁶ CDiat 7.6-7; 7.10; 7.21; 7.22b; 7.24; 7.27b; 11.5; 11.7; 16.32; Dom 42; Nat 2.7; Epiph 8.22; Fid 15.7; Eccl 8.3; Nis 11.4; 34.9; 34.11.

³⁹⁷ Nis 27.2; 34.12; 36.1; 51.16.

³⁹⁸ Virg 49.15; Eccl 26.1: ל אבא הרא הראשא ל א יישה.

³⁹⁹ Fid 56.11: מבמרא משרא ידא הלוים ה

Physician' (תבשבת). 401 Some other titles used in this context point to His Sonship and co-existence with the Father. These are 'the Son of the Father' (תבשבת), 402 'the Son Who has been sent' (שלמבת אבל), 403 'God's Word' (שלמב), 404 'our Lord' (בבל), 405 'our Redeemer' (בסבל), 406 'our Creator/Fashioner' (בבל) 407 and 'the Lord of the prophets' (בבל). 408 The spiritual healing aspect, especially healing in connection with forgiveness, is expressed, rather, with the following attributes: the 'Kind One' (בבל) 409 and 'Merciful One' (בבל), 410 'Fervour of compassion/mercy' (בבל), 411 and 'Stream of compassion/mercy' (בבל), 412 Several other terms used as subject are clearly related to Jesus, such as the 'providence of our Lord' (בבל), 413 'compassion/mercifulness' (אמניבי), 414 'not prying

⁴⁰² Eccl 38 Ref; cf. Eccl 38.4.

⁴⁰³ Nat 22.1: שלברז השה השה הלא השה הלא אור בינו.

⁴⁰⁴ CDiat 11.7.

⁴⁰⁵ CDiat 16.10: Dom 21.

⁴⁰⁶ CDiat 16.32; Eccl 41.4.

⁴⁰⁷ Nat 21.12: אבישר אמבע אליבע אנשי אשי ארש.

⁴¹⁰ Crucif 3.18: تب سلك خمير (the ear of the soldier).

⁴¹¹ Virg 25.14: בי מסיד או איז, cf Mt 8:14.

⁴¹² Virg 26.6: בב בא האמן איז היה איזה היהערא באב בא ראשיה היה אלאר בבים ל היא ההמבן איזה היה הישבא האיזה היה הישבא האיזה היה הישבא האיזה היה הישבא היה הישבא היה הישבא היה הישבא היה היה

⁴¹⁴ Fid 8.12.

into Him ... [but] the sight of Him' (شمسسمه عليه) 415 and 'His purity' (شممسه).416

Among the prophets, Abraham, Moses, Joseph,⁴¹⁷ Elisha⁴¹⁸ and Jonah⁴¹⁹ appear as subjects of , whereas none of the disciples is mentioned by name - only in Virg 4.8 does Ephrem use 'the shadow [of the disciples]' ()

Furthermore, healing capability is not only limited to God and His people, but it can also be attributed to the 'Law' (حصص),421 'Scripture' (حمص) and 'Nature' (حدث)422 which all come from God; the same applies to the actions of the individual, such as 'faith' (حمد),423 'fasting' (حمد),424 'repentance' (حمده),425 and 'labours and compassion' (حمدة),426 thus the agent of healing can be just 'we'.427 In contrast to the

. האמשאה האמש המהאז הצם השהר ליב

مهلته هجسه مسته هجمهم لهاهد. لحدّه به لمهد هجمهم لدلهمد.

הלצשוז הלושב הכוהב השהם האשתה הנשתה מש

وجه دالحه مصم حيدك ويسحه بوعد عودهم سلم موه مديد

F

אני אין אראטעיבי, אוא אין אראטעיבי, Also the good Samaritan (CDiat 16.24.), the 'fastened serpent' (אסביבא, Nat 1.28; cf. Num 21:8f), 'voices' (לשל) and 'His word'

⁴¹⁵ Fid 9.11: hear soul mon hear mon of com cl.

⁴¹⁶ Eccl 52.4:

⁴¹⁷ Nis 34.1-8.

⁴¹⁸ Epiph 11.7; cf. 2 Kgs 2:19.

⁴¹⁹ Virg 42.5-6.

⁴²⁰ Virg 4.8: ממון ... באנה באים און ...

⁴²¹ Eccl 43.6: ܝܪܘܝܩ ܝܪܩܝܝܐ ܡܢܝܩﻝ ܕܩܝܩ, Eccl 44.14: ܝܪܩܩܩ, ܩܝܕܩܩܩ ܕܩܩܩ, ܩܩܩ, المناه.

⁴²² Virg 1.3-4:

⁴²³ Virg 26.9; cf. Mt 15:28; Mk 7:29.

⁴²⁴ Iei 4.1:

⁴²⁵ Virg 3.10: مناسب شامیت حدمد نیک دورت.

⁴²⁶ Virg 46.27:

⁴²⁷ Virg 46.15:

Lord, the healing ability of the 'physicians of the world' (べめぬめべ てんしょ)⁴²⁸ is limited.

As the object of ροκ, the term κόαμα refers to the general wound of humanity through death; only the Medicine of Life is able to heal the 'wound of death' (κόααα κόαμα).⁴²⁹ 'Adam's wounds' (κααα κόαμα).⁴³⁰ are the object of ροκ, as well as those whom Jesus healed: 'the wounded person' (κωμα),⁴³¹ 'crippled' (κίμαμ),⁴³² 'paralytic' (κίμαμ),⁴³³ the blind and possessed man,⁴³⁴ the man born blind,⁴³⁵ the man who had been sick for 38-years,⁴³⁶ 'Peter's mother-in-law' (μα),⁴³⁷ the 'bruises' (κόαμα),⁴³⁸ of the sinful woman and the woman with haemorrhage (καμαι),⁴³⁹ are all explicitly mentioned.

The object of مصد generally refers to people, such as the Israelites,⁴⁴⁰ the 'living' (سدخا),⁴⁴¹ 'whole man' (شاعا),⁴⁴²

(מסבי אם, Fid 2.15; 2.19.), 'free medicine' (מסבי הפיש, Eccl 5.6) and 'spiritual medicinal herbs' (בסו" , Iei 10.6.) are used as subject of מסבי.

- ⁴²⁸ Nis 27.2; 34.12; Fid 36.1.
- ⁴²⁹ Nis 74.14.
- ⁴³⁰ CDiat 16.10; cf. Nat 22.1.
- ⁴³¹ CDiat 16.24; cf. Lk 10:36-37.
- 432 Eccl 41.3: 2 ml 20m 2027 2120.
- 434 CDiat 10.7a: איים איים איים מערס (Mt 12:22).
- 435 CDiat 16.32: אסג בצבלא ... (Jn 9:5-8).
- 436 CDiat 13.1: ממל האמבים לייסה; CDiat 13.3; 16.32 (cf. Jn 5:5-12).
- 438 Dom 44: شحته محمح شعم see further chapter IV, 2.1.2.
- 439 Virg 26.6: בב, מאמא הדינה הדינה אדינה האמא אויין איז היא הדינה אויין אויין איז איז האלא אויין איז איז איז איז (Mt 9:20; Mk 5:25; Lk 8:44); cf. Nis 27.3.
 - 440 CDiat 11.7: مند بصحم ما تبير (cf. Ps 107:20).
 - 441 Eccl 41.4: مسمح مت محنه مح.

'all' (عائل)⁴⁴³ or just 'us' (معمر);⁴⁴⁴ but it is also used for a particular object, such as 'my lacerations' (معمتم)⁴⁴⁵ or 'my perturbation' (معمتم),⁴⁴⁶ More often, terms from the sphere of sickness and medicine are used as object: 'suffering of everyone' (عدر عدر),⁴⁴⁷ 'pain' (حدر),⁴⁴⁸ 'pains' (حادم),⁴⁴⁸ 'pains' (حدر),⁴⁵¹ 'pains and sickness' (حدادم),⁴⁵⁰ 'the pains of souls' (حدادم),⁴⁵¹ 'pains and sickness' (حدادم),⁴⁵² 'our state of sickness' (حدادم),⁴⁵³ or 'all those who are badly effected' (حدادم),⁴⁵⁴

Some terms also distinguish between spiritual and corporal sickness, such as 'visible limbs' (בעבא)⁴⁵⁵ - for instance 'eye' (בעבא)⁴⁵⁶ and 'ear' (אוראב), 'sight of the spiritual and corporal sickness, such as 'visible limbs' (אוראב)⁴⁵⁵ -, 'wounded minds'

⁴⁴⁴ Nat 21.12: معم معر.

⁴⁴⁶ Fid 10.6: אם השלה היא מבאה, i.e. the author.

⁴⁴⁷ CDiat 16.8: משר באר אבר ליין יוען אבע.

⁴⁴⁸ Nis 27.5: משלא לעשר א העשר א העש

⁴⁵⁰ Eccl 38 Ref.: محمد مصنع بكاحب بعدة مناصح المحادث المحادث

⁴⁵¹ Nis 34.10: معمر حمقه برهقی به محمد می

⁴⁵² CDiat 16.8: حەتە محمة،

⁴⁵³ Fid 75.18: مصنحه مه شا عنه مه مه محد هم محد المحتدد مه معتدد عنه المحتدد المحتدد

⁴⁵⁵ Dom 21: הא אסג ההגיא הכלטוב, cf. the sinful woman (Lk 7:36-50).

⁴⁵⁶ CDiat 16.32; Fid 45.1-2; Iei 6.4-8 (Mk 10:46); Nis 51.16; see the man born blind (Jn 9:5-8).

⁴⁵⁷ Crucif 3.18; Eccl 29.2-3; Nis 46.8-9 (Lk 22:51).

(حديث),458 'gluttony' (حمر مصحل),459 'pus' (حمر مصحه))460 and 'bruises' (حراب المحمد),461 Finally Ephrem also uses geographical places, such as 'Zion' (مرحين) and the 'land of Egypt' (جنب المحادد), as the object of محدد).

The subject of the *ethpa^{cc}el* μοκόκ is mainly general, such as 'all' (Δa),⁴⁶² 'thousands' (καλκ)⁴⁶³ and 'man' (καλκ);⁴⁶⁴ or not specified such as 'who ever' (κλλκ).⁴⁶⁵ In CDiat 7, the author uses the personal pronouns as the subject of the passive verb.⁴⁶⁶ From the medical sphere only the terms 'her bruises' (πόκλω)⁴⁶⁷ and 'the wounded' woman (κόκλων)⁴⁶⁸ are used as a direct subject of μοκόκ. Only a few sicknesses are explicitly mentioned from which people were healed: those are an 'evil spirit' (κόκλων κοι),⁴⁶⁹ 'pain' (κόκλων)⁴⁷⁰ and the 'hidden sickness of the soul' (καλλ κων κοιο).⁴⁷¹ The terms 'voice' (κλα)⁴⁷²

⁴⁵⁹ Virg 14.11: ܡܬܩܛܩܩܡܠ ܩܐܩܝܒ ܕܩܡܕ.

⁴⁶⁰ Eccl 52.4; (cf. Haer 33.10-11).

⁴⁶¹ Nat 3.20: און אישה המביא אישה שבינה השמר איזם במביבי, cf. Dom 44, the sinful woman (Lk 7:36-50).

⁴⁶² Nat 2.7: של באר מימי מימיל איזה מימיל ארז די לא.

⁴⁶³ Eccl 8.3: עם אלז איבאר פישעפערטיים.

 $^{^{465}}$ Nis 11.4: 465 Ni

⁴⁶⁶ For مماس see CDiat 11.5; من CDiat 7.27b; ش CDiat 7.6; 7.24; 7.27a. In CDiat 11.7, the plural مسمل refers to the Israelites.

⁴⁶⁷ Dom 42.

⁴⁶⁸ CDiat 7.1; 7.6.

⁴⁶⁹ CDiat 11.7: مبصحهده حميت حسمة مصيب شا ملعني.

⁴⁷⁰ CDiat 11.5: בא האסבים בעלאה בל במאיה אולם בל באבא המשבעה בל באבא המשבה הל בל באבא המשבעה בל באבא מוכיז של המשבעה הביד מהביא שורים בל באבא מוכיז של המשבעה המשבעה של המשבעה של המשבעה המשבעה בל המשבעה בל

and 'His hand' (מדבר)⁴⁷³ occur as the medium through which healing was performed. 'Approaching' Jesus (מוֹב)⁴⁷⁴ and 'tears' (מוֹב)⁴⁷⁵ cause man to be healed, as well.

The term *** him*** (feminine), 'physician', ⁴⁷⁶ is only three times attested in Ephrem's work, whereas the masculine *** is** often used, either as a title for Jesus, ⁴⁷⁷ the patriarchs and prophets, ⁴⁷⁸ or when the author speaks of an ordinary physician ⁴⁷⁹ or compares the function and use of other things to a physician. ⁴⁸⁰ The feminine term *** him*** describes either the Lord's justice ⁴⁸¹ or Egypt's reputation in medicine. ⁴⁸²

The term 'physician' (حمع) is especially used for Jesus. Commenting on the healing miracles Jesus had performed, Ephrem describes Jesus as the Physician, par excellence; he calls Him the

⁴⁷² CDiat 16.32: סאלאר הבשא ארם א רמש בעשק משל.

⁴⁷³ Nis 34.11: איירים איירים לאר שאיירים לאר

⁴⁷⁴ CDiat 7.6; 7.24: منحه مسمماط مشماط بنه معنده.

⁴⁷⁵ Com 42: הבאכיבא הה. In Epiph 8.22, it is through the 'salt' (حليح) that water was healed.

⁴⁷⁶ Azym 20.19; Nis 11.3; 34.8.

⁴⁷⁷ CDiat 10.10; 17.3; Dom 14; 24; 42; 44; 48; Nat 3.20; 22.3; Virg 25.13-14; 26.10; 30.11; 35.3; Fid 5.19; 12.9; C.Jul 1.9; Eccl 25.8; 28.16; 52.4; Nis 1.7; 6.1; 26.3; 27.3; 34.9-10; 40.2. In some of these it is not obvious to which person of the Trinity حمم refers; for instance the praise in Nat 3.19 (حممت شمح حماح حمد) links حمح clearly with the term 'God' (حماح), but the rest of the stanza and almost all the hymn praises Jesus as the Son of God for His economy.

⁴⁷⁸ Virg 49.1; 49.13-14; Nis 34.1-2; 34.7.

⁴⁷⁹ CDiat 17.1; Dom 19; Nat 22.3; Nis 51.16; Eccl 7.5; 8.3; 28.17; Fid 56.12.

⁴⁸⁰ Eccl 43.6; Parad 11.9.

⁴⁸¹ Nis 11.3: מתביין המשיא האסיבות האטשה הלעשה השה; i.e. עלמורב. In Azym 20.19, it is the 'hand of the Lord's justice' that functions as a physician: באר האטר בל אוני האטר אר גיבורב.

⁴⁸² Nis 34.8: حئن سرغني

heavenly Physician' (حصت المحمد),483 'wise Physician' (معمد),485 'good Physician' (معمد),485 'good Physician' (معمد),485 'good Physician' (معمد),487 He is the Physician of those whom He had healed either from their spiritual or their physical afflictions. Thus, He is called the Physician of the sinful woman (معمد),488 Lazarus,489 Peter's mother-in-law,490 'widow' (معمد),491 and the 'blind' (معمد),492 Since the function of this Physician, par excellence, is not just the healing of the individual, but of the whole of mankind, Ephrem presents Him as the Physician of 'all' (معمد),493 of 'us' (معمد),494 of 'humanity' (معمد),495 and of all 'sinners' (معمد),496 and wounded (معمد),497 His function is to heal all 'bruises' (معمد),498 and 'pains' (معمد),499 of man, and cut away

⁴⁸⁴ Eccl 25.8: איז משא ענער ביז מש.

⁴⁸⁶ Dom 48: משלה שמן אורטיז השוז עשל הרגישע טש עזשי.

⁴⁸⁷ Eccl 52.4: ראם רישר איר ראטיים בים.

⁴⁸⁸ CDiat 10.10; Dom 14; 44; 48.

אם היא גרבון גומבים שם ישה ביא ברבון ביצו שואי ביא משים אם ביא ברבון ביצון ביצון ביצון ביצון ביצון ביצון ביצון

⁴⁹⁰ Virg 25.14: בפעלה הזמשבת אויס איז Virg 25.13.

⁴⁹¹ Nat 26.10: حممح مم مه مه معنى حل.

 $^{^{493}}$ Fid 12.9: 493 جمم, Eccl 28.16: 493 حمد حلم جمح حمد حلقر.

⁴⁹⁵ Nat 3.19: משמבות השמר משל ליים מצ.

⁴⁹⁶ Virg 30.11: אביבה און השל השל השל השלה אלאלי הבידים איז שיים השלה אלאלי

⁴⁹⁷ Dom 42.

the 'source of harm' (ベンス) and the 'cause of pain' (ベンス).500

The verb 'to become' (καπ)⁵⁰¹ draws attention to the relationship of Jesus with those to whom He 'became' a Physician. Many other verbs emphasise His action as a Physician: 'to heal' (κακ),⁵⁰² 'to visit' (κακ),⁵⁰³ 'to open' (κακ),⁵⁰⁴ 'went out to go' (Δικι),⁵⁰⁵ 'to cut' (κακ),⁵⁰⁶ 'to cut off' (κακ),⁵⁰⁷ 'to dry up' (κακ),⁵⁰⁸ 'to drive away' (Διτ),⁵⁰⁹ 'to propound' (κακ),⁵¹⁰ 'to show' (κακ).⁵¹¹ In particular, the verbs 'to have pity' (κακ),⁵¹² and 'to have mercy upon' (κακ),⁵¹³ signify the spiritual side of the divine Physician.

The term ris also attributed to some prophets. In Nis 34, Abraham, Daniel, Moses and Jacob are explicitly mentioned.

⁴⁹⁹ Fid 5.19: באבון באה איז איז איז איז איז איז איז איז איז און 1.9. Jesus is also described as the Physician of אמשמאלה (Eccl 52.4), אוויי (Nis 1.7) and במשבים (Nis 6.1).

⁵⁰⁰ Eccl 25.8: רנים אוא האים היאם אלב הישה בשם.

⁵⁰² Dom 44, Nat 3.19; Fid 12.9; Eccl 28.16; 52.4.

⁵⁰⁴ Virg 35.3: Kam whan Kian Kinah, Kiak ak.

 $^{^{506}}$ Nat 3.20: 6 אמר אבי אבי אל 7 אים אבי אלי איז אבים; Azym 20.19.

⁵⁰⁷ Eccl 25.8; cf. Nis 27.1: באמא כדי, הנפממם לההכא

⁵⁰⁸ Eccl 25.8: אובא הואס האל מ האב אלד הישה ששם.

⁵¹⁰ Dom 24: המבל שבחבל במה אמה אמה אמה אמה אמה במה במה אמה אמה אמה.

 $^{^{511}}$ CDiat 17.3: האמשביז אמה זרש מה אמשוז 11 ביז הושא אושי רגשא אמשי, cf. Nis 26.3.

⁵¹² Nis 34.9: איזא דישאל איזט אסבום.

Attention is drawn to how they acted as physicians to heal Harran, Babel and Egypt from their spiritual sickness.⁵¹⁴ Virg 49 deals with Jonah as the 'circumcised physician' (Kink Kurch)) who was sent to Nineveh. He and his medicines are compared to Moses and his medicines on Sinai.⁵¹⁶ Surprisingly, in Eccl 43.5-6 the term Kurch is not used for Moses, but for the Law that acts as a physician, whereas in Parad 11.9, the fragrance of Paradise serves as a physician to Earth.⁵¹⁷

In some other passages, Ephrem also speaks of an ordinary physician whose function is to go 'where suffering exists'⁵¹⁸ and to reveal the hidden pain with his medicines.⁵¹⁹ There is no physician who stops the wounded from coming to him.⁵²⁰ Even though every one trusts the 'book of medicines in which a physician reads',⁵²¹ nevertheless, Ephrem warns people to be critical concerning the deeds and results of the physician's work: it is not his medicines that count, but rather his assistance.⁵²² Likewise, it is important to pay attention to the reputation of each individual physician, before trusting him.⁵²³ Ephrem puts the ironical question: can a physician who is blind in himself increase light for others?⁵²⁴ The aspect of light or the eye is also incorporated in Nis 51.16 where Ephrem says: 'and a physician does not heal an eye with the hated sting of a

⁵¹⁴ Nis 34.1-9.

⁵¹⁵ Virg 49.1.

⁵¹⁶ Virg 49.13-14.

⁵¹⁷ Parad 11.9.

⁵¹⁸ CDiat 17.1: תשמר למון מש אורן זב ממ שלא.

 $^{^{519}}$ Dom 19: 519 בממכ 519 היז 519 היז 519 היז 519 היז 519

⁵²² Eccl 28.17: كمح كلي بسمية بين جيمورية بين المراقبة بين المراقب

⁵²⁴ Eccl 7.5: ベンロン べっぱい あいのし すっこ べいかん スシュ

scorpion'.⁵²⁵ While an ordinary physician is able to amputate a limb, in contrast, the Lord can cut off a limb and replace it again in the same place.⁵²⁶

The plural Khawk is either used for ordinary physicians or for the prophets. It occurs mainly in the hymns On Nisibis.⁵²⁷ In Nis 27.2, Ephrem speaks of ordinary 'physicians' (Khawk) in the context of the woman with the haemorrhage whom they could not heal;⁵²⁸ whereas in Nis 34, Ephrem describes the patriarchs as 'great physicians' (حتقة حمقه الله famous visitors, physicians' (מבסונים, השמים, השמים).530 The patriarchs (i.e. Abraham, Daniel, Moses and Jacob) are called the 'physicians of the world' (حملعہ حماقصح)531 or the physician of the world as a sick man (mhawr: rm.is)532 and as the body (حمعم) of the statue in Dan 2:31.533 The function of those physicians was to heal, even though when they performed healing it involved pain (سعته). However, the world's physicians were not capable of performing perfect healing with their medicines.⁵³⁵ In CDiat 10.7a, the author admits that the medicines of the ordinary physicians possess various powers,⁵³⁶ but what they healed was

לאסטא פיניס הול, הנפססס לשהכא: Nis 27.1: לאסטא פיניס הול, הנפססס

⁵²⁷ Nis 27.2; 34.6-12.

 $^{^{528}}$ Nis 27.2: אה אלא איז אה אמשא המשים 528 בינים מישים השים אה אלו מישים השיחה.

⁵²⁹ Nis 34.6: הם מלאב הביוסן האמשהו הבין מה האצמב.

אבבה מסם מבסדה, מצמשא אווי א naïaבם מסם הבלה.

אוֹs 34.10; 34.12: אוֹא האלה האלא האלא האלא משרא משראל משר משראל.

⁵³³ Nis 34.6: אוֹב אבינוס א

⁵³⁴ Nis 34.12.

⁵³⁶ CDiat 10.7: ಗಿನ ಸತಿರ್ಮ ಸಹಿತಹನ್ನು ಸುತ್ತಾಯಾ.

little compared to what they left.⁵³⁷ Ephrem often includes the function of human physicians in his texts, in order to contrast it with that of Jesus; for instance, about Lazurus he comments: 'all physicians work on man before he dies, but Lazarus' Physician was waiting for him to die, so that through his death the Physician would show His victory/success.'⁵³⁸

The term \(\sim \) \(\text{Kow}\), 'Healer of all',⁵³⁹ is used for the Lord, such as in Nis 34.5: Egypt 'was healed through the Healer of all',⁵⁴⁰ or in the context of the 'sinful woman' who believed that 'He was the Healer of all'.⁵⁴¹ Likewise, Jesus' medicine is called the healer of all'.⁵⁴²

The term אביסה, Healer, is not often used. In CDiat 14.22, as well as in Eccl 25:8-9 רביה refers to Jesus; for instance, Ephrem speaks of 'the Healer of Zebedee's sons' (אביה ובה).543 It is also used once each in connection with the spirit that is given to the disciples (אביה אביה),544 and with fasting (אביה אביה).545

⁵³⁷ Fid 36.1: aansa Jula par arda alma rabaar abra

⁵³⁹ CDiat 10.10; Fid 15.7; Eccl 31.1; 4.16; 34.5.

⁵⁴⁰ Nis 34.5: 12 Koksa halubk aki.

⁵⁴¹ CDiat 10.10: كم حصحة مناصبة المنافعة بشأ لا بنور المنافعة الم

⁵⁴³ Eccl 25.8-9.

⁵⁴⁵ Iei 4.1: אוניסאכא האס_ר מה אוה.

⁵⁴⁶ CDiat 12.24; 13.6; 16.31; Dom 13-14; Fid 4.4.

through His 'word' (حلعه), ⁵⁴⁷ 'His clothes' (بشهههٔ) ⁵⁴⁸ and the 'edge of His garment' (علعه). ⁵⁴⁹ Since oil signifies Christ, it also possesses خمعه against all harms. ⁵⁵⁰ Along with oil, خمعه can be found at baptism too. While the pool of Shiloah could not grant healing to the man who had been an invalid for 38 years, the Church's baptismal font provides healing all the time. ⁵⁵¹

3.2.2 מביא and Related Terms

The term محت means 'medicine, drug', as well as 'pigment' and with خمم 'poison'. It is only used four times in the Bible: while in the New Testament the singular معت appears twice (Mk 16:4; Jas 3:8), in the Old Testament the plural ناد is used twice too (Jr 51:8; Ez 23:14). Neither the term 'Medicine of Life' (معت معت), nor the verb معت or معت occur in the Bible.

In Jer 51:8, in the message about destroying and devastating Babylon, the term מבליבי refers to Babylon's pains (בֹּאבּיבי): "Wail over her; take medicines for her pains, perhaps she will be healed'. Even though the term מבליב contrasts with the מבליב, the מבליב are not powerful enough for Babylon's moral and spiritual באב that is sin. The מבליב are not defined here, but since the people are those who are challenged to get מבליב for Babylon's pains, מבליב belong to man and

⁵⁴⁷ CDiat 12.24: מבר אם השה הלשם ; cf. Dom 13-14.

ביים, דים דמבאר אינים אמינים אינים אינים

של אבים בנבת המשבת המה הבלים בידי בל בל אלי בל המה במחים בידי באל ארי אמני בל הבל האלים בל האלים בל האלים בל המה לאמני (בל. Fid 4.4.

⁵⁵¹ Epiph 11.6: בבל מה בלדב בא האמשמלה בבל ה

 $^{^{552}}$ Jr 51:8: 65 Accorded which with the second of the secon

not to God. Man, with his معدقه, cannot heal the pains, because the Lord has already decided to act in vengeance against Babylon to destroy it (cf. Jr 51.1-14). Ez 23:14 uses معدقت in the sense of pigments: 'they saw men portrayed on a wall, figures of Chaldeans portrayed with pigments'. The subject of تناه are the two adulterous sisters, Samaria and Jerusalem.

In the New Testament, Mk 16:18 and Jas 3:8, is used in the sense of 'poison'. Both texts, precisely, speak of 'poison of death' (Aban Raw). Mk 16:18 is at the end of Mark's Gospel where Jesus sends His disciples into the world to proclaim the Gospel to the people. Those who believe in Jesus Christ will be immune against poison of death: 'even though they drink poison of death, it will not harm them.'554

3.2.2.1 The Term ∼>∞

In Ephrem, usually the singular (in the sense of 'medicine', refers to the Lord Who is called, for example, the 'Binder up, Physician and Medicine' (() 555 The Son of God became Medicine for men (() 556 In Nis 4.20, the Lord's medicine is defined as 'medicine of Your salvation' () Ephrem also speaks of the 'sharp

sish Mk 16:18: מבר זהו אל מלא אלאסאה אבים בלם. Jas 3:8, emphasises the impossibility of taming the tongue. The tongue is compared to 'fire' (אוֹם, Jas 3:6) that can set a great forest on fire. Although man is able to tame all kinds of creatures, he is not able to tame the tongue for 'it is full of poison of death' (Jas 3:8: אלאססאה).

medicine' of the Lord's justice (משביא הלא בונה)⁵⁵⁷ and of the 'medicine that is not overpowering' (שביא בונה).⁵⁵⁸ However, בונה can also have a negative sense, particularly when it refers to something evil, such as 'poison in food' (בבאבטלה);⁵⁵⁹ or the disappointment of Nisibis was in the 'medicine' (שביא) for which she was waiting, but suddenly it was revealed as a 'real pain'.⁵⁶⁰

The heavenly Medicine, as 'the Healer of all' (كل حصحت), was beneficial, for example, for the 'wound' of the woman with a haemorrhage (شهمعنا), 561 and is useful for the 'wound' (هممعنا) of every sinner. 562 It can be also used for 'us' (حاب), 563 for 'my laceration' (حتك), 564 as well as, for 'sinners' (حتك), 565 'ill' (حتك), 566 'sick' (حمت), 567 'pain' (حمد)) 568 and 'wounds' (حمد)

Different verbs are used along with while medicine can be the agent, as well as, the medium of the verb 'to heal'

⁵⁵⁹ Nat 26.9: Kasa al Jeana man de kani whi

⁵⁶⁰ Nis 10.16: https://www.nm.ks.nc.nc/ https://www.nm.ks.nc.nc/ https://www.nm.ks.nc.nc/ https://www.nm.ks.nc.nc/ https://www.nm.ks.nc.nc/ https://www.nm.ks.nc/ <a href="https://www.nm.ks.nc

⁵⁶¹ Fid 12.11: mohamal ram plan haux.

⁵⁶² Fid 15.1: אדייז אישט אבים מש אניף שמרא בייאם שמישל.

⁵⁶⁵ Nat 3.20; Fid 15.1.

⁵⁶⁷ Nis 19.11: של שינשר אשם שינביל.

אוֹs 19.11: במב אל אבאז אבאבו של האספיי של יונים אינים איני

⁵⁶⁹ Nat 3.20; Eccl 5.6.

(μωκ);⁵⁷⁰ the term καμ appears always as the object in the context of the verb 'to propound' (μίωκ).⁵⁷¹ The verbs 'to be useful' (μιμ)⁵⁷² and 'to be victorious' (μιμ)⁵⁷³ have καμ as agent and signify the power of medicine. The verb 'to have pity on' (μιμ)⁵⁷⁴ is used along with 'sinners' (μιμ) and portrays the spiritual effect, i.e. the forgiveness of sin. The phrase 'she stole and took' (δίακα δια) ο)⁵⁷⁵ refers to the way in which the woman with the haemorrhage managed to receive medicine from Jesus by touching His garment. Both verbs have καμ as object and emphasise her longing for it. In turn, the verbs 'to hold out/stretch' (μια) οπο)⁵⁷⁶ and 'to taste' (μια) οπο)⁵⁷⁷ are used for the act of the Evil One and indicate his enmity towards mankind; καμ is here the object in the sense of 'poison'.

عمد تنا 3.2.2.2 The Term

The term محتث، in the plural, is used more often, either in the sense of 'pigments'⁵⁷⁸ or 'medicines'.⁵⁷⁹ Even though is sometimes used in the sense of pigments, the pigments can be associated with the new spiritual image of Adam/man. For

⁵⁷⁰ Nat 3.20; Eccl 5.6; Nis 74.14; Virg 49.15.

⁵⁷¹ Nis 4.20; 19.11.

⁵⁷⁴ Nat 3.20.

⁵⁷⁵ Fid 12.11.

 $^{^{576}}$ Nat $^{26.9:}$ 676 mas and 176 176 Nat 176 1

⁵⁷⁷ Virg 24.4.

⁵⁷⁸ Nat 16.7; Virg 7.5; 28.2-3; Fid 5.12; 31.5; 33.4-14; 85.2; Parad 4.9; 11.7; Azym 15.9-11; Eccl 10.6; 20.6; Nis 17.12; 48.7; 68.9.

⁵⁷⁹ ĆDiat 5.23; 7.1; 7.20-21; 10.7a; Dom 19; 44; Nat 4.24; 8.2; Virg 30.10; 37.3; 49.17; Fid 2.16; 10.7; 19.11; 28.2; 41.3; 53.6-7; 56.11-12; Iei 4.1; 10.4; 10.6; Azym 20.16; Eccl 1.7; 28.17; 38.4; 52.6; Nis 4.16;-17; 11.6; 16.21; 18.10; 19.11; 34.8; 34.10; 74.14.

The term بمحنت, in the sense of medicines, may belong to the ordinary 'physicians' (حمصح)⁵⁸⁵ or 'physician' (حصح),⁵⁸⁶ as well as to the Lord,⁵⁸⁷ or to individual people.⁵⁸⁸ Even though the medicines of the physicians have different powers so that they can cleanse, consume, cause to grow etc;⁵⁸⁹ they were not sufficient for the world.⁵⁹⁰ The ordinary physician, along with his medicines, is sometimes used as a metaphor for the Lord and His medicines.⁵⁹¹ A good physician uses the محتقد as an element through which he 'reveals' (حمد المحتفد) the hidden pains that

⁵⁸⁰ Virg 7.5.

⁵⁸¹ Fid 31.5; 33.4-14; 85.2; Parad 4.9; 11.7; Azym 15.9-11; Eccl 10.6; 20.6; Nis 17.12.

⁵⁸² Fid 31.5.

⁵⁸³ Nat 16.7.

⁵⁸⁵ CDiat 10.7; Virg 49.14; Nis 34.16.

⁵⁸⁶ Dom 19; Eccl 28.17.

⁵⁸⁷ Nat 4.24; Virg 30.10; 37.3; Fid 10.7; 10.11; Azym 20.16; Eccl 38.4; 52.6; Nis 4.16-17; 11.6; 16.21.

⁵⁸⁸ Dom 44; Virg 49.17; Nis 17.12; 19.11; Nis 34.8.

⁵⁹¹ Dom 19; 44; Eccl 28.17.

can be 'uprooted' (מבלבות). 592 For Ephrem, the physician's medicines are valued if they possess any power and help. 593 The power of מבלבות is a significant aspect for their definition. Even though the nature of their power cannot be defined, 594 one has to be careful how to use מבלבות; their power can be 'victorious', but also it can 'kill' (ער). 595 Usually, every one trusts medicines and, in particular, people believe the book of medicines (ער), such as a blind person will trust medicines. 596 Nevertheless, those who use מבלבות have to consider the effect of medicines and not just their visible element. 597

Although the medicines of Egypt were famous, Moses rejected 'the treasury of medicines' (معدده، المعددة),598 for those medicines affected only the body, but not the soul; i.e. at best ordinary medicines might be useful just for physical pains and sickness. The function of معدده is often to heal the 'pains' (حادم),599 but sometimes they are attributed to 'sickness' (حادم), 'wounds' (حادم) and 'sick' (حادم) 600 If medicines do not have the power of healing anymore, they are

⁵⁹³ Eccl 28.17: ਨੀਨ ਨੀਤ ਜ਼ਗ਼ਮ ਨਾਲਨਾ ਜਗਤਾਤਾਤ ਨਰਲ ਨੀ ਜ਼ਗਰਾਜ਼ਨਤ

⁵⁹⁴ Fid 42.3.

⁵⁹⁵ Fid 53.6-7.

⁵⁹⁶ Fid 56.11-12.

⁵⁹⁷ Eccl 28.17.

⁵⁹⁸ Iei 10.6.

⁵⁹⁹ Dom 19; Virg 30.10; Fid 56.11; Iei 10.6; Eccl 1.7; 38.4; 52.6; Nis 16.21; 18.10; 34.8.

⁶⁰⁰ Nis 74.14.

⁶⁰¹ Fid 19.11.

considered as useless: 'if medicines lose their [power], then no pains can be healed/restored'. 602

In contrast, the Lord is able to heal 'without medicines' (מאביביג) for His words became medicines, useful for every kind of pain. The Lord's medicines cannot be compared to any others; they are gratis and their reward (עוביביג) for the paid for by any one.

Ephrem links מבייביש to different things that are related to the Lord: the [Birth]day of the Lord is the 'treasure of medicines' (אור מארטיש);606 His garment is the 'fountain of medicines' (אור מארטיש);607 His words are like מארטיש);608 His grace carries אמרייביש);609 His 'nails' (אור מארטיש) became as בשרייביש (אור ביישרייש).610 In Virg 37.3, Ephrem speaks of three בשרייביש through which the Lord 'bound up our sickness' (אור ביישרייש).611

The محتنه through which the Lord performs healing do not necessarily come directly from God. Such as in the case of the sinful woman, محتنه can be provided by man. The oil of the sinful woman is considered as 'medicines' that she brought with her and poured over the Lord; the Lord healed her through medicines that she brought.⁶¹² Likewise, 'fasting' (حمود) can be

⁶⁰³ Eccl 38.4: איז אסרביבא אוי אביבא אמה אמראז.

⁶⁰⁴ Eccl 52.6.

⁶⁰⁵ Nis 4.16-17.

⁶⁰⁶ Nat 4.24.

⁶⁰⁷ Fid 10.7.

⁶⁰⁸ Eccl 52.6: ܡܩܡܩܝܩ, ܕܡܫܝܩ ڪھ. Cf. Fid 53.6: ܡܩܡܡܩܝ مادة، المحددد،

⁶⁰⁹ Azym 20.16: حيته محتبل همميل.

⁶¹⁰ Virg 30.10.

⁶¹¹ Virg 37.3.

⁶¹² Dom 44.

medicines that perform healing. Ephrem also attributes מבביר to some people, so that they can perform spiritual healing; such as Jonah possessed מבביר, 614 Ephrem challenges the spiritual shepherds to take מבביר for their work. 615

3.2.2.3 The Title 'Medicine of Life' (حصر سته)

The title 'Medicine of Life' (מאל עוד') is used for Jesus, Paradise's fragrance, the Tree of Life and for other terms that represent and symbolize the Son of God. In hymn 9 On Paradise, the fragrance of Paradise is not just the air that we breathe, but it has rather a metaphorical character that symbolises the 'Medicine of life' (עוד'). 616 Paradise serves as a fountain of well-being (עוד') for life on earth as well: the fragrance proclaims the sending of the Medicine of Life. 617

The function of the fragrant breath which symbolises the Physician and the Medicine of Life is described as follows: Paradise 'cures our sickness' (ham is) that entered into the world through the Serpent; the breath 'gives sweetness to the bitterness of this region' (his earth of ours' (his earth of ours' (his interpretable breath 'gives sweetness to the bitterness of this region' (his earth of ours' (his earth of ours'))

⁶¹³ Iei 4.1; 10.4.

⁶¹⁴ Virg 49.17.

⁶¹⁵ Nis 19.11.

⁶¹⁶ For the background of the phrase in ancient Mesopotamian religion see Widengren, *Mesopotamian Elements in Manichaeism*, 129-38. A comprehensive treatment of the title in a sacramental setting may be found in P. Yousif, *L'Eucharistie chez Saint Ephrem de Nisibe*, OCA 224 (Rome 1984), 317ff.

breath of Paradise. These are לבביה (fragrance), אינה (breeze, light wind) and שמסה (breath, puff of air). In stanza 13 there also appears (censer), אוֹב (smoke), אוֹם (whiff) and שמיה (aroma). While the aspect of the 'fountain' and 'river' refers to Gen 2:6 and 2:10-14, that of 'fragrance breath' has no basis in the Biblical narrative of Paradise. In Parad 11.10, Ephrem gives the reasons for the coming of the Medicine of Life as follows: it is the 'diseased world' (אוֹם (בּוֹבֹם), its 'sickness' (בּוֹבּם) and 'our mortality' (בּוֹבּם).

ייי אוֹלא); the blessing should 'make clean the fountains of it [the world] that had become polluted by curses' (שעלה בובא בוה אלה). 618

In Ephrem's texts, the term 'Medicine of Life' (ממג עובר) frequently characterises Jesus as the Physician. If we have here the same meaning, it is not obvious. The use of the verb 'send' (מאג) for the 'Medicine of Life', reminds us of the sending of the Son. Even though in other hymns Ephrem uses other verbs, the role and the function of the Medicine of Life is the same. In Nat 13.2, Ephrem speaks of the Medicine of Life Who 'descended to revive the mother of his mother'. Also in Nat 26.9, Ephrem characterises Jesus as the Medicine of Life who was incarnate in order to grant Adam 'immortality' and to destroy the 'devourer'. Jesus was incarnate because of the mortality and corruptibility of man. The 'medicine' of the economy of Christ should restore the corruptible Adam.

In Eccl 19.7, the term 'Medicine of Life' (حمد تعدی) appears contrasted with the 'poison of death' (حمد الله). Both terms are described as fruit which the 'free will' of man can pluck (عهد). Through the different tenses used the contrast between the Medicine of Life and the poison of death is emphasised. Just as free will plucked the poison of death before, so too she can pluck the Medicine of Life now. The different tenses help us to relate the poison of death to the Tree of Knowledge, and the Medicine of

בנ שני האהי לעד המה מה בדים דשא כי כינאש אילי שב שא האל גוניות אכא גאכש במלא כיבא יאל ידש במהא גיבושי

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⁶¹⁸ Cf. Parad 11.9-10.

⁶¹⁹ Nat 13.2:

⁶²⁰ Nat 26.9:

⁶²¹ Cf. Eccl 20.6. The word can have two meanings here: 'medicine' as well as 'pigments'. The verb mig which Beck put in brackets goes with meaning of 'pigments' for painting the image of Adam.

'Medicine of Life' (هم معمر), 624 as the Tree of Life with the Tree of Knowledge. 625 Since the Tree of Knowledge produces the 'poison of death' (هم معمر) 626 and caused man's death, in turn, the 'Medicine of Life' (هم معمر) 626 and caused man's death, in turn, the 'Medicine of Life' (هم منه) serves as food to nourish every one for life. Thus, Ephrem often uses the title 'Medicine of Life' in connection with 'bread' (هم نام), 627 'unleavened bread' (هم المنام), 628 'lamb' (هم المنام), 629 'fruit' (هم المنام), 630 'cluster' (هم منه) or 'bunch' (هم منه), 631 and 'body' (هم منه). 632

Furthermore, the aspect of knowledge plays a significant role in the narrative about Paradise, for it is strictly linked with the poison of death. In turn, Ephrem speaks of Jesus 'teaching'

מסי [כה] במשינטלט השלט אינה [מה] האבש האלמבש מש לבמטאר האבש האלמבשל מש לממנת הלמשה במלטה משיש מה הלמשה לה ממן משה.

⁶²² Eccl 19.7:

⁶²³ Parad 15.12: ממע מסאבי השת ושלא הבפונים אשלים וליאורא.

⁶²⁴ Azym 18.15-17; 19.22-24; fide 5.16; Eccl 19.7.

⁶²⁵ See the exegetical section on The Tree of Knowledge and Its Fruit.

⁶²⁶ Eccl 19.7.

⁶²⁷ Nat 4.99; 19.16; Epiph 8.23; Azym 14.14-16.

 $^{^{628}}$ Azym 18.16: איז שמע שיא אין איז איז אסא איא.

⁶³⁰ Fid 5.16.

⁶³¹ Fid 12.8: Nat 3.15.

⁶³² Epiph 7.6; Fid 54.10. See also Dom 15; Nat 4.33; Nat 26.9; Epiph 7.23.

(سعم)⁶³³ and 'His word' (هم معر)⁶³⁴ as the Medicine of Life.

There are various verbs used in connection with معر سته. First of all, the verbs 'to descend' (سمه),⁶⁴¹ 'to appear/shine' (سمه))⁶⁴² and 'put on body' (خند)

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 $^{^{634}}$ Fid 2.19: حته ممح معم ما 634 Rocon, حيد ما 634 Rocon, حيد ما 634 Rocon, حيد ما 634

 $^{^{636}}$ Nat 1.13: \prec was an \sim in see chapter IV, 1.3.3).

 $^{^{637}}$ Eccl 11.10: ham blu איז אבי השיסה בעם האיז הא ברבל אבי האיז האיז האיז מען בייט מאר מאר מאר מאר מאר מאר מאר מאר (see chapter IV, 1.3.1).

⁶⁴⁰ Azym 17.8-12. See further Nat 4.99; 19.16; Epiph 8.23; Azym 14.14-16.

ومستما Nat 26.9: معم متناها معناها منعمل متناها معناها معناها المناها المناها

descending of the Son as the Medicine of Life for the world; furthermore, the verb 'to descend' (السلم) 44 along with 'to enter' $(\Delta \Sigma)^{645}$ refers to the Lord's descending to Sheol to rend it asunder (عربانه).646 The verb 'to be' (عربانه).647 confesses the essentiality of the Son as the Medicine of Life, to whom Mary gave birth (العلم). 648 While the verb 'to be concealed' (معمع, passive) 649 and 'to hide/cover' (المحنة) 650 is used for His invisibility either as a symbol, such as in the 'lamb' (**Kink**), or as real in a human body; the verbs 'to mix' (ω), 'to mingle' (ω) and 'to put on' (ω) describe His act as presenting Himself in the visible elements, such as bread, for man to benefit from Him as the Medicine of Life. Responding to this divine offer, man is allowed 'to eat' (12)651 and 'to receive' (Lox)⁶⁵² it literally in the eucharistic bread and to be 'His consumers' (ܐܥܘܠܩܩܝܐ),653 and man's 'mind' (ܡܙܩܣ) may 'take' (عصم) 654 Him. Since 'free will' (حمامتك) enabled man to take the fruit of death, so too, man's free will is free to act and ʻpluck' (عمرهه)⁶⁵⁵ the Medicine of Life. Sin, like man's disputation, can 'cut' () man off from the Medicine of Life. 656

⁶⁴⁵ Nis 36.14.

⁶⁴⁷ Nat 1.52; Nat 19.16; Azym 14.16.

⁶⁴⁸ Epiph 8.23.

⁶⁴⁹ Nat 1.13; 4.33.

 $^{^{650}}$ Azym 18.15: מה מבי אבמא אמה 650 איי מאך איים איי איי איי מאך איי מאר איין איי מאר איין איי מאר איין איי

⁶⁵¹ Azym 19.22; Epiph 7.6; Nat 26.9.

⁶⁵² Azym 18.17; 19.24.

⁶⁵³ Epiph 7.23:

حمله مهمه حم محقلهه، بهه معرست بمسرحاً.

⁶⁵⁴ Nat 4.99:

רבה אסם היר הושש של שמה עם השויים של האים של היה השויים של היהו השויים של היהוש של היהוש של היהוש היהו

⁶⁵⁵ Eccl 19.7.

⁶⁵⁶ Fid 54.10:

3.2.2.4 The Poison of Death' (מאב משב אל)

The word can mean 'poison' as well as 'medicine'. As we saw above in Fid 5.16, Ephrem uses the term in both senses: the 'poison of death' and the 'Medicine' of Life. 657 In this context, 'death' and 'life' define the meaning of the Fruit Which descended can be both Medicine of Life and the poison of death.

The אממ באס can be 'Paradise's tree' (אור cari, 658 the fruit of Paradise or the heavenly Fruit (אור care'), the Son of God, 659 the 'Unleavened Bread' (אור 'Greed' (אור care'), 662 'greed' (אור care') or hidden in the worldly 'care' (אור care'). 662

Ephrem frequently links poison with food. In hymn 26 On the Birth, he speaks of 'poison in food'.663 The 'poison of death' (عمر محمله) has its root in the poisonous fruit of Paradise. As a

مته محمد سته مام بلا مسدنه

The Son of God descended from heaven as the Fruit which can be either the 'Medicine of Life' (סבר עוב'ים) or the 'Medicine of Death' (כם שלה). In On Faith 5.16, the heavenly Fruit is the Medicine of Life for those who are faithful and possess good deeds, such as fasting, praying and being generous towards fellow human beings; or the same Fruit can be the 'poison of death' (כמב מסבים):

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- 657 Fid 5.16. For ممر همر see Fid 5.16; Parad 15.12; Iei 1.6; Azym 18.11-17; 19.22-24; Eccl 11.6; 19.7.

 - 659 Eccl 19.7; Fid 5.16.
 - 660 Azym 18.11; 18.16-17; 19.22; 19.24.
- معت معنا المناه مهما بعند معنا المناه معتا المناه معتا المناه معتاد المناه معتاد المناه معتاد المناه المنا
- 662 Iei 1.6: אם הם המביז הלעוזים היווס השע אס $^{-662}$ העשב האסיים.
 - 663 Cf. Nat 26.9: אמבאם האם המאבאם האם המאבאם המאבאם.

contrast to this poison Ephrem often refers to and portrays the Medicine of Life.⁶⁶⁴

'poison of death' to Adam whose free will (حمانات) allowed him to pick fruit from it, so too everyone has the free will to pluck either the 'poison of death' or the 'Medicine of Life'.665 While Ephrem identifies the holy bread of the Eucharist with the Medicine of Life; in turn, he portrays the 'Unleavened Bread' (**~i-\-)** as the poison of death, even though in the Old Covenent the Unleavened Bread of the Passover symbolised the Medicine of Life and Bread of Life. 666 In Azym 18 and 19, Ephrem illustrates what happened during the Last Supper to the Unleavened Bread in which the symbol of the Medicine of Life was hidden. In Azym 19.22-24, Ephrem speaks of 'Unleavened Bread of the [Jewish] People' (בעבה), that contrasts with 'our offering' (مەزدىم), i.e. the holy Eucharist. 667 The symbol of the Medicine of Life in the Unleavened Bread is taken away from the Passover so that the Unleavened Bread became the poison of death. In turn, the bread of the Eucharist became the real Medicine of Life, no longer only a symbol. For Judas Iscariot, the Medicine of Life was

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⁶⁶⁴ Cf. Fid 5.16; Eccl 19.7; Azym 18.16-17; Azym 19.22-24. As has been discussed in the previous section, in Eccl 19.7, Ephrem presents the 'poison of death' or 'poison in food' and the 'Medicine of Life' in chronological order. The 'poison of death' or 'poison in food' proclaims the victory of the Evil One and Death at the beginning, while the 'Medicine of Life' caused the debts of the Evil One and Death, and He brought man's salvation at the end.

⁶⁶⁵ Eccl 19.7; Fid 5.16.

⁶⁶⁶ Azym 17.5.

⁶⁶⁷ Azym 19.22-24:

washed from the Unleavened Bread so it became the poison of death for him.⁶⁶⁸

3.2.2.5 Excursus: The Term Bitterness' (~めiಏ)

The word **k** is, from the root is, 'to be bitter, sour, acid', has the meaning of 'bitterness, gall, bile'. 669 In the context of healing, Ephrem also uses it in the sense of poison or venom. 670

Ephrem considers the advice of the Serpent as an act of 'pouring venom into [Eve's] ears'.671 While here **his** is related to the Serpent, in hymn 9 On Paradise it refers to the Evil One who 'mixed his cup, proffering its venom to all'.672 Ephrem links this venom directly to the eating of the fruit. Ordinary fruit gives forth its sweetness in due season but 'a fruit that is out of season, proves bitter to him who plucks it.'673 The bitterness of the Evil One is so strong that Ephrem compares it with the sea:

How strong is his bitterness, upsetting the whole world.

Who can hold back the sea of that bitter one? Everyone contains drops of it that can harm you. Judas was the treasurer (Jn 12:6) of his bitterness, and although Satan's form is hidden, in Judas he is totally visible;

though Satan's history is a long one, it is summed up in the Iscariot.⁶⁷⁴

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سه حداله وحد من الملحم السلم

⁶⁶⁸ Azym 18.16-17:

⁶⁶⁹ Cf. Azym 30.4; Eccl 8.3; 11.6; Nis 14.2.

⁶⁷⁰ Parad 7.6; 9.2; 12.3; 15.15.

⁶⁷¹ Parad 7.6:

⁶⁷² Parad 9.2: מו בשה הבל ביד א המו הלו המו אין.

⁶⁷³ Parad 12.3: هعملما مه حمنت هاعب حاب ها مزيده.

⁶⁷⁴ Parad 15.15:

Here for instance 'Judas was the treasurer of his bitterness', but this is not independent of man's free will and thought. As Ephrem shows in hymn 7 On Paradise, man has the freedom and ability to quell the 'bitterness of his thoughts' so that 'springs of sweetness' may well up in his limbs. Here the term **white** refers more to the speech and moral life of man.⁶⁷⁵

3.2.2.6 The Verb מבימב

The denominative verb according derives from derives, 'drug, medicine', as well as 'poison' and 'pigment'. While the Pael conjugation has a negative meaning, such as 'to poison'; the Palpel according has only a positive sense, such as 'to give medicine, to heal, to cure'.

The verb محمد is rarely used by Ephrem,⁶⁸⁰ whereas does not not occur at all. In the hymns On Paradise, the participle محمد is found twice, in Parad 9.14 and 11.9. In the

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675 Parad 7.14:

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⁶⁷⁶ Cf. Parad 11.10.

⁶⁷⁷ Parad 7.6.

⁶⁷⁸ Eccl 8.3.

⁶⁷⁹ Eccl 11.6; further more see Parad 7.14; Nis 14.2.

⁶⁸⁰ Parad 9.14; 11.9; Nis 5.21; Virg 45.22.

latter sickness'. It has the meaning of 'curing with medicine, putting a balm on the wound', i.e 'giving medicine to the state of sickness'.⁶⁸¹ The healing of the sickness of earth refers to the breath and fragrance of Paradise. In Parad 9.14, Ephrem portrays this in the 'air' (ikk) that is essential for all life on earth. In the context of fire, Ephrem says: 'If fire is confined in a place without air, its flame starts to flicker whereas when it has a breath [of air] this revives it (ml).⁶⁸²

In Nis 5.21, according is used along with the verb 'to grow' (() and refers to the sick 'fruits' (() that have survived the wrath. 683 The metaphor of the sick fruits is used for the inhabitants of Nisibis. Nisibis addresses its supplication to the Lord 'to give medicine' and let its fruits grow. While here the agent of is the Lord, in Virg 45.22, the Ninivites are employed as the subject of and they, as sinners, 'gave medicine to [Jonah]'.684

and Related Terms ماسلع

While the verb معالم 685 appears six times and معالم 686 twice in the Old Testament, the terms معالم and معالم and معالم and معالم and معالم and معالم and معالم المعالم and معالم المعالم ال

> האנשם האליתבא איבא גרוע אאינ הרשי בלפלב וש המשמים במבמב ושי

683 Nis 5.21:

684 Virg 45.22:

حملعہ معرفہ، حل بخلتہ۔ حدیدہ معجمہ، حل بہتہ۔

⁶⁸¹ Parad 11.9:

^{685 1} Kgs 20:7; 2 Kgs 1:2; 8:8; Is 38:21; 39:1; Ez 30:21.

⁶⁸⁶ Is 38:16; Hs 5:13.

after Ahaziah fell and became sick (מוֹשלית) he asks Baal-Zebub if he would be 'restored' (מלטלת) from his sickness (האוֹשלים) from his sickness (אוֹם בּבּהוֹשׁת) from his sickness (אוֹם בּבּהוֹשׁת) from his sickness (אוֹם בּבּהוֹשׁת) from his sickness (אוֹם בּבּרוֹשׁת) אוֹם בּבּרוֹשׁת הוֹם בּבּרוֹשׁת הוֹבּרוֹשׁת הוֹשׁת הוֹם בּבּרוֹשׁת הוֹבּרוֹשׁת הוֹם בּבּרוֹשׁת הוֹבּרוֹשׁת הוֹשׁת הוֹשׁת ה

In the prophets, the verb معلم occurs in Is 38:12 and Hs 5:13, whereas المعامة is used in Is 38:21; 39:1 and Ez 30:21. In Is 38:21 (= 1 Kgs 20:7), عمامة is used again in the context of Hezekiah's sickness; Is 38:16 uses معامة أوسم (عباله عليه معامة) along with معامة معامة المعامة المع

In Ez 30:21, مالملح refers to the Pharaoh's arm which the Lord has 'broken' (ماضام) and would 'not be bound up and restored to hold a sword'. 692 While in the context of Hezekiah contrasts with معاملح contrasts with معامله together in the context of

^{689 1} Kgs 20:7: מהלאז האבלם משמים: הירידה באינים ארם ארמי אריים בי היים אינים אינים

⁶⁹² Ez 30:21: הלם :מים אבינה הבאב במבינה מבינה ולציבה הלשמה בל במשה הלם :הלשמה של המשמה בב במשה בלב במשה בל בב השמבה הלשמה או המשמה של הלשמה בל הלשמה בל המשמה מושה בל בבילה הלשמה בל הלמ

Ephraim's مسلم and Judah's حضم. Both verbs مسلم and refer to 'their pains' (حصتهم). 693

ومناع Hs 5:13: كابده :بهمتحد مجمعه، بهماهتم معنصر مسم معند، معدة ملك محدد مهم معند حمددهم معند حمدد عليا الأواد معاددهم عليا الأواد معاددهم عليا الأواد المعادد عليا الأواد المعادد عليا الأواد المعادد المع

⁽H حسلم عاملتحم); Mk 16:18 C P مالسطم (H مسلم عاملتحم); Mk 16:18 C P مالسطم (H مدخلم عاملتحم); Mk 16:18 C P مالسطم (H مدخلم عامله); Jn 4:52 C نبعد حمص P علىملم (H حمص مدخم); Jn 5:4 P حمص علىمام (H حمص مدخم); Jn 5:9 S C علىملم (H حمله); Jn 5:15 C علىمم (H مدخله); Jn 5:15 C علىمم (S P محللم (H مدخله); Jn 11:12 S مدن (H علم على (H عامله على (H

⁶⁹⁵ Mt 9:12; Mk 2:17; 5:34; Lk 5:31 P [H] للمالية Lk 7:10; 15:27; Jn 5:4 P ممسلم , [H مهم المالية], not in C; Jn 5:11 S C مالمالية, P [H] محمد , Act 4:10; 23:30; Tit 1:9; 1:13; 2:1; 2:7; 2:9; 1 Tim 1:10; 6:3; 2 Tim 1:13; 4:3; 3 Jn 1:2ph.

⁶⁹⁶ In Rev 13:12 the object of השלאה is המלאה אלא האלה Once, the phrase 'faithful prayer' (אמשבאה אלאם) occurs as the subject of ישנאה: 'the faithful prayer will restore the sick person' (Jas 5:15: אמלקם משבה מחל של אלא אלא האלים.

The laying on of hands is a way by which the sick were restored. The sick were restored to health either through Jesus laying on His hand, or through His disciples' hands as they received power to restore sick people (Mk 16:18), for example Paul (Act 28:8).

The term or white is used in four different contexts. First of all, the best known phrase is found in Mt 9:12: سلمت من While Mk 2:17 uses the same phrase, Lk 5:31 uses באכבא instead of מנותם and, therefore, the order of the sentence is changed as follows: Kurk Kanda K This is the only passage where the plural ملاتك، is used. Secondly, سليح refers to individuals who were restored from their physical and/or spiritual sickness; thus the centurion's servant (Lk 7:10), the prodigal son who came back safe and 'sound' (سلمح) to his father (Lk 15:27); the woman who had been subject to bleeding for twelve years (Mk 5:4); the healing at the pool of the one who had been an invalid for 38 years (Jn 5:4; 5:11); the healing of the crippled beggar (Act 4:10) and the healing of many by the apostles, especially of those who were tormented 'by evil spirits' (Act 23:30).698 Thirdly, in Tit 1:3 سلمت refers to faith, and in Tit 2:2, furthermore, to faith, love and endurance. Finally, in the epistles to Timothy and Titus, which is attributed to 'teaching' (حلع)699 and 'the word' (حملته).700

⁶⁹⁷ Ephrem quotes this verse in CDiat 5:21.

ملمح In 3 Jn 1:2, the author prays that Gaius may be سلمح.

^{699 1} Tim 1:10; 2 Tim 4:3; Tit 1:9; 2:1.

⁷⁰⁰ 1 Tim 6:3; 2 Tim 1:13; Tit 2:7.

In Parad 3.11, Ephrem employs من to denote the perfect state of man, contrasted with من أبية, his fallen state. his fal

In contrast to the pain in the world, Paradise is the 'company of restoratives' (תבישלא העסלביש). While man is not able to reach either מסלביש or the perfect state of אוני on his own (this would have been granted to him if Adam had been obedient to the Lord's commandment), the Lord alone remains as the 'Treasure of Restoratives' (אוני איי איי איי איי), 707 and

⁷⁰² Virg 4.10: Kiak alama Khamish was am

⁷⁰⁴ Eccl 28.9: ממי אשרי איניים שו איניים שו איניים שו איניים שו איניים איניים.

⁷⁰⁵ Eccl 28.10: κ אססשושה הציוסה של מש הציו עייע הi = 700 האסישה האסישה

⁷⁰⁶ Parad 5.13: معم حصيتف، معمدم منعد عدة مسكم معمدم معمدم معمدم المعمدم المع

⁷⁰⁷ Dom 13: عد حلد من علا علمه حلا مهم حل مهم ملاحله ملاحله ملاحله ملاحله ملاحله ملاحله ملاحله ملاحلة مله معالمته معالمته المحافدة المام المعانمة المعانمة

descended to the world to be the 'Fountain of Restoratives among the sick' (כבסב שולבי). Tobal איים אויים א

In connection with Library different verbs are used, such as: 'He fought with His restoratives against their pains';⁷¹⁴ 'He stretched out and gave restoratives as well as promises'⁷¹⁵ and 'He raised him in (restored) health'.⁷¹⁶ Likewise, people 'have put on health';⁷¹⁷ 'the children ran towards His restoratives';⁷¹⁸ or the sinful

⁷⁰⁹ Dom 14: העבא השמה ברבעה אמנה לבין גע השל אמה הענגה, cf. Lk 7:36-50.

⁷¹⁰ CDiat 7.5: אביסה אירשלא של אסש שיבים אירשלא של אסש שיבים אסש אירשלא של אסש שיבים אסשיבים אומיבים אומיבים אינים אינים אומים אומיבים אומים אינים אס

⁷¹¹ CDiat 13.6: حنعامه حلح مه هند حلح.

مناده عمر لحب من مناد دسملحته، عمر لحب من معند عمر لحب عمر المعدد ا

⁷¹⁵ Resurr 1.10:

⁷¹⁷ Fide 86.4:

معنه عتب حصب منسه لحعه سالحك.

به های تون سولت Resurr 1.10: مهاه عدته عرب مالت

woman 'stole health from the edge of His garment'.⁷¹⁹ In contrast, instead of 'coming towards' the health⁷²⁰ that the Lord can create,⁷²¹ man is able to reject it too.⁷²² Therefore, in Nis 26.5, Ephrem warns man to stay in his final (restored) health lest he perish.⁷²³ Beside the Lord, also those chosen by God are able to provide healing and restore the sick to health.⁷²⁴ The oil offers restoration and symbolises the restored health that the Lord grants.⁷²⁵

Obviously, according to the Gospel, Ephrem refers to the Lord as the agent of איטליק, but he quotes only once from the Gospel where Jesus is the subject of איטליק: 'He who restored me is the one who said to me take up your bed.'⁷²⁶ Based on this, Ephrem speaks of restoring the limbs: 'see He has restored the

ححق برحله، هذ، حقیه بهد برسه سه بهدینه هند له وبول جدونهیه مهدیه برسهم لحمیم.

همتهم معسم موسعه معهد بطقهم معد جمعه موسع علمه، لسولحد

⁷²³ Nis 26.5:

العدر حسسه معه براء محسه، لم حمد بهم کردنه ویکه دست کردی مارستان محمودی معرفی دردی

⁷²⁴ Nis 19.11:

⁷²⁵ Virg 4.4:

⁷²⁰ Nis 5.22:

⁷²¹ Nis 11.7: אסלה ייס וליביא.

⁷²² C.Jul 1.9:

Individual people are restored or can be restored through the Lord; as 'Simon's mother-in-law was restored'⁷³⁵ and the one who

بماس محمد المان ا

האם עד בפלים האדמה איקובים מיחף.

⁷³² Eccl App a:

لعمصه ولحب هذر مسلم سهم حمزه للحقالم.

⁷³³ Fide 35.4:

حة بسلم مهزهم سلمحمله بعدد عذدي.

Nis 6.1:

متهم لحمد مما بقطامه وهندم میر الحمد مدیده می و الاست. میرام المامه میرانده

⁷³⁴ CDiat 7.27b:

מנג באמא מנא באלמטלא הביג באמא מנא בעלא [] על אפ נפצאא פילא [] על אפ נפצאא.

על איז אייזעל אליא אייזעל און אייזע אייזעל איז אייזעל איז אייזעל איז אייזעל איז אייזעל איז אייזעל איז אייזעל איז

⁷³⁰ Nis 39.3:

⁷³⁵ Nis 39.15: אשליאר מבאבא האליאה; Mk 1:30 and Lk 4:38 do not use אשליאר/באיר.

was sick for 38 years;⁷³⁶ or the sinful woman⁷³⁷ and her 'pains' (מֹבְיבֹּיב);⁷³⁸ also the 'crippled' (מֹבְיבֹי),⁷³⁹ and those who were 'sick' (מֹבְיבֹים).⁷⁴⁰ Referring to the healing of the demon-possessed man in the region of the Gerasenes, Ephrem plays with the verbs בשלה/ אול and בול 'אלטלה'; while the Lord is the agent of restoring and teaching, the demon-possessed man is the one who 'has been restored' first and then 'learned'.⁷⁴¹

The use of the verb Auda occurs in the context of the prophet Elisha too who 'restored the illness/sickness of the barren land'.742 While here Auda is attributed to the water, in Parad 11.11 refers to the element water that was 'restored through the salt'.743 This is taken as a metaphor for the spiritual restoration of the world.744 In particular, 'our breath' (and) can be 'restored through the restored fragrance of Paradise'.745 Furthermore, the verb

Acit wo chroups

Acit wo chroups

(Mt 8:29; Mk 5:7; Lk 8:28).

P

 $^{^{736}}$ CDiat 13.3: ... אמיב למביז א ישאר מה אשלי או מה אלי אולא אולא אולא הא האשל האיז א ישאר האיז איז ישאר האיז איז ישאר האיז ווא ישאר האיז ישר האיז ישאר האיז יש

⁷³⁷ Fide 10.6: איש האולה השלאה השלאה השהיאה יש הארם; Lk 7:36-50.

⁷³⁸ Virg 26.4: حملته معلىهم على عمل; Lk 7:36-50.

⁷³⁹ Virg 19.2: מעשליה מים מים משליה איזי (for איזיש see Mt 11:5; 15:30-31; Lk 7:22.

⁷⁴⁰ Virg 4.8: ممان ما بدوتیس موسید کال دور Acm; for کال دور Act 5:15.

⁷⁴¹ Azym 1.3:

مه المحدم عند مرتجر حلق المحدم عند المحدم ا

⁷⁴⁵ Parad 11.12:

for geographical places: the sick land⁷⁴⁶ was restored through the Lord's sweat; Egypt was restored through the Healer of All;⁷⁴⁷ and Babel as the head that went mad in the desert was restored through the prophet Daniel.⁷⁴⁸

In some general contexts, Ephrem portrays the characteristics of medicine: 'if medicine becomes powerless, no pains can be restored'.749 Two other sayings are based on Scripture and Nature. The former is based on Mt 9:12 (Mk 2:17; Lk 5:31-32): 'when this man's fellow Pharisees took exception to the healing of sinners, the Physician explained this about His art, that the door was open to the sick, not to the healthy: "the healthy have no need of a physician, but those who have engaged in all kinds of evile'.750 The second proverbial saying is based on Nature: 'the nature of sweetness is sweet for the one who is restored, [but] bitter for the one who is sick; likewise the free will is sick for the sinners, but restored for the just.7751

وحد دهم رفع در حاصلم موم

⁷⁴⁶ Crucif 8.1:

for the tendences for the serious seri

⁷⁴⁷ Nis 34.5:

שום לבשלה בישוחה באה אמיורה בד הסיבים בך מבא האמיורה לים מסברה אך מסורהים.

From all this it is obvious that فعالم belong to the Lord, especially when Ephrem uses the term معالمات, 'His restoratives'⁷⁵² or معالمات, 'Your restorative (power)'. But because man is the receiver of عمالمات, Ephrem can also attribute to individuals, peoples and places, such as Egypt. 156

The adjective مالمكر can also refer to individual limbs, such as 'ear' (حدث),757 'mouth' (حدث),760 'voice' (طق),761 (خدت),769 as well as to the 'senses' (حدث),760 'voice' (طق),761 the world as 'body' (حدث),762 or the sheep as a metaphor for man (حدث);763 it can also refer to the fragrance of Paradise (حدد).764

[حديم] ملتحه المحم محمة البه على ملتحب البه.

⁷⁵² Dom 21: ممتح عام عامت عامت عامت عامت عامت عامت 1.10: ممتح مالها، 1.10: ممتاعد مالها،

⁷⁵⁵ In Dom 42, מתבישם refers to sinners: רבי זין זען מערביים און ביד איז בער מערביים מעלידים. בעלידים מערביים מערביים

⁷⁵⁶ Nis 34.5: كالم من المناهبة المنا

⁷⁵⁷ Virg 30.3:

⁷⁵⁸ Eccl 2.20: אלאס אָז איז היים יוע אשרש מה אמפ; cf. Eccl 43.20: אלאס הובין שליים, פוניים איז האום אויים ארש.

 $^{^{759}}$ Nis 43.9: معتر کے حامت میں معتر کینہ معتر محلہ منا محلہ محلہ محلہ مالیت

⁷⁶⁰ Fide 42.1: سل معمع، حملت، حدر تا حده منه

⁷⁶¹ Virg 30.3; Fide 22.3.

⁷⁶² Nis 34.13: حمله معدم هاء محمسة معلب بحلة محل.

⁷⁶³ Nis 19.4: المنح مناه المناه المناه المناه المناه المناع المناه ال

בי בי המיחל שטס בבדבש יודיבא צפינישא 11.15: בי בי מרחים בבדבש יודיבים המים בבדבש המים - 201

and Related Terms حير عادي.

The verb — means 'to bind up or bandage', such as a wound.⁷⁶⁵ In the Peshitta Old Testament, the object is normally 'that which is broken',⁷⁶⁶ though in Ps 147:3 it is the of the 'broken hearted'. The only occurrence of the verb in the Syriac New Testament is in Luke 10:34, in the parable of the Good Samaritan.

Ephrem uses عيد in several hymns. The context of healing, the verb appears only in the active. Although the subject of is often related to God, such as 'the hand of Your grace' (رممت المعنية), The Nevertheless, people can also act as the subject. She in the Old Testament, the main words used to denote the object of the verb are based on the root is h. The However, the terms محد عموم also appear as the object of محد محد المعنية.

The noun جحیک, 'binding' or 'bandage', appears only four times in the context of spiritual healing.⁷⁷² The form جموعی, along with 'guard' (جنوب), 'pardoner' (جمعی) and 'pursuer' (جمعی), appears as a title for the Lord Who is the 'Binder up of their wounds'.⁷⁷³ Likewise, in Crucif 2.3 where Ephrem speaks about the Passover, the term محدد في is used once for Jesus the 'New Lamb' (جمعی جنوب): 'for He is the One Who binds up

⁷⁶⁵ Cf. J. P. Smith, A Compendious Syriac Dictionary, 423.

⁷⁶⁶ Eg. Ezek 34:4 מביד, Is 30:26 הבידה אבולה; Is 61:1 הבידה ווא הבידה ווא הבידה אבולה.

⁷⁶⁷ Cf. Azym 20.18; Crucif 2.3; Eccl 5.2; 33.3; 43.6-7; Iei 4.1; Nis 2.17; 14.2; 19.4; 34.1; Virg 4.9; 37.3.

⁷⁶⁸ Azym 20.16; Crucif 2.3; Eccl 5.2; 33.3; Nis 11.7.

⁷⁶⁹ Cf. Virg 49.13; Nis 14.2; 34.1.

⁷⁷⁰ Cf. Nat 17.7; Iei 4.1; Crucif 2.3; Eccl 43.6-7; Nis 2.17; 10.16; 14.2; 19.4.

⁷⁷¹ Cf. Virg 37.3; Azym 20.18; Eccl 5.2.

⁷⁷² Cf. Nat 17.7; Nis 10.16; 11.7; Virg 49.13.

⁷⁷³ Nat 17.7: סמבישט אבסתב אים במשביאב.

the wounded; thanks to the Lord Who binds up all' (באב באב מסמה, לאכיז'א אסה, לאכיז'א אסה, לאכיז'א אסה, לאכיז'א

In Azym 20.18, it is 'the hand of His grace' (אברא בל באלה) which 'binds up all ills' (בבא בל באלה). 778 The hymn compares God's grace with His justice. While the verb is associated with the Lord's grace, 'cut away' (בול האל) is linked to the Lord's justice. The contrast is also pointed out by means of the adjectives אבי and אבי. The softness of bandaging is compared with the action of a woman who gives birth (אביא). Surprisingly, the softness of אביל contrasts with the fear of אביל (בול האל). Surprisingly, the softness of אביל contrasts with the fear of אביל (בול האל). The term בב is used here in the context of disciplining and education. Therefore, the Lord's grace which 'binds up the

⁷⁷⁴ Crucif 2.3.

⁷⁷⁵ Virg 4.9.

⁷⁷⁶ Cf. Virg 4.9-10.

⁷⁷⁸ Azym 20.18.

⁷⁷⁹ Azym 20.16-19.

penitents' (בבה לאבה) is called 'the mother of the teachers' (בבה אוֹניה). 's is called 'the mother of the teachers' (בבה אוֹניה). 's is not surprising that in Nis 11, it is no longer God's mercy, but His justice which 'binds up'. Ephrem emphasises the benefit of the Lord's punishment that is performed by His justice: 'Justice's binding up presses hard upon her surgery; when she has smitten, she has pity, so that from the two actions she may give birth to healing'. 's is a called 'the mother of the teachers' is called 'the teacher

Based on the parable of the Good Samaritan (Lk 10:34f.), Ephrem uses the verb twice in Eccl 33.3. In order to describe what happened in the parable briefly, Ephrem uses three verbs, together with and rix and. In the following lines the suffix of fixer in the following lines and oil, is ambiguous and could refer either to the Good Samaritan, or to Christ.

In Iei 4.2, Ephrem speaks about the healing aspect of fasting. Here he uses the verb along with work, with 'fasting' (cos) as subject. Fasting, which 'descended from Sinai to the smitten Israelite camp, bound up the 'great fracture of mind' (coi). Parallel with this is the phrase 'and He healed the soul's hidden pains'. 782

Three human beings are also described as 'binding up'. In Virg 49.13-14, Ephrem contrast the behaviour of Jonah with that of some other biblical figures. He speaks of Moses' binding up (عرصت). Both Moses and Jonah are called physicians, but the results of their actions contrast with each other. In the case of Moses, 'he was upset because his binding up did not profit', whereas in Jonah's case, even though his medicine (مرحمت) was victorious (مرحمت), he became upset (مرحمت). The subject is Abraham, the medium is مرحمة معرفة and the object is Harran, Canaan and Egypt. These three cities are described as a sick body,

⁷⁸⁰ Eccl 5.2.

⁷⁸¹ Nis 11.7; cf. Nis 11.2-8.

⁷⁸² Iei 4.1: אסא, אבמבא הנפאא רבארס.

⁷⁸³ Virg 49.13-14.

which he 'visited' (מביש'). 784 In Nis 14.2, Ephrem allots a line to each of the three famous bishops of Nisibis: the labour of bishop Jacob 'bound up the land [during] its affliction' (ביהל ביה'), and the 'speech' (מביש') of bishop Vologeses 'made sweet our bitterness in affliction ' (ביהלביה). Between them comes bishop Babu, whose 'bread and wine' bound up the town in its fractured state (מבישה בשבים). 785

In Nis 2.17, Ephrem speaks of the defeat of the Persians and the saving of the city of Nisibis. He describes the 'breach' (() as a mirror through which both the enemies and the inhabitants of the city saw the 'power that wounded and bound up' () 786 The object of the verbs is not explicitly mentioned: it seems both verbs is not explicitly mentioned: as a seem of the city Nisibis. Alternatively, is as we saw above, God's mercy and His justice wound and bind up at the same time. Thus, it is likely that 'the power' ((), which is God's power, is acting in a similar way here too.

In Nis 10, Ephrem expresses his disappointment at the hopelessness of the situation of the city. Probably he speaks about the war in AD 359. Waiting in hope for rescue took longer than expected. Ephrem uses the noun a in parallel with to describe the help he was waiting for. But, instead of the was he expected, there was and instead of there was there was a there was a there was a there was a size of the city.

The imperative is used once when Ephrem advises the bishop of Nisibis to act as a shepherd. The hymn reflects the language of Ezekiel when he speaks about the shepherds and sheep (Ez 34).⁷⁸⁸ The bishop is to 'bind up that which is fractured'.⁷⁸⁹

⁷⁸⁴ Nis 34.1; Gen 11:31.

⁷⁸⁵ Nis 14.2.

⁷⁸⁶ Nis 2.17.

⁷⁸⁷ Nis 10.16.

⁷⁸⁸ On Ezekiel, see chapter II, 3.1.8.

ر به این کا Nis 19.4: حنه کا ۱۹۰۳ کا ۱۹ کا ۱۹ کا ۱۹۰۳ کا ۱۹۰۳

Finally, in Eccl 43, the verb عند is used twice. Ephrem speaks about the breaking of the Law's tablets in which reposes healing power; these, even after they were broken, 'bound up that people', since 'on seeing that the glorious tablets were broken', the people 'who had been broken by paganism' came to their senses and so 'bound themselves up' (عدد عدد العدم).790

and Related Terms عحة

The verb is a wide range of meaning: it can be translated 'to visit, inspect, look after, care for, provide', as well as 'to do, deal, commit, act, effect, perform; to treat or to exact'. In some dictionaries, is a is also rendered with 'to heal', 791 because is often used in the context of healing as long as 'healing' can be the result of visiting. However, is does not actually mean 'to heal'. Ephrem uses is in the sense of 'to visit' only in the active, with the second and third person singular. Often terms based on the root mis are the object that needs to be visited. Mainly it is the Lord or something related to Him that performs this action.

In the Syriac Gospel the action and salvation of God is occasionally described using the verb is . Those who have been 'visited' or 'healed' are 'His People' (mss.). Notable examples are Lk 1:68: 'Blessed be the Lord God of Israel, for He visited His People and effected their redemption';⁷⁹² and Lk 7:16: 'And God visited His People' (mss.) while God (i.e. the Father) is the subject of is here, Ephrem often specifies Jesus, the Son of God, as the One Who 'visits'.⁷⁹³ In Nat 3.1, the term samples to the 'state of sickness' of humanity (i.e.

⁷⁹⁰ Eccl 43.6-7.

⁷⁹¹ J. P. Smith, *A Compendious Syriac Dictionary* (1902), 384; C. Brockelmann, *Lexicon Syriacum* (1928), 488.

 $^{^{792}}$ Lk 1:68: אבב 792 Lk 1:68: אב

⁷⁹³ Cf. CDiat 6.13; Nat 3.1; Virg 25.13; Fid 36.1.

the result of the Fall). The Son is the agent of healing the state of sickness. In Fid 36.1, Ephrem compares the Physician Who 'descended' with the other physicians before Him: while the other physicians healed a little and left much, 'the Son descended to visit the servants because their sickness continued and was long'. The While these objects, and alward ails and was long'. The and above, have a general sense, in Virg 25.13 the verb is connected with a particular figure, namely Simon's mother-in-law (Mk 1:29-31 and parallel). Her Healer is called the 'Physician of the height' (Cont. Who 'descended to visit you' (Cont.).

'Visiting' does not only refer to human sickness but also to the suffering of the cities. Nis 4.16 illustrates the hope of the Church in Nisibis. The church addresses its prayer to the Lord Who is the Healer: 'You, the Healer of all, have visited/looked after me in my sickness'. The verb $\triangle \omega$ describes the actions of $\triangle \omega \sim \infty$.

The imperative in the context of healing. In Nis 19.4, Ephrem advises bishop Abraham to act as a shepherd and serve the church of Nisibis: 'visit the one that is sick'. '798 The 'sick sheep' need to be 'visited', and the visitor is the bishop here - no longer the Lord. The parable of the Lost Sheep in the Syriac Gospel (Lk 15:1-7; Mt 18:10-14) does not use the verb bishop here appear in Ezekiel's advice to the Shepherds (Ez 34:12). Nevertheless, in the

حنب سم همه بنصحه حجده محمده محمده مهمه محمده محمده محمده محمده محمده محمده محمد عصده محمد.

⁷⁹⁵ Fid 36.1:

⁷⁹⁶ Virg 25.13.

⁷⁹⁷ Nis 4.16: אה בסידות בא אל אבי מה אור.

⁷⁹⁸ Nis 19.4: משיבו היהל ימבסם ילן השוויו הנם.

episode about the Sheep and the Goats (Mt 26:31-46): 'I was sick and you have visited me'.⁷⁹⁹

The verb is also used in the sense of 'to effect' or 'to perform' in connection with Jesus. Using the verb is with which in the CDiat 6.13, Ephrem says: '[Jesus] has not effected any of the wounds that those before did towards the people'. Here is has the same meaning as in, used in the same line. In turn, in the sense of 'to effect' or 'to perform' has a positive aspect in the CDiat 16.29 where it is used in the context of giving sight to the man born blind (Jn 9:1-38) when Naaman's healing from his leprosy (2 Kgs 5:1-27) is mentioned: here it is 'the commandment' which is said to have effected (is a range of the clay or the water, the immediate agents). Healing from the clay or the water, the immediate agents.

The subject of **var** can also be the 'hand of the Lord's justice' or just 'His justice'. In Nis 11.3, Ephrem says: 'My Lord, the hand [of your justice] has visited the sick a great deal'.⁸⁰⁴ This hymn emphasises the benefit of the Lord's punishment. The hand

⁷⁹⁹ Mt 26:36: אמרשה אור בישה המה המה הישה. [H has אמרשלה instead of שמש האור (Mt 26:36; cf. 25:43)].

⁸⁰⁰ Nis 55.31: حتم حاده حامةمه أمحمه الملاكاء

 $^{^{802}}$ CDiat 6.13: حمد مما حمد متحده م

⁸⁰³ CDiat 16.29; Jn 9:1-38 does not use the verb مصحة.

of the Lord's justice is described as the 'hidden physician (fem.) of their pains and the source of their life'.805 Therefore, Nis 21.18, Ephrem 'praises the hand that visited [the world]'.806 The object is which include all human beings, and no longer as as in the Gospel (Lk1:68; 7:16). In the refrain of Nis 34, the Lord is praised for caring for humanity 'since He increased those who visited it in all generations'.807 The 'visitors' are the patriarchs and prophets who were sent by God. In this context only Abraham is explicitly mentioned in connection with the verb : "[Abraham] visited the whole body' (هنعه حصعم سلط).808 Here the verbs عمد and محمد are used along with معدد. With the term 'body' (Karan) Ephrem primarily means Harran, Canaan and Egypt, but it also applies to the whole world ($\Delta = \delta$) and Nature (حديد). The terms and phrases such as 'gangrene of idolatry' (ملعنمه هاه الاحمد المعنية),809 'wound' (ملعنه) and 'sick heel' (حمصت معند),811 describe the sickness of the whole world that is the object of visiting. In order to emphasise this, Ephrem uses the term حمتمع, and حصح too.812 Ephrem uses the term once to describe the actions of the 'great physicians'

⁸⁰⁵ Nis 11.3: מבבין עייים אלא הבאכיתה מהביא האושה אלישה.

⁸⁰⁶ Nis 21.18: motion rand rusar.

⁸⁰⁷ Nis 34: אמביל המבא במלא בין מה מה און מה מה און אין מה מה אין בין מה מה אין בין מה מה (בובא is described as a 'body' (באבא) that was sick with the 'fever of paganism' (באבא), the source of sickness (באבא). Here אברא refers to Harran, Canaan and Egypt.

⁸⁰⁸ Nis 34.1.

⁸⁰⁹ Nis 34.5.

⁸¹⁰ Nis 34.5; 34.10; 34.12.

⁸¹¹ Nis 34.8.

⁸¹² In Nis 34.9, Ephrem speaks of במלא, הימשא אושה אינים, המשא אינים, וו Nis 34.10 the phrase אינים, and in Nis 34.11 אינים, אינים מואר appear.

(حمة خمقهم) sent by God to 'visit' (نهممه) the world.⁸¹⁴

Finally, in hymn 43 On Nisibis where Ephrem speaks about the benefits through the chosen and righteous people, he plays on the word in connection with the sick Elisha (2 Kgs 13:14-19): 'It is a matter of wonder that the sickness of diligent people is a source of visiting for the body of those who visits him/it. Make me worthy, You Who visit those who visit You (,maïaal); Mith the phrase is maïaal Ephrem addresses the Lord, whereas addresses the actions of God's chosen people.

813 Nis 34.6.

مهد هم مالید میده، دیسه همی حل میدم سلیده به العالم الماله همی الماله همی الماله میده می الماله همی الماله همی الماله همی الماله المال

⁸¹⁴ Nis 34.9.

⁸¹⁵ Nis 43.9-10:

4

EPHREM'S BIBLICAL EXEGESIS

אסיב איש איש איש אישיבר אי באישים אישיבר אישיבר

مرم کن دستی به محرد احمی محرد المی محرد المی

Because he caused discerning sayings to be written which were like medicines,

which, although they are not all the same, in that they all concerned hope

of health, are collected and come.

Whoever does not know their powers might kill with them,

and whoever does know their powers will win victory [over sicknesses] with them.

From this example of the medicines approach the Scriptures.

There are people who are very ignorant about medicinal herbs

and there are also those who are real strangers to the reading [of Scripture].

Words are contentious in the mouths of learned fools.

The Scriptures are full of peace

but the learned [are filled] with disturbance.

Fid 53.6-7

These stanzas emerge in a context where Ephrem has accused the Arians of misunderstanding the Scripture and thereby the Son of God. All the contentious divisions which resulted in various factions forming within the church, are based on misunderstanding of Holy Scripture. As in the above hymn, and in Fid 35.2 and 64.12, as well as in Virg 1.3-4, Ephrem understands Scripture as a healer and as an assistance for man, provided it is approached in the right way. In Fid 35.2, Ephrem rebukes the Arians for their misunderstanding of Scripture, in a similar way to the rebuke given to readers by Moses and John. This was intended to remind the reader that the correct interpretation of the Scriptures would enable them to avoid becoming unhealthy, and to proclaim that Nature suffered because of Adam's sin and that the Lord had also suffered.¹ False interpretations of Scripture causes disturbance, like someone using medicine and drugs without knowing their effects.² Therefore, in this chapter a few themes and figures of Scripture are presented in order to illustrate Ephrem's biblical exegesis concerning sickness and healing.

The first part of this chapter includes certain healing aspects related to the Old Testament, whereas the second part presents healing imagery based on the New Testament.

4.1 Old Testament

This part deals first of all with the health of Adam and Eve in Paradise and on the earth of thorns. Ephrem frequently refers to the immortal life of Adam and Eve in Paradise before the expulsion, and to their mortality after the fall. Here, I focus on Ephrem's perspective on the health of the inhabitants of Eden at the time they were created. Obeying or disobeying the Lord's commandment and the structure of Paradise were important influences concerning their well-being. The shift from immortality to mortality is caused through the persuasion of the Evil One and Serpent, whom they obeyed by their free will. The punishment is a consequence of their action, though even here there is a positive side in that death provides a limitation to pains and pangs. Although life on the earth includes sickness, pain and grief, the

¹ Fid 35.2.

² Fid 53.7.

fragrance of Paradise appears as a Medicine and Physician for the earth, and so minimises its illness.

I then go on to illustrate Ephrem's use of medical imagery in connection with four biblical figures of the Old Testament to whom he often refers. As the fall of man was the consequence of sin, so too was the leprosy of Miriam, Gehazi and King Uzziah, which was caused by their evil will, speech or acts. While the Syrian Naaman and Miriam, the sister of Moses, were healed because they followed the commandments of the prophets, King Uzziah and Gehazi suffered from leprosy the rest of their life.

Finally, Ephrem draws attention to some women in the Old Testament. According to the genealogy of Jesus, Ephrem emphasises the acts of Tamar, Rahab and Ruth who risked their lives and transgressed the Law in order to participate in the Medicine of Life, whom Ephrem identifies with Jesus Christ.

4.1.1 The Health of Adam and Eve in Paradise and on the Earth of Thorns

In the hymns On Paradise Ephrem delineates his concept of Paradise where he considers it as an abode for its inhabitants. Starting in hymn 1 On Paradise, by reading the Genesis narrative of the creation, Ephrem is spiritually transported in his inner vision to the splendour of Paradise which is beyond comprehension. Here he describes, on the basis of the biblical narrative and his own vision of it, the creation of Adam and Eve, the position of the Tree of Knowledge and of the Tree of Life, as well as the seduction of Adam and Eve by the Evil One. In hymn 5 onwards, where Ephrem reaches the narrative of the Fall of Adam and Eve, he is transported back into the world of thorns, pains and griefs.

Since the hymns On Paradise above all discuss the life of Paradise, its inhabitants and their 'health', they will be used as the main source for this section. We find some other related passages in the Commentary on Genesis, the Commentary on the Diatessaron, the Hymns On Faith, On the Church, On Nisibis, On the Nativity and in some other places.³

³ For instance CDiat 16.5; Fid 6.10-16; Nat 49.16; 8.4; Eccl 13.25; 20.6; 50.7-8; Haer 21.6; Nis 57.1-3; 69.4; Nat 1.27-27; 13.2; 26.9; etc.

In the following, Ephrem's picture of the health of the created Adam and Eve in the well-being of Eden is presented. Attention is drawn to their primordial good health, to the transgression of the Lord's commandment and its consequences. An important role is played by the structure of Paradise and by the Tree of Knowledge and the Tree of Life within it. Finally, this section deals with the function of Paradise as a Medicine and Physician for life on earth.

4.1.1.1 The Creation of Adam and Eve in an Intermediate State

وجنه علمه لهدم حولحه. حولم علمه حنده. دخ ونمده حنه عرب. ومره علمه على دخية وهه لمد عفية.

So God created Adam in His own image, in the image of God He created him; male and female He created them (Gen 1:27). God saw all that he had made, and it was very good (Gen 1:31)

> שבה איז גילה האים הים האבל הנה נהים הי לא האוכה כינכם לה נהים הי לפר בפלא האבי עומבה

⁵ Parad 5.13.

משביש מונדי מושני ובלפנים. מוריש מוללי לם אפ בשאמא ביש שי הנומא בת עמלביא מבמישוא

God established the Tree as judge, so that if Adam should eat from it,

it might show him that rank which he had lost through his pride,

and show him, as well, that low estate he had acquired, to his torment.

Whereas, if he should overcome and conquer, it would robe him

in glory and reveal to him also the nature of shame, so that he might acquire, in his good health, an understanding of sickness.

Parad 3.10

> האנז ליי בסומצה וחוא מהמטאר מניר בילמונה ביל הי בילמטטאר המוא לבסגינה ביל המאינה האנז ביל בבסימוא מטא ימא מידר בילמונה מוא מיל מיל מינילא מיל ביל ביל הי מילים ליי מילים ליי

The result and and the recent cand and the recent cantification, and the recent cantification, and cancer cannot cando all cardon tembo of recentors the second cando all cando al cand

A man, indeed, who has acquired good health in himself, and is aware in his mind of what the state of sickness is, has gained something beneficial and he knows something profitable; but a man who lies in sickness, and knows in his mind what good health is, is vexed by his sickness and tormented in his mind.

Had Adam conquered, he would have acquired glory upon his limbs, and discernment of what suffering is,

so that he might be radiant in his limbs and grow in his discernment.

But the serpent reversed all this and made him taste abasement in reality, and glory in recollection only, so that he might feel shame at what he had found and weep at what he had lost.

Parad 3.11-12

⁶ Parad 12.16:

awareness of Evil things through the Good. Even if Adam and Eve had been aware of pains, suffering and illness, their knowledge would have been just through the good things. In so far as they did not suffer before eating from the fruit, they just thought positively about griefs and pains, but yet they did not taste them in reality. Their disobedience caused them to be stripped of the glory and to incur the curse. The knowledge and real discernment was hidden in the Tree of Knowledge (

4.1.1.2 The Tree of Knowledge and Its Fruit

Ephrem calls the Tree of Knowledge () the 'tree of wisdom's and the 'wood/cross of knowledge'. The Tree of Knowledge was established as 'judge' () and is strictly linked with the commandment of the Lord. Both the transgression and the keeping of the commandment had consequences and they would change the state of Adam and Eve. Therefore, the primordial state of Adam and Eve was not an eternal one, but a temporary one. The Tree of Knowledge, which is planted in the midst of Paradise in order to separate off 'above from below, the sanctuary from the Holy of Holies', 11 plays the same role as the sanctuary veil: Adam and Eve were not allowed to penetrate inside it yet. 'The Tree was to him like a gate; its fruit was the veil

وزم دم محم محمد مهم مهم محمد بالم المدم بالم المحمد والماء المحمد المحم

⁸ Parad 12.15: حملتم] ومعدة الماء 8

⁹ Parad 3.3: ๙Ბъљҡդ ᢏᡂ or ᢏᲑъљҳ ᢏᡂ; Parad 15.5: ҡᲑъљҳ ܝܣܩܩ,

¹⁰ Parad 3.10; CGen 2.17.

¹¹ Parad 3.14:

covering the hidden Tabernacle. Adam snatched the fruit, casting aside the commandment.'12

The Tree of Knowledge and its 'excellent fruit' (rine) are not to be considered as poisonous, but when its fruit is picked out of season it has a bad effect. Ephrem illustrates this by using the example of an ordinary, natural tree and its fruit. The fruit gives forth its sweetness if it is plucked in due season, but out of season it proves sour if it is plucked prematurely. Adam died 'for taking the fruit prematurely'. Adam did not wait for the season of the fruit for he did not obey the commandment of the Lord. If Adam and Eve had obeyed the divine commandment then their eyes would have been opened to the glory which the Creator had destined for them, and they would have been raised to a higher state so that they would have entered the Holy of Holies, the Tree of Life.

4.1.1.3 The Tree of Life

In Ephrem's view, the position of the Paradisiacal trees plays an important role. While the Tree of Knowledge is planted in the middle of Paradise and serves as a borderline between the lower/outer part of Paradise proper and its highest/innermost section, the Tree of Life is placed in the upper/inner circle of Paradise proper, in the Holy of Holies.¹⁷ Both the Tree of Knowledge and that of Life were a 'source of every good', and they would lead Adam to become the likeness of God through life without death and error.

¹² Parad 3.13:

N. Séd explains this symbolism quite fully in his important article 'Les Hymnes sur le paradis de Saint Éphrem et les traditons juives', *Le Muséon* 81 (1968), 455-501.

¹³ Parad 15.12.

¹⁶ Parad 3.2-8.

¹⁷ Parad 3; 12.

Two Trees did God place in Paradise, the Tree of Life and that of Wisdom, a pair of blessed fountains, source of every good, by means of this glorious pair the human person can become the likeness of God, endowed with immortal life and wisdom that does not err.

Parad 12.15

The absolute image of God is the Son of God, Jesus Christ, who is represented by the invisible Tree of Life in Paradise. In hymn 6 On Faith, where Ephrem emphasises the participation of the Son in the creation of the world, he draws attention to the divine commandment in the plural form 'Let us make Man in our image'. The 'likeness' of the Lord is represented in 'one tree of life'. 18 After the fall, the way to the Tree of Life in Paradise was closed by the sword until Jesus opened it on the cross. 19 In hymn 49 and 50 On the Church, Ephrem describes the Tree of Life as the symbol (\(\times_1 \times_i'\)) of the Son of God20 who gives life to all with it fruits. 21

ליים אנה אלו של השל הצישא הבים שם הבים להר מש הבים אור הבים אור הבים אור הבים אור הבים אור הבים אורים בים היים

حت حل سنه محمل لحمده تعتبر متحاسب لمة المحمل سنك

¹⁸ Fid 6.10-16. Fid 6.14: מאמשה אבים של דב מבי בלה אושם.

¹⁹ Nat 8.4:

²⁰ Eccl 49.16:

²¹ Eccl 50.7-8:

4.1.1.4 The Serpent

Ephrem describes the Serpent as being 'subtle',²² 'false',²³ 'lying',²⁴ 'deceitful'²⁵ and 'cunning',²⁶ He also calls it a 'reptile/dragon',²⁷ a 'viper'²⁸ and a 'basilisk',²⁹ The Serpent originally had a good nature; whereas evil is a matter of evil will. According to Ephrem, the Serpent belongs to the species of animals that God created on the fifth day at the beginning. Apart from the Evil One's use of it the Serpent was 'healthy',³⁰ As Ephrem says in hymn 4 On Paradise, Adam was pure in Eden until 'the Serpent had breathed on him',³¹ Adam and Eve were created and formed by the mercy of God:

מהדם אימי שהים מאדם אסמי איזם טביףם אגםו איים אפידים איז הדין

The body was formed by wisdom, the soul was breathed by grace,

the love was mixed in harmony, the Serpent divided it by evil.

Nis 69.4

In hymn 8 On Paradise, Ephrem discusses the relationship of the soul to the body. When Adam and Eve were created, they were 'pure and perfect' (

""") with body and soul before entering the 'perfect place' (

""). When they became 'impure'

- 22 E.g. Parad 12,6: حنىت.
- ²³ E.g. Parad 12.2: 🔼 🛪
- 24 E.g. Eccl 48,9: حدح.
- ²⁶ E.g. Eccl 48.1: حدم.
- ²⁷ E.g. CNis 62,3; Nat 1.28: مسلم; cf. Ex 7:11f.
- 29 E.g. Iei 3.4:سنحت.
- ³⁰ Haer 21.6: מוא שלי אים אים אים אים וויים ו
- 31 Parad 4.4:

אות דבה שחא לב כשי עולא פאשאה בשי לוכ וים האשאם ב השא הששאב השא כשי

(کتکر), they left Paradise.³² This happened because the Serpent served as an instrument of the Evil One and seduced Adam and Eve. Ephrem uses the verb 'steal' in connection with the term 'cunning/crafty thief':

ARG LASION COMPARESTORN CALLO CONTRACTORN SALA PAR TOPO SONTA TOPO SONTA LOS SONTA LOS

Adam was heedless as guardian of Paradise, for the crafty thief stealthily entered; leaving aside the fruit - which most men would covet – he stole instead the Garden's inhabitant!

Parad 8.10

The 'crafty thief' (

by the poison of the forbidden fruit. Hymn 26 On the Nativity links the biblical account of the seven days of creation with the incarnation of Jesus Christ. On the sixth day, Ephrem considers the poison of the forbidden fruit in contrast to the Medicine of Life:

och steel see two seis care two seis care to be to be

on Friday Adam whom the Evil One envied. As a false friend he pleased him [by] offering him poison in [his] food.

The medicine of life diffused himself to them both. He put on a body and was offered to them both. The mortal tasted him and lived by him.

The devourer who ate him was destroyed.

Let the sixth day praise him who created

Nat 26.9

³² Parad 8.9.

The Evil One 'envied' (عمعت Adam and offered them 'poison in food' (حماه المعتادية). The reptile who is used by the Devil 'deceived' (نعماعاً) Eve and caused Adam to sin (عمدة). Adam and Eve were wounded by the Serpent (حمدة), and they were 'swallowed' by the Reptile. He reptile who came to 'crush the head of the Serpent'. Through the 'impurity of the Serpent' (حمدة شمة من المعاددة) Adam and Eve were harmed for they had been corrupted by sin. Adam and Eve were harmed for they had been corrupted by sin. In the Commentary on the Diatessaron Ephrem goes further and speaks of the Serpent killing Adam: 'The Serpent struck Adam in Paradise and killed him.'38

Through the Serpent Adam and Eve were seduced; they transgressed the divine commandment and so sinned. Therefore, they were expelled from Paradise to the land of thorns, while with them through the Serpent's agency sickness entered the land that is under a curse.³⁹

4.1.1.5 The Transgression of the Divine Commandment

The Fall of Adam and Eve was initiated by the poisonous advice of the Evil One, suggesting they would receive divinity, by eating from the Tree of Knowledge. Ephrem points out the twofold error of Satan, as well as his jealousy and envy of Adam and Eve. According to Ephrem, as also in the later Syriac Fathers, the

בנ לבי באל המנא המכן מהא בצים ב נושף הנושב אבא האכם נושף הנושב אבא האכם במלא כיבא לאל ויצם המהל הכשה.

³³ Nis 57.1-3.

³⁴ Nat 1.27-28: حسام مراكبة المراكبة المراكبة

³⁵ Nat 13.2:

³⁶ Eccl 13.25: בים השמה שלה אמר המה ישם אסמב.

³⁷ Eccl 20.6: معتجم [بسمتهما] حعجمه [سغر] معتجم [سغر] معتجمها [سغر]

³⁸ CDiat 16.15: mlpo conita > >1 clos con con.

³⁹ Parad 11.9: حمية حملة حبر بركاه وية

etymology of the name of Satan is based of its similarity to the verb which means 'turn aside, go astray, go wrong':

How this name of yours, O Satan, resembles you for You have gone astray from the [right] way, and you have led infantile Adam astray.

Nis 54.9

Satan fell from his rank and led astray Adam and Eve from Paradise.⁴⁰ The Evil One was jealous and greatly envious, because Adam and Eve had received so much, in that they had been created in the image of the Lord. The Evil One 'profferred poison in food' to Adam.⁴¹

The fruit was profferred through the Serpent to Eve and then to Adam. The Serpent persuaded Eve and deceived her into eating from the fruit. As we saw above, though the Serpent was 'more crafty than any of the wild animals' (Gen 3:1), in its nature it was originally good like the rest of the creation. While the Serpent led the inhabitants of Paradise to sin, it was used as an instrument of the Evil One.

The 'Serpent' became a symbol of all evil seduction; for instance Ephrem describes Amnon as a serpent/snake because of his desire and deceitful plan. In order to destroy the treasure of Tamar's virginity, he clothed himself in the 'attire of illness'.

⁴⁰ Haer 26.4. For further information about the etymology of 'Satan' see T. Kronholm, *Motifs from Genesis 1-11 in the Genuine Hymns of Ephrem the Syrian with particular Reference to the Influence of Jewish Exegetical Tradition* (Lund 1978), 90-94.

⁴¹ Eccl 48.11; Nat 26.9:

روس بهمامها مهر به مرد به مرد به المرد المرد

Hearts he was seeking –
O the rational one who made hearts for the heartless
one!

For he was a snake who in his cunning clothed himself in the attire of illness, so that she would fail to notice him, and he would wound her.

Since desire deceived and defiled virginity, rage deceived and destroyed desire.

Virg 2.3

Eve obeyed the advice of the Serpent and gave the fruit to Adam. Therefore, Ephrem calls her ironically the 'diligent wife' who made for Adam a garment of spots'. 42 As in Nis 54.9, Adam is called 'infantile' (<i>), so too in Nat 26.8, Ephrem calls Eve 'infantile' (<i>), 43 and they were weak (<i>). 44 Both Adam and Eve desired the excellent fruit, but disobeyed the divine commandment. Man's free will was divided. Ephrem compares man's free will with the uprightness of the Lord. Man's free will in its craftiness approaches divine uprightness. 45 The free will with which man was created led Adam and Eve astray in error that is the cause of sickness. 46 Free will enables man to decide between good and evil matters. By free will the inhabitants of Paradise stretched their hands out to the fruit which was the 'poison of death', and they did not choose the fruit of the 'Medicine of Life'. 47 So the

مرح علس محمد ممسلطه وعيزم حجله محدد له لدمعم وعملاتهم.

حله عدم تحت محت عدده مهدم مهدا مرسلام کرده مرسل المرابع المرسم المرسل ا

نسحت بسود [۱۵۲۵] معنوهم لقد محتم منه, مهنوم حل لمحمر شربسه (حله) مونسه.

⁴² Parad 4.5:

⁴³ Nis 54.9; Nat 26.8.

⁴⁴ Eccl 11.10:

⁴⁵ Eccl 2.11: ܟܬܘܝܟܩܠ ܡܫܘ ﺷܬܫܝܒ ܓܬܘܪܡܢܢ.

⁴⁶ Eccl 8.3:

⁴⁷ Eccl 19.7:

transgression of the divine commandment and the eating of the forbidden fruit was the first wrong decision of human free will, but not the last one. Ephrem describes the way of taking the fruit as stealing, for man's free will was divided against the Lord. Adam did not trust the Lord by preferring to steal and so eat the fruit, when he wished to become divinised. Therefore, Ephrem goes further and considers free will as a spring of all visible and invisible diseases:

سەنىش لجب لىدىكى ئىلىكى ئىلىك

O Good One have pity on our wickedness which is the spring of all kinds of harm.

Its thoughts [are] hidden diseases, also its deeds [are] visible diseases.

For it is from it that the first transgression of all debt comes:
of the middle as well as of the last [debts].

You who are serene make serene our free will,

the spring which muddied itself.

Eccl 32.1

Free will is a spring that muddled itself and acts against its creator. Ephrem illustrates this in connection with another biblical figure. In hymn 38 On Faith Ephrem compares Adam with king

⁴⁸ Crucif 8.2:

בה, גיד [גנלא] פריא שטא הבין אזמ בל כינים הגוב טאבר.

Uzziah who ministered in the holy sanctuary as a priest without being one (cf. 2 Chr 26:16-21). His will incited him to enter the Holy of Holies against the divine commandment.⁵⁰ Both Adam and King Uzziah lost their glory and kingship for their boldness. They were expelled because of their status as the lepers outside the Israelite camp.⁵¹ So Adam lost the glory of Paradise and inherited the earth of thorns.

4.1.1.6 The Expulsion from Paradise to the Earth of Thorns

I was in wonder as I crossed the border of Paradise at how

well-being, as though a companion, turned round and remained behind.

And when I reached the shore of earth, the mother of thorns (Gn 3:18),

I encountered all kinds of pain and suffering.

I learned how, compared to Paradise, our abode is but a dungeon;

yet the prisoners within it weep when they leave it!

Parad 5.13

In contrast to hymn 1 On Paradise where Ephrem was transported spiritually to Paradise while he joyfully started to read the narrative of Paradise in Genesis, here in hymn 5 he is transported back to the world of pain and suffering, when he began reading the narrative concerning the earth, the mother of thorns (Gen 3:18). As Ephrem explains his feeling further in the following two stanzas,

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⁵⁰ Fid 38.17: (it is quoted below with the translation in English)

⁵¹ Parad 4.3-5.

he understands the earth as a prison, darkness and death in comparison with the well-being of Paradise.⁵² Adam and Eve lost Paradise and their glory for they had sinned and did not confess.⁵³ The loss of the garment of Paradise (glory) is considered as the cause of their nakedness (Gen 3:7): 'It was also said that, when Adam sinned and was deprived of that glory with which he was clothed, he hid his nakedness with the leaves of the fig tree (cf. Gen 3:7)'.54 The consequence of transgression of the divine commandment was not the divinisation that Adam and Eve had expected, but their 'humiliation in reality' (Lizane dar), with corporeal 'shame' (and), 'sickness' (and) and 'suffering' (twofold knowledge: the knowledge that they had lost their glory and the realisation of their nakedness.⁵⁵ After his disobedience Adam became mortal,⁵⁶ leprous, repulsive⁵⁷ and subject to corruption.⁵⁸ Adam sinned and he gained all kinds of sickness and shame.⁵⁹ He caused death and sin to enter into the world,⁶⁰ so that the earth grew old (مماعلیہ) and it was accursed (مماعلیہ 61).61 Therefore, not only humanity suffered, became weak and ill,62 but also the whole of nature.63

مر حدود المراسم المراسم

⁵² Parad 5.13-15.

⁵³ CGen 2.27-29.

אסה בא הבי הבי הלא בהק. הבי הלא בסימנת במי האכים במי הבי הבים הלאה הבילים הלאה הבלים הלאה במים במי הבלים הלאה בילים. הכהים מים הבלים הלאה בילים בילים הלאה בילים הלאה בילים הלאה בילים בילים הלאה בילים בילים הלאה בילים בילי

⁵⁵ Parad 3.6-12.

⁵⁷ Parad 4.4: בין סאסארם יישליב.

⁵⁸ Eccl 20.6.

⁵⁹ Epiph 10.1; Nis 57.2; 60.29.

⁶⁰ Epiph 7.15; Nat 1.62:

⁶¹ Nat 17.12; Nachträge, Serm II,154; Virg 26.10.

⁶² Virg 37.3.

⁶³ Fid 35.2.

The main punishment of Eve consists in the birth-pangs and pains. 64 Eve succumbed (שבה) in Paradise and she was cursed (שבה). 65 Through her ear the poison of the Evil One (מבה) entered into the world. 66 In hymn 2 On the Crucifixion, Ephrem speaks of the leaven of Eve that grew old and made all old. 67 Her individual punishment was the bringing forth of children in pains. 68 The pains of birth-giving entered through the Serpent to Eve and to all women. 69

In the Commentary on Genesis, Ephrem draws attention to the cursing of the earth because of Adam's transgression. By the curse of the earth Adam was also cursed for he had to eat from it amidst thorns, thistles and painful toil. While in Paradise he ate from the fresh fruits without pain and grief, here on earth he will eat from the fruit of the field by his sweat. Decause of his disobedience, Adam was ordered to eat the bread of grief and thorns by his sweat on the cursed earth. All these, the thorns and the pains, as well as the sweat, labour and the fig leaves were the gift of the Evil One. Adam caused the thorns to grow up through his transgression of God's commandment by his free will. Death and Satan enslaved and humbled Adam. Ephrem goes further, saying that Death had authority over Adam and his children.

⁶⁴ CGen 2.30: ܡܓܣܡ ﻣﯩܓܣܐ: ਜ਼ਤਾਨਰ ܡܩܢ ك ب، أبكر دىت، محتدم (Gen 3:16).

⁶⁵ Nat 2.7; Nat Sog 1.11, 26.

⁶⁶ Nat 21.15; Eccl 48.2; 49.7; Nachträge, Serm II, 159-160.

⁶⁷ Crucif 2.5.

⁶⁸ Fid 6.14; Virg 24.11; Parad 7.8.

⁶⁹ Virg 24.11: ܡܩܩܝܫܝܝܐ; CGen 2.32: ܡܩܝܝ ܩܠ ܩܝܠܩܝܝ،

⁷⁰ CGen 2.31.

⁷¹ Eccl 48.11; Virg 31.14:

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⁷² Nis 33.2.

⁷³ Nat Sog 1.11:

^{.,}malera parel ana azzera «rifaen reparel millen 74 CGen 2.32: pare L reparen rinz eta pinzen repare

⁷⁴ CGen 2.32: איזא בא האמשם אביאה מזוע אואר ז עאר מיזאס הביאה מזוע ארז עאר אממיזם.

Adam was killed by the Evil One and he died.⁷⁵ Ephrem understands the death of Adam as liberty from the curse of pains. Otherwise Adam would suffer all the time on the earth of thorns.⁷⁶

4.1.1.7 The Relationship of Paradise to the Earth

While pain and suffering exist outside Paradise, from within Paradise fragrance wafts like a 'physician to heal the ills of a land that is under a curse'. In contrast to the land of thorns, the 'blossoms' (كنعنة) and 'fragrance' (كنعنة) of Paradise are like a 'physician' (كنعنة) for this world. Ephrem contrasts the 'Physician' (كنعنة) with 'pains' (كنعنة), and the 'restorative' (كنعنة) with the 'state of sickness' (كالمنافية), just as Paradise is contrasted with the earth. Paradise is described as كنامة المنافية المناف

Before the transgression the earth was not cursed, and therefore, in Paradise neither illness nor pains existed. Likewise, after the disobedience of Adam and Eve, Paradise was not cursed; instead the land of 'this diseased world that has been so long in sickness'80 was cursed. The land of Paradise was created in a

בשרים במבנה במנא מבנמים מרבים המנה בים אירא מבנמים מרבים מצוח בים ליחא באית בליבמק האירא אמיא באכים באיבמק באירא באים באים באירא בים בים בים באים בים מיא.

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⁷⁵ Crucif 8.14; Parad 15.8.

⁷⁶ CGen 2.35.

⁷⁷ Parad 11.9:

⁷⁸ Parad 11.9. It should also be noticed that Ephrem refers to the sickness of the earth which is under the curse of the Serpent. The sickness entered the land through the Serpent.

⁷⁹ Parad 5.13.

⁸⁰ Parad 11.10:

healthy state and remained so after the fall of Adam and Eve. The earth still benefits from Paradise which is the 'life-breath' (mbass) of our earth.

Furthermore, a river flows forth out of Paradise into the world and divides up (cf. Gen 2:10). By the river 'the blessing of Paradise should be mingled by means of water as it issues forth to irrigate the world, making clean its fountains that had become polluted by curses - just as that »sickly water« had been made wholesome by the salt (cf. 2 Kgs 2:21)'.81 As there is a river of water, so there is also a fountain of 'perfumes' which penetrates our souls through breathing: 'Our inhalation is healed by this healing breath from Paradise; springs receive a blessing from that blessed spring which issues forth from there.'82

The fragrance of Paradise is not just the air that we breathe because Ephrem does not mean this literally. It has, rather, a metaphorical sense that symbolises the 'Medicine of Life' (عتم). Even Paradise serves as a fountain of 'restoratives'

81 Parad 11.11:

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In hymn 4 On Virg Ephrem compares the oil and the sacraments of the church with Eden's four rivers (cf. Virg 4.14).

82 Parad 11.12:

שבן במבנים אמינא הישוא המשא הבסהיוא מכש נבשא נפגן בה מלשלת שמם, במצבש שלמלת שמם, במצבש בת הפינשא ממלפיבן נבא בת שם מבנים ביר המן למה, It will have been seen that, in his descriptions of the biblical narrative of Paradise and the Fall, Ephrem frequently introduces imagery from the sphere of medicine. In Paradise, Adam and Eve enjoy 'good health' ((a), and once the Fall has occurred the fragrant breath of Paradise is as a 'physician' ((a), since it can help heal the 'pains' ((a)) that have resulted from the Fall. In the same way the health of Paradise is in contrast to the sickness, pains and griefs of the earth. The verb pains describes the curing and dressing of the wound. Frequently Ephrem also uses the verb in parallel to paradise in the 'curse' ((a)) is often related to the earth with its pains, thorns, and griefs, although man was not directly cursed in the biblical narrative. While sickness entered the world throught the Serpent, Ephrem links it also with free will ((a)-curse).

⁸³ For the different terms used for the fragrance and breath of Paradise in Parad 11.9-13 see Chapter Two under 'Medicine of Life'.

⁸⁴ Parad 11.10.

⁸⁵ Parad 11.9-10.

⁸⁶ Parad 5.13; 11.9-12.

⁸⁷ Parad 11.11-12.

⁸⁸ Gen 3:14; 3:17.

⁸⁹ Parad 11.9; Virg 2.3; Eccl 32.1.

birth-giving and in Adam's case, that he shall eat in pain, which is in contrast to the 'pleasing fruits' of Paradise. The pains and pangs of birth-giving have been multiplied for Eve and she became mortal, since she had sinned. 90 The pains, pangs and death do not belong to the primordial state of Adam and Eve, but to the mortal life which is a consequence of the fall and the punishment. All these belong to the limited curse which is in contrast to 'glory' and ends with 'death' (حمل In Genesis 3:16-19, in the description of the punishment after the transgression, death was not explicitly mentioned as being decreed against Eve or Adam (cf. Gen 3:16-19). Before the expulsion, the possibility of immortality proclaims an eternal life without death. In Ephrem's view, while the pains and pangs are the prime consequence of the disobedience, death was invented in order to make the pains and pangs temporal.⁹² Now that the humans have chosen to know evil as well as good, the gift of mortality is an act of mercy complementary to the aspect of punishment. In the Commentray on Genesis death as well as the pains refer to Adam and his posterity, whereas the pangs are reserved to Eve and her daughters.93 Eventually mortal Adam tasted the Medicine of Life and was revived.94 In the eschatological Paradise, Satan laments for there is no death and no growing old.95 By contrast, in the eschatological Paradise the crippled, deformed, blind and deaf will be restored to good health, so that they will 'rejoice to behold the beauty of Paradise'.96

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⁹⁰ Gen 3:17; CGen 2.30-31.

⁹¹ CGen 2.32; 2.35.

⁹² CGen 2.30; 2.35.

⁹³ CGen 2.32.

⁹⁴ Nat 26.9.

⁹⁵ Parad 7.22; 14.11.

⁹⁶ Parad 7.13:

4.1.2 Leprosy

In the biblical tradition, healing is perceived as the work of Yahweh. It is God Who cures human ills and grants or restores health to the faithful people. God is also the One Who sends sickness to the erring and disobedient. One of the most notable biblical diseases which Ephrem deals with in his poetry is leprosy (). Ephrem frequently refers to the lepers Miriam, Naaman, Gehazi and King Uzziah. The Lord struck Miriam with leprosy for her audacity in claiming a role equal to that of Moses, as God's instrument (Num 12:13-15). While the Syrian army commander Naaman received a cure for his leprosy through the prophet Elisha, Gehazi was punished with leprosy for his deceitfulness and greediness (2 Kgs 7). Similarly, King Uzziah was cursed with leprosy for having presumed to enter the sanctuary of the Jerusalem temple and burn incense to the Lord as a priest without being one (2 Chr 26).

These instances of leprosy as punishment for presumption are brought together notably in hymn 28 of the cycle On Faith. Here of 'prying Arians accuses the 'seeking/demanding to know' about the Divinity. The Creator is unlimited while creation is limited, and there is a chasm between them that can only be crossed by the Creator. Therefore, in Ephrem's view, created beings should not pry into God, Who is incomprehensible. If they do this, it will be harmful. Ephrem illustrates the consequences with examples from Nature and Scripture. From Nature, he illustrates the power of thunder, lightning, earthquakes, storm and floods which are fearsome to man if they appear in their strength against the weakness of man.⁹⁷ Likewise, medicine, wine, and spices, as well as eating and sleeping, are harmful without proper order and moderation.98 Using created things in an orderly way helps man, who can benefit from them.⁹⁹ The Creator put order, structure and limits on every thing, and also on man. While the limits of Nature are fixed, the freedom and mind of man has the Law. 100 Even though human nature is

⁹⁷ Fid 28.1, 15.

⁹⁸ Fid 28.2, 15.

⁹⁹ Fid 28.3.

¹⁰⁰ Fid 28.4-5.

bounded well by Divine grace, the will of man can be disturbed by freedom and by his way of life. 101 Furthermore, prying into God disturbs human nature. The Scripture as a 'pure mirror of the mind' reflects human willfulness and the result of the wrong use of free will 102 which results in leprosy. Since hymn 28 On Faith brings together three of the four biblical figures, it can conveniently serve as an introduction to a more detailed discussion of each individual in turn:

28.9

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Behold, leprosy, which reproved the talkative, reproves the boldness of those who pry.

If, in the case of Miriam, who spoke against the humble one [Moses],

her lips wove for herself a robe of leprosy (Num 12:1-10),

[yet] her love of him had accompanied the baby in the water (Ex 2:1-10):

she had made the heart of Pharaoh's daughter swim on dry land,

for the child that had been floating

also supported his own mother with the wage [paid for] him.

28.10

¹⁰¹ Fid 28.7.

¹⁰² Fid 28.14.

حم برحک کے تدی لیستیس تیوں ہوجہ بیراک

Behold, amazement, wonder and perturbation! If Miriam, who spoke against the mortal one, who was indebted to her for [her] kindness in the water,

and she was also older than Moses,

yet the righteous man, who had commanded that the elders

should be honored (Lev 19:32), dishonored the old prophetess pitilessly,

who will be blameless if he pries into the Only-Begotten One of Him Who exacts revenge from the talkative?

28.11

حب سه معند محمد المدالة المدا

مم حوزی محمد مرده مردم

If the Lofty thus exacts revenge on behalf of [his] servant

from the prophetess sister who assailed him, who would assail the Son of Greatness who is the Son of the bosom which is devouring fire, and lightning and flames glow from Him. The inquiry of the insolent is like stubble before it, and disputation and strife are swallowed up [in it] like chaff and briars. 28.12

As Gehazi, who scorned and was scorned,

eluded the observation of his master and was exposed (2 Kgs 5:20-27),

so the insolent deceive humanity,

for they baptise in the three names.

Judges confirm according to the speech of three (cf. Dtn 19:15; 2 Cor 13:1).

Behold, here are three witnesses who dissolve all strife. Who, then, would disagree with the holy witnesses of his baptism? 28.13

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If the Temple was avenged because it was scorned, who would pry into, and scorn the Lord of All? Do not approach his story lest you perish. For Uzziah offered incense and was chastised, For he was not ashamed to treat with contempt the glory of the Holy One, he was shamed into hiding his leprosy all his days. And because he had mocked the holy House, he confined himself in his own house as unclean (2 Chr 26:16-21).

28.14

מא היבי מנישים קרים של הציים ארים של היים מנישים במחים מינים במחים במחי

حصميض

Behold, they are both depicted for those with understanding in the pure mirror of thought, because they had put on a single image of willfulness and a single seal of wrath as a result of free will.

They both wanted to be priests of God. Their hidden heart is represented in their open offering.

On account of their offerings their hidden [thoughts] were openly laid bare. 28.15

en anter trapom, eate et een etm fich ether trapom, enter et enter et expertant et

From the Temple which makes all holy the leper who makes all unclean came out.

And the doctrine which directs all has brought forth for us disputation which disturbs all. Rain, which helps everything, in excess harms us. And the sun, which adorns everything, blinds us with its power.

Even bread, which gives life to all, is a killer for someone who eats [too] greedily. 28.16

The ce crypy canty

His arrangement rebukes the impudent because he has hedged the Temple around with fire. And in the case of the 200 [sons of Aaron], who dared and served as priests,

the fire, the lover of the holy, burst them out. It devoured the sons of Aaron, because they brought strange fire in like a harlot (Num 16:1-35).

The holy [fire] was jealous, and knowledge of truth

was zealous against profane inquiry.

Fid 28.9-16

4.1.2.1 The Leprosy of Miriam (Num 12:1-16)

Miriam is mentioned by name in seven passages of the Old Testament.¹⁰³ She is presented as the sister of Moses and Aaron¹⁰⁴ and identified with the sister of Moses who watched from a distance what would happen to Moses in the ark of bullrushes (cf. Ex 2:1-10). As a 'prophetess', Miriam took a leading role in the wilderness community with Moses and Aaron (cf. Ex 15:20-21). According to Numbers 12, Miriam and Aaron had an argument with Moses during the exodus because of his Cushite wife and his authority in rendering God's word. They claimed to have the power of prophecy equal to that of Moses. Thus, they were rebuked, but the chief punishment fell upon Miriam (Num 12:9-10). When Aaron saw Miriam's leprosy, he regretted what he had said and prayed with Moses for her healing (cf. Num 12:10-15).

Ephrem uses the illustration of the punishment of Miriam (Num 12:1-10) as an admonition to the Arians. Because Miriam criticised Moses for his Cushite wife and reproved the humble man, the Lord punished her skin with leprosy. Ephrem is amazed, perturbed and full of wonder that the skin of Moses' older sister was diseased, when she had saved his life by approaching Pharaoh's daughter and advising her to find a wet-nurse for Moses (Ex 2:1-10). If this happened to Miriam because she spoke against the prophet, how much more severe would the disease be of those who pryingly seek to know the Lord of the prophets?

In the Second discourse on Admonition, Ephrem deals extensively with Miriam as an example from the Scripture. He frames the biblical passage with the significance of speech or word. 106 The word granted life to the robber on the cross (cf. Lk 23:42), but the mocking speech of Miriam afflicted her with

¹⁰³ Ex 15:20-21; Num 12:1-16; 20:1; 26:59; Dtn 24:9; 1 Chr 5:29 (6:3); Mic 6:4.

¹⁰⁴ Ex 15:20-21; Num 20:1; 26:59; 1 Chr 5:29 (6:3); Mic 6:4.

¹⁰⁵ Fid 28.10; I Serm 2.1213-16.

¹⁰⁶ I Serm 2.1203-1380.

leprosy. 107 As a prophetess, Miriam had the right to ask that God talk to her, but it was not right to be proud and arrogant, to rebuke and mock her brother in argument. Miriam spoke to God, she was near to him and she had the gift of prophecy, but because she thought that she was privileged, she became distant from the Lord. 108 Words of mocking and rebuking are evil in the eye of the Lord, and man has to give account on the day of the judgment for every careless word he has spoken.¹⁰⁹ Furthermore, all 'uprightness' (תלמביזה), 'holiness' (תלמביזה), 'purity' (תלמביז), 'faith' (حمصحه), 'concord' (حمصمح), 'gift/charism' (حمصمع), 'prayer' (८७०८), 'fasting' (८५०८) and 'pure love' (८५०८) عدم) are not 'true' and will be rejected and refused if they are mixed with 'iniquity' (Las), 'impurity' (Last), 'magical ablutions' (همدی variant: 'defilement/abomination'=حممه), 'augury/divination' (حيلمع), 'division' (حيامع), (איבישב), 'haughtiness' (אלמביסוֹ), 'hatred of heart' (ליבישבים) or 'jealousy' (حصار). The same is true with natural substances. If poison is mixed with food then death will follow.¹¹¹ So it is with truth for Ephrem. Also, since what is visible is true and clear, because the mind and soul are invisible, the body serves as their mirror which reflects their role. The visible disease of the body reflects the invisible illness of mind. The leprosy of the body is equivalent to the rebuke of the mind. Moreover, the visible disease shows how hateful mocking and scorn is, and how impure as a result of it the mind and soul are. 112

For Ephrem man is healthy if the relationship of the body, mind and soul is full of harmony and the 'limbs' are not acting against each other. Therefore, he includes another form of argument for the cause of the leprosy of Miriam's body. The 'division' of the 'limbs' (body) against a person through diseases is a sign of impurity and defilement, and it is an evil. As a man rejects

¹⁰⁷ I Serm 2.1207-16.

¹⁰⁸ I Serm 2.1333-42.

¹⁰⁹ I Serm 2.1377-80; Mt 12:36.

¹¹⁰ I Serm 2.1225-42.

¹¹¹ I Serm 2.1247-59.

¹¹² I Serm 2.1257-77.

the defiled part of himself, so God too rejects a man if he doubts, sins and is unclean; and as one part of a person worries about another part, so God also worries about his chosen people.¹¹³

While in Fid 28, Ephrem does not mention the healing of Miriam, he does so in the Second Admonition¹¹⁴ and in Haer 43 where he presents God as the Creator of the body and Jesus as the healer of the body. Both are the same God who loves human nature. Among many other images of healing, Ephrem refers to the healing of Miriam and Naaman:

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'The one who loves the body' cured Miriam [and] also Naaman.

'The one who hates the body' cured the ten lepers (Lk 17:12),

so that they might reprove those who accused falsely; for, according to their word, the one who has increased should be blamed.

Haer 43.16

This text is in the context of hymns 42 - 44 of Against Heresies where Ephrem offers various arguments against the Marcionites and Bardaisanites who dared to separate the Son from the Father. For Marcion (ca. 70-150 C.E.) the Demiurge, as Creator of the body, 'loves the body', whereas Jesus represents the supreme good God, and so is seen as 'hating the body'. Ephrem points out ironically the illogicality of Marcion's separation between the Good God and the Creator. Therefore, unlike the heretics (Marcionites and Bardaisanites), Ephrem emphasises the love of Jesus for the human body which is the creation of the Father. Jesus loved the body of man and therefore He cured human bodies, just as His Father, the Creator of the body, did. Neither Jesus nor His Father hates the body. While in this hymn God is proclaimed as the Healer of man, and so also as the Healer of the leprosy of Miriam, in the Second Admonition Ephrem emphasises the method of

¹¹³ I Serm 2.1277-92:

¹¹⁴ I Serm 2.1315-44.

healing, which is man's purification from sin. Just as through sin and mocking speech disease afflicts the body, so through 'holiness' (

() God granted Miriam health and made her pure from her leprosy. Both 'holiness' and sin have to do with the will of man and his use of free will, and at the same time with his relationship with God. The cursing of disease, or the healing or restoring of man is dependent on the relationship between man's body, mind and soul, as well as on a proper relationship to the Creator of human nature. The healing of leprosy is a symbol of the new birth; disease becomes cleansed from the body, just as sin from man at baptism. 115

Therefore, the mind of man should be holy, and any investigation of the Lord implies a division of the mind. The tenor of the whole of hymn 28 On Faith is provided in the refrain which praises the Son Who cannot be known. 116 The Son of God is described as the 'Son of the bosom of devouring fire' which swallowed up the disputers and inquirers. 117 In the Second Admonition, Ephrem says:

אין [אבן הנבעלא מוחל בברושא מבן בא באלים ביל ביל

سنه مسه مهدم احماد من لم كشد

If Miriam who was a prophetess was cursed with leprosy because of mocking, if another one mocks, for her even Gehenna is too small

I Serm 1213-16

4.1.2.2 The Cure of Naaman's Leprosy and Gehazi's Greed and Punishment (2 Kgs 5:1-27)

Diseased with leprosy, Naaman visited the prophet Elisha in Samaria in the hope of being cured (cf. 2 Kgs 5:1-27). On his arrival Naaman was ordered to bathe himself seven times in the Jordan (2 Kgs 5:8-12). Obeying the word of the prophet, Naaman dipped himself seven times in the River Jordan and he was cured (2 Kgs 5:13-14).

¹¹⁵ CDiat 16.13; I Serm 2.1257-.1335.

¹¹⁷ Fid 28.11.

In a passage which was quoted above it was stated that 'the One Who loves the body cleansed Miriam and Naaman from their leprosy and the One Who hates the body cured ten'. Ephrem here refers to the biblical narrative concerning Naaman to illustrate the unity of Jesus with his Father. As Jesus restored human bodies, so the Father cured people like Naaman, who believed that there is only one God, the God of Israel. Furthermore, the body of man is the dwelling place of the body and blood of Christ and not the dwelling place of demons, as they dwelt in swine and the sea. Cod loves the human body, He restores it, cures and purifies it. Jesus also loves it.

A further point is made in the CDiat 12.21, where attention is drawn to the fact that Jesus touched (Mt 8:3) the leper even though this was against the Law. Elisha followed the Law and did not touch Naaman while the Lord did 'in order to show that the Law was not an obstacle to Him Who had constituted the Law'.¹²¹ In CDiat 16.31, where Jesus tries to explain rebirth to Nicodemus, Ephrem refers to Naaman. Without a womb, Naaman was renewed through the words of Elisha: 'He went and washed himself and was cleansed, and his flesh became like that of a little child.¹¹²²

The cleansing of the body of Naaman from leprosy through the few words of Elisha and through the water reminds us of baptism. According to Ephrem, it was not the water of the River Jordan which cured Naaman, but it was the 'command' (Casa). The prophet of the Lord commanded Naaman to wash in the river as the Lord commanded the man born blind to wash in Siloam (cf. Jn 9). Therefore, it is not the element of water which effected the purification of Naaman, as it is not the 'water of atonement' (Casa) which gives atonement to human beings, but the names pronounced over the water. 123

¹¹⁸ Haer 43.16.

¹¹⁹ 2 Kgs 5:15; cf. Haer 43.16.

¹²⁰ Haer 43.3.

¹²¹ CDiat 12.21; Mt 8:3.

¹²² CDiat 16.13; 2 Kgs 5:14.

¹²³ CDiat 16.29. By the 'water of atonement' Ephrem means baptism.

Faith is certainly important. Commenting on the verses 'physician, heal yourself' (Lk 4:23) and 'a prophet is not accepted in his own town' (Lk 4:24), Ephrem refers to Elisha as an example. Likewise, Jesus refers to Elisha when He is rejected at Nazareth. 124 To those who believed in Jesus, He was like a 'fountain' (מבסבא) for them. Elisha was a fountain in the thirsty land for thirsty people, but because they did not have faith in him, they could not drink from it. It sprang forth for the leper Naaman and granted him healing, because he believed. 125 Ephrem uses this as a part of his polemic against the Jews. Particular allusion is made to Judas Iscariot in Eccl 31.9: the majesty of Jesus is much more exalted than that of Elisha who healed Naaman, since the Lord healed many. 126 Therefore, Judas Iscariot should have had much more faith in the Lord than Naaman had in Elisha: Naaman trusted the prophet by obeying him and honouring him, while Gehazi reproached the prophet of the Lord.

In hymn 28 On Faith quoted above, Ephrem also uses Gehazi as an example in order to demonstrate the boldness of the Arians who 'pry into' God. The narrative of the cure of Naaman's leprosy (2 Kgs 5:1-27) described Gehazi as greedy and deceitful. Because Gehazi lied to Elisha over his having taken two talents of silver and two changes of clothing from Naaman, his skin became diseased with leprosy (2 Kgs 5:20-27). His leprosy was the result of his free will and wilfulness, for he had scorned his master freely, of his will.¹²⁷ The scorning of the servant of the Lord is like scorning God and lying to Him. Because of this Ephrem accounts Gehazi along with Cain, Pharaoh, Saul, Herod and Judas Iscariot. Their hatred precipitated the doing of iniquity and they thought to deceive God.¹²⁸ Like Achar (cf. Josh 7:1-26) and the Israelites in the desert during the Exodus (cf. Ex 32:1-35), Gehazi loved gold (2 Kgs 5:22-23) which clothed him with leprosy. The lying of Gehazi

¹²⁴ Lk 4:27; CDiat 11.23-27.

¹²⁵ Nis 42.5.

¹²⁶ Eccl 31.9.

¹²⁷ Fid 28.12, 14.

¹²⁸ CDiat 3.5.

over the gold is given as a parallel to the reproach of Moses by Miriam.¹²⁹

The visible leprosy serves as a mirror of the inner mind of Gehazi. In hymn 31 On the Church, Ephrem uses the same argument as in the case of Miriam. The leprosy of his body 'heralded' and mirrored 'the darkness of his mind'. Also the light of day does not enlighten the inner darkness. Gehazi pretends in the presence of the prophet to be light and pure while his mind was dark and defiled, like Iscariot in front of Jesus, the powerful Son. Likewise, Miriam thought herself to be near to God while she was far from him because of her inner mind.

4.1.2.3 The Leprosy of King Uzziah (2 Chr 26:16-21)

Another example of leprosy that Ephrem frequently uses is that of King Uzziah. During the early years of his reign, King Uzziah was instructed in the fear of God by a certain Zechariah (cf. 2 Chr 26:5), and he did what was right in the eyes of the Lord (cf. 2 Kgs 15:3). But, because he had entered the holy sanctuary to burn incense as a priest unfaithfully and without obeying the commandments of the Lord, he was afflicted with leprosy (cf. 2 Chr. 26:16-21).

Ephrem refers to King Uzziah in three hymns On Faith and in three On Paradise.¹³¹ In hymn 8, 28 and 38 On Faith, Ephrem

reflected in the story of the woman of Shunem (2 Kgs 4:8-37). The woman of Shunem became afraid while Gehazi approached her son and touched him with the staff. Since he turned back with the staff without healing the child, Ephrem describes him as a thief (cf. Nis. 57.22), accused him and reproved him so that he might escape from leprosy (cf Nis. 37.1; 42.6; Eccl 31.10):

¹³⁰ Eccl 31.7; I Serm 2.1269-78.

¹³¹ Cf. Fid 8.11; 28.13-15; 38.17; Parad 3.13-15; 12.4; 15.9-12.

discusses King Uzziah's leprosy as an example of those who pry into God. The biblical narrative of Uzziah is one among many others. According to Ephrem, it points to the reproach of those who pry into the Lord by their wilfulness and free will, and do not obey the commandments of the Lord. His argument is mainly against the Arians. His Disobeying the commandments of the Lord, King Uzziah entered the holy temple by his own wilfulness, just as Gehazi freely lied to the prophet Elijah. His wilfulness led him to act against the Law, just as Miriam had scorned the prophet. He was free to do this and had the freedom which enabled him to use deceit and to do whatever he likes, even if it is against God. He Ephrem draws a parallel with Adam who expected to be divinised by the eating of fruit. However, quite the opposite occurred and he lost his glory and was expelled from Paradise:

Adam wanted to inherit the brightness, but the earth became his inheritance. Uzziah wanted to add priesthood for himself, but he was given in addition an abominable leprosy.

Fid 38.17

For Ephrem, Adam's and Uzziah's wills manifestly contradict the will of God. Nevertheless, God had once granted free will to man who therefore is enabled to act freely. While it is the Evil One who is the prime rebel against God, man sins because he is persuaded by the Devil. The Devil deceived Adam and made him eat from the Tree of Knowledge and led Uzziah to enter the holy temple. The Tree of Knowledge serves as a parallel to the holy sanctuary, as does Adam to King Uzziah. Adam dared to touch the fruit and Uzziah to enter the holy sanctuary. Both of them were

¹³² Fid 8.8-16: the 250 priests and Korah (Num 16:1-50), the priest Uzzah (2 Sam 6:1-8), the River Jordan (Josh 3:7-4:9), Daniel (Dan 8:15-27).

¹³³ Fid 28.13-15; 38.13.

¹³⁴ Fid 28.14; 38.17; Parad 12.4.

¹³⁵ Parad 12.4; 15.9.

disobedient and acted in boldness.¹³⁶ Adam and Uzziah demanded much more than what God had granted to them. Adam was in possession of the luxury of Paradise and Uzziah of that of kingship. Because of their boldness, they lost their rank.¹³⁷ However, if Adam and Uzziah had followed the commandments of the Lord they would not have sinned. As we have seen in the context of Gehazi, the free will of man is not limited in the way that nature is bounded, but it has the Law. Following the commandments of the Lord will save man from all harm, and prevent him from being influenced by the Evil One.

Furthermore, Ephrem contrasts the holiness of the sanctuary with the disease of leprosy. The expectations from the holy sanctuary are obvious: the king expected holiness and purification from it, but he received leprosy. The leper who makes all unclean came out of the temple which makes all holy'. 138 It is clear that the inner mind and thought of man are influential here, and that the 'holiness' or 'sinfulness' of man is dependent on the invisible mind. Man can sin even in the holy sanctuary which makes all holy if he is not pure in his mind. King Uzziah scorned and mocked the temple of the Lord while he was offering the incense, and 'he was not ashamed to treat with contempt the glory of the Holy One ...'. 139 To clarify his argument further, Ephrem refers to some examples from nature. Man benefits from rain and sun, but if they are too strong they become harmful. Although bread gives life to all, yet to the greedy it gives death. 140

In all this, Ephrem warns against prying into the Lord. Man is liable to be persuaded by the Evil One, and so it is necessary to follow the Lord's commandments and to obey the Law. Otherwise, the consequences of disobedience are harmful. The disease of leprosy is a visible disease of the invisible human mind. Ephrem describes it as a punishment which is a consequence of man's own fault, seeing that he is free.

¹³⁶ Parad 3.14.

¹³⁷ Parad 15.9-10; Fid 38.17.

¹³⁸ Fid 28.15; Parad 15.12.

¹³⁹ Fid 28.13.

¹⁴⁰ Fid 28.15.

4.1.3 Jesus Christ as the Hidden Medicine in the Seed of Abraham/David

The evangelist Matthew mentions explicitly three biblical women in the genealogy of Jesus, apart from Mary the Mother of Jesus: Tamar (Mt 1.3), Rahab and Ruth (Mt 1.5). They are not Jews, but they became a part of the genealogy of Jesus in a significant way: they had recognised the 'hidden messianic seed' in their husbands; they risked their own lives and wanted to participate in the new life, even if their actions were against the Law. In the cases of Tamar and Ruth, Ephrem specifically identifies this messianic seed as 'the Medicine of Life'.

By way of introduction I take Nat 9.7-16, where Ephrem brings together these three women who, out of their love, hoped for Jesus and wanted to partake in his ancestry. By bringing these three women of the genealogy together Ephrem implicitly identifies Rahab of Matthew 1:5 with the Rahab of Joshua 2 (see below):

9.7

مراله من نصر نمو هم حدد کردید ما مرم و برم کردید درمید ما مرم و برم کردید و مید ما ما و بر و برمید و میرود کردید درمید کردید و میرود کردید و میرود کردید و میرود کردید کردید کردید کردید کردید کردید کردید و کردید کردی

Because of You, women pursued men:
Tamar desired a man who was widowed,
and Ruth loved a man who was old.
Even Rahab, who captivated men, by You was taken
captive.

9.8

ومه لاحد وصعوب كندم وهوبه وموريم كندم حلم وحدة معمد كندم حلم التهام موريم ومريم المراكم ومريم المراكم ومريم والمراكم ومريم والمراكم ومريم ومريم

Tamar went out and in darkness she stole the light, and by impurity she stole chastity, and by nakedness she entered furtively to You, the Honorable One, Who produces chaste people from the licentious.

9.9

سرس، مهلت موبل منسل منس برید درید میده مید درید مصحه مید برید مصحه مدید برید خونه برید خونه درید خونه درید خونه

Satan saw her and was afraid and ran as if to hinder [her];

He reminded [her] of judgment, but she feared not, of stoning and the sword, but she was not afraid. The teacher of adultery was hindering adultery to hinder You.

9.10

answer with the same of the s

For the adultery of Tamar became chaste because of You.

For You she thirsted, O pure Fountain. Judah cheated her of drinking You. A thirsty fount stole Your drink from its source. 9.11

> نجنبه مضم همتعه معمنه ما مهم معمنه بنوم معمو موسد بنوم معمد معمنه ما معمد برمه بنوم ما مرمهای میرم

She was a widow. For Your sake she desired You. She pursued You, and even became a harlot. For Your sake she longed for You. She kept [pure] and became a holy woman, [for] she loved You.

9.12

שייולה עטעטי אני אל שיחים שע

May Ruth receive good tidings, for she sought Your wealth; Moab entered into it.

Let Tamar rejoice that her Lord has come, for her name announced the Son of her Lord and her appellation called You to come to her. 9.13

دربع کندې که معنوب دومه سوی دومه سوی کرندې د موم که دومه کا می دومه کا بریدې دومه موم کرندې کا بریدې دوم

By You honorable women made themselves contemptible, [You] the One Who makes all chaste.

She stole You at the crossroads,

[You] Who prepared the road to the house of the kingdom.

Since she stole life, the sword was insufficient to kill her.

9.14

Ruth lay down with a man on the threshing floor for Your sake.

Her love was bold for Your sake.

She teaches boldness to all penitents.

Her ears held in contempt all [other] voices for the sake of Your voice.

9.15

The fiery coal that crept into the bed of Boaz went up and lay down.

She saw the Chief Priest hidden in his loins, she ran and became the fire for his censer.

The heifer of Boaz brought forth the fatted ox for You. 9.16

وماه حبل سوم کلی جدیم کرم کرم مرکب میران میران

She went gleaning; for Your love she gathered straw. You repaid her quickly the wage of her humiliation: instead of ears [of wheat], the Root of kings, and instead of straw, the Sheaf of Life that descends from her.

Nat 9.7-16

4.1.3.1 Tamar (Gen 38)

According to the biblical account (Gen 38), Tamar was the wife of Er, the firstborn of Judah who was in the fourth generation in the genealogy of Jesus from Abraham onwards (cf Mt 1.3). God let Er die for his wickedness. When Onan the second son of Judah also died, Judah tried to save his youngest son Shelah by delaying giving Tamar to him as a wife. Tamar, however, took the matter into her own hands after Judah's wife died. Disguised as a harlot, she had relations with Judah and she became pregnant. The pledge, the seal and its cord, and the staff, which she took from him, bore witness that he was the father of her children. She gave birth to twin sons, Perez and Zerah, and Perez was an ancestor of David.

In the Commentary on Genesis Ephrem draws attention to the aim of Tamar. She was yearning for the blessing (ܐܩܩܩ)¹⁴¹ and treasure (ܡܩܩܩ)¹⁴² which were hidden in the Hebrew man. In order to fill her hunger and to make her poverty rich from the hidden treasure she dared to act against the Law. 'She who had been cheated out of marriage was held innocent in her fornication.'¹⁴³

In CGen 34.3, Ephrem does not specify further the 'blessing' and the 'treasure' which were hidden in the circumcised man. 144 From the context we may suppose that Ephrem implies a messianic interpretation. Ephrem expresses this clearly in his hymns. 145 In Virg 22.19-20, where Ephrem comments on the Samaritan woman, he says:

¹⁴⁵ Nat 9.7-16; Virg 22.20. In his article 'Holy Adultery', Tryggve Kronholm draws attention to Ephrem's interpretation of Genesis 38. He says that 'Ephrem explicitly advocates the idea that Tamar's adultery in reality was something holy, since the measures she was taking were performed solely with an end to the coming of the Messiah' (Kronholm, 150). Cf. T. Kronholm, 'Holy Adultery. The Interpretation of the Story of Judah and Tamar (Gen 38) in the Genuine Hymns of Ephraem Syrus (ca. 306-373)', OS 40 (1991), 149-63. H. Urs von Balthasar, 'Casta Meretix' in



¹⁴¹ CGen 34.2.

¹⁴² CGen 34.3-4.

¹⁴³ CGen 34.6:שׁלאביה הבאור האמשאמבים אשון אהא; cf. Nat 15.8.

¹⁴⁴ CGen 34.3.

22.19

Tamar saw that her consorts were dead and she sat down to great reproach.

Judah feared that Shelah also would die
... type, the Samaritans feared.

Tamar stole and made her reproach pass away, and the Samaritan woman concealed her reproach.

Tamar's deceit was revealed for our benefit, and hers for our advantage.

22.20

Act when the tent with the time of the tent of the ten

Tamar trusted that from Judah would arise the king whose symbol she stole. This woman, too, among the Samaritans expected that perhaps the Messiah would arise from her. Tamar's hope was not extinguished, nor was this woman's expectation in vain, as from her, therefore, our Lord arose in this town, for by her He was revealed there.

Virg 22.19-20

his collection *Sponsa Verbi* (Einsiedeln 1961), 203-305, in the course of a long patristic study of Rahab and other biblical types, has a section on 'Thamar, die Dirnengestalt der Kirche' (pp. 280-89), but he did not know Ephrem's poetry and misses his much greater symbolic richness.

In CDiat 12.19, Ephrem also links the story of Tamar with that of the Samaritan woman. After Ephrem has discussed some of the faithful and righteous people in hymn 11 On the Church, he contrasts Tamar with Eve. Love of the 'new life' (() caused the prophets and the faithful to bear and suffer much in order to receive life. It is only in this context that Ephrem introduces the image of 'Medicine of Life' (). This 'Medicine of Life' was hidden in Judah. Tamar stole the Medicine of Life from Judah, for she recognised it hidden in Judah:

בלטאת המהם בשביש נאוד עלבור הלידות אפחף המהליש הפשל השהלה הלידות הלבור הלבור

هدد دم حده مدوسه مل هرب بولم سده مربح در الله مده مربح مربح الله مده مربح الله مربح الل

Amid the great tranquillity of Eden the glory of Adam was robbed.

For sin came out with a band of robbers and the snake and Eve became the instigators.

Tamar, however, fell upon the merchant in the crossroads,

and she stole from him the medicine of life that was hidden in him.

The sin that stole, itself was stolen, and in the judgment in which it was victorious, it has been defeated.

Death was robbed while it was awake,

because our Lord had emptied out its treasures.

Eccl 11.10

According to Ephrem, Jesus as the 'Medicine of Life' was hidden in the descendants of Abraham. Tamar realised this in Judah and she wanted to 'steal' it from him.¹⁴⁶ We find the same idea concerning the role of Ruth,¹⁴⁷ but the case of Rahab is more complicated (Josh 2; 6).

Nat 1.12; 16.14: Ephrem often uses the verb 'steal' (🛶).

¹⁴⁷ Nat 1.12-13; 9.7-16

4.1.3.2 Rahab (Jos 2; 6)

As is mentioned above, the name of Rahab is included in the genealogy of Jesus (Mt 1.5). Rahab is related to the 'Medicine of Life' only in as far as she appears in the context of Tamar and Ruth. The story of Rahab is embedded in the account of the Israelite conquest of Jericho (Josh 2; 6). She is introduced as a harlot ((Josh; 2:1; 6:17, 25). Rahab hides the two spies of Joshua from the ruler of Jericho. Rahab acknowledges the power of the Lord of Israel, and the spies promise her that she and her family will be saved when the Israelites overwhelm Jericho. The spies kept their promise and her household survived and 'she dwelt in Israel to this day' (Josh 6:25).

In the Christian tradition Matthew accords a certain Rahab a prominent position in the genealogy of Jesus. She is identified as the wife of Salmon who is in the 10th generation of the genealogy from Abraham onwards. She gave birth to Boaz, the husband of Ruth. Two other references in the New Testament to the Rahab of Joshua may have encouraged the identification of Rahab the harlot with Rahab the wife of Salmon. 149 It seems that by associating Rahab with Tamar and Ruth in Nat 1.33, Ephrem follows the Christian tradition. He counts Rahab among the significant figures of the Old Testament and links her to the prophecies concerning Jesus' birth. The tying of a scarlet cord in the window was the sign for saving her household:

ישב למי באיז המים לידי באינוא לכבלם באינוא פיםי בא יוס לידי לכבלם בייניא

Rahab beheld Him; for if the scarlet thread saved her by a symbol from [divine] wrath, by a symbol she tasted the truth.

Nat 1.33

Rahab symbolised the hope of salvation, because she and her family were saved through the Jews. Ephrem does not associate Rahab with Salmon as the evangelist Matthew does, but he

¹⁴⁸ Nat 9.7-16.

¹⁴⁹ Heb 11:31; Jas 2:25. This is not a tradition known to any Jewish sources: see H. L. Strack & P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash* I (München 1922), 20-23.

emphasises her attitude to the two spies. Even if Ephrem does not say explicitly that she had any relationship to them or later to another Jew, he gives her the same status as Tamar and Ruth: Because of You, women pursued men... Even Rahab who captivated men, by You, was taken captive.'150

4.1.3.3 Ruth (Ruth 3)

In Ephrem's poetry Ruth is mentioned mainly in the hymns on the Nativity as a woman who saw the 'Medicine of Life' in Boaz. The Moabite woman Ruth returned as a widow with her mother-in-law Naomi from Moab to Bethlehem. Here her mother-in-law conceived a plan for securing Ruth a home. Obeying Naomi, Ruth went to Boaz at night and asked him to marry her. He married her and she bore a son Obed who was the father of Jesse (cf. Mt 1:5-6).

Ephrem draws a parallel between Tamar and Ruth. Tamar saw in Judah the coming Messiah; likewise Ruth was aware of the hidden 'Medicine of Life' in Boaz:

1.12

Since the King was hidden in Judah, Tamar stole Him today shone forth the splendour of the beauty whose hidden form she loved.

1.13

Ruth lay down with Boaz because she saw hidden in him the medicine of life;

today her vow is fulfilled since from her seed arose the Giver of all Life.151

Nat 1.12-13

Ephrem used some other terms instead of 'Medicine of Life' as we saw above: treasure and blessing.¹⁵² In Nat 9, he deals extensively with Tamar, Rahab and Ruth; and he emphasises the risks in their lives and their love for the coming Messiah who is

repeis rivery compyon. וישע עווי לווי למסא כש נהוה הכש ווצה הנו כיוש בל.

היב לא שאש בישטיא אדבקש שנבי בא האש سسحت سبع حبعه نحمه مع حد معلم سمه ماهغد معملم

¹⁵⁰ Nat 9.7.

¹⁵¹ Nat 1.12-13:

¹⁵² CGen 34.2-4.

described as 'light' (מוֹשׁמּשׁ), 'holiness' (מבאר), 'pure fountain' (באר), etc. 153

4.2 New Testament

Ephrem refers to or comments on most of the healing miracles that Jesus and the Apostles performed during their ministry. Only the healing of two women, the sinful woman (Lk 7:36-50) and the woman with a haemorrhage (Lk 8:43-48), is extensively discussed here. As a third aspect, the miracles of giving sight to the blind are studied and presented.

4.2.1 The Healing of the Sinful Woman in the House of Simon the Pharisee (Lk 7:36-50)

The episode of the sinful woman who anointed and washed Jesus' feet in the house of Simon the Pharisee is the most developed theme in Ephrem's poetry. In the Commentary on the Diatessaron, Ephrem highlights her in sections 7.18 and 10.8-10 as a person who openly acted cleverly and, therefore, Jesus as the Physician Who heals everyone became her personal Healer.¹⁵⁴ The sinful woman appears as the central focus of the mimro On Our Lord where Ephrem contrasts her markedly with Simon the Pharisee.¹⁵⁵ II Serm 4 delineates the inner thoughts of the sinful woman in a dialogue between her and the seller of unguents, Satan and Simon.¹⁵⁶ The first three subsections deal with these three works, while the last subsection takes in all the other relevant references.¹⁵⁷

The various biblical narratives of the four Gospels¹⁵⁸ cause a problem. A considerable difference is to be seen between Luke and the other three Gospels, so that one can perhaps speak of two different women anointing Jesus' feet. First of all, according to

¹⁵³ Nat 9.7-16.

¹⁵⁴ Cf. CDiat 7.18; 10.8-10. Briefly, Ephrem also refers to the sinful woman in CDiat 8.15; 15.1; 22.5.

¹⁵⁵ The main chapters are in Dom 14-24; 42-44 and 48-49.

¹⁵⁶ See the whole II Serm 4, including App I.A and I.B.

¹⁵⁷ See Virg 4.11; 26.4; 35.5-8; Fid 10.5; Nat 4.40; Epiph 3.2-3; Nis 60.1-8; Eccl 9.19; Azym 14.1-4; Haer 47.8; Hebd 2.1-265; I Serm 8.196-97; I Serm 7.229; III Serm 4.636.

¹⁵⁸ Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jn 12:1-8.

Luke, this drama is located in the house of Simon the Pharisee (Lk 7:36), and not, as Matthew and Mark state, in Bethany in the house of Simon the leper (Mt 26:6; Mk 14:3), or as John, who links it with the resurrection of Lazarus in Bethany (John 12:1-2). Secondly, Luke speaks of a 'sinful woman'; Matthew and Mark of 'a woman' (Mt 27:7; Mk 14:3); whereas John calls her 'Mary' the sister of Martha (In 12:3). Thirdly, according to Luke and John Jesus' feet are anointed (Lk 7:38; Jn 12:3) and not His head as Matthew and Mark say (Mt 26:7; Mk 14:3). And finally, a major difference concerns the reaction of the audience: according to Luke, the sinful woman is in the house of Simon the Pharisee, and Simon doubted Jesus' 'prophethood'; therefore Jesus told him the parable of the two debtors in order to explain to him the forgiveness of her sins (Lk 7:41-49). The biblical texts do not provide any healing imagery. The forgiveness of her sins provides Ephrem with the starting point for his healing theology, and it is only in Luke that this sentence occurs: 'Your sins have been forgiven' (Lk 7:48: اکم سیات الله علی In contrast, the other three Gospels present 'the costly oil' which could help the poor as the reason for the reaction (in Mt 26:8 they are the 'disciples' who are confused; Mk 14:4 does not define them ('some'); whereas In 12:4 attributes it to Judas Iscariot). In response, Jesus explains the importance of this anointing as signifying His burial, and referring to His death.

Since Ephrem mainly associates this episode with Simon the Pharisee and he uses the term 'sinful woman' (() as a common name, it is obvious that Luke's narrative is dominant. Certain passages, such as CDiat 8.17; Virg 4.11 and 35.8, may cause us to assume that Ephrem includes some elements from the other Gospels, i.e. he intermingled the different texts and identifies the four different biblical narratives as one historical event without differentiating between them. In the case of identifying them, Mary and the sinful woman would be the same person, otherwise Luke's narrative would be a different one from that of Matthew, Mark and John. However, studying the healing of the sinful woman, it is unlikely that Ephrem identifies them, rather he separates them.

4.2.1.1 The Sinful Woman in the Commentary on the Diatessaron

In the Commentary on the Diatessaron, Ephrem mentions the sinful woman in five different passages. In CDiat 8.15, 15.1 and

22.5 the sinful woman is just mentioned, whereas in sections 7.18 and 10.8-10 Ephrem comments widely on her. In CDiat 8.15, Ephrem compares Mary, the sister of Martha, with the sinful woman, who sat at the feet of Jesus (Lk 10:39) 'that had granted forgiveness of sins to the sinful woman'. 159 Here the forgiveness of sins is specifically referred to the feet of Jesus. The same idea occurs in the mimro On Our Lord where Ephrem says: 'With her kisses the sinful woman received the grace/favour of the blessed feet that had laboured to bring her the forgiveness of sins.'160 In CDiat 15.1, Ephrem contrasts the way in which the rich man (Lk 10:17-24) draws near to Jesus with the humble way in which the sinful woman approached Christ. 161 She drew near to Jesus, because she accepted Him as the 'One Who forgives sins' (CDOAL), whereas, the rich man considered Him as the 'One Who establishes the law' (COOAL).

The other passages where Ephrem deals with the sinful woman are more concerned with healing. In the entire section of CDiat 7.18, Ephrem emphasises the faithful approach of the sinful woman to the body of Jesus, in contrast to Simon the Pharisee. Referring to the Old Testament, Ephrem illustrates the negative influence of gentile women on Solomon, and contrasts this with Jesus' positive miraculous healing of gentile women, such as the sinful woman.¹⁶²

Healing is illustrated primarily in CDiat 10.8-10. The tears, the washing of the feet and all the visible deeds of the sinful woman brought her invisible healing. Her faith contrasts with the faith of Simon the Pharisee. So because of her faith, Jesus was her

 $^{^{161}}$ CDiat 15.1: 161 co and 161 CDiat 15.1: 161 co and $^{$

¹⁶² Cf. CDiat 7.18.

Physician, as Ephrem says: 'He became a Physician to her that believed, for it is He Who heals everyone.'¹⁶³ Her faith caused her healing, which is not physical, but spiritual. It is the healing from sin, and forgiveness of debts, because 'she had come to Him as to One Who forgives'.¹⁶⁴ Because she was healed through her 'remedies/unguents' (حمدت), Ephrem calls her a 'physician' (حمدت):

[This was] like that sinful woman who was a physician to her wounds, because of the remedies/unguents she had taken, and went to Him for Whom it was easy to mix into everything His forgiveness, which restores/heals all sorts of pains.¹⁶⁵

This is the final paragraph where the sinful woman is mentioned, this time together with Zacchaeus the tax collector (Lk 19:1-10) and the blind son of Timaeus (Mk 10:46-52). In comparison, Jesus Himself is not called the 'Physician' (CLOC) in this passage, but instead Ephrem connects the healing with 'His forgiveness which heals/restores all sorts of pains' (CLOC) His forgiveness with everything.

For Ephrem, faith in particular is important. He compares the faith of the sinful woman with that of Simon the Pharisee. The parable of the two debtors, one of five hundred denarii and the other of fifty, explains the relationship of Jesus to the sinful woman and Simon (Lk 7:41). Jesus forgave both, as a creditor annuls the debt of his debtors. Ephrem emphasises the meaning of the deeds of the sinful woman, how she dared to enter the house of Simon,

¹⁶³ CDiat 10.10: كم حصحت موسع مايت سر بشأ حيصر حوسه.

¹⁶⁴ CDiat 15.1: \sqrt{r} is some real relation and show recast hals. CDiat 8.15: had ind shows such as how the hold in the result is an end in the real part of the show. The show the show that the show the show that the show the show is a show that the show that the show is a show that the show that the show is a show that the show that the show is a show that the show that the show is a show that the show t

¹⁶⁵ CDiat 22.5: המדשה אממר אממה אליי אה איר איר אוויים או

how she moistened, dried and anointed Jesus' feet. As a consequence of her deeds, Ephrem explains what happened in a hidden way while she was acting openly:

Through her tears she washed the dust which was on His feet, while He, through His words, cleansed the scars which were on her flesh. She cleansed Him with her impure tears, while He cleansed her with His holy words. He was cleansed of dust, and in return He cleansed her of iniquity. His feet were washed with tears, while His word granted forgiveness of sins. 166

Here Ephrem draws attention to the invisible effect of Jesus' 'holy words' (אמנים) which 'whitened' (ממנים) her scars, 'washed' (ממנים) her and 'granted forgiveness of sins' (אמנים). In this chapter, Ephrem strictly distinguishes between Jesus' divinity and humanity. While the sinful woman was only able to approach His humanity and wash it with her tears, His divinity was capable of forgiving her hidden sins. His humanity was refreshed, whereas His divinity granted her redemption. Hor A parallel text can be found in CDiat 7.18, where Ephrem illustrates Jesus as a Mediator between the sinful woman and Simon the Pharisee. Since her hands were stretched out to Jesus' body, for He 'showed His humanity' to her, she believed in His divinity. In contrast, Simon accepted Jesus just as a human being, as a prophet, whereas she accepted Him as God. Simon's doubt and suspicion contrast with the faith and humility of the

הבבת השלמו האלים האלים

sinful woman whose actions are an acknowledgement of Christ as the Son of God. Simon was in the middle - as Solomon was in the middle - and had to decide who Jesus was. In reference to 1 Kgs 11:1-40, Ephrem contrasts the faith and role of the women healed by Jesus, including the sinful woman, to the gentile women by whom Solomon was 'wounded'. Ephrem goes further and puts the reader ('us') in the middle, addressing him/her to make decision.

But now, how is it, we are in the middle; and like Solomon we have fallen between women. But, even if we have fallen between women like Solomon, we are not, like Solomon, wounded by women. For these gentile women were turning Solomon aside from the fear of God to their idols by means of their allurements. But here we place the faith of the gentile women above the heroic exploits of the Hebrew women. Those rendered Solomon's healthy faith sick through the wholeness of their bodies, while these restore our ailing faith to health through their being healed. Therefore, who should not be healed?¹⁶⁹

In the biblical text of 1 Kings 11:1-40, to which Ephrem refers here, no reference is made to healing or sickness. Instead, the Lord's commandment and faith are emphasised. Ephrem draws attention to Solomon's healthy faith which has become sick because of the gentile women. While those women through the 'wholeness of their bodies' caused Solomon to worship their idols and to sin, the faith of the gentile women of the New Testament, i.e. the sinful woman, restores the faith of the believers. As the gentile women have been healed through their faith by Christ, every one can be healed. Therefore, Ephrem ends the paragraph with the rhetorical question: 'for who should not be healed?' The healing of the women in the Gospel encourages the faith of

believers. And this is in contrast to the deeds of the gentile women at the time of Solomon. Ephrem emphasises their wickedness; even though he speaks of the 'wholeness of their bodies' (בשטלבי), they made the faith of Solomon 'sick' (miar). The idea of the good reputation and healthy effect of the sinful woman because of her repentance goes back to Matthew and Mark where Jesus says: 'Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

4.2.1.2 The Sinful Woman in the Mimro On Our Lord

The interpretation of the biblical narrative of the sinful woman in the house of Simon the Pharisee appears as the central focus of the mimro On Our Lord (14-24). After dealing at length with Paul's blinding which shows the mildness of Christ's speech in comparison to that of Simon the Pharisee (25-33), Ephrem again returns to the case of the sinful woman (41-49). Throughout the homily, in contrast to the sinful woman, the theme of Israel's turning away from God recurs (cf. 6, 18-19). Thus, Simon the Pharisee exemplifies the 'idolatry' (hoish) and 'paganism' (hoish) of Israel, whereas the sinful woman illustrates the gentiles' faith in Jesus, just as CDiat 7.18 does. 171

Ephrem, in his extensive treatment of the theme of the sinful woman, frequently uses healing imagery, such as 'healing' (אסממיל), 'restorative' (אסממיל), 'physician' (אסממיל), 'medicines' (אסממיל), 'pains' (אסמיל), 'stricken/afflicted people' (אסממיל) and the verb 'to heal' (אסממיל). At the beginning of paragraph fourteen, he emphasises the healing through Christ's 'healing word' (מסמיל), which is more powerful than healing through His garments:

If, however, such healing as this was snatched from His hem in secret, who would have been sufficient for the

¹⁷⁰ Mt 26:13: אנא השלה השלה השבירה במבא האר ביאה השרה אנד לביא. נאמע אב מנה (cf. Mk 14:9).

¹⁷¹ Finally, in Dom 50-58, there are discussions about the transfer of priesthood and prophecy to Christ and through him to Simon the disciple.

healing that His word has granted in public? And if impure lips became holy by kissing His feet, how much holier would pure lips become by kissing His mouth.¹⁷²

With the comparison of healing through approaching His garment and His body, and through the kissing of His feet and lips, Ephrem draws attention to healing through Jesus' word, as he does in the Commentary on the Diatessaron. The term 'healing' (Khawk) in its abstract form appears four times in the mimro On Our Lord: twice it is related to the healing of the woman who had an issue of blood for twelve years (Mt 9:20; Lk 8:43), and the other two times refers to the public audience who heard the speech and words of Jesus. By comparison, healing through Jesus' words is more potent than being healed by touching His clothes or body: 'Through the fact that she received healing from His clothes, those who had not been healed by His words were rebuked.'173 This sentence parallels the sentence quoted above. While in Dom 13 words (plural: جمعه حم حلمة, in Dom 14 it refers to His hem (תלסיסא שאיז) and His word (singular: תלסיסא The healing of the woman with the haemorrhage who touched His hem is paralleled with the healing of the sinful woman who cleansed and kissed Jesus' feet. But, Ephrem does not use the term relation to the sinful woman; instead, the term (to make holy) occurs. The effect of kissing His feet is contrasted with the kissing of His lips, just as healing through His hem/clothes was contrasted with the healing through His word/words.

¹⁷³ Dom 13:

حشر ورم ومطلع بمصمه مدم سموس، معدمان شور و المحمدة ماكم محله المحمدة المحمدة

The other term for healing that Ephrem employs frequently is שבלא, 'restorative'. In Dom 13, it illustrates the limbs and body of Christ which serve as an intermediary to the 'treasure of restoratives' (אום אווי איז איז אווי ביים):

Our Lord did not only put on a body, but He also arrayed Himself with limbs and clothes, so that by reason of His limbs and clothes, the stricken would be encouraged to approach the treasure of restoratives.¹⁷⁴

¹⁷⁴ Dom 13:

¹⁷⁵ Dom 1-13 is devoted mainly to the incarnation of Christ, His descent to Sheol and the redemption of Adam and man. To emphasise the reality of His incarnation, Ephrem draws attention to the humanity of Christ and emphasises its function as intermediary: 'That unreachable power came down and put on limbs that could be touched so that the needy could approach Him and, embracing His humanity, become aware of His Divinity. By means of the fingers of [Jesus'] body, the deaf-mute sensed that He came near his ears and touched his tongue' (Dom 10; cf. Mk 7:32-33). Thus, the humanity of Christ was visible for man in order to touch His invisible Divinity (cf. Dom 9-11).

¹⁷⁶ Dom 14:

وحسب سوم لسر كن الأكل بمست وحديث وحرك المراكبة المركبة المركبة

Dom 42, the Lord Himself 'descended to be a Fountain of Restoratives among the sick'.¹⁷⁷

Furthermore, the term حملات also occurs as a single word with reference to Jesus' property. Just as He has forgiven sins, so He has restored limbs in order to display the testimony of His Divinity against those who did not believe in Him:

Nor could it be denied that He had not forgiven sins, for, behold, He had [in fact] restored limbs. So our Lord linked His hidden testimonies to visible testimonies, so that their own testimony would choke the infidels. Thus, our Lord caused their own thoughts to fight against them, for they had fought against the Good One, Who fought against their sicknesses with His restoratives.¹⁷⁸

The phrase 'restored limbs' (אמלאל) implies physical sickness, and not spiritual sickness. Even in Dom 42, where Ephrem does not use the term limbs (אסרים), he connects the verb 'to restore' (אמלאל) with physical sickness: 'in the streets, He had restored sick bodies'. '179 Ephrem contrasts 'His restoratives' (אסלאלים) with man's sickness. The healing of men from their sickness includes the forgiveness of sins and the whole of redemption. In Dom 42, Ephrem speaks of the 'restoration of sinners' (אסלאלים). 180 Nevertheless, the term אסלאלים) also occurs in the context of the sick who are contrasted with those who are restored, as Ephrem says: 'the door of a

رحجی: من برسه برهمی محصح مالحیک حیبه برهمی کویدی.

שלא בייה Dom 42: איינר פייה איינר איינר איינר איינר איינר איינר ווו Dom 21, where the visible healing of the body is compared to the invisible forgiveness of sins, the verbs איינר איינר סכנעד together with איינר סכנעד together with איינר א

¹⁸⁰ Cf. Dom 42; here Ephrem combines the term سامدی (singular) with sinners.

physician is open to the sick, not to the restored' (Mt 9:12), and 'restoring the sick is the physician's glory'. In Dom 49, Ephrem uses the term works in connection with the woman with the haemorrhage, but forgiveness', with the sinful woman. Thus, the woman with the haemorrhage drew near to the Physician and she stole 'restoration' from the edge of His cloak, whereas the sinful woman gained 'the forgiveness of debts'. Is2

In order to explain to Simon the action of the sinful woman, as well as her treatment by Jesus as the Physician Who healed her from sin, Ephrem refers to the behaviour of an ordinary physician, saying:

The physician who brings a hidden pain out into the open is not a supporter of the pain but its destroyer. So long as pain remains hidden, it reigns in the limbs, but once it is revealed, it can be uprooted by medicines. 183

The revelation of a pain implies making it known: once it has been diagnosed, then it can be extirpated through medicine. Although this passage explicitly speaks of the physical pain, it can also refer to that of the mind. Ephrem indicates that Jesus did not only offer His medicine and remedies to the sinful woman, but also to Simon the Pharisee. While Ephrem compares the faith and attitude of Simon with that of the sinful woman, he described him in his 'error' (<a href="https://doi.org/10.1001/journal.org/10.1001/journa

¹⁸⁴ Cf. Dom 16-17.

Evidently, 'reproaching' (is seen as a way of restoring the mind, the inner man, the attitude and the feeble faith of a person. After Jesus had reproached Simon, He told him the parable of the two debtors, and let Simon be the judge. By this parable Simon was reminded () of his mistake.

He is reminded after being reproached.¹⁸⁵ As we saw above, the visible signs point to hidden acts and deeds.¹⁸⁶ Ephrem compares Simon's situation with that of Israel at the time of Moses.¹⁸⁷ It was necessary for Simon to realise his mistake in order for it to be dispelled: knowledge of the Lord was first revealed over the error, and then dispelled it (india).¹⁸⁸ Jesus granted 'His assistance' (india) to Simon the Pharisee, using the parable of the two debtors (Lk 7:41) as a persuasive lesson in humility.¹⁸⁹ Such a lesson can be either provoking, in that it evokes anger and so injures the one to whom it is addressed, or it can be persuasive, by means of love and admonition, and helpful.¹⁹⁰ The hidden sickness of Simon was his divided mind and his erroneous understanding. The skill of Jesus' words which, as a Physician, He had prepared as medicine, lay in the fact that they were beneficial, not just for Simon, but for every one.

And so, at the very outset of His parable, our Lord put a word of conciliation, so that through His conciliation He might bring peace to the Pharisee, for whom doubt had caused division in his mind. This is the Physician Who prepared His help for our adversities.¹⁹¹

¹⁸⁵ Dom 17: האמים הלפתה מה האמים במשאה במשאה ההה הלכה המה הלבה המה הוגב ההלבה לפתה מה האמה להלפתה להל הלפתה להלפתה להל הלפתה להלודה ללודה להלודה ללודה להלודה להלודה להלודה להלודה ללודה ללודה

¹⁸⁶ Cf. Dom 21.

¹⁸⁷ Cf. Dom 16-17.

¹⁸⁹ Cf. Dom 22.

¹⁹⁰ Cf. Dom 22-23.

שמק שבע כייז האלש האלש באמאה. [a] Dom 24: האמשראה בייז האלש שמי בייז שאמשר בביא משמשה בייז שמישה בביא ממה באמשר ממה.

In Dom 42, Ephrem extends the discussion of Jesus as the Physician. Addressing Simon the Pharisee, Ephrem asks him rhetorically:

Because prophets were unable to give sinners life, the Lord of the prophets Himself descended to heal those who were badly affected. Which physician prevents the stricken from coming to him, you blind Pharisee who blasphemed against our Physician? Why did the stricken woman, whose wounds were healed by her tears, approach Him? He Who descended to be a Fountain of Restoratives among the sick was announcing this: »Whoever is thirsty, let him come and drink« (Jn 7:37). When this man's fellow Pharisees took exception to the restoration of sinners, the Physician explained this about His art, that the door was open to those with pains, not to the healthy: »It is not the healthy who are in need of a physician, but those who are badly affected« (cf Mt 9:12; Mk 2:17; Lk 5:31-32). Therefore, restoring the sick is the physician's glory. But to increase the disgrace of the Pharisee, who had disparaged the glory of our Physician, our Lord Who worked signs in the streets, worked even greater signs once He entered the Pharisee's house than those that He had worked outside. In the streets, He had healed sick bodies, but inside, He healed stricken minds. Outside, He had given life to the dead state of Lazarus; inside, He gave life to the dead state of the sinful woman. He returned the living soul to the dead body that it had left, and He drove off the deadly sin from a sinful woman in whom it had dwelt.¹⁹²

The term physician is used 6 times - thrice it refers to Jesus and the other three times to an ordinary physician. Obviously the term 'Our Physician' (حصد) describes Jesus Who treats the stricken person as would an ordinary physician. For just as the door of an ordinary physician is not closed to 'afflicted/stricken' (ححقته), so too Jesus as a Physician did not prevent the sinful woman, who is also 'stricken' (حصيمه), from coming to Him. The description of an ordinary physician is not contrasted here with Jesus' behaviour, but helps the reader to understand how He treats the sick. 193 Ephrem relates this to Mark 2:17 (par Mt 9:12; Lk 5:31), which he quotes exactly. The same idea, that the physician is there for those who need him, is expressed by reference to John 7:37: 'whoever is thirsty, let him come and drink'. Consequently, Ephrem says that 'restoring the sick is the physician's glory' (مملعت مملعه معلمه معلمه معلم معلمه معلمه معلمه معلمه معلمه معلمه معلمه معلمه אבאבא. Thus, the Lord as a Physician was ready to grant His help to the needy. With her tears the sinful woman was longing to be healed by Jesus: 'Her wounds' (سحة healed by her tears, when she drew near to Him. At the end of the passage quoted above, Ephrem gives the impression, that she was dead because of her sin which was dwelling within her. Healing her is comparable to the return of a living soul to Lazarus when the Lord revived him.

Having twice referred to Christ as 'Our Physician' (ܐܩܝܝܐ), Ephrem also calls Him 'her Physician' (ܐܩܝܝܐ): 'She was comforting the feet of her Physician with gracious oil, for He had

¹⁹³ See the section about Jonah, where Jonah's behaviour as a good physician contrasts with the weak actions of an ordinary physician who acts for his own profit.

graciously brought the Treasury of Restoratives to her pains'. 194 The oil/medicine has a significant role here, as it does in Dom 44. While she was anointing His feet, He was her Physician. Ephrem describes the oil of the sinful woman as a 'bribe' (אסביבובא) provided by her repentance and as 'medicines' (שסביבובא) for her wounds. Thus, she was healed through her oil, tears and kisses. Ephrem concludes his portrayal of Jesus as the Physician 'Who heals a person with the medicine which that person brings to him' as follows:

The precious oil of the sinful woman was proclaiming that it was a bribe provided by [her] for repentance. These medicines the sinful woman offered her Physician, so that He could whiten the stains [of her sin] with her tears, and heal her wounds with her kisses, and through oil make her bad name as sweet as the fragrance of her oil. This is the Physician Who heals a person with the medicine which that person brings to Him!¹⁹⁵

Together with oil the sinful woman also offered tears and kisses through which He healed her wounds (מביל הֹסֹבּמֹבׁם). While here the tears are related to the stains of her sin (הֹסֹבּמֹם) which had been 'whitened' (יִמבוֹ), in Dom 42 the tears have the function of healing 'her wounds' (הֹסֹבּבּם). The three verbs מבר, אשר and אור are used in parallel. 196 The term מבר, together with אור, is also used with reference to healing the limbs. 197 In Dom 49, her tears caused the forgiveness of sins,

¹⁹⁶ Cf. Dom 42.

¹⁹⁷ Cf. Dom 21.

issuing from Jesus' feet.¹⁹⁸ However, the deeds of the sinful woman were a witness to her faith. Therefore, seeing that there was not any verbal communication between Jesus and herself, there was also no need for her to ask verbally for forgiveness.¹⁹⁹ Since she was searching after Him in her inner mind and thoughts, He went out to meet her. This refers to His invisible action: He knew what she needed, and therefore He drew near to her: 'This is the Good Physician Who set out to go to the sinful woman who sought Him out in her mind'.²⁰⁰ This is the only passage in the mimro where Jesus is described as the 'Good Physician' (<

Finally, the term 'medicine of life' (ממן שולים) deserves mention: in Dom 15, where Ephrem comments on Simon's invitation to Jesus, the author emphasises that Jesus was not hungry for the Pharisee's refreshments that perish, but for the tears of the sinful woman. Jesus accepted the invitation in order to show that He had been invited to help the 'mind' (מבוב'), and 'to mix His teaching in the food of mortals as the Medicine of Life'. 201 This is the only place in the mimro where Jesus' teaching is described as the 'medicine of life'. Ephrem illustrates two different ways of teaching; teaching by words and by deeds. The teaching of Simon and Paul, however, was only by words, whereas the teaching of the disciples was by words and deeds. While the light struck the weak eyes of Saul, injured them and blinded them, the voice passed through his ears and opened them, because through the word our

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²⁰¹ Cf. Dom 15.

Lord was able to show that He was persecuted by Saul.²⁰² In Dom 36, Ephrem says:

Any master who intends to teach a person something teaches either by deeds or by words. If he does not teach by words or deeds, a person could not be instructed in his craft. And so, although it was not with deeds that our Lord taught Paul humility, He taught him with the voice about that persecution of which He was unable to teach him with deeds. Before He was crucified, when He taught the persecution of humility to His disciples, He taught them by deeds. After He completed [His] persecution by the crucifixion, as He said, «behold, everything is completed» (Jn 19:30), He could not go back again and foolishly begin something that once and for all had been finished wisely.²⁰³

To the sinful woman Jesus also acted by words, saying 'your sins have been forgiven' (Lk 7:49). Thus, she was healed and revived to a new life.

4.2.1.3 The Sinful Woman in II Serm 4

There is healing imagery in the narrative mimro on the sinful woman that is addressed to the listeners/readers. As the sinful

²⁰² Cf. Dom 32. In Dom 31, Ephrem explains the influence of the humble speech in the example of Saul's conversion. He contrasts the pride of Saul with the humility of our Lord. Ephrem also compares God's revelation to Moses with the one to Saul. The brilliant light became for Saul a blinding light, because his inner eyes were blind, while the eyes of Moses radiated with the glory he saw, because another power lovingly reinforced the eyes of Moses beyond their natural power.

woman heard that Jesus heals all through His medicine, she regretted her prostitution and decided to go to see Him in Simon's house (1-58). First, she goes to the unguent-seller²⁰⁴ with her gold to fill her jar with oil (59-74). The seller is astonished by her appearance. By putting the words into the seller's mouth, and later in her speech, the author compares her former life with her current thoughts (75-134). Then Satan²⁰⁵ intervenes in a dialogue between them. He tries to persuade her not to visit Jesus (135-223). When he fails, Satan thinks about telling Jesus about her sins and past life, so that He might reject her (224-61). Instead, Satan goes off to Simon to urge him to keep the sinful woman out of his house (262-75). Finally, after she appears and Jesus calls her to enter the house (276-323), He explains her situation to Simon by referring to the episode of the two debtors (324-65).

Healing imagery occurs at a number of points in the mimro: at the beginning of this mimro, by wondering how merciful the Lord is, the author refers to the sinful woman who is also called a 'prostitute' (<>) and 'lustful person' (<>).206 In a similar way, the blind man whose eyes have been opened (Jn 9:6) and the paralytic are mentioned together with the sinful woman as a witness to the mercy and medical assistance of the Lord:

عدحه همواحده سيحت والمرابع عدم الله سوية موري عدم الله سوية المريم حاريم فرايم المورد المريم حاريم فرايم المورد المريم والمريم المريم المريم

²⁰⁴ The common name for the seller of unguent is حصحے; cf. II Serm 4.72; 4.113; 4.116; 4.134; 4.137.

²⁰⁵ After the first third of the *mimro*, the name of Satan occurses frequently; cf. II Serm 4.135; 4.155; 4.182; 4.186; 4.195; 4.204; 4.222; 4.228; 4.252; 4.272.

²⁰⁶ Cf. II Serm 4.52; 4.56; 4.78-88; 4.112-14; 4.133; 4.221-22; 4.242-43; 4.249; 4.295-99; 4.319; 4.333. Throughout the *mimro*, the terms ملكم and محمد are used; together with مداد الله and محمد denote the idea of the sinful woman as a prostitute. But frequently she is also called 'the sinful woman' (محلام); cf. II Serm 4.3; 4.17; 4.180; 4.187; 4.276; 4.307; 4.314.

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- Hear and be comforted, my beloved, how merciful is God:
- To the sinful woman He forgave her debts; as well as, He upheld her for she was sad [weak].
- 5 In the case of the blind man, He opened his eyes with clay, and the pupils of his eyes beheld the light (Jn 9:6).
- 7 Also to the paralytic He granted restoration, he arose up to walk and carried his bed (Mt 9:2).
- And to us He granted the pearls:His holy body and blood [for reconciliation].
- He carried His medicines secretly, and He was healing with them openly.
- And He was wandering round in the land of Judea as a physician carrying his medicines.²⁰⁷

The term 'medicines' (ממלמיב) occurs twice in this passage, but is not found again in the mimro; both times it is linked to the verb 'to carry/bear' (בב), the verb that is used for the paralytic carrying his bed. The miracle of forgiving the sinful woman her debts, together with that of opening the eyes of the blind man and granting 'restoration' (מסלמים) to the paralytic, provide evidence for the medicine that Jesus bore with Him secretly. Since Jesus had visited the city of Judea, He took 'His medicines' (מסלמים) with Him as a 'physician' (בסלמים). The term physician is not used again, but it appears in the additional material after line 298,208 where Jesus is described as the One Who is able to fulfill the needs of everyone. Since Jesus is described as the 'Table of Life' (inha

²⁰⁷ II Serm 4.1-14.

²⁰⁸ The Appendix II.B is taken from Br. M. add. 17266.

(دیت), 'Blessed Fountain' (حیک حنجی) and 'Great Physician' (حین خیک), He tells Simon to let the sinful woman enter his house, saying:

A HIPPORT WERPORTS

TO STANDOW, END TOPICS

TO STANDOW, END TOPICS

TO SELVE WO LESS THESE

TO SELVE WO SELVE

TO SELVE WO SELVE

TO SELVE

- 29 Come here, Simon, I will tell you; is not someone standing at the door?
- 31 Whoever he is, open to him that he may come in to receive his need and go.
- 33 If he is hungry and hungers for bread, behold, the Table of Life is in your house.
- 35 If he is thirsty, and thirsts for water, behold, the Blessed Fountain is in your house.
- 37 If he is sick and asks for restoration, behold, the Great Physician is in your house.
- 39 Let the sinners see me, because for their sakes I came down [from heaven].²⁰⁹

While in the previous quotation, Jesus' wandering around is compared to that of a physician bearing his medicines,²¹⁰ here He is called 'Great Physician' (حمد المحاقفة). Only in this passage is this particular phrase used. This passage, opening the door to the people who are hungry, thirsty, sick and sinners, reminds us of Dom 42, where Ephrem says that 'the door of an ordinary physician is open to the sick' (حما المحافة على المداعة). In this passage, Jesus does not rebuke Simon, but He

²⁰⁹ II Serm App II.B.29-40.

²¹⁰ Cf. II Serm 4.14.

tells him just to open the door, indicating to him at the same time that He is the 'Table of Life' (ביא יוֹם), 'Blessed Fountain' (ביא יוֹם) and 'Great Physician' (ביא יוֹם) Who came down from heaven for the needy. Surprisingly, in an earlier additional passage in B when Satan tried to persuade Simon not to let the women in, Simon speaks out positively for Jesus. He explains Jesus' good deeds to Satan:

RENEW SITH CANTER

OCHEN SITH CALL

OFTER STR TONE

OFTER STR

- 7 He heals the sick without payment, He binds up wounds for no charge.
- 9 He approaches and stands by the grave, and calls, and the dead arise.
- 11 Jairus called Him to raise his daughter to life (Mk 5:22), trusting that He could revive her.
- 13 And as He went with him in the way, He gave restoration to the stricken woman (Mt 9:20)
- 15 who laid hold of the hem of His garment and stole restoration from Him
- 17 and her pain which was hard and bitter at once departed from her.²¹¹

Simon presents Jesus as the One who 'heals the sick' (حصت حقد) and 'binds up wounds' (عدات حقوم) graciously. Simon refers to some miracles that Jesus performed as a witness. Among them is the healing of the woman with the

²¹¹ II Serm 4.App.I.B.7-18.

haemorrhage who 'stole restoration from Him' (שבאלם), and 'He granted restoration to the stricken woman' (שבאלם), and 'He granted restoration to the stricken woman' (שבאלם), so that 'her strong pain' (שבאלם) ceased. Here, she is called 'the stricken woman' (שבאלם). Later on, Simon mentions further healing miracles: Jesus granted 'restoration' (שבאלם) to the debtor, He 'cleansed' (שבאלם) lepers, 'made firm' (שבאלם) the limbs of the 'paralytic' (שבאלם) and 'opened' (שלם) the eyes of the blind. The way of her repentance and healing is alluded to in the dialogue between her and Satan. When Satan tried to persuade her and described her sadness and appearance as that of someone whose friend had died, she takes the idea of death literally and transforms it to her sin:

שלואה אני גאבפיני הליקא צייטבר ביקאי הליקא צייטבר ביקאי הליקאי הלי

Well, rightly you have compared me
[183] with someone who is going to bury a dead
person:
the sin of my thoughts has died,
[185] and I am going to bury it.²¹³

The sin which will be buried is that of her 'thoughts' (עלייט אינים). In the mimro On our Lord, Ephrem illustrates the healing of the sinful woman as reviving her with a living spirit, while 'he drove off the deadly sin' from her.²¹⁴ Because of her sinful deeds, in the dialogue with Satan, she presents herself as someone who 'was blind' (אביני) and 'bound' (אביני).

حمة لر [صح] جديد [محمة] حيثر

لمة كحنه تمنع محمن حملت ممس سالحنه ملاتحه تحر ححلات مالحنه سي ستخمص, لصحب مكيفه محلنفه فهد حيتهم, ممله بمهنه ماكمنيك لهتم تهويموم، حمية فلمد حيتهم.

²¹² II Serm 4.App I.B.31-38:

²¹³ II Serm 4.182-85.

²¹⁴ Cf. Dom 42.

The eye-paint blinded my eyes,²¹⁵

- 209 and with my blindness I blinded many. I was blind and knew not
- 211 that there is One Who gives light to the blind. Behold, I am going to enlighten my eyes,
- 213 and with my light I will give light to many. I was bound fast, and knew not
- 215 that there is One Who releases those who are bound.

Behold, I am going to untie my bonds,

217 and with my untying I will untie many.²¹⁶

In order to explain her goal to Satan, she argues that through Jesus Who 'binds up those who are broken/shattered' (حيت) she is able to bind up her wounds; through Him Who 'gives light to the blind' (حنسا أهدنا) she will give light to her eyes; and through Him Who can 'loose the bonds' (حند) she will loose her own bonds. These three points have the same form and structure, so that their texts are parallel. If she has been able to receive healing from Jesus with her actions, then she will also be able to bind up the broken, enlighten the eyes and untie the bonds of many.

²¹⁵ The term אזה, together with שמב, appears also in II Serm 4.45-48: המנים יונים י

²¹⁶ Cf. II Serm 4.208-17; in 217 A's , a must be a corruption of B's -a.

The verb 'to heal' (حمدة) appears twice: here, with the object 'sick', (حمدة) Jesus intervenes as the Healer, whereas in the first passage quoted above it illustrates the general effect of Jesus' medicine. Jesus acts as a Physician.²¹⁷ Both sentences 'healing the sick' and 'binding sickness' have a chiastic structure. The verb 'to bind up' (حمد) is used another three times. Here it is connected with the term 'pains' (حمد), whereas in the middle of the mimro it occurs together with shattered people' (حمد).²¹⁸ The sinful woman rejects Satan's advice and feels very sad and depressed because of her past life. Since she knows that Jesus is the One Who 'binds up the shattered people' (حمد), she decides to go to Jesus:

איסש תבידי עןט מיטש עגדים י[עם] בידיע שירע י[עם] בידיע שירע קור עשט איסש עבידי עןט מיטש עגדים איסש עבידי עןט מיטש עגדים

I was shattered and knew not

219 that there is One Who binds up those who are shattered.

Behold, I go to bind up my shattered state.

221 and through my binding I will bind up many.

The idea of the 'binding up' of the sinful woman as an example for the healing of others is found in the Commentary on the Diatessaron where Ephrem compares the gentile women of the New Testament with the gentile women at the time of Solomon.²¹⁹ In the Commentary on the Diatessaron the sinful woman was called 'a physician to her own wounds' (ribhilam woman), ²²⁰ whereas here she has the function 'of binding up' (alpha) her own broken state, and through this, providing an example for the 'binding up' of many other broken people. Her healing will heal many who are shattered (ribhilam), when they believe in Jesus. With the form of the first person singular in line 220, specific attention is

²¹⁷ Cf. II Serm 4.11-14; II Serm 4.App.I.B.7-8.

²¹⁸ Cf. II Serm 4.218-21.

²¹⁹ Cf. CDiat 7.18 (on the sinful woman, see chapter IV, 2.1.1).

²²⁰ Cf. CDiat 22.5.

drawn to her motivation, in that she took the initiative to go to Jesus and so cured herself.

It is important to keep in mind that the healing of the sinful woman consists in the forgiveness of her sins, as stated at the beginning of the mimro: 'to the sinful woman He forgave her debts'.²²¹ Whereas she is a sinner full of debts (מַם בּבֹּשׁ),²²² Jesus, as the one who forgave the two debtors,²²³ is the One Who forgives sins and debts (מַם בּבֹשׁ מַבְּבֹשׁ מַבְּבֹשׁ וּשׁבֹּבֹשׁ).²²⁴ In her dialogue with the perfumer, she tells him that the new person that she has met was a rich Merchant:

שאיס אבול ביועם אבול ביועם הם אבר משבי מילים היה אבר מאנים ארים אורים

He has robbed me and I have robbed Him; [131] He has robbed me of my debts and sins and I have robbed Him of His wealth.²²⁵

The wealth of the Lord is capable to forgive, 'to rob/steal away', sins. She received forgiveness by His mercy²²⁶ and put on the garment of reconciliation.²²⁷ Finally, because of her deeds Jesus asks Simon rhetorically:

والم الله المواقع عدحه

Simon, is it appropriate for her to leave

361 before receiving forgiveness?²²⁸

Jesus grants her forgiveness of her debts and transgressions because of His mercy and her repentance. Her words with the

²²¹ II Serm 4.3. The term مهتک is also used in II Serm 4.131; 4.276; 4.307; 4.321; 4.340.

²²² Cf. II Serm 4.276; 4.307.

²²³ Cf. II Serm 4.342: Here the term 'debt' is in singular and feminine (معتم ماه المعتم) instead of masculine plural (حتمه).

²²⁴ Cf. II Serm 4.321.

²²⁵ II Serm 4.130-32.

²²⁶ Cf. II Serm 4.1-4.

²²⁷ II Serm 4.53-54: רבארט באמם בשלא לודלה לובציילה לבמסטה [רציי].

²²⁸ II Serm 4.360-61.

perfumer, as well as with Satan and Simon, and her deeds, are all witnesses of her repentance and faith.

4.2.1.4 The Sinful Woman in some other Texts

There are several hymns and memre where the episode of the anointing of Jesus' feet features.²²⁹ Only the most important references will be discussed here

In hymn 4 On Virginity which is about oil, olives and the symbol of the Lord, Ephrem uses various types of symbols. The oil, as the treasure of symbols, symbolises Christ the Physician. Ephrem plays on the name Christ, the 'Anointed One' (CTUR) and the 'oil' (CTUR) as a healing and restorative substance. Sinners use oil as their currency, so that their sins might be forgiven. In Virg 4.4, Ephrem draws attention to the sinful woman where he links Luke's with John's narrative:²³⁰

אבים הבים שב פול קישוריו החדא מש הניקרה לים מיד אינים אינים

²²⁹ See Virg 4.11; 26.4; 35.5-8; Fid 10.5; Nat 4.40; [Epiph 3.2-3]; Nis 60.1-8; Eccl 9.19; Azym 14.1-4; Haer 47.8; Hebd 2.1-265; I Serm 8.196-97; I Serm 7.229; [III Serm 4.636].

²³⁰ Apparently, Ephrem brings the episodes of Lk 7:36-50 and Jn 12:1-8 (Mk 14:3-9) together. McVey, in her introduction to Virg 4, suggests that here Ephrem identifies the sinful woman with Mary of In 12:1-8 with the woman of Lk 7; cf. K. E. McVey, Ephrem the Syrian Hymns (New York 1989), 275. However, if Eccl 9.19 is taken into consideration, this points against their identification. The author attributes 'the kissing of His feet' to the sinful woman, whereas 'the anointing of His head' to Mary. Both sentences are connected with the conjuction are which signifies a parallel action on the part of both women: سەدى عودەش, [دخش، لىر لدنى --- دىلىم تعمل تركەش, سودى המת מצים הצים האבן היים. 'Mary' appears only in John, 'head' only in Mt and Lk, 'feet' only in Lk and In, 'sinner' only in Lk. John's narrative concerning Mary speaks of 'anointing of His feet (Jn 11:2; 12:3), whereas the parallel episode in Mk 14:3 says: משל אירה האאר אאר בליבלא גרמבא גניני וביא של גבוא הפקייקים באים בלים באבה מציק לב. Also in other places, such as in Azym 14.1-4, Ephrem uses the name Mary in the context of anointing Jesus.

יייליקא צרגייים באיץ בעליי איליאיי אלילייי מייליקאיי ברגייים באילייי

em raded kira noce of iran reir incentent iran eni frances radio kanen mo eiar troez krier efilos kanen mo ria troez kira ricci rocum ka ri hi

A commodity is oil with which sinners do business: the forgiveness of debts.

To the sinful woman who anointed [His] feet the Anointed One forgave her debts by oil (Lk 7.36-50).

With [oil] Mary poured out her debt upon the head of the Lord of her debt (Mk 14:3-9; Jn 12:1-8).²³¹

Its scent wafted; it tested the guests as in a furnace (cf. Jn 12:3):

it exposed the theft clothed in the care of the poor (Jn 12:6).

It became the bridge to the remembrance of Mary to pass on her glory from generation to generation.

Virg 4.11

Oil as mediator signifies what happened secretly. Jesus forgave the sins of the sinful woman through the use of oil, as she poured out her sin upon the Lord with the visible oil. In this hymn, oil plays a significant role, with visible and invisible effects: oil gives life to the body and to the mind.²³² Another reference for the

²³¹ אביש means creditor.

symbolic effect of oil occurs in hymn 3 On Epiphany - the authenticity is doubtful - which praises the sinful woman because she had anointed her Lord's feet. The oil served as an offering that gave pleasure to her Creditor. Thus, the forgiveness of her sins is achieved through oil. Because the sinful woman was in need of forgiveness, oil served as an offering, with which she pleased the Lord.

معرب برند المربع مورد برند المربع مورد المربع المربع

Because the sinful woman was in need of forgiveness, oil became for her an offering and with it she reconciled the Lord of her debts [the Creditor].

Epiph 3.3

In hymn 26 On Virginity where Ephrem characterises a series of women from the Gospel as spiritual brides of Christ, the forgiveness of the sinful woman's debts is associated with her kissing His holy feet:

4.7-8) describe the 'symbol' (**KIK**) of oil as the Anointed One, the Messiah. While oil is visible like a shadow, Christ is a secret, hidden mystery. Ephrem illustrates the effect of shadow with some examples from Scripture: the disciples were sent out in order to anoint and heal (סכא הכשעם ממה מכאמבן) by oil (cf. Lk 10:9; Jas 5:14), and their shadow caused healing (حصرية علمة علية). Likewise, the shadow of Jesus fell upon the sick and they were healed. Oil helps in all cases. It filled the place of lineage for strangers, it is the sceptre for old age, and the armour for youth (Virg 4.9-10). Particularly significant is the following sentence in Virg 4.10: 'It supports sickness and is the bulwark of health' رحممعنات شزمع ماهم حممه مرصمت مهاد Stanza 13 stresses the power of oil against the diseases which are described as a 'second demon' (באה מה הלוב). As the Lord persecuted and punished the demon (cf. Mk 5:1-20 and parallels), so too, the power of oil acts against 'pains' (حمت). According to stanza 14, this power is still available in the sacraments of the church, and it is flowing as Eden's four rivers in order to gladden the body and enlighten the holy church (Virg 4.13-14).

focie, ribby warch ciry
risab, i / h ariby
rice crame, lerin antro
foc lercie, rhales cellor
aluoche, rribeca, ciosaby
he Lerbe reren bisanom,
le Lerbe reren bisanom,

Blessed are you, woman, most enviable of women, who kissed the holy feet (Lk 7:38,39)!
Your hands anointed the Anointed One of the Sanctuary
Whose horn had anointed priests and kings.
Blessed are your sufferings that were healed by the word
and your sins that were forgiven by a kiss (Lk 7:45-48).
He taught His church to kiss in purity
[His] all-sanctifying body.

Virg 26.4

Jesus' anointing by the sinful woman is put in the context of priestly and royal messiahship, and of the forgiveness of sins. While the sins of the sinful woman were forgiven by kissing His holy feet, her 'pains' (حمد العمالية) were 'healed' (حمالية) by His word (حمالية). Ephrem draws attention to the holiness of Jesus, when he speaks of His 'holy feet' (حمالية), and His 'all-sanctifying body' (عمالية), and Jesus as the 'Anointed One of the Sanctuary' (حمالية). 233 In hymn 35 On Virginity, Jesus' holiness is contrasted with the impurity of the sinful woman. Since the sinful woman, as the 'impure one' (حمالية), drew near to the Holy One, Ephrem encourages sinners to draw near to the Lord so that their sins will be forgiven and they will be cleansed. 234 Likewise, he considers himself as a

²³³ In Haer 47.8, Ephrem emphasises that the sinful woman touched the real body of Jesus in contrast to those heretics who defined his humanity as a 'shadow': منعند مس مناعة مناعة

²³⁴ Virg 35.5-7:

رعق، مابح محمصاء مامه حلء موسحه مرء مامه موسكن [5]

שמיא מה אינישה שלים שלים אלים במדאם הסיניע מש אינישה שלים אלים שלים המדאה שלים המיניא מש אינישה המיניא משלים המיניא משלים המיניא משלים המיניא משלים המיניא משלים המיניא משלים המיניא מיניא מיני

הבר צרבה בחצים שוך שם ליה אבינים נישר ביחוץ דביורים בהיה ברוים והיה בלים הריה ביחים ביחים ביחים ביחים ביחים בי

[6] casim salt mod ∞ , rostan coista satur ∞

حدیده مرمصامه ماهم میک میک مید شاهم ماهمه ماهمه ماهمه میکام شاهه میکام شاهه میکام شاهه میکام شاهه کارد کرد.

مبلاء، مها ممه حدمته متسا مبلسم، شباة، عرم شبه الله [7] ممه منعذ

هديم بساهد ميري الحس لهدوب حشور بهدير ماميكم دس

הלותה הארשה השבה האלחנג פטבה הלגדאה באלותה שבים בישרה האלותה.

In the context of Simon the Pharisee (Lk 7:36-50), Ephrem would not describe Simon's 'banquet of the pure and holy', because Ephrem identifies Simon as an unfaithful person like his ancestors. The sinful woman received 'blessing' (מבובים) from His 'sweat' (מבובים) by cleansing His feet with her hair. The invisible effect of the visible deed is, furthermore, emphasised by contrasting the 'dirt' (\(\sigma \text{h} \tag{\sigma}\) of Jesus' body with the sinful woman's mind: since she cleansed the dust from His body, He cleansed her mind. Thus, her 'repentance' (Ahaab) and her blessing changed her position. While in her previous life she caused many people to die, now she causes many to repent. Before she was 'an occasion of death' (حلم ملک), now she serves as 'an occasion of repentance' (حامصه مانخ); (Virg 35.6). The same idea appears in Nat 4.40, where Ephrem contrasts paradoxically many things that have been changed in Jesus' new era. Since the sinful woman has changed the way of her life, she has become an example for all penitents that they can be encouraged by her spirit: 'The sinful woman who had been a snare for men, He made her a mirror for penitents' (Nat 4.40: King hom, Khulu كحية كالمتك المحتم الم about Mary (In 12:1-8); and then about Martha (Virg 35.9) and the Mount sinner who fears to approach the Eucharist of bread and wine, but prays for his fear to be healed as the the sinful woman and the woman with haemorrhage were healed.²³⁵

of Olives (Virg 35.10). Lk 7:36-50 and Jn 12:1-8 are not conflated, and so the sinful woman is not identified with Mary.

²³⁵ Cf. Fid 10.1-5. Fid 10.5-7 (Lk 7:37ff; cf. Mk 5:25ff; Lk 8:43ff):

was why caso flle emply when exten with

ים ובסיד וכל בשבי לחב נחשיד שם יבה ונחשיד בבם לחם ובמיד ובשיד בביש לחב ו

While the repentance of the sinful woman reconciled the Lord and pleased the faithful people, the changing of her life caused the Evil One to worry, for he saw her repentance as betrayal. This theme of the Evil One becoming despondent and full of despair is developed in Nis 60.1-8. With the repentance of the sinful woman who was the 'head of the impure' (حمد علي عنه) and of Zachaeus the 'head of the greedy people' (حمد عله). Ephrem dramatically illustrates the fall of the Evil One whose two wings have been broken (Nis 60.9, see below). However, this hymn does not include any healing imagery. It is worth mentioning that Ephrem emphasises the influence of teaching. Since the sinful woman received Jesus' leaven (حمد المعالم), she dispelled the evil knowledge (عمد), teaching (عمد), teaching (عمد) and love (حمد) from her mind, so that she renounced her relationship with the Evil One and rejected his image from her thoughts.

Nis 60.1-10:

حميمه: معمدسه لعد السهده، دامه لحميم مله مد له محمده المعمده لحمه المحمدة المعمدة الم

شیمة مصحه مصحه مصحه مصحه تصحم مصحه وعبره مصحه اور محده محده ومصحه مصحه.

4.2.2 The Healing of the Woman with a Haemorrhage (Lk 8:43-48)

Although Ephrem comments in detail on the woman with a haemorrhage (Lk 8:43-48) in the Commentary on the Diatessaron, he also mentions her in the hymns On Virginity and On Nisibis.²³⁶ The healing imagery of this woman is unique, and it provides a wide spectrum of Ephrem's healing theology by means of illustrating Jesus' divinity among humankind that heals men

هماست معونه به محتب حصب برياء من شعمت عاسة[3] معمد لحمدة م

[4]لم منع حش هم مالعب مع لم همالجيم عليه معدم كالم

[5] معنه هم حم محسن مهم به دم سافد همومر حماله لكريم مع بحسن.

رعمسه مرید منه وزیر دی دیم منه میں محمدی [6] سحنته دیا منه منه منه دی منه منه دی منه منه دی منه دی منه دی منه منه دی منه

[7] لحمه لسمح شه بعتب محتوف حبيب صول لم به لش عمله همه همه همه هده.

الله کین کوسمہ حصم لین وسلم حدیثہ دہاتہ مرابعہ مسلم عصابہ مرکبہ مسلم عصابہ مرابعہ عدیثہ۔

[9]لام حدده نع حلمته لمديم حدده نع لمتحمله للمتم كقر لمجن عدم.

שפשט בביך אומצ שי יבין אפןרבי דש שט יביד שי יבין אפרבים דש ישי יבין [10]

Finally, mimro 2 On the Holy Week (certainly not genuine) deals at great length with the sinful woman anointing Jesus (Hebd 2.1-265). This treatment is mainly based on John's narrative. The memro speaks of Mary who is the sinful woman, Simon (in Hebd 2.5 Ephrem says that Jesus was in the 'house of Simon whose name is Leper', Authorized (Hebd 2.186; 2.208; 2.212f.) according to John's Gospel (Jn 12:1-12). The text does not include any healing imagery about the sinful woman, except that she repented and found reconciliation and forgiveness and mercy because of her faith. The verb hamber is used in Hebd 2.30f. Her 'faith' (Abaum) is expressed for instance in Hebd 2.28 and the 'forgiveness' (Cinax) of her 'sins' (Cinax) and 'debts' (Comax) in Hebd 2.35f; 2.48f; 2.11f).

²³⁶ Cf. CDiat 7.1-27; Virg 26; 31.3; 34.1; Nis 27.1-5.

The biblical narrative of the woman with an issue of blood occurs in all three synoptic Gospels. Matthew's shorter version provides the essence of this healing miracle,²³⁷ whereas Mark and Luke include more information. Since Ephrem comments in his Commentary on the Diatessaron on elements which only appear in Luke or Mark, one can assume that they will have been combined in the Diatessaron. Because Luke and Mark are very similar, the discussion will be mainly based on Luke.²³⁸ The following phrases from Luke, absent from Matthew, are given attention in Ephrem's commentary:

'She who had spent all her living upon physicians, and could not be healed by anyone, ...'²³⁹ Ephrem contrasts Jesus' healing power with that of ordinary physicians and their remedies/medicines.²⁴⁰ The woman showed her affliction to many physicians, to whom she gave payment, but neither their medical skill nor their medicines could cure her. In contrast, the stretching of her empty hand to Jesus restored her to health.²⁴¹

'And Jesus said, who is it that touched me?'²⁴² By repeating this question twelve times, Ephrem illustrates his healing theology on the basis of this sentence that serves as a guideline to prove

 $^{^{237}}$ Mt 9:20-22: ... Area to the same of the second of the second

²³⁸ Cf. CDiat 7.1-27. For instance the name Simon is mentioned only in Lk 8:45.

 $^{^{239}}$ Lk 8:43: 239 Lk 239

²⁴⁰ Cf. CDiat 7.2; 7.7; 7.12.

²⁴¹ Cf. CDiat 7.1-23.

בארם. עבה סוב ל, 242 Lk 8:45: בארמ.

Jesus' divinity and hidden knowledge, as well as, the way that He treats people for the sake of their health.²⁴³

'I perceived that power had gone forth from me.'244 Since Jesus is aware of everything, His hidden power contrasts with the physicians' visible remedies.²⁴⁵ The divine power is like fire capable of purifying everything, whereas it cannot be polluted. This invisible power performs its actions for the sake of humanity.²⁴⁶

'And when the woman saw that she was not hidden, she came trembling ...'²⁴⁷ For Ephrem, this sentence refers to Jesus' divinity that nothing can be hidden from it. When she saw that she had not escaped Jesus' attention, she realised that He, as the 'Healer of visible wounds' (حمت حمت معند) and as the 'Searcher of the mind's hidden things' (حمت معند), is the 'Lord of the body' (حمت معند) and the 'Judge of the mind' (حمد المعند). ²⁴⁸

Finally, Jesus' encouraging words: 'My daughter, be encouraged, your faith has saved you, go in peace.'249 With these words that caused her healing by means of her faith, Jesus, as the Lord of the crown, granted to her the 'crown' (حلك) of victory.²⁵⁰

The opening paragraph of section 7 of the Commentary on the Diatessaron introduces the reader to the theme of the healing of the woman with the haemorrhage, together with the next paragraph, and goes on to mention the most important aspects and terms that are extended and commented on later. It starts by praising the 'hidden Offspring of Being' (\(\)

²⁴³ Cf. CDiat 7.2-3; 7.6-7; 7.9-12; 7.15-16; 7.21.

²⁴⁴ Lk 8:46: ביז יגבל העלה נפם כנון לאבי זגל אור.

²⁴⁵ Cf. CDiat 7.2.

²⁴⁶ Cf. CDiat 7.7-9; 7.12-13; 7.15-16; 7.20; 7.24-25.

²⁴⁸ Cf. CDiat 7.9.

²⁵⁰ Cf. CDiat 7.10-12.

- [1] Glory to you, hidden Offspring of Being, because Your healing was proclaimed through the hidden suffering of her that was afflicted (Lk 8:43-48; et par). By means of a woman whom they could see, they were enabled to see the divinity which cannot be seen. Through the Son's Own healing His divinity became known, and through the afflicted woman's being healed her faith was made manifest. She caused Him to be proclaimed, and indeed she was proclaimed with Him, for it is true that His heralds will be proclaimed together with Him. Although she was a witness to His divinity, He in turn was a witness to her faith.²⁵¹
- [2] She poured faith on Him by way of remuneration, and He bestowed healing on her as the reward for her remuneration. Since the woman's faith had become public, her healing too was being proclaimed in public. Because His power had become resplendent, and had magnified the Son, the physicians were put to shame with regard to their remedies. It became manifest how much faith surpasses the [healing] art, and how much hidden power surpasses visible remedies. Beforehand, however He already knew her thoughts, even though they were imagining that He did not know her appearance. Nor did our Lord allow to be harmed those who were seeking a reason to harm, in that He had asked [who touched me]. Although He may have given the impression of not knowing, through asking who touched Him (Lk 8:45), but He was aware nonetheless of the hidden [realities], since He only healed the one whom He knew believed in Him. First of all, He saw the woman's hidden faith, and then He gave her a visible healing. If He could thus see a faith

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that was not visible, how much more was He capable of seeing humanity that was visible.²⁵²

4.2.2.1 The Affliction of the Woman with a Haemorrhage

Ephrem calls the woman with the haemorrhage κάτωμας, 'afflicted' woman, 253 the term by which she is regularly known in later Syriac tradition. The word does not appear in the New Testament. Nevertheless, Mark provides a related term πότωμας, when he writes: 'and she felt in her body that she was healed of her affliction'. 254 Thus, because of her affliction, she is called the 'stricken', or 'afflicted one' (κάτωμας). The woman was afflicted for twelve years, while she was haemorrhaging, and she suffered because of the physicians (Mk 5:25-26). Her wound was hidden, just as Jesus' divinity was invisible (κάτωμας) was unique for she encountered many physicians who were all unable to cure her. The ordinary 'medical skill of healing' (κάτωμας κάτωμας) actually increased her suffering and disease instead of restoring her

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²⁵³ Cf. CDiat 7.1; 7.6.

²⁵⁴ Mk 5:29: האמשה כא משראה. האיז שיש איז ira. Ephrem quotes this in the CDiat 7.16.

²⁵⁵ Cf. CDiat 7.1.

to health: 'it added pain to pain' (かるのん べってっ ユン べってっ (n).256 In order to be healed, this suffering had to be uprooted from its root. But unfortunately during the twelve years, the physicians caused the opposite. The sickness of the woman with the haemorrhage was not just physical, but gradually also became mental. Because of the many physicians her thoughts were scattered and not gathered together. The 'scattering of her thoughts' (מוֹבילים שבה parallels the flow of her blood and faith that had flowed for twelve years.²⁵⁷ In CDiat 7.20, Ephrem compares her treatment by the physicians to treating a wild beast, because of her affliction. The physicians hastened to run away from her wound, even though she paid them well to heal her affliction.²⁵⁸ And in CDiat 7.21, Ephrem says: 'These physicians were adding pain after pain, so that she could not be healed. [These] physicians were deceiving the minds of every one by cunning persuasion, lest [their] healing art be reproached by anyone.'259

The term **Abris** of Luke 8:44 (and Mk 5:25) which Ephrem also uses, ²⁶⁰ describes the kind of illness she had. Blood flowed out of her, and therefore in contrast to the virgin's womb her womb was 'unclean' (**CCS)** according to the Law. ²⁶¹ The impurity according to the Law can be varied and changed by means of faith. Thus, because of her faith the Lord sent His power to her impure womb, and it was not polluted by touching the womb. ²⁶²

²⁵⁶ Cf. CDiat 7.16.

²⁵⁸ CDiat 7.20.

²⁵⁹ CDiat 7.21: בארב בארב בארב באוא האמשר ביי הבעם האמשר ביי אוז ביי האמשרה האמשר ביי אוז ביי האמשרה האמשר ביי האמשרה האמשר האמשר האמשר ביי ווא אמשר האמשר האמשר ביי ווא אמשר האמשר ביי ווא אמשר האמשר ביי ווא אמשר ב

²⁶⁰ Cf. CDiat 7.7; 7.19; 7.24.

²⁶² Cf. CDiat 7.7; 7.13; 7.15.

The womb is also called 'afflicted' (אביבא אוניים),²⁶³ and impure blood flowed out of it for twelve years, in contrast to the rock in the desert from which purifying waters for the twelve tribes flowed.²⁶⁴ The diseased 'flow' (אמראה הרשמאה) of her blood, which polluted her whole body,²⁶⁵ identifies 'her being polluted by her blood' (אמראה הרשמאה).²⁶⁶ with the 'impurity in the Law' (אמראה הרשמאה).²⁶⁷

4.2.2.2 Your Faith has saved you' (Lk 8:48 and parallels)

The phrase 'your faith has saved you' always appears in the last verse of the synoptic narratives that Ephrem quotes in his commentary. 268 While the term 'faith' (ܐܩܩܩ) is often used, the verb 'to believe' (ܩܩܩ) rarely occurs. 269 The faith and healing are strictly linked to each other. In CDiat 7.1, quoted above, Ephrem presents the fact that the woman was healed as a witness to her faith: 'and through the healing of the afflicted woman her faith was made manifest.'270 Since it is Jesus Who healed her, because of her faith, He became a witness to her faith as she was a witness to His divinity. 271 Although Jesus explicitly asked about the person who approached Him, He knew her hidden faith before He made public the healing He granted to her visible humanity. Many approached Him because of neccesity, but 'He only healed the one

²⁶³ CDiat 7.8.

²⁶⁴ Cf. CDiat 7.24; Exod 17:5-6. See R. Murray, *Symbols of Church and Kingdom* (Cambridge 1975), 211-212.

²⁶⁶ Cf. CDiat 7.7.

²⁶⁷ CDiat 7.8; 7.13; 7.15.

²⁶⁸ Mt 9:22; Mk 5:34; Lk 8:48: منحدمهم علي من . Cf. CDiat 7.10.

²⁶⁹ For مدادی see CDiat 7.2-3; 7.9-13; 7.17-21; 7.27; and for see CDiat 7.1-2; 7.6; 7.9; 7.17; 7.17.

 $^{^{270}}$ CDiat 7.1: ത്രിവാണ $\sim 10^{-270}$ നിൻ നിൻവായ $\sim 10^{-270}$ വെയ്യുന്ന $\sim 10^{-270}$ വെയ്യുന്ന

²⁷¹ CDiat 7.1: عد كاله مصمة مصمه مصمه مصمه مصمه بين في رعد

whom He knew believed in Him'. 272 With His question, Jesus wanted to reveal her 'faith that had touched Him' and not the identity of the person who had touched Him. Physically He was touched by many, but faithfully just by her. 273 Revealing her faith did not just happen because of the Lord's glory, but mainly because of the perfection of her healing. Ephrem distinguished between 'physical healing' (had - right) and 'spiritual' or 'mental healing' (rhad - right). Because of her faith, she was healed physically, and by showing her faith through Jesus' words, she was enabled to be spiritually or mentally cured:

[6] If the afflicted woman had been healed and had gone away secretly, apart from the fact that the miracle would have been hidden from many people, she too would have become spiritually sick, although bodily healed. Even if she believed that He was a Righteous man because He had healed her, she would have doubted that He was God, because He would not have been aware [of her]. In fact, there were people who were touching the righteous and they were being healed, but these righteous did not know which among those who had touched them were healed. So that the mind of the one who had been healed in her body might not be sick, He took care also with regard to the healing of her mind, since it was for the sake of the healing of minds that He also drew near to the healing of bodies. This is why [He asked], »Who touched my garments?« (Mk 5:30). He revealed that someone had definitely touched Him, but He did not wish to reveal

who it was that had touched Him. It was not that He wished to deceive, He Who, by means of this very [word], was seeking to denounce deceitfulness. Nor was it that He might avoid professing the truth. Indeed, it was [precisely] that people might profess the truth that He did this.²⁷⁴

Thus, physical healing results in mental and spiritual healing. The healing of bodies happens because of the healing of the mind and spirit. The term 'became sick' (ham kmish) contrasts with the verb 'became healed' (han hand). Likewise, 'the healing of bodies' (אובעה אלה contrasts with the 'healing of minds' (حندة خمصمح). If Jesus had not manifested her faith, although she was healed physically, she would have become spiritually or mentally sick. Ephrem discusses this against the background of healing through the 'righteous' (التقم). The righteous healed the sick because of their faith, but they were not aware about the inner spirit and mind of those who approached them, neither who they were. If Jesus had not showed her faith, she would then have accepted Him just as a righteous person. Since Jesus is much more than these righteous people, He, as the divine Being, knew her faith, thoughts and mind. In order to cause her faith to be perfected, and with it her healing, He

manifested and confirmed her faith so that she could stay mentally healthy, by believing in Jesus' divinity.

Furthermore, at the end of this paragraph, Ephrem plays on the terms 'to forget/deceive' (and 'error/deceitfulness' (and 'error/deceitfulness'). The same idea is continued further in CDiat 7.9, where the verb 'to reveal' (contrasts with the term 'to forget/go astray' (that is used in Luke. 275 Since Jesus is the divine Being, nothing can be hidden from Him. His divine plan denounces 'error/deceitfulness' (contrasts with the term 'to forget/go astray' (

[9] Why then did our Lord say, »Who touched me?« (Lk 8:45). [It was] so that she who had become aware of her healing might know that He too was aware of her faith. By means of her restored health she knew that He was the Healer of everyone, and by His question she knew that He was the One Who searches everyone, when she saw that even this was not hidden from Him« (Lk 8:47). In that she saw that even this was not hidden from Him, - she had indeed thought to herself that she would be able to hide it from Him consequently, our Lord showed her that nothing was hidden from Him, lest she go away from Him deceived. She learned through this therefore that he healed visible afflictions. Moreover, she learned that He was also aware of hidden realities. She believed that He, Who healed bodily afflictions and probed the hidden realities of the mind, is the Lord of the body and Judge of the mind.

Wherefore, [as though] for the Lord of the body, she subdued the body with its passions, and [as though] for the Judge of the mind, she refined the mind and its reflections. For she was afraid to commit any offence, since she believed that He could see her, He Who saw her when «she touched His cloak from behind Him» (Mk 5:27). And she was afraid to transgress, even in thought, for she knew that nothing was hidden from

Him concerning whom she had testified: »For this too is not hidden from Him« (cf. Lk 8:47).²⁷⁶

The woman with the haemorrhage believed in Jesus being 'the Healer of everyone' (\(\) \\(\) \

[10] If [the woman] then, once cured, had withdrawn from Him in secret, our Lord would have deprived [her] of a crown of victory. For it was fitting that the faith, which had shone forth brightly in this agony which was hidden, be publicly crowned. Consequently, He wove an eloquent crown for her, in that He said to her, »Go in peace« (Mk 5:34). The peace He gave therefore was

²⁷⁷ The term نه الحدي is also used in CDiat 7.2; 7.9; 7.18; 7.20.

the crown of her victory. But, so that it be known who the Lord of this crown was, when He said, »Go in peace« (Mk 5:34), He did not end here, but also added, »Your faith has saved you« (Mt 9:22), so that it would be known thus that the peace which His mouth wove was the crown with which He crowned her faith, »Your faith has saved you« (Mt 5:30). For, if it was faith that restored her to life, it is clear that it was also her faith that He crowned with a crown. ...²⁷⁸ Because of Jesus' words addressed to this woman, Ephrem speaks of an 'eloquent crown' (her. Her faith was victorious in the hidden agony of her life; and because of its perfection it was necessary to crown her faith publicly. Here for the first time, Ephrem quotes the sentence 'your faith has saved you'. As she was saved, she was also crowned because of her great faith. Faith is capable of bringing life as well as victory. Although her faith approached Jesus in a hidden way that is called 'stealing' (\(\tau \tau_{\tau} \), because of the good will of faith, Ephrem gives a positive aspect to the negative association of stealing:

[11] »I know that someone has touched me« (Lk 8:48). Why did He not bring into the middle by force the one who had touched Him? Because he wished to teach concerning freedom of speech in relation to faith, for faith was stealing in secret and boasting its theft in public. Because He let go of His treasure in the presence of faith He was teaching faith to steal. Because He praised it after its theft He was enticing it to boast over its theft. For it stole and grew rich. It got

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caught out and was praised. This was in order to show how impoverished and abased faith can become when it does not steal, and how it is thrown into confusion when it is not taken in the act. Thus, Rachel was praised on account of the idol she stole, and was crowned on account of the falsehood which she devised (cf. Gen 31:19-35). Michal too, by means of her falsehood, sheltered David, and because of her deceit was invited to the reward of his kingship (cf. 1 Sam 19:11-17). A marvel to hear about then! That while all robberies bring robbers into shame, the theft of faith is praised in front of everyone!²⁷⁹

The Lord taught faith how to steal from His treasure. The term (L) explains the freedom, confidence and liberty of faith concerning any kind of deeds done by faith. Even though stealing is forbidden according to the Law, the Lord was teaching faith how to steal:

[12] »Who touched me?« The Lord of the treasure was seeking the one who had stolen His treasure, so that He might reproach and confound through her those who were unwilling to steal His treasure, even though His treasure was given over to all humanity. Those who were lazy in their faith were tormented by poverty, while those whose faith was diligent were hastening to seek it out openly, and were in a hurry to steal it in secret. »Who touched me, for power has gone forth

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from me?« (Lk 8:45-46). Would not He, who knew that power had gone forth from Him, know upon whom the power which had gone forth from Him had rested? Or why would His power have been divided against Him? Or his healing stolen without His [consent]? But, because there are roots which give helpful [remedies] without being aware of this, our Lord wished to show the one receiving [healing] that He was aware of what He was giving. He showed that it was not like a medicine, which by its nature heals all who take it, but rather He was healing with discernment and willingly all those who love Him.²⁸⁰

The effect of faith's stealing contrasts with ordinary stealing which when found out brings blame and reproof on robbers. In contrast, faith steals and as a result becomes rich and can boast. Ephrem concludes this viewpoint by saying that faith has to steal in order to get rich and should be revealed to be honoured; otherwise it will become poor and abashed. To illustrate this, Ephrem refers to the Scriptures. He uses the example of Rachel who stole the idols of her father (cf. Gen 31:19-35), and of Michal saving David by lying (cf. 1 Sam 19:11-17). Stealing and lying can have a positive aspect if they occur because of faith.

God opens His treasure for the faithful to come and steal whatever they need from it. Ephrem contrasts 'those who are lazy in [their] faith' (מעלים השנים ממש בענים) with 'those whose faith is diligent' (משר בענים במשלט).

REDIAT 7.12: AND MENDE LAND CED TO DE LE LE CONTROL MANDE LA REST CONTROL MANDE LA PED. CE. CE LA CONTROL MON. NALLY RECEILY MON CHARLES AND CERRETADOR CERTARION MON. OPERAN MONTE CERTARION CERTARION OPERAN MONTE CERTARION CERTARION OPERAN MONTE CERTARION CENTROL MONTE CERTARION CENTROL MONTE CERTARION CENTROL MONTE CENTROL CENTROL

While the former will be tormented by poverty, the latter will search out so as to steal. The Lord is aware of those who steal from His treasure; and nothing can be stolen without His knowledge. Of course, the healing of the woman with the haemorrhage was stolen with His consent. The healing from the Lord's treasure, does not take place automatically as 'a medicine which by its nature heals all who take it'; nor is it like some 'roots which give helpful remedies without being aware of this'. Because the Lord knows everything, He is aware of the 'power' () going from Him; and He also cures with 'discernment and willingly all those who love Him'. ²⁸¹

Although the woman with the haemorrhage was impure, the divine power touched her womb because of faith. Faith is described as 'a tree upon which divine gifts rest':

[13] This power then went forth from the glorious divinity. He healed the unclean womb of her who was impure according to the Law, that He might show that the divinity does not abhor anything with which faith is associated. Indeed faith is a tree upon which divine gifts rest. For, [in the case of] uncleanness which comes from the Law, when faith of the will is associated with it, even if uncleanness sets apart and renders impure, nevertheless faith sanctifies and unites. Even if the Law selects and rejects, nevertheless the will renders equal and reconciles. Even if the Law commands and separates, nevertheless Elijah believed and sanctified, not in contention with the Law, but by making peace with the Law. Elijah was not rebuking the Law, that it be necessary that food be declared clean, but the Law taught Elijah that it was not necessary that food be defiled.282

²⁸¹ Cf. CDiat 7.12. For Laso see CDiat 7.2; 7.7-9; 7.13; 7.15-16; 7.20-21.

سلام آنی سام نقم می ماسمام معدسام. «کانسام آنی مسلم می الدنوری المامی آنی مسیده و معده مسیده مسیده می مسیده می مسیده می مسیده می میدر آنیده می میدر المامی کن می میدر المامی کن المامی می می المامی المامی

Ephrem speaks of the 'faith of the will' (محسم). As the tree is rooted in the earth and upon it the divine gifts rest, so too faith is dependent on the free will of man. It means that faith is an action, deed or decision that has to be made by human beings of their own free will. If this faith grows up, its fruits are supernatural; holiness, purity and divine gifts. Even though the faith of free will acts in disagreement to the Law, as Elijah did by eating food brought by impure crows (1 Kgs 17:4-6), the divine power does not abhor faith's fruits. Neither does the faith abhor the Law and the will of Him Who had established the Law. Because Elijah's faithful deeds were against the Law, but not against the Law's will, he was blessed; whereas the Hebrews 'received to drink in the desert from the mouth of the pure rock' (cf. Num 20:7-11), but they did not fulfil the Law's will which is God's will.²⁸³ Therefore, Jesus' power touched the impure womb and healed it for she believed in Him. At the same time He alludes to His miraculous birth from the virgin's womb, so that those who were unfaithful might believe in His divinity.

[15] ... Our Lord knew indeed that He had come forth from a womb, and He also knew those who did not believe that He had come forth from the womb. Consequently, He sent forth His power into an unclean womb, that perhaps by means of an unclean [womb] they might believe in His Own coming forth from a pure womb.²⁸⁴

The incarnation fulfilled the revelation of Jesus' divinity through His humanity. The miracles which happened as a result of

²⁸³ Cf. CDiat 7.13. For the terms אמאש or אור אלא see further CDiat 7.7-8; 7.13; 7.15.

faith are a witness to show His divinity to man that he should believe in Him. Since He took flesh, He invited man to cross over to divinity by means of His humanity.

[17] Whereas the art [of healing] clothed with all kinds of [practical] wisdom was reduced to silence, the divinty clothed with garments was proclaimed. He clothed Himself in the body and came down to humanity, so that humanity might despoil Him. He revealed His divinity through signs, so that faith in His humanity alone could not be explained. He revealed His humanity that the higher beings might believe that He was a lower being, and He revealed His divinity so that the lower beings would accept that He was a higher being. He assumed a human body so that humanity might be able to accede to divinity, and He revealed His divinity so that His humanity might not be trampled under foot.²⁸⁵

²⁸⁶ Cf. CDiat 7.18.

blood stopped flowing.²⁸⁷ Heavenly faith is 'hidden faith' (Koron Korona - Kropa Kli Korona and results in spiritual heavenly gifts. The woman with the haemorrhage could not be cured as long as she offered visible fees instead of invisible faith. She was healed when she showed her heavenly faith by stretching out her empty hand. The hidden faith contrasts with the 'visible fees' (べいかつ べんべ); as well as Kuba Ki Khazan with Kubai Kizk. The consequence of 'public faith' (אמביבה) is the 'secret health' (Khibas Khausk). What she offered is also called 'stolen fees' (אביב א' that contrasts with 'hidden healing' (سملحت حيليم). ²⁸⁸ Here her faith was revealed publically for it is worthy to be highly esteemed by every one,²⁸⁹ whereas in other miracles Jesus told those who He healed to remain silent, so as to teach the disciples that they should not boast or become exalted.²⁹⁰ He taught them to remain silent for He 'was drawing them towards faith' (am Kam . A Khausama), 'so that the darkness of error might be driven away by the light of His miracles'.²⁹¹

²⁸⁸ CDiat 7.20.

²⁸⁹ Cf. CDiat 7.21: משפשא בא בא הא האלים האמשהשא.

²⁹⁰ Cf. Mt 6:1; 6:5; 6:16; 23:5; Mk 1:44; 5:19; 5:45; 7:36.

²⁹¹ CDiat 7.27b:

لحدی دم حدمه ۱۳۵۰ حزر لشده و و درمیم و درمی و درمی و درمی درمی و درمی کستی و مود و مود کست و درمی درمی و د

[16] »Who touched Me? For a power has gone forth from Me« (Lk 8:45-46). In no [other] place is there a detail such as this reported about our Physician. This is because in no other place did our Physician encounter an affliction such as this. For this affliction had been presented to many physicians, yet only one Physician encountered this affliction [to heal it]. For many [physicians] had encountered and wearied her. But only One encountered her, Who was able to give her rest from the toil of many [physicians]. The art of healing encountered a shameful affliction, but added pain after pain to it. The more they came, the worse [the affliction] got (cf. Mk 5:26). The fringe of [the Lord's] cloak touched her (cf. Mt 9:20) and uprooted this suffering from its root. »She perceived within herself that she was healed of her affliction« (Mk 5:29).292

4.2.2.3 The Woman with the Haemorrhage in other Texts

Hymn 26 and 34 On Virginity and 27 On Nisibis illustrate the healing of the woman with the haemorrhage briefly. The latter

לשם ב. סדב ביד גבל אוג בבי שם אי גבנסשו א העוצבות اسعمحہ المعدد [] حمد [] من المعدد المعدد المعدد المعدد المعدد [] حتر محدد المعدد المعد حنصه [ع] ملح [] حمد شمه المراجع مراجع المراجع مراجع المراجع ال מנ [] בבוא מבעט [ז]ולבא מום מנת ומלל אלמא מוםא. حمدته معزمه سطله مهنده دمانه مدانه مدانه דישוסגים ובסי יוניינים בעלאמי בי מפסד לשים בי הבישור מהלפושים. או בביון לוח. דו האלפושי לובחלא המחל בחם. בחסדה זים בד עים אלהלא מלפלבת הלא מהמבנת. מנה לב סוב ל. سלה לב ביו נפס מנו. ביינה :CDiat 7.16 حم مام معمد ما معمد ما معمد ما معمد ما معمد ما בעד א בסבים בש באמנים המשלא האיאי מודא מי די מריים אים בעושא שלבא ארבושה בש נים במישא سد مه معمد ولحم مه حس حس معدد حس به محلام مس به ماكمه ولحد دفه سه وحم حجله ومكتهم للسف אסמנטאא גאסיטאא פלכם במייטאא והיפאאי ופאכא אך תוצב בבש אחם השלה זוע של השם יישל אשמחה השתם שום בנבא הן הפליסוא פלבף כש סרש ריידא בל בסים Laipa. Ni Lap la creza inporter en empla

speaks about the physicians' helplessness in contrast to the Lord's being ready to heal this woman. For twelve years she suffered among the physicians who 'stripped her naked' (main). Ephrem plays on two senses of the verb is: 'stripping' her of clothes, and put to shame. Therefore, at this point Ephrem emphasises the negative effect the physicians had. If they had healed her physically, it would have been ignominious - how much more so since they could not heal her. In order to heal her, the physicians stripped her naked and failed, whereas she was healed just as she touched Jesus' garment instead of His body. Consequently, Ephrem describes Jesus' garment as a 'physician' (אונאר):

For twelve years the physicians stripped [of clothes] the woman with the blood; they stripped her, but they did not help.

Although if they had healed her, [it would [have been a matter of shame]; but how much more the fact that they did not heal her?

Whereas they stripped her [of clothes], You acted in modesty and healed her. While she was covered, she touched Your garment, but not Your body. The garment that makes all chaste, became a physician to her.

Nis 27.2-3

With the insult and disgrace to this woman, Ephrem illustrates the historical situation of the church in Edessa. The church, naked and insulted, is looking forward to be covered and healed by the Lord. The six years of the 'new pain' (حصح المعادلة) of Edessa is

compared to the twelve years of the 'old' (حمومه) pain of the woman with the haemorrhage.²⁹³

In Virg 26, Ephrem speaks of the blood's flow (אהמבא of the woman with the haemorrhage who met the 'flow of mercy' (אהמבא ביז'). While Jesus is described as the Sun Which dissolves the frost with its rays, for she tasted the 'healing of the source of the sea of help' (אור האולב); the wound of the woman with the haemorrhage is compared to the 'fresh anger of the opened fountain' (אור ביביל) instead of hand.

لموسع بمدلول بندی بیسک هر حد ویم [ویمن] ندی بدهد مرح حصر عنی منزولات بده حصب هر بوشلی براسم هرف حصب وستولی دانسه در برای زیب برحیت المنحوب دنی وسعد لمحداد سولام هدة حوس بریک برمدین

Blessed are you, woman, for the Flow of Mercy met you and healed the flow of your blood.

That Sun Who dispelled from souls the frost of the hidden death its hidden flash radiated and dried up every fresh anger of the open fountain.

With the tip of your finger, you tasted the healing of the springs

בכבא בעם אוניב בביל אינים איז אמיאי ורבי אביני איזים איזי בביני אינים איזים איזי אמיליים הבינים איזים איזים אי האים הניסיים איזים איזיים איזים איזים איזים איזים איזים איזים איזים איזים איזיים איזיים איזיים איזיים איזיים איזיים

²⁹³ Nis 27.4-5:

of the Sea of benefits.

Virg 26.6

In Virg 34.1, Ephrem presents the fear, faith, will and love of the woman with the haemorrhage. Likewise, Ephrem speaks about Jesus as being willing to meet her in order to dry up her wound.

The woman with the haemorrhage feared to approach the Lord of all.

She was encouraged by the One Who encourages sinners.

In her wish He perceived that she wanted to delight in Him

He happened upon her faith [but] He was present since He willed it.

Her blood flowed, but her love was restrained. As to her blood, she rejoiced that He dried it up, but as to the fount of her love, [she rejoiced] that He made it flow.

Virg 34.1

In hymn 10 On Faith, Ephrem honours Jesus as the Incarnate-Divine-Logos, Who is present as fire and spirit in the church's sacraments. Ephrem shows the right attitude and way of approaching the Divinity: he asks in humility for the help and will of God in order to be enabled to start in the lowest rank. He wonders about the many explanations of the one divine nature.²⁹⁴ Ephrem wants to start as John did undoing the straps of the Lord's sandals, and as the woman did approaching (touching) His robe, so that the Eucharist of bread and wine can be wondered at.²⁹⁵ Ephrem dares to go further, from the robe to the body of Christ. But he prays for his fear to be healed in the same way as the curing

²⁹⁴ Cf. Fid 10.1-3.

²⁹⁵ Fid 10.4-5.

of the sinful woman and the woman with the haemorrhage.²⁹⁶ Thus, the power of the Lord dwells in the sacraments of the church as it did in Jesus' robe, body and spittle. Therefore, man should draw near to the Church's sacraments, as people drew near to Jesus and were healed.

4.2.3 The Blind Receive Sight

The opening of the eyes of the blind is considered as a great miracle that Jesus performed on several occasions. In his texts, Ephrem refers to this act of giving sight to the blind to demonstrate the co-existence of Jesus with the Father from the beginning of the World. In the context of the man born blind (Jn 9:1-41), Ephrem illustrates the deficency of human nature and its perfection through Jesus. Also attention is drawn to the power of the divine names which are invoked when the miracles take place.²⁹⁷ Commenting on the blind Bartimaeus of Jericho (Mk 10:46-52),²⁹⁸ Ephrem distinguishes strictly between the corporeal eye and that of the mind. Faith and trust play an essential role. The

²⁹⁶ Fid 10.5-7 (Lk 7:37ff; cf. Mk 5:25ff; Lk 8:43ff):

ים ובסיד וכל שמבי לחב נחשיד שם יבה ונחשיד בבם לחם ובמיד ובשיד בבים במביד ובשיד בבים ובמיד ובמיד ובמיד בבים ובמיד ובמיד בבים ובמיד ובמיד בבים ובמיד וב

²⁹⁷ Cf. CDiat 16.28-32; Fid 41.7; Virg 35.3; Azym 13.12. - Jn 9:1-41 speaks of the man born blind to whom Jesus granted sight through spitting on the ground, putting mud on his eyes and telling him to wash in the pool of Siloam. The passage is not found in the other Gospels, though Mt 8:22-26 tells of the healing of a blind man at Bethsaida, to whom Jesus gave sight through spitting on his eyes and putting his hand on them.

²⁹⁸ The name Bartimaeus is only mentioned in Mk 10:46-52. The parallel passages are slightly different. While Mt 20: 29-34 (so too Mt 9:27-34) speaks of two blind men in Jericho, Lk 18:35-43 has just one.

metaphor of the sun is used to clarify the sense of the spiritual interior eye.²⁹⁹ Ephrem develops the idea of the inner eye which is blinded by free will and evil thought. Its existence and healthy situation is highly relevant to everyone at all times. Therefore, he asks the Lord to enlighten 'our' interior eye for our own benefit.³⁰⁰

4.2.3.1 The Healing of the Man Born Blind (In 9:1-41)

Ephrem attributes the creation of the world not only to the first person of the Trinity, namely to the Father, but also to the Son. When drawing attention to the clay/mud (حمد) from which Jesus formed eyeballs for the man born blind (Jn 9:1-41), Ephrem emphasises Jesus' divinity and His role as the One Who fulfilled 'what was lacking in the fashioning' (حمد). Immediately after the quotation from John's Gospel, Ephrem comments:

»After He had said this, He spat on the ground, and fashioned clay from His spittle« (Jn 9:6), and made the eyes with His clay. He caused the light to spring forth from the dust, just as He did in the beginning, when the shadow of the heavens was spread out as darkness over everything (cf. Gen 1:2-3). He commanded the light, and it was born from the darkness.³⁰¹

The spitting on the ground and making clay from the spittle in order to fashion eyes with the clay, is compared to the creation of the world. Here, Ephrem alludes to the equality of the Son with His Father in divinity, for the world was created by the Father through the Son. Ephrem illustrates the Son's action as perfection of the Father's creation:

Likewise here too, He fashioned clay from His spittle, and brought to fullness what was lacking in the fashioning, which was from the beginning, to show that He by Whose hand that which was lacking in [human]

²⁹⁹ Cf. CDiat 15.22; Eccl 9.8; Iei 6.4-8.

³⁰⁰ Cf. Fid 45.1-2; 65.10-13; Eccl 13.7-15; Iei 6.4-8; CDiat 13.13.

nature was brought to fullness, was the One by Whose hand the fashioning had been established from the beginning.³⁰²

While Ephrem draws attention to the deficiency of nature, he does not explain here the imperfect situation of fashioning and nature. Questions arise, such as: does Ephrem understand the creation of the world as imperfect? Or does the imperfect situation go back to the fall from Paradise? It seems later that Ephrem refers what was lacking in the fashioning (حملت شهمتنس) or human nature (حمدت سهمتنسان) to Adam himself, and finally to the human body lacking limbs (حمدت). The Son Who co-exists with His Father from the beginning fulfilled what was lacking in Adam through the 'body' (حناء) which means through His own body by being incarnated:

Because they were unwilling to believe that He was before Abraham, the action persuaded them that He was the Son of Him Whose hand had formed the First Adam from the earth (cf. Gen 2:7). Thus, by means of the body, He restored to fullness what was lacking.³⁰³

In Jesus' healing miracle the mystery that He is the Son of the Creator was hidden: 'and a symbol of the Son of the Creator of life was delineated in His work of Healing'. Healing is taken as a general good deed that indicates God. The light was born from clay by the order, that means, by the command and words of God, as at the creation of the earth and the springing forth of light from the darkness (cf. Gen 1:2-3). Man came to exist by the commandment of the Lord. The existence of man cannot be described by the schema of the four traditional elements. Ephrem illustrates how

earth and Jesus' spittle, or water, are sufficient as elements for the creation of the body's missing limbs.

In order to put to shame once more those who were saying that human beings were formed from the four elements, behold, He restored the deficiency of the members/limbs [of the body] from the earth and from spittle.³⁰⁵

Here, even though Ephrem does not explicitly speak of 'creatio ex nihilo', he draws attention to the power of the divine names spoken over the action, so that it is easy to assume that God's word alone performs the deed. The mud, spittle and water in the case of the man born blind are not essential elements for forming the eyeballs and giving him sight. But they are elements which indicate the miracle to the beholders in order to increase their faith and so that they should be healed spiritually.

[He did] these things for their benefit, since miracles [were effective] in inciting them to believe. "The Jews ask for miracles" (1 Cor 1:22). It was not [the pool of] Siloam that opened [the eyes of] the blind man, just as it was not the waters of the Jordan that purified Naaman (cf. 2 Kgs 5:14). It was [the Lord's] command which effected it. So too, it is not the water of our atonement that cleanses, rather, it is the names pronounced over it which give us atonement. 306

Although this healing miracle causes people to think that the healing of the man born blind was a skill effected through the clay/mud, spittle and water, it was not, for Jesus was sure and without any doubts that He is capable to give him sight. The

³⁰⁵ CDiat 16.29: הביזה הזה השהיה עליבו 16.29: הביזה לישהרה לשהיה השהיה השהיה השהיה הביזה הביזה הביזה הביזה הביזה בישהיה. Cf. CDiat 16.32: הנומש בישה הביים הבין הביים שונים שונים

healing power was hidden in Jesus' words as 'glorious treasures' (אסייבא אלאביש).

There were indeed glorious treasures hidden in [the Lord's] few words, and a symbol was delineated in His word of healing, that He is the Son of the Creator of life. [He said], »Go, wash your face« (Jn 9:7), as though someone might think that this healing was closer to a [medical] skill than to a miracle. For He sent him to wash, in order to show, that the man was not in doubt that He would heal him. Thus, in making inquiries as he went about, he would be proclaiming the event and his faith would be seen.³⁰⁷

Jesus performed this healing miracle to increase the faith of the observers, 'since miracles [were effective] in inciting them to believe'. When Jesus healed the man born blind, physically by giving him sight, many others were healed spiritually. For instance, in contrast to the sinful woman who was sick because of her sinful way of life, this man was born blind physically, not because of his sin or that of his parents, but because of the glory of God (cf. Jn 9:2-3). Even though he was physically blind, spiritually he was guiding the others to see Jesus Christ as the Son of God. His blindness is indicated in the visible clay/mud (), whereas their blindness is described as invisible blindness of the heart (). Therefore, the healing of the man born blind initiated the enlightenment of the hearts of many:

Those whose [eyes] were exteriorly open were led by the blind man publically who was able to see interiorly; and the blind man was led in a hidden way by those whose [eyes] were opened, but who were interiorly blind. The [blind man] washed the clay from his eyes, and he could see. These others washed their blindness from their hearts, and were approved. When our Lord

³⁰⁸ CDiat 16.29.

opened [the eyes of] one blind man publicly at that time, He opened [the eyes of] many blind people secretly. That blind man who was [indeed] blind was like a capital sum for our Lord, since He made gains of many blind people through him from blindness of heart.³⁰⁹

To clarify this idea, Ephrem refers to Jesus' word: 'those who do not see will see, and those who do see will become blind' (Jn 9:39). Ephrem interprets this as the paradox of the spiritual and physical sight.

»<Those who do not see will see;> those who see will become blind« (Jn 9:39). [He said] this with regard to the blind, that they would see him physically, and with regard to those with open [eyes], for He was not perceived by them spiritually.³¹⁰

There is a significant difference between the sight of the physical eyes and the sight of faith and mind. According to John's Gospel, Ephrem rebukes the Pharisees for ignoring Jesus' healing miracles and reproaching Him for healing on the Sabbath. Provocatively Ephrem asks: 'Well then, who in fact has broken [the Sabbath] more? Our Saviour, Who healed [on it], or those who spoke with envy about their benefactor?'311

The wonder of the healing of the blind man is neglected by the Pharisees. They are not aware of the jealousy in their hearts which is invisible and against the divine Law, but they draw

attention to the Sabbath. In Fid 41.7, Ephrem compares the scribes with Balaam who ignored the miracle of the Lord:

When the ass spoke all of a sudden,

Balaam saw a wonder but neglected the miracle.

As though the mouth of the ass was capable of speaking,

he went astray, persuading his donkey (Num 22:15-35). The scribes let a miracle go, the blind whose [eyes] were opened,

and they set forth on an inquiry into the Sabbath and mud.

Fid 41.7

In hymn 35 On Virginity, in contrast to the priests' jealousy, Ephrem expresses his wonder about Jesus as a Physician Who heals in unexpected ways. Through the elements which make the eyes blind, like 'the place where He spat' (<a n in won, 'the clay/mud' (won, 'dust' (won, 'the clay/mud' (won, 'dust' (<a href="https://www.ni.kolor

ومحک، دنم همی حص همین حک حکمت المحتال معتب ححت همی الحقول عدی کمت محت می المحتال می المحتال می المحتال المحتا

A wonder sprouted in the place where He spat that from clay He made salves for the eyes (cf. Jn 9:6-7).

He took and cast dust on the eyes, and they were opened.

O Healer Who opened [the eyes of] the blind man with a speck!

The priests were jealous that He had broken the Sabbath,

for the breaking of it bound them (cf. Jn 9:16ff):

because they disputed, they were bound and stifled. 312 Virg~35.3

Here again, Ephrem contrasts the healing miracle with the reaction of the priests who were bound because of their jealousy. Their behaviour is transferred to those who pry into the mystery of Jesus' divinity. Jesus is called the 'Physician' (Who performed the miracle through the clay. In hymn 13 On Unleavened Bread, the term clay/mud (is mentioned together in the context of accusing those who dishonoured Jesus:

The clay from His spittle opened [the eyes of] the blind man, so that the People might be accused seeing whom it was they had treated shamefully.

Azym 13.12

4.2.3.2 The Healing of the Blind Bartimaeus (Mk 10:46-52)

³¹² Virg 35.3.

³¹³ Mt 20:29-34 speaks of two blind men in Jericho.

كانا CDiat 15.22: المهيد عنصاء حالما منهمية المالي المالي

³¹⁵ CDiat 15.22: ها نعم حام مراهم به ماميحه ها بيه ماميحه ماميحه

When our Lord saw that the eyes of his inner self were greatly enlightened and the eyes of the outer self did not see even a little, He enlightened the eyes of the outer self like those of the inner self, so that, when [the blind man] wanted to hasten towards Him again, he would be able to see Him.³¹⁷

Although Bartimaeus could not see Jesus corporally, he saw more than the others were able to see; he saw in Him the invisible and incomprehensible God. More than the other people he believed and confessed that He is the incarnate God. In Eccl 9.8, Ephrem praises Bartimaeus for seeing the image of God. His example serves as a way how to approach God and benefit from Him:

Again the teaching of love brought me in captivity, for it made me a disciple of its words.

It commanded me to open my ears, so that its word will be planted in my mind.

Watch him and imitate him, the blind man, who called out on the way.

The people rebuked him to keep silent, but he went on to raise his voice still further.

His persistence pleased his Saviour;

אר ביז הרבות הואר ארביה מה במבה מון היצאר. מון היצאר היאר ארביה מאר ארביה הביא הרבות מון אינים הואר היאר ארביה אליער בל הביציא. ארביה אליער בל אינים הואר אינים און אינים און אינים און אינים און אינים און אינים בארביה און אינים אינים און אינים אינים און אינים און אינים און אינים און אינים און אינים און אינים אינים און אינים אינים

and He enlightened his quenched lamps, so that he saw all the creation/world through them.

Blessed is he who saw the image of God Who became a man.³¹⁸

Eccl 9.8

Later in Eccl 27.8, Ephrem compares the effect of Lazarus' response with that of Jesus to the blind man; Jesus is asked to respond to our prayer as He did to that of Bartimaeus, and we should answer Him as Lazarus did:

The dead person responded to You and he became a mystery.

You responded to the blind man and he became an example.

The dead person responded to You and he became victorious over death.

You responded to the blind man and he became victorious over the darkness.

The dead person responded to You;

- the dead will respond to You at the resurrection.

You responded to the blind man,

respond to the living as You did to the blind man.

Respond to me, my Lord, as [You responded to Bar]
Timaeus.

³¹⁸ Eccl 9.8:

We will answer You as did Lazarus.

Eccl 27.8

The example of Bartimaeus is significant for the glory of Jericho as were Zachaeus (Lk 9:1-10) and Rahab (Josh 2). Because of them Ephrem stimulates Jericho to praise the Lord:

rien hazor la elib haic la
ceod 1c, eis hoisa lhacoups
ocals rei fue, hechum lhords
cur iuc runh hallum,
cei fues runh hallum,
cei fues runh hacunam,
ocue, ries hellum,

Let Jericho worship Him; offer Him a crown.
By the mouth of the short Zacchaeus (Lk 19:1-10), let her extend praise, and by the voice of Bartimaeus (Mk 10:46-52) let her extend thanksgiving, and with the splendid thread of Rahab (Josh 2) let her gird on His crown.
By means of Rahab who was saved, let her sing His praise; by Bar Timaeus, who saw, let her glorify Him, and in Zacchaeus who conquered, let her crown Him.

Virg 35.1

Bartimaeus is a character who signifies faith and trust in God. Therefore, he became a figure to be imitated. In Iei 6.4-8, Ephrem goes further and prays to the Lord to open our inner eyes as He opened Bartimaeus' corporeal eyes.³¹⁹

4.2.3.3 The Healing of the Interior and Exterior Blindness

Apart from the miracles of giving sight to the man born blind and to Bartimaeus, Ephrem also uses the metaphor of the eye and blindness in the context of 'light' (**rimu**), 'sun' (**rimu**) and 'brightness' (**rim**) to illustrate the interior sight of man. In Fid 45.1-2, the mind (**rbuin**) is compared to the eye, and the light

³¹⁹ Cf. Iei 6.4-8.

with truth. As the light is essential to the eye, so too, the truth, which is identified as Scripture, is to the mind:

And sopicity they are the composition of the control of the contro

Let the eye and the mind teach one another because [even] a little thing, if it falls into your eye, upsets and disturbs it, and likewise for your mind. Scripture and light will make you wise: light is fitting for the eye and truth for the mind. Choose light for your eye and the Scriptures for your mind.

How the eye hates something that falls in it! It is [like] an evil thought cast into our mind; a crumb is hard for [our] eyes. How hard, indeed, for the soul

is a thought which corrupts everything all the time! It does not benefit the eye [for] a finger to probe it, and it is no help for the mind for inquiry to attack it.

Fid 45.1-2

The eye is sensitive to the smallest thing, likewise the mind to an evil thought. Because evil thoughts disturb the mind as a crumb injures the eye, thoughts should be held under control. To attack the Scripture, which means to inquire and 'pry into' the divinity which can not be comprehended, is like probing the eye with a finger and hurting it. In hymn 65 On Faith, the inquiry refers to 'prying into' the Son of God. The inquiry of the mind about the divinity of the Son, is like a blind person inquiring about the light and the sun. The blind one is just able to imagine the beauty and essence of light, if he believes those who tell him about it. Concerning the holy divinity, faith is requested to believe the

'utterance of God' ((and a man inquires and does not believe, he is considered as doubly blind: both physically and mentally:

65.10

Therefore, if a blind man inquires into light, although he is not able to depict the sun and its rays in the heart of his thoughts, could he be capable of seeing its ray and the generation of the sun unless he only trustingly believed someone who told him [about it]. 65.11

Therefore, if a blind man wants to resist what he hears and not believe, he would fall into a multitude of evils because he inquires but does not understand; and he was willing

to be found blind in two [respects]: in the eyes and in the mind.

But if he were willing and believed, just persuasion would enlighten his blindness. 65.12

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Why are we harassed by questions?
Why are we upset by investigations?
Our mind is too blind to look at the Begotten

and to inquire into what sort [of being] He is, because there is

no other way [for us to find Him] except only for a person really to believe the voice of the True One.

65.13

מנט גוא השל הא המליא ממבא המבר הלו הציל המליא המליא המליא המליא המליא המליא ממביא במליא המליא ממבא המליא המליא המליא המליא המליא המליא המליא המליא המלי המנט ביני.

Who would not be afraid because, if a blind man is censured

because he hears and does not trust the word of a human

who wants to tell him what light is like,

how much would someone be judged who heard and did not believe

the utterance of God? For the voice of His Begetter proclaimed:

'this is my Son' (Mt 3:17).

Fid 65.10-13

Consequently, Ephrem asks the reader to 'believe the voice of the True One', so that the mind should not be blind. Blindness of mind appears not just by inquiry, but also with any sin. In hymn 13 On the Church, Ephrem compares sin to darkness which only through the ray of God can be enlightened. The inner darkness is compared to a house with closed windows which can be illumined by the light of the Lord. Therefore, Ephrem prays to the Lord to open his interior blind eye as He opened the eyes of the blind man:

13.7

בלהפשא העצהבא כן היון עהבן בעלא עשקא בהפחן כקא עמונה, ד'קצהחון.

13.8

ליב בעד ומינה אמצא במאלטלה עצבא דלא מספין ממצא דומילטונהי.

13.9

والم المحسم حزر ومسام لمحب من المقام وأحر لعجم والمحار

13.10
صح حسر نام من مروم عدم
حب وبعوس ورحمه حرك حسلهم
13.11
त्यवन्त्रका "क्षत्रं दम्निष्य था वृत्त व्यव
وبخص لصكةومس وحمت حميت صمه
13.12
سنه منت لحتب العبط شاه مim،
وكبيك هه بجمه كالم عنكم لهوم فهمه
13.13
על בין אבי אני ארו משוא ויש אלי ביר ארוי אידי אידי ארי ארוי אידי אידי אידי אידי אידי אידי אידי אי
הה, אוצה בהיא בהיא ביינים ביינ
13.14
حتب محبعد، حبيل حسملي م، عل
ەلىقىم حكى بىلى خىكى دىسىنى.
13.15
ים ארשמיו איישה אוד בשוא דמצי
]دزسم عبامی حصه (حسمایه مسه)
13.7
Like darkness my debts dwell in me.
The house withheld
its windows; through you let its senses be enlightened.
13.8
With his single ray when the sun comes it overwhelms
the darkness that the seas are not able to wash away.
13.9
My Lord, Your [deed] is admirable for you have given
light to the blind with the two windows
which were victorious over the sun that overcome the
darkness.
13.10
So [the sun] is weak, that if the door of the eye is closed
it cannot open it and enter because of its weakness.
13.11
Also it does not have a key to open the blindness
to rebuke its worshippers seeing how blind they were.
13.12
Your brightness opened the eyes that were stopped up.
You daubed them with clay (Jn 9:6)
[and] opened the double plastering.
13.13

Your light crept in and rent asunder the pair of the door's curtains

of that ant which lives in darkness.

13.14

In Shiloah (Jn 9:6), the clay which cleansed the eyes sank,

and poured and filled them (with) abundance of light. 13.15

Jesus, enlighten the hidden eye which is blind in me; for Shiloah is far away, your cup is full of light.

Eccl 13.7-15

In hymn 6 On the Fast, Ephrem contrasts the opening of Bartimaeus' eyes with that of Adam who was hurt and injured when his eyes were opened. When Adam was created, he wore the garment of light and glory, although he did not recognize it as such as long as he was in Paradise. After the fall, Adam's eyes were opened to see the loss of his glorious garment, as he found himself naked. Although his eyes were opened, in actual fact they were closed and blinded. Adam was hurt and injured when his eyes were opened, and through him darkness and error entered into human life. Ephrem emphasises that man's physical eyes are not strong enough to see God's gift that is provided for us: because they are fixed on passing wealth, he calls them 'the blind who see just gold'. The free will is capable of giving sight or making blind.³²⁰ In order to give sight to the inner eye, Ephrem invites God to spit on 'our face', and not on the ground, as He did for the man born blind. The reason for the blindness is not just the free will alone, but also the Evil One who opened Adam's eyes for his disaster.

6.4

نحه هر محمدهم العدم مدم معدم هر معدمهم حد لایم له لام حیت محمل المال المال المال المال المال المال المال المال المال مال المال الم

עם כלי לבסיד הדמכא מם בלעסד עום.

The gift which is thrown in front of our blindness is great.

Even though all of us have two eyes,

 $^{^{320}}$ Eccl 7.5: مه عمر [مه، مه، مه، مه مه مه \sqrt{i} عهم.

few are those who saw the gift, what it is and to whom it belongs. My Lord, have mercy on the blind who see just gold. 6.5

معه عده محمد المتحدد المتحدد المحدد المحدد المحدد المداد المدد المحدد المددد ا

Jesus Who opened Bartimaeus' eyeballs (Mk 10:46) – You opened them which were blind against his wish. My Lord, open the eyes which are blind, while we wish this, so that Your grace might increase.

My Lord, Your clay taught [us] that You are the Son of the Creator.

6.6

ביל שם השב בעל השפנא שי הבסינש.

Who is like You Who honour our face:

You spat on the ground,

and not on the face, to magnify our image.

In our case, our Lord, spit on our faces,

and open the eyes which our free will has closed.

Blessed

is He Who granted the eye of mind that we have made blind.

6.7

حده دای داده دید وجوه است کیدم کیا هی هیک فیلی حیلی، کی دع جنے هی حدا فیلی حیلی داخی دیم صحی داخی دیمی وفی حیلی درجد های.

Who does not wonder about Adam and the opening

for his eyes].

The opening of his eyes hurt Adam a lot; but with us, our Lord, the opening of the eyes helped a lot,

since the Evil One shut them.

Blessed is He Who closed and opened the eyes to help us.

6.8

حده دام بلام العصب المحالم الم الم دم عدل ۱۹۵۰ عد حتن الحب سرمه، لحماضم احب المحمد سرمه، لحماضم احب المحسد، حذر حم علد المادة م

Who will not curse the thorn who betrayed us.

He deceived and opened Adam's eyes, and he saw his dishonour.

[The Evil One] seduced us and, behold, he has closed our eyes,

so that we might see our great nakedness.

O Lord, curse him

from/above everyone, so that You might be blessed by everyone.

Iei 6.4-8

Both the exterior and the interior eyes are essential for man, and both should be enlightened. Likewise faith and the sight of man should be perfect. In the context of the healing of the blind man at Bethsaida (Mk 8:22-26; cf. Jn 9:1-7), Ephrem brings the process of hidden eyes together clearly with the corporeal eyes:

When a little light had arisen in his eyes, a great light arose in his mind. His faith was made perfect interiorly and his sight was crowned exteriorly.³²¹

Herod is considered a blind man, because of his envy (משמבה). Even though he knew from the prophets who Jesus was, he did not recognise Him for his mind (משמבה) was drunk in his envy (משמבה).322 Everyone who does not accept the Gospel of the Lord is considered blind. Those who saw the miracles of the Lord but did not believe, - even though they saw -

الله معرفة منه محمد معرفة منه على المحمد معرفة ما المحمد معرفة منه على المحمد المحمد

are blind.³²³ However, those who are physically blind will rejoice to see the beauty of Paradise.³²⁴

³²³ Cf. CDiat 8.6.

³²⁴ Cf. Parad 7.13.

SALVATION HISTORY AS A PROCESS OF HEALING

It is noticeable that Ephrem frequently uses imagery from the sphere of medicine in the context of salvation. In Paradise, Adam and Eve enjoy good health, but after the Fall they come under the curse and suffer pains because they had sinned. There are two agents that cause sin and sickness: one of them is external to human beings, namely Satan, also called the Evil One and the Devil; and the other is internal, namely, man's free will. Thus, sin is the result of the influence of the Evil One and the misuse of man's free will. Ephrem personifies sin and considers it to be the poison of death which the Evil One offered to the inhabitants of Eden. Sin caused man to fall from Paradise where neither sickness nor death, nor suffering, pains or grief exist. In turn, the fallen state, life on earth, introduced mortality and afflictions of different illnesses and pains. At the beginning of mankind's history, sin persuaded man through a particular action, namely through disobedience and eating from the fruit of the Tree of Knowledge; later sin continues its poisonous actions to wound man in many different ways. Disobedience to God, as well as desire, gluttony, idolatry, etc. can be ways in which mankind is affected spiritually, morally and physically.

Secondly, man needs to be healed and restored. Attention is drawn to the salvation of man as restoration from his diseased state into good health. The fragrance of Paradise appears as a Medicine and Physician for the earth, and so minimises its illness. During the Old Covenant, God provided medicine and physicians for His people. God sends chosen people, like the patriarchs and prophets, to act as physicians and to heal His people from their sickness. Finally, God sends His Son, Jesus Christ Who personifies the whole revelation of God, to save man from the wound of sin. Jesus Christ, as the best Physician, Healer of All and Medicine of Life, is

capable not only of healing individual sicknesses, such as the prophets did, but He was able to heal Adam's wound and rescue humanity from its sick state to health.

This universal restorative process continues, as it has been made accessible to individual people through Jesus Christ's presence in the sacraments of the church. Everyone can be restored to health through faith in the Lord and following His divine commandments.

5.1 The Cause of Sickness

5.1.1 The Expulsion from Paradise into a State of Sickness

so that he might be radiant in his limbs and grow in his discernment.



¹ Parad 5.13; cf. Parad 4.4: ለዕኔላይ ለዕኔኒ; Parad 5.14: ለዕኔላኒ ; Parad 15.10: ለውኔ፣ አመርል.

² Parad 3.11-12: A man, indeed, who has acquired good health in himself,

and is aware in his mind of what sickness is,

has gained something beneficial and he knows something profitable;

but a man who lies in sickness,

and knows in his mind what good health is,

is vexed by his sickness and tormented in his mind.

Had Adam conquered, he would have acquired

glory upon his limbs, and discernment of what suffering is,

i.e. in their intermediate state they lacked the knowledge both of their health and of sickness.³

The same could be said of the created intermediate state between mortality and immortality. The Lord's commandment played an essential role; both the keeping and the transgressing of the divine commandment would lead the inhabitants of Eden from their temporal intermediate state to another state.⁴ Life was a 'contest' (so that Adam might receive a crown that befitted his actions.⁵ If the inhabitants of Eden had obeyed the Lord's commandment, they would have been led via the Tree of Knowledge to the Tree of Life and so to a permanent state. They would be totally in the presence of God where they would glorify and praise Him for ever. Sickness and pain do not exist in the created world of Paradise, or in the expected state of eternal life.

Now, we will focus on the fact that the inhabitants of Eden disobeyed their Creator. In Ephrem's view, the divine commandment was not too difficult to keep; it was very easy and simple. Even after failing to keep it, God was merciful and was waiting to hear Adam confess his sin and repent. Thus, because

But the serpent reversed all this and made him taste abasement in reality, and glory in recollection only,

so that he might feel shame at what he had found and weep at what he had lost.

³ Parad 3.10: God established the Tree as judge, so that if Adam should eat from it,

it might show him that rank which he had lost through his pride, and show him, as well, that low estate he had acquired, to his torment.

Whereas, if he should overcome and conquer, it would robe him in glory

and reveal to him also the nature of shame,

so that he might acquire, in his good health, an understanding of sickness.

⁴ Parad 3.10; CGen 2.17:

אנת כעלי באסמיט או כעבי פאסגיט. נסטא פאס אינע פאסגיא אינע בעלי פאסגיט או פאסגיט אוער מפא

برهد دے کوں سے دریاں کی محمل ہے۔ Parad 3.9: بھوت میں حصلہ ہے۔ میں عصلہ ت

they did not acknowledge their sin they were expelled from their healthy Paradise into the cursed land of thorns and thistles that signifies the fallen state, the sick state of mankind.⁶

The transgression of the Lord's commandment took place because of man's wickedness that harms humanity both spiritually and physically. 'Our wickedness' () is able to produce visible and invisible pains. The transgression of the divine commandment was leading Adam and Eve to eternal death; not to the physical death that people experience in their life on earth, but to something similar to a (second) death at the final judgment, for if God had not expelled Adam and Eve from Paradise, they would have stretched their hand to the Tree of Life and would have eaten the cause of eternal death and pains that are irreversable. Thus, humanity would have been tortured eternally by pains. 8

Explicitly, Eve and the Serpent are mentioned as the cause of death. In Parad 11.9, Ephrem speaks of the 'state of sickness that entered through the Serpent'; whereas it is said that Eve became the source of death, and she has been the 'vine' (of death and the 'vine-twigs' (of that brought the first pains.

Both Adam and Eve also serve as representatives of all mankind. Death enslaved Eve and Adam, 12 but also their

سەنىنە ئىجى لىدىمۇك ئىمىمىنى بەختىك بەختىك كىلىك سەغچىنى جىچى خىھىك بەھ ھەختىنى جىچى كىلىك ھىنى كىز خچىز ھەمىرىك مەچىكى تىكى كىلىكى

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⁶ CGen 2.19; 2.23.

⁷ Eccl 32.1 (cf. Nat 23.3):

⁸ Cf. Parad 4.1-2; CGen 2.35 (see Gen 3:22).

⁹ Parad 11.9: Low res plant Lynn Adamies.

¹² Sog 1.11: αασ απο αποτι τιζωα το πολω σημοα πολωα. Further about death see Dom 3; Nat 3.18; 4.33; 13.4; Epiph 11.7; Sog 1.11; 1.28; Virg 5.8; 5.11; 23.9; 26.6; 30.12; 34.2; 34.12; 35.6;

descendants. Consequently, Ephrem refers the cause of death to all mankind who caused death, the curse and thistles to enter into the world and dwell in it.¹³ For instance, before her repentance Ephrem considers the sinful woman as the cause of death for everyone.¹⁴ Generally speaking, humanity is badly affected by death that 'swallows us up' (حکے)¹⁵ and 'absorbs us' (عمنہ کے).¹⁶ Sadly, 'we' often enjoy our death for we do not recognise it as such.¹⁷ Thus, mankind became an object of death and can be described as changes and introduced physical death to limit Adam's pains and suffering,²⁰ physical death is seen as mercy and not as condemnation. Nevertheless, pains and suffering are the curse put upon man due to the fact he is living on earth and not any more in the Garden of Eden.

Here, on earth, on the cursed land, Adam and Eve tasted the reality of sickness and gained the knowledge about pain and suffering. Likewise they realised that they had lost the paradisiacal abode where they were pure and perfect. Instead they became impure, leprous and poisoned,²¹ as well as wounded and stained.²² In other words, Adam lost his garment of glory (Gen 3:21)²³ and in

- 15 Nat 3.18: מראה אבלבן הארא אולים.
- 16 Fid 10.18: منه منه حمه حمه حمه الحدمة الم
- 17 Eccl 1.6: طمع کے عام ہے۔
- ¹⁸ Fid 15.1.
- 19 Fid 80.2.

- ²¹ Parad 4.4; 8.9; Nat 26.9.
- ²² CDiat 16.15.
- ²³ CDiat 16.10; Nat 23.13; Virg 16.9. See further S. P. Brock, *The Luminous Eye. The Spiritual World Vision of St Ephrem* (Rome 1985), 65-76.

^{43.11-12; 48.5; 51.8;} Nis 35.1; 35.19; 42.8; 52-59; Fid 10.18; 46.1; 64.12; 67.14; Azym 14.1; Parad 5.14; 7.19; Eccl 1.6; 11.10; 17.2.

¹³ Sog 1.28: משבים משלים שו מילסה משיות משלים שו מילים ש

²⁰ Cf. CGen 3:25. The role of death is well illustrated in the dialogue between death and Satan in Nis 52-59; particularly see Nis 52.8; 52.13; 53.5; 54.7.

his nakedness became subject to sickness.²⁴ Along with his nakedness, Adam also realised his sick state. Through the Fall, the life of Adam, representative of all human beings, changed radically: on the earth he faced a totally different world, a world where man can be afflicted with any kind of sickness. Therefore, Ephrem also speaks of the fractured state of Adam/man (minh)²⁵ and of the darkness of error.²⁶ The fallen state set in motion a long life of pain and suffering that could affect not just individuals, but also larger groups within the nation or the nation as a whole. And the Fall affected not just human beings, but the earth and the whole world of nature as well.²⁷

Ephrem describes this general human condition after the expulsion of Paradise with the term **~homis**, state of sickness, that has been brought about by the Serpent.²⁸ Likewise Paul uses **~homis** with the same sense when he denotes humanity's spiritual fallen state as a state of sickness.²⁹

Because of this universal human condition of spiritual sickness, other sicknesses, diseases and pain can take place in human life and affect man spiritually as well as physically. Because of the 'state of sickness' (¬ban-ia) error could grow strong in the world³⁰ and remain with people.³¹ Thus with Simon the Pharisee, his thoughts concerning Jesus went astray because 'error had entered him'.³² Likewise, the city of Nineveh as a whole fell into error,³³ and the Chaldaeans are called the 'heralds of error'.³⁴

²⁴ CDiat 16.10; Parad 3.13 (cf. Gen 3:7); 4.3-5; Iei 6.8.

²⁵ CDiat 2.25.

²⁶ CDiat 5.17; cf. CDiat 11.6.

²⁷ Fid 35.2; Epiph 7.15; Nat 1.62; 17.12; Virg 26.10; Nachträge Serm 2.153-154.

²⁸ Parad 11.9. See also Parad 3.11; Nat 3.1; Fid 60.13; 75.18; Virg 4.10; 11.13; 39.7.

²⁹ Rom 5:6; 6:19; 8:18; 8:26; Gal 4.13; cf also Hebr 4:15.

سر به المحمد على المحمد المحم

³¹ CDiat 11.6.

³² Dom 16: حمل مح ملاميم بهما بهما بين , cf. Lk 7:39.

³³ Virg 45.9: בנוסאר אומבע לאסטרי, רמנט.

Thus, error 'blinded' (hia) humanity,35 became the 'cause of sickness' (حماته [علم])36 and spread its 'nets' (هماته العامة) everywhere.37 Error is bitterness and provides the 'bitterness of death' (حمر معر معر الحناء), the 'poison of death' (حمر معر معر علم) and the 'dragon's gall' (حنه مهنت).38

Paradise and Adam's health and 'glory' (عمصعه) in it remain only in memory after he sinned, and he 'weeps at what he had lost'.³⁹ Likewise Adam/man and 'our soul' (دهعه) are considered as having become 'lost' and 'perished' (אבעד.).40 Humanity lost Paradise and became a prisoner on earth⁴¹ which is a dungeon compared to Paradise.⁴² People on earth are 'captives' (≺نموند')⁴³ and in 'confinement' (سحتعه). 44 Earth is the place of 'suffocation' (حمصنه) and humanity is drowned in it. Earth is also described as حمد معه والمعالم for gloom, darkness and night have taken power over it.48 Darkness affects humanity badly for it is full of suffering.49

حموصل حدورين والمحمر

³⁵ Nat 22.15: <u>0.22</u> con ~ h. in rend hiaz , 2.04.

is حلم Eccl 8.3: حيسنم [علم] ممسر شر بيم Eccl 8.3: حيان عن المحمد في المحمد ال introduced by E. Beck.

³⁷ Nat 22.33.

³⁸ Nat 28.8. Further for see Nat 22.19; 22.27; Virg 5.2; 29.12; 31.7; 34.5; 40.8; Iei 10.4; Azym 4.11; 5.1.

³⁹ Parad 3.12: **المحل شائد بالم**

⁴⁰ Virg 30.12; Virg 32.6.

⁴¹ Virg 30.11-12.

⁴² Parad 5.13. ⁴³ Virg 30.11.

⁴⁴ Parad 5.13.

⁴⁵ Parad 5.14.

⁴⁶ Nat 3.19.

⁴⁷ Nat 6.8.

⁴⁸ Virg 51.8: <\ul>
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⁴⁹ CDiat 17.2: מואר אור איז For איז see further Virg 5.2; 5.8; 52.1; Epiph 7.22; Eccl 13.7-9.

Humanity, in its nakedness, became an object for sicknesses. Not just the physical naked 'body' ((i) - (coul)) could be affected, but also the 'spirit' (coul), 'soul' (coul) and man's 'mind' or 'intellect' (com - coul - coul). In Virg 32.6, Ephrem speaks of what has happened to our spirit, soul and body, namely that our spirit has fallen into error, our soul has utterly perished, and our body sinned. In Fid 5.19, Ephrem uses medical terms in the context of these three parts of man: 'bruises on our bodies, scars on our souls, marks on our spirits'. Because the human body is 'weak' (coul).

وهور حير ۱ei 6.8: محمد حيد المان المان

⁵¹ CDiat 16.10: אהת הבה שלא אהק הבה עלא אהלע מבן האהלט המה הבלאמים במם, המה הבלעופ אה הלאמות במן, המא See also Nis 57.2.

⁵² CDiat 16.10; Parad 3.6; 3.13.

⁵³ CDiat 16.10; Parad 3.13. For **~ hh** see CDiat 16.1-10; Parad 12.13-14; Virg 50.25; Azym 15.22.

⁵⁴ Iei 6.8.

⁵⁵ Virg 32.6: אזאר, רצם של העופרם אבלה היים שלי העופרם לבלה היים שלי העופרם לבלה היים שלי העופרם אונים אונים שלי היים אונים אונים

 $^{^{57}}$ Fid 5.19: 6 గుండు 6 గుండు 6 గుండు 6 గుండు 6 గుండు 6

⁵⁸ Virg 24.13; 29.1.

⁵⁹ Fid 80.1-2; Dom 3; 9.

be afflicted with 'bruises' (ܐܬܘܪܩܪܩ) 60 and 'pains' (ܡܪܩܪܩ),61 and become 'sick' (ܡܪܩܪܩ),62 'dumb' (ܡܪܩܪܩ),63 'blind' (ܡܪܩ))64 and 'leprous' (ܡܪܩܪܩ).65 Likewise, the soul can be spiritually in pain and become dumb and blind.66 As we saw above, the spirit and intellect of man are not saved either. While the spirit can go astray and be harmed with 'marks' (¬ܬܩܪܩܪܩ);67 the 'intellect' (ܡܩܩ) can be disturbed,68 the 'mind' (ܡܩܩܪܩ) can be fractured and become bitter and sick,69 and ¬ܬܩܪܩܪܩ be affected with blindness like the eye.70

Mankind can become physically and spiritually blind,⁷¹ and be deficient in its nature. Ephrem speaks of 'our deficiency' (معندسه)⁷² and 'what is lacking in our creation' (معندسه).⁷³ Compared to the angels, man's nature is weak and is liable to produce 'pus' (معندسه).⁷⁴ Likewise, it can be afflicted with 'pains' (معنده),⁷⁵ 'sicknesses' (معنده),⁷⁶ 'suffering'

⁶⁰ Fid 5.19; 5.6. For رحة see also Virg 3.10; Nat 3.20; 22.1; Dom 42.

⁶¹ Iei 10.6.

⁶² Fid 19.10; Dom 42.

⁶³ Parad 8.5.

⁶⁴ Parad 8.4

⁶⁵ Fid 28.9-13; 38.17 (on Leprosy, see chapter IV, 1.2).

⁶⁶ Iei 4.1; 10.6; Parad 8.4-5.

⁶⁷ Virg 32.6; Fid 5.19.

⁶⁸ Iei App 1.9.

⁶⁹ Iei 4.1 (cf. Dom 19; 42); Dom 24; Fid 2.16; 79.9.

⁷⁰ Dom 16; Fid 45.1-2; 65.12.

⁷¹ Iei 6.4; 10.4; Nat 24.11-12.

⁷² Nat 3.1. Cf. Fid 19.11-12.

⁷³ Dom 11-12; CDiat 16.28; Virg 5.1.

⁷⁴ Epiph 8.22. For محسامه see Dom 27-28; Virg 39.7; Fid 2.16; 11.22; 70.13.

⁷⁵ CDiat 6.27; 11.5; Dom 19; 21; Nat 17.7; 22.1-3; Epiph 5.14; Sog 1.29; Virg 3.10; 4.4; 23.9; 24.11; 31.14; Fid 6.14; 35.2; 38.7; Parad 5.13; 11.9; C.Jul 1.9; Iei 4.1; 10.6; Azym 20.16-19; Eccl 1.5-7; 2.11; 25.7; 32.1; 34.2.

⁷⁶ Parad 3.10-11; 8.5; 11.10; Eccl 8.3; 17.2; Virg 2.1-3; 4.4; 36.1; 39.7; 68.22; Fid 35.4; Sog 1.29; Iei 10.7.

(حتست), 77 'scars' (حمتمد), 78 'marks' (حمتممه) 79 and 'harms' (حقمه). 80 Humanity is surrounded by 'iniquity' (حمد), 81 'dirt/foulness' (حمد), 82 'debts' (حمد) 83 and the 'curse' (حمار), 84 where moral and medical terminology are more or less used interchangeably. People such as 'lepers' (حتر), 85 the 'deaf' (حرت), 'crippled' (حرت) and 'dumb' (حرت), 86 or 'blind' (حرت), 87 'paralysed' (حرت), 88 'sick' (حمد) 89 and 'wounded' (حرت) 90 point to signify the weakness and deficiency of humanity after the Fall.

In this context, the question of theodicy can be understood: God created a good world, and planted human beings in it bearing His image. Mankind caused a gap between itself and its Creator. Thus, actually mankind must bear the responsibility for pain and suffering in the world, but God in His mercy offers medicine and healing to restore human beings. Ephrem does not understand all that happened to man after the Fall as a just God's punishment and curse, but rather as the consequence of sin, the effect of the Evil One, man's free Will and his actions. The presence of sickness and suffering in the fallen state of the human condition is the gift of the

⁷⁷ CDiat 17.2; Nat 22.1; Virg 4.13; 38.4; Parad 5.13-14.

⁷⁸ Virg 46.25-27; Fid 5.19.

⁷⁹ Fid 5.19; Epiph 5.6-8.

⁸⁰ CDiat 16.9; Parad 12.4.

⁸¹ Nat 3.19.

⁸² Virg 35.6; Eccl 13.25.

⁸³ Virg 7.9; 49.16; Eccl 5.2-6; 5.16; 13.7-8; Epiph 5.6-8.

⁸⁴ Nat 3.15; Epiph 8.2; Sog 15.8; Virg 24.11; 31.14; Parad 3.5; 6.8; 7.8; 7.14; 9.1; 9.12; 11.9-11; Iei 6.8; Eccl 28.16.

⁸⁵ Nat 17.17-18; CDiat 8.1; Epiph 3.16-17; 5.6-8; 6.2; Fid 28.13; 38.17; Parad 4.3-5; 12.4; 12.9-14; 15.12; Eccl 5.22; 11.5.

⁸⁶ Nat 17.13-18; Virg 19.2; Parad 6.8; 7.13; 8.5.

⁸⁷ CDiat 10.7; 16.28-33; Virg 16.7; 35.3; Fid 41.7; 56.11-12; 65.10-13; Nat 6.8; 17.13-18; 26.7; Epiph 7.22; Parad 7.13; Azym 13.12; Eccl 1.5; 9.8; 13.7-15.

⁸⁸ Parad 7.13.

⁸⁹ Virg 5.11; 19.2; Fid 2.16; 19.10-12; 35.4; 47.1; Virg 52.3; Iei 10.7; Eccl 38 Refrain.

⁹⁰ Nat 4.24; Dom 42; Virg 37.1; Iei 4.1.

Evil One,⁹¹ Death and Satan who enslaved and humbled Adam.⁹² The reason for the radical change in the early history of man is sin; and the main source of sin is fallen Satan and man's free will.

5.1.2 Satan, Evil One and the Devil

The reason for the radical change in the life of mankind is sin; and the main source of sin is the fallen Satan as an external power, and man's free will as an internal and essential part of human creation. In this section we will look closer at the former, namely Satan who fell from his rank and led Adam and Eve astray in Paradise and continues to affect man. Significantly, in the dialogue between Satan and death, in Nis 52-59, Ephrem emphasises that Satan did not only cause Adam and Eve to sin, but also caused all mankind to become sinners. 93 Ephrem plays with the name 'Satan' () and associates it, through a popular etymology, with the verb condition, 'to turn aside, go astray'. 94 Satan turned himself aside from God and causes humanity to turn aside too. 95

As a 'dragon' (حسم), ⁹⁶ Satan is 'cunning' (حسر), ⁹⁷ a 'liar' (حدت) ⁹⁸ and 'false' (حدت), ⁹⁹ As if in a 'contest' (حدت), ¹⁰⁰ Satan 'fights' (حمدم), ¹⁰¹ against humanity which he 'hates' (حدم), ¹⁰² 'deceives' (عدم), ¹⁰³ and 'laughs at' (حدم), ¹⁰⁴ Furthermore, through 'jealousy' (حمدم), ¹⁰⁵ 'deceit' (حمد), ¹⁰⁶

⁹¹ Eccl 48.11; Virg 31.14.

⁹² Nat Sog 1.11.

⁹³ Nis 52.2; 53.7; 53.9; 53.26; 57.1.

⁹⁴ Cf. Haer 26.4. For information about this popular etymology of 'Satan' see chapter IV, 1.1.4.

⁹⁵ Nis 54.9; 59.12.

⁹⁶ Nis 57.3.

⁹⁷ Nis 54.11; cf. Eccl 1.3.

⁹⁸ Nis 55.5.

⁹⁹ Nis 56.8. In Fid 38.7, אבאר is considered as אבאב.

¹⁰⁰ Nis 56.1; cf. Parad 3.9.

¹⁰¹ Nis 55.24.

¹⁰² Nis 55.9; Virg 3.5.

¹⁰³ Nis 57.3.

¹⁰⁴ Nis 57.5.

¹⁰⁵ Nis 57.15; Fid 50.5-6; Eccl 1.2.

'contention/controversy' (رحنت), 107 'iniquity' (حامت), 108 'desires/lusts' (حامت), 109 'cupidity/greediness' (حامت), 110 'theft' (حامت), 111 'godlessness/impiety' (حامت), 112 'gluttony/debauchery' (حامت), 113 as well as through 'oracle, augury and divination' (حتماء حساء حساء), 114 Satan causes man 'to sin' (جابت), 115 'destroys man's hope' (حصه حساء مناهم) 116 and 'becomes victorious' (حار). 117 Likewise, he wins over man by means of 'habit, ease, advantage and persistence' (حامتات حساء حساء المناهدة المناهد

Satan, the 'Evil One' (حنت), is 'divided' (علمہ)¹²⁰ in himself, and his name is 'hated' (عند). ¹²¹ The Evil One acts in his free will and thus has authority over himself; but whatever he does and performs is hidden and invisible. In Virg 20.4, Ephrem says: 'the Evil One sang in them [using] hidden deceit' (خمد). The Evil One dwells in mankind and is invisible so that the حمد is unable to perceive him. He cannot be

¹⁰⁶ Nis 52.2; 57.3; Virg 20.4.

¹⁰⁷ Nis 53.3; Virg 14.3.

¹⁰⁸ Nis 56.10; 57.26.

¹⁰⁹ Nis 52.20; Virg 1.6-8; 32.8.

¹¹⁰ Virg 14.11; Nat 22.17.

¹¹¹ Nis 57.22.

¹¹² Nis 57.18.

¹¹³ Virg 14.11.

¹¹⁴ Nis 55.11; 57.16.

¹¹⁵ Nis 53.9; 53.26; 55.11; 57.1-2.

¹¹⁶ Nis 52.23.

¹¹⁷ Nis 53.7; 53.15; 54.13; cf. Virg 52.1.

¹¹⁸ Nis 55.27. For ≺≈≈ see also Eccl 1.6.

¹¹⁹ Nis 35.8; 52.19; 53.6; 57.1; cf. Fid 38.7; 50.6-7; C.Jul 1.9; Nat 13.5; 21.11; 22.17; 22.30; 22.34; Virg 1.4-6; 10.4; 20.4; 30.7; 48.12; 52.1.

¹²⁰ Nis 53.20; cf. Nis 56.18.

¹²¹ Nis 52.15; 52.19; 54.17; 55.9; 57.26; Fide 38.7.

seen or touched, neither can his bitterness be tasted. 122 Therefore, the Evil One is able to say: 'some of my breath was in them, the lump of dough of humans (cf. 1 Cor 5:6) is a companion of our leaven'. 123 The Evil One can dwell in man by means of 'devils and demons' (<\(\varphi\) \(\varphi\) \(\varphi\) \(\varphi\) \(\varphi\) which are described as the children of \(\varphi\). 124

The Evil One became victorious and thought never to be defeated. 125 He ruled in the world as a god, 126 'swallowed the whole creation', 127 misled and harmed everyone. 128 In Virg 1.3, it is explicitly said that 'Satan wounds' ((129). 129 The Evil One does not have to do this, but he chooses to. 130 He knows how to 'harm' (129), 'blind' (129), or 'injure us' (129), and to hold people as if in prison. 131 The Evil One 'intoxicated' (101), 'perturbed/disturbed' (101) and rent mankind in pieces (129); but the foolish who have been torn in pieces did not realise their pains. 132 Furthermore, through his 'arrow' (129), 134 and his 'snares and noose of subtlety' (120), 135 Satan

¹²² Fide 50.6-7.

איז איז בשם שמפא מן זיל צבילא זכה משם משם אמש לאר בילא מש א אפסש משם אמש לאר אנדא ביל ווא אפסש משם אמש לאר אנדיל.

¹²⁴ Nis 35.2: حمتياه حبحة شعتاء حملي. Cf. Virg 4.13.

¹²⁶ Nat 21.11: משלה איר שישונים אמש איזה.

الله الله الله الكون Nat 22.30: حلحة الكون الكو

¹²⁸ Virg 1.4-6.

¹²⁹ Virg 1.3: באסבן משמט איז אריאם.

¹³⁰ Nat 22.34.

¹³¹ Nat 22.17.

¹³² C.Jul 1.9. For , oir see further Virg 27.2. In Virg 37.5, sin is considered as a wild animal that has secretly torn man in pieces. Drawing attention to the invisibility of the Evil One, Ephrem says that the Evil One cannot be depicted with any pigments (Fid 33.7).

¹³³ Virg 14.11; Virg 14.11-14.

¹³⁴ Nis 53.17; cf. Nat 3.19; Parad 5.14.

¹³⁵ Nis 52.4; 58.23; cf. Eccl 1.5.

'strikes' (ححسة) and kills mankind, as he killed Adam through the Serpent. In contrast to death who kills physically, Satan kills spiritually as well. Is

The Fall of Adam and Eve was initiated by the advice of the Evil One who is described as having 'proferred poison in food' to Adam. 140 The 'poison' (صححه) was offered to Eve through the Serpent. The term sis in itself a neutral word: only by response to it does it prove to be حمر معر بعمر , 'poison of death', or, alternatively, معر سته, 'Medicine of Life'. The Serpent was used by the Devil and became a symbol of evil seduction, 141 for it, as a reptile, 'deceived' (معلمة) Eve and caused Adam 'to sin' (مسلم). Apart from being an agent of the Evil One, the Serpent was 'healthy'. 143 Nevertheless, Adam and Eve were wounded by the Serpent (כים mhawa), and, as Ephrem says, they were 'swallowed' by the Reptile.144 Adam was pure in Eden until 'the Serpent had breathed on him',145 and it was through the Serpent that Adam's healthy state was changed into a 'state of sickness' (حمصنع). 146 The Serpent did not only wound Adam (Gn 3:1-18), but also the Israelites in the camp (Num 21:4-9): 'the Serpent struck Adam in Paradise and killed him, and the Israelites in the

¹³⁶ Virg 1.3.

¹³⁷ Nis 53.9; 54.7; 54.16; 55.9.

¹³⁸ CDiat 16.15: The Serpent struck Adam in Paradise and killed him.

¹³⁹ Nis 54.7; 54.16; 55.11.

¹⁴⁰ Cf. Eccl 48.11; Nat 26.9; Virg 10.4; 13-14.

¹⁴¹ For Amnon who is described as a serpent/snake (Virg 2.3) see chapter V, 1.4.1.

¹⁴² Cf. Nis 57.1-3.

¹⁴³ Cf. Haer 21.6: although the Serpent was 'more crafty than any of the wild animals' (Gen 3:1), in its nature it was originally good like the rest of the creation and like the Tree of Knowledge.

¹⁴⁴ Nat 1.27-28.

¹⁴⁵ Parad 4.4.

¹⁴⁶ Parad 11.9.

camp and disturbed them.'147 Thus, the Serpent, as Satan, can be the agent of wounding humanity.'148

In the context of sickness imagery, the idea of 'poison in food' is the most significant. The Evil One seduces Adam and Eve by the poison of the forbidden fruit: 'As a false friend he pleased him [by] offering him poison in [his] food'.149 Poison appears mainly in the context of food, and since it is related to the Evil One, Ephrem often speaks of the 'poison of death' (מסת מבל).150 Because of the Evil One, the fruit¹⁵¹ and the paradisiacal tree¹⁵² served as the poison of death for Adam and Eve. Along with Adam and Eve, the poison of death entered into the world and remains as a means for the Evil One by which he is still able to poison mankind. The advice of the Serpent is understood as 'pouring venom into [Eve's] ears'. 153 The 'venom' (), as the 'poison of death' () جمع), affects the whole creation. 'The Evil One mixed his cup, showed his venom to every one',154 so that, for example, the free will - or in particular 'greed' (८०००) and worldly 'care' (**Line)**, become a cause of poison and venom. 155 Furthermore, the Son of God can be both Medicine of Life and poison of death: approaching Him with Faith, He is the Medicine of Life; whereas having doubts and prying into Him will have an effect like the poison of death. 156 This is clearly illustrated both in the case of the eucharistic bread as the Medicine of Life and in that of the

مسر CDiat 16.15: كالم بعضام ميلهم محمية عنباعا مناسم مالما مالية عنباء كالم عنباها مالية المالية الما

¹⁴⁸ In Virg 3.1, it is explicitly said that 'the Serpent wounded Eve' (ממש משא אויש), and in Virg 1.3, that 'Satan wounds' (מבעש).

¹⁵⁰ Cf. Parad 15.12; Azym 18.16-17; 19.22-24.

¹⁵¹ Parad 12.3; cf. Eccl 19.7; Fid 5.16.

¹⁵² Parad 15.12.

¹⁵³ Parad 7.6.

¹⁵⁴ Parad 9.2.

¹⁵⁵ Parad 7.6; 7.14; Iei 1.6; Eccl 8.3; Eccl 11.6; Nis 14.2.

¹⁵⁶ Eccl 19.7; Fid 5.16 (on prying and probing, see chapter V, 1.4.7).

unleavened bread as the poison of death.¹⁵⁷ The 'unleavened bread' (**\timesis**) as the poison of death refers to the Evil One: 'behold he gave us from his unleavened bread to be in us as the poison of death.'¹⁵⁸ Since the term **\timesis** can also mean bitterness, the Evil One is described as 'bitter' (**\timesis**),¹⁵⁹ and he is considered as the cause of bitterness in the world. In Dom 15, it is explicitly said that 'the Evil One gave his bitter counsel to the house of Adam through the food'. Thus, the poison of death, as well as venom and bitterness, entered into human life through the mouth (i.e. eating the food that the Evil One offered)¹⁶¹ and ear (i.e. listening to his deceptive advice).

Finally the wickedness of the Evil One becomes our wickedness and a part of us: 'our wickedness is the source of all harms: its thoughts are hidden pains, and its deeds are visible pains.' Nevertheless, not everyone is so badly harmed. Even though Satan also affects some of the prophets and kings, he does not have power over the just and upright. Ephrem's hymns 53 and 57 On Nisibis provide a list of significant biblical figures, like Aaron, David, Solomon, Samson, Ezekiel and Simon, who were affected by Satan; but Ephrem also gives a list of some of the just and upright, like Joseph, Moses, Elijah, Job and John, who were victorious over the Evil One. 164 Thus, the Evil One and Death can

¹⁶⁴ Nis 53.6-26; 57.3-32. Ephrem's 'lists' or sequences of examples relate to an older tradition is explored in R. Murray's article, 'Some



¹⁵⁷ Azym 18-19.

¹⁵⁸ Azym 18.11.

¹⁵⁹ Parad 15.15.

¹⁶¹ Isa 6:5-7 is one of many biblical passages where the lips are identified as the locus of sin, perhaps because the lips are the visible and audible gateway of the human heart (cf. Prov 6:14) where evil originates (cf. Gen 6:5; 8:21: Jer 17:9; as well as Mt 15:8, Lk 6:45; Rom 3:13; 1 Pet 3:10).

 $^{^{162}}$ Eccl 32.1: حتحه 162 حت 162 حتحه 162 حتحه 163 حتحه 163

¹⁶³ Nis 53.6: 53.24.

be weak too, particularly in the fight against the just and upright and, above all, against Jesus. 165

5.1.3 Free Will (كىلى Free Will (كىلى المانية)

Besides the influence of the Evil One, Ephrem emphasises man's free will as another reason for man's state of sickness and for sickness in the world. Like the Serpent, Fruit and the Tree of Knowledge the nature of free will is not evil. Being astonished at the natural beauty of Paradise, Ephrem considers the beauty of free will even more excellent: 'free will was envious of the Garden and from itself brought forth victorious fruits whose crowns vanquish the very splendours of Paradise.' Thus, free will is beautiful and can act and perform deeds in a good manner. The Lord granted it to humanity as a gift par excellence, and it is the greatest divine gift through which humanity has been honoured. The Lord granted to the sun, and its authority and power to God. Therefore, the imago Dei is depicted in it, on honoured to God. Therefore, the imago Dei is depicted in it, on honoured to God. On the God does not force humanity to keep His commandments. Although God may act against nature, of the does not act against free will:

rhetorical patterns in early Syriac Literature', in R. H. Fischwer (ed.), A Tribute to Arthur Vööbus (Chicago 1977), 109-31.

¹⁶⁵ Nis 54.1-2; 56.2; 56.18.

¹⁶⁷ Haer 11.1:

الله Haer 11.4: حسب محمد مهمنص منع مصنع مناس مبح حماد مهمتر شنهامه مكال مبع محددني.

¹⁶⁹ Haer 49.7. See also N. El-Khoury, *Die Interpretation der Welt bei Ephrem dem Syrer* (Mainz 1976), 111-20.

¹⁷⁰ Virg 30.5-6.

'our Lord did not wish to force our will, nor our free will'. 171 Neither does free will act under compulsion from the Evil One and so choose the worst. Man is created with the gift of free will to enable him to be himself, creative and knowledgeable, to know good and bad, and to be able to make his own decisions. In Ephrem's words: 'free will is the treasure of humanity' (حممتح، حمد). 172

In Eccl 2.19, the nature of free will is compared to the nature of sweetness that 'is sweet for the one who is restored in good health, but bitter for the one who is sick; i.e. free will when it is sick produces sinners, but when healthy it produces upright people.'173 Ephrem clarifies the effect of the action of free will better in Eccl 19.7 where he alludes to the Tree of Knowledge as the poison of death and the Son of God as the Medicine of Life: as at the beginning free will chose to pluck the poison of death, now it is also able to pluck the Medicine of Life.¹⁷⁴

Thus, free will can be strong and become victorious against Satan,¹⁷⁵ but he fights against our free will;¹⁷⁶ and although it is strong it can be defeated by means of habit, ease, advantage and persistence.¹⁷⁷ Just as the Evil One is responsible for his actions because he possesses free will,¹⁷⁸ likewise, man is responsible for his actions because of his free will.

¹⁷² Eccl 2.23.

¹⁷³ Eccl 2.19: سنعہ بخا ہرنے ہماسہ خال سامی شنبے مرتبہا محساس متابہا مرسنے مرامنہ عمر کھن

¹⁷⁴ Eccl 19.7:

שיותם לדטשים (שי) נמי איני לאטובים בקבשים בקבשים לדישים ארבים בישונים (שי) ומיי

محمدم المحمومة هم لمعاهد المعلمة الله عمر محمله معرفة المعلمة الله عمر منته المعلمة الله عمر منته المعلمة الم

¹⁷⁶ Nis 56.1: ראבי על להיר ממציר הלחסורי שב.

¹⁷⁸ Virg 30.7.

At the beginning man's free will was divided, and in its craftiness it sought to approach divine righteousness. ¹⁸⁷ In their free will, both Adam and Eve failed for they desired the excellent fruit and ignored God's commandment. They were 'infantile' (Khirk/Kirk) ¹⁸⁸ and 'weak' (Kirk). ¹⁸⁹ The free will with which man was created led Adam and Eve astray in error that is the cause of sickness. ¹⁹⁰ By free will the inhabitants of Paradise stretched out their hands to the fruit which was the 'poison of death'. ¹⁹¹ Adam did not trust the Lord, preferring to steal ¹⁹² and so

رخه معناه ماجاه ماجاه مناه معناه مناه Virg 31.1: معناه مناه مناه المناه المناه

¹⁸⁰ Nat 26.10: 180 Nat 26.10: 180 Anoircu al Mais.

Virg 34.10: איז א איזים אי

¹⁸² Parad 7.31: מבברת בח בשב הלחזרשה השל.

¹⁸⁴ Iei 6.6: ممانحه مسحة حقب سمعه.

¹⁸⁵ Eccl 2.11.

¹⁸⁶ Eccl 32.1.

¹⁸⁷ Cf. Eccl 2.11.

¹⁸⁸ Cf. Nis 54.9; Nat 26.8.

¹⁸⁹ Eccl 11.10.

¹⁹⁰ Eccl 8.3: 200 ias ble 200 ice.

¹⁹¹ Cf. Eccl 19.7.

¹⁹² Crucif 8.2.

eat the fruit, when he wished to become divine.¹⁹³ In consequence he became leprous.¹⁹⁴ Therefore, Ephrem goes further and considers free will as a spring of all visible and invisible diseases that 'muddied itself' and acts or thinks evil against its Creator.¹⁹⁵ As Adam, so too King Uzziah was misled by his free will that incited him to enter the Holy of Holies against the divine commandment.¹⁹⁶ The result was the loss of kingship and leprosy.¹⁹⁷

Not only did Adam and King Uzziah undergo the testing of their free will, but so does everyone born on earth. Ephrem uses the Hebrews as an example in that they, as a nation, fell into idolatry and into the sickness of error because of their free will. 198 In the hymns On Faith, Ephrem often rebukes the Arians, who are considered as a sick limb, for trying to investigate the Son of God. They are able to do so because of their free will. 199 Mankind with its free will might also criticise God for bestowing free will upon humanity. Ephrem condemns those who rebuke Divinity through

¹⁹³ Cf. Nis 69.12.

Eccl 32.1: O Good One have pity on our wickedness which is the spring of all kind of harm.
Its thoughts [are] hidden diseases,
also its deeds [are] visible diseases.

For it is from it that the first transgression of all wrongdoings comes,

of the middle as well as of the last ones.

You who are serene make serene our free will, the spring which muddied itself.

Fide 38.17: Adam wanted to inherit the brightness and the earth became his inheritance.
Uzziah wanted to add priesthood for himself and he was given in addition an abominable leprosy (2 Chr 26:16-21).

The Syriac text is given in chapter IV, 1.2.3.

Fid 28.14: Behold they are both depicted for the knowing in the pure mirror of thought, for they had put on the same image of the will and the same seal of anger coming from free will.

¹⁹⁴ Parad 4.4.

¹⁹⁸ CDiat 11.6.

¹⁹⁹ Fid 28.16 (for the effect of investigation see chapter V, 1.4.7).

their free will.²⁰⁰ Free will, the gift of God, is misused by man through his evil actions and thoughts, and it became like a soul for the desires that live by it.²⁰¹

In Virg 48.13-15, Ephrem contrasts free will with the grace of the Lord. He emphasises the responsibility of free will that repeatedly acts mistakenly, leads into error and sickness, and in this way caused Adam's beauty to become ugly; whereas divine grace continually corrects free will's mistakes and re-establishes man from his fallen ways.²⁰² Although Jesus, making us free from the slavery of sin, granted us true free will as the Father did at the beginning,²⁰³ nevertheless people still sin because of their free will. In Parad 6, the Church corresponds to Paradise;²⁰⁴ i.e. as Adam and Eve, everyone is required to obey the Lord's commandment and let his free will act in a proper way as the just do. In contrast to Adam and Eve, 'the effort of free will adorns the church with all manners of fruits',²⁰⁵

(سیلعالات) 5.1.4 Sin

In Ephrem's view, Sin is the result of the Evil One's deceit and of man's wrong use of free will. Sin, by means of disobedience, jealousy, lust, rebellion, crime, etc., causes a great gap, a chasm, between Creator and Creation and alienates human beings from God and their original created state. In many cases it does not matter whether sin is committed intentionally or unintentionally: the consequence can be the same, such as pain, grief, sickness and even death.

Ephrem personifies sin and considers it as something which kills (¬১)206 and swallows up people.207 It tries to gain

²⁰⁰ Dom 30.

²⁰¹ Virg 3.8.

²⁰² Virg 48.13-16.

²⁰³ Virg 6.12.

²⁰⁴ Parad 6.7-8.

²⁰⁵ Parad 6.10: בידרש באה האסה האסורשיה הלשב.

²⁰⁶ Dom 21; 42; cf. Haer 18.3: אלם מה אינון בי המשה האלים

[‴]o∞ ⊀गन्द्र-४ ≺∞∱″

²⁰⁷ Virg 43.15.

authority over everything²⁰⁸ and spreads its snares everywhere.²⁰⁹ At the beginning, Adam sinned while he ate from the forbidden fruit.²¹⁰ Consequently he fell into corruption and was wounded,²¹¹ and as a result humanity was enslaved²¹² because of sin.²¹³ Futhermore, sin has swallowed up humanity and torn mankind into pieces like a wild animal,²¹⁴ and it became universal so that there is no person who does not sin (cf. 1 Kgs 8:46; 2 Chr 6:36), but Jesus.

The spiritual 'pains, debts and sins' (حصحه belong together. In the context of Nineveh, Ephrem explicitly attributes sickness to wilful sin: '[this] is the sickness of sin that [is caused] by the will and not by force'. In the sermon On Repentance (محمده), Ephrem considers 'laziness and listlessness' (محمده معنی) as a fruit of 'sickness' (المحمده) and speaks of the 'pains of sin' (محمده). 217 Likewise in the hymns on Julian Saba, the author (Ephrem's authorship is doubtful) praises Julian Saba for not suffering the 'pains of sin' (محمده), 218 because 'it is a pain to sin' (محمده). 219 In Nachträge (most probably not genuine Ephrem), the author compares the pains caused by sin with those of fever: 'the pain of a sinner is more grievous than that

²⁰⁸ Nat 22.19.

²⁰⁹ Nat 22.33.

²¹⁰ Parad 1.10; 3.8.

בין CDiat 16.10: האפגד האלעבל Eccl 20.6: בין האפגד האלעבל.

²¹² Virg 6.12.

²¹³ Eccl 20.6; cf. Parad 1.10; 7.8; 7.31. In Eccl 11.10 (cf. Virg 4.9), sin is also described as 'stealing' (كند).

²¹⁵ I Serm 7.109.

 $^{^{217}}$ I Serm 7.249: 218 ਨਰਪਾਨਤ ਨਰਘਾਨਤ ਨਰਪਾਨਤ ਨਰ

²¹⁹ Jul.Saba 23.9: בארש לאבם אליישן פש עריים.

of a person who lies in fever'.²²⁰ Thus, human beings are considered as sick and as being immersed in sins,²²¹ so that our sin does not only injure us, but it also harms the whole of creation.²²²

But first, let us look at another aspect, namely sin as the cause of spiritual blindness. According to Ephrem, spiritual blindness indicates the spiritual sickness of man, and so his sin. In other words, to sin means to become spiritually sick or blind.²²⁵ Sin

²²¹ Nachträge Auszug 7.147: מנן בעלים. אור אייני

²²² Fid 35.8: תוש השלה ביים (ביים 35.2: אלואה ביים השלה ביים (ביים 15.4).

²²³ Ephrem does not know of specific cardinal virtues, or of the seven deadly sins, both of which represent later developments.

²²⁴ In Eccl 1.6, for example, Ephrem says: 'evil habits are much more bitter than the snares of wealth, haughtiness, lust and greed' (ביניים אוני ביניים אוני ביניים אוני ביניים אוניים אוניי

²²⁵ Restoration is in contrast to sin. For example in CDiat 13.3, Ephrem says (cf. Jn 5:14): 'see you are restored, do not sin any more [again]' (בעשה בא העב הוא ביי הוא העבר למער). To be healed means to repent and not to sin again: ביי הוא בער למער. ביי

caused man to fall into darkness, described as spiritual blindness.²²⁶ In the commentary on the call of Matthew (Mt 9:9), Ephrem makes it clear that being in darkness means being spiritually sick, and finding the doctor means coming to the light.²²⁷ Elsewhere too, sickness is compared with darkness: 'a little radiance from [the Sun of Righteousness] is sufficient for me to remove sickness, as it [removes] darkness'.²²⁸ Metaphorically speaking, darkness is full of pain,²²⁹ and it causes weakness and doubt in the believers, and it blinds them from believing in the truth and in God. Thus, to be lacking in faith means being spiritually blind and sick. This is best illustrated by Nicodemus who was blind and sick, so unable to see the real truth of baptism,²³⁰ and Simon the Pharisee who was

רים מה האנים העהר מה השב זה במלאה הל שהיו לה מה האמביטן (CDiat 5.17a; cf. Lk 5:32).

226 For example, in CDiat 8.6, Ephrem says: 'the angels in Sodom, however, rendered blind even those who could see' (CDiat 8.6: ביז בשמה אה בשלא ביא בשמה באבא זה בשמה השלאלה מגעים ממה מגעים; cf. Mt 11:5).

²²⁷ CDiat 5.17a: אבתלה השמעשה בעשם העשה היה השיבה הלחסהיוה הגבוד ליםן.

CDiat 6.22a-b: המנות אלא בעל מעל בעל אינות אונות האלים לובל לישני אינות אונות האלים לובל לישני אינות האלים לובל לישני אינות האלים לישני א

²³⁰ CDiat 16.12.

likewise blind and sick as he was unable to recognize Jesus as the Son of God.²³¹

5.1.4.1 Lust (~み\i)

The term rank i can mean both desire and lust, and Ephrem uses it in the context of sickness. He speaks of the 'breath of lust' (rank) in ranked to the naked state (rank) of man.²³² Lust (rank) is temptation leading man astray into sin and so into sickness. Lust causes man to strive for evil and can cause rebellion against divine commandments, such as desire for wealth or any forbidden object, like Eve's desire for the forbidden fruit in Eden (Gen 3:6). In this sense lust is generally considered to be sin, and it is on the same level as greed, jealousy and hatred, etc.²³³

Referring to Scripture, Ephrem attributes the sickness of to both the body and the mind. Lust is bitter and involves hatred,²³⁴ and the result can be death. As Eve desired the fruit and plucked it, so too Adam and his descendants can be considered as subject to desire.²³⁵ As individuals, Amnon and Gehazi were afflicted because of the individuals, Amnon and Gehazi were afflicted because of his lust, Amnon raped Tamar (2 Sam 13.1-22) and, therefore, is called 'sick' (the ideal), 'crafty' (the ideal) and a 'serpent' (the ideal); and 'he carried out the lust of the flesh' (the ideal) and 'clothed himself in the attire of sickness' (the ideal) and was afflicted with leprosy.²³⁷ Likewise, a

²³¹ Dom 16-21.

²³² Virg 32.8; Parad 7.5. In Virg 7.9, it is explicitly said that the body is a 'fountain of pains' (حدهد عمد العالم).

²³³ Nis 47.7: κ϶϶ϫα κδαισο κδιζί κδισω ποπ αφ καισοπ.

²³⁴ Eccl 1.5; Virg 1.8.

²³⁵ Virg 23.9: ന്വാൻ നർത് നർവാൻ നർച്ച ർത്ത ർത്ത നവം നാൽ സാൻ തെ ചന്യ നിശ്യ നർപ്പില് ക്ലോ സ്വാഹം

²³⁶ Virg 2.1-3.

²³⁷ Eccl 11.5.

whole community could be afflicted because of lust: the contemporaries of Noah did not become victorious over their lust, and so they died. Ephrem contrasts those who are baptised with the contemporaries of Noah, and challenges the baptised not to sin because of lusts.²³⁸ Ephrem looks to a future life in Paradise where lust, along with vile emotions and anger, will cease to exist.²³⁹ However, as long as man is on earth, in the fallen state, he can be weak and sick because of his lust. In Haer 11.2, Ephrem explicitly speaks of the power of 'our mind' (being sick because of its lust.²⁴⁰ Likewise, he speaks of the gluttonous people who ate the manna in the desert as 'being sick because of lust'.²⁴¹ Man is supposed to be strong and to control his lust by his free will, so that he may not be badly harmed.²⁴²

 238 Virg 7.9: $\overset{238}{\text{can}}$ $\overset{$

²³⁹ Parad 7.5: Both men and women are clothed in raiment of light; the garments provided to cover their nakedness are swallowed up in glory;

all the limbs' vile emotions are silenced, the fountains of lust are stopped up,

anger is removed and the soul purified

and, like wheat, it flourishes in Eden, unchoked by thorns.

Haer 11.2: $\frac{240}{1}$ Haer $\frac{11.2}{1}$: $\frac{240}{1}$ Haer $\frac{11.2}{1}$ Haer $\frac{11$

²⁴² Finally, it is worth mentioning that in Nachträge Auszug 5.89, the author uses the terms 'health' (מסלמבט) and 'sickness' (מסומב) in reverse connotation: physical health has a negative aspect for it 'inflames lust' (יוֹבְבֹּ מֹשְׁלֵשׁ מִשְׁם אוֹם) and your 'massage bears fornication' (מוֹם מוֹם מְשִׁם בֹּי); whereas physical sickness 'stops iniquity' (מוֹם מוֹם מְשִׁם מִשְׁם מוֹם 'pain cools lust': יוֹבֵ מֹשׁׁם מִשְׁם מִישְׁם מִשְׁם מִישְׁם מִּשְׁם מִישְׁם מִישְׁם מִישְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִישְׁם מִישְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִישְׁם מִּשְׁם מִישְׁם מִּשְׁם מִּשְׁם מִישְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִישְׁם מִּשְׁם מִּשְׁם מִישְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִּישְׁם מִּשְׁם מִּשְׁם מִישְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִּשְׁם מִּיְם מִּישְׁם מִּיְם מִּיְם מִּיְם מִּיְם מִּיְם מִּיְם מִּיְם מִּיְם מִּים מִּיְם מִּים מִ

5.1.4.2 Greed (محمم)

Greed, considered as 'gluttony' (),²⁴³ is another drive within man which tempts him to make evil decisions. Greed destroys the right attitude, and the right approach towards worldly wealth. It is often related either to food or to worldly wealth as gold. Greed is never satisfied, and it will never be fulfilled. As Ephrem says: greed is always 'hungry for new things'.²⁴⁴

or (Audo) 'pig fat'. It might be corrected by altering, to i which results in the word wiear, meaning 'beauty'.

²⁴³ Virg 14.11; Iei 10.7.

²⁴⁵ Fid 10.18: سحسا عبد المحاسلة المحا

²⁴⁶ Iei 4.4: പ്രവി പ്രവി പ്രവി പ്രവി പ്രവി വയ പ്രവി പ്രവി വയ പ്രവി പ്രവി വയ പ്രവി പ്രവി വയ പ്രവി പ്

²⁴⁷ Virg 14.11.

²⁴⁸ Virg 45.17.

²⁴⁹ Dom 3. In Azym 3.10-11, Ephrem speaks of בבנה השלים מאל מישטל and שבנה השלים.

upon man causing him to suffer, the mouth of greed will be closed;²⁵⁰ i.e. when man realises the end of his earthly life is at hand through his physical pains or sickness which indicate to him that he is going to die, then greed and longing for any wealth or other secular objects will not exist any longer in his heart.

Greed draws the attention of man towards wealth and earthly richness, and so it can blind and harm humanity with the result that the 'blind can only see gold'²⁵¹ and long for it. Greed's (**~bass**) evil name has spread to every generation, ²⁵² it enslaves mankind in every generation and can afflict individuals even with physical disease, like Gehazi whose leprosy proclaims his greed. ²⁵³ Gehazi is again a typical figure for Ephrem: '[gold] clothed Gehazi with leprosy'. ²⁵⁴ While Gehazi was afflicted physically, Achar (Josh 7:1-26) was deprived of life, and the Israelites (cf. Exod 32.1-35) were led into sin. ²⁵⁵ Furthermore, Esau (Gen 25.30ff) was affected by greed, so that greed became like the 'poison of death' (**~bass**) for him; it made him 'bitter' (**cobison**) and 'slew' him (**blish**). ²⁵⁶ Likewise, Iscariot hanged himself because of greed. Furthermore, it also works in those who 'steal' (**~bass**) and kill, like Cain. ²⁵⁷

5.1.4.3 Jealousy (معمعه), Deceit (معمد) and Hatred (معمده)

'Jealousy' (معمده), 'deceit' (معمده) and 'hatred' (معمده)

all have a bad effect on mankind, too. The subject of these can be both the Evil One as well as man, but in both cases the object is man. Either the Evil One envies, deceives and hates mankind, or

²⁵⁰ Eccl 17.2; cf. Nachträge Auszug 5.89.

[.] עסי באי דעסיב א געשר האומני מוח וקי זיין Iei פיזי האיז במיי

²⁵² Eccl 11.7.

²⁵³ Eccl 11.5.

²⁵⁴ CDiat 8.1c: אבל אין איבן מיא בבי אין מיא בבי אין מיא פרבי אין מיא אובן מיא איבן מיא מיא מיא מיא מיא מיא מיא ביביא (2 Kgs 5:20-27). Cf. CDiat 3.5; Eccl 31.10.

²⁵⁵ CDiat 8.1c.

²⁵⁶ Eccl 11.6.

²⁵⁷ Eccl 11.7.

humans themselves envy, deceive and hate each other. The effect can be a spiritual wound, blindness and also death.

In hymn 26 On Nativity, a meditation on the biblical account of the seven days of the creation, Ephrem refers to the poisoned food offered to Adam by the Evil One. Before offering the food, the Evil One 'envied' (سعمد) Adam as a 'deceitful friend' (سعمد). Adam as a 'deceitful friend' (سعمد). While here the subject of envy or jealousy is the Evil One, elsewhere it is man, particularly his 'free will' (العمد). In CDiat 3.4, Ephrem says that Herod 'was blinded by jealousy' (العمد) and 'was intoxicated with jealousy' (العمد). Palousy brings not only blindness, but also murder, as in the case of the innocent children who were murdered because of Herod's jealousy. In CDiat 16.32, the jealousy of the Pharisees is contrasted with the healing ministry of Jesus.

The Evil One affects mankind through his deceit.²⁶³ Since Eve was deceived by the Serpent, Ephrem uses the serpent as a symbol for all kinds of deceit. While Amnon (2 Sam 13:1-22) is described as a serpent who performed his evil action in deceit,²⁶⁴ Nathanael, in contrast to Adam, became victorious over the serpent's deceit: Adam was put to shame by the Serpent, whereas Nathanael did not 'put on the Serpent's deceit'.²⁶⁵ In a non-authentic text attributed to Ephrem, the wound of the deceitful one is contrasted with the pain of a scorpion: 'the pain of a scorpion [lasts for] one day, and its

²⁵⁹ Parad 6.15: משמא משמא השום אלונים אלונים להמשטא אלונים רלונים מונים משמא השום אלונים אלונים להמשטא אלונים אלונים להמשטא להמשטא האלונים אלונים להמשטא האלונים להמשטא הוא המשטא האלונים להמשטא האלונים להמשטא המשטא האלונים להמשטא האלונים להמשטא

²⁶⁰ CDiat 3.4.

²⁶¹ Nat 26.2: אינסאר בסיסי אינים אינים.

²⁶³ Virg 20.4.

wound will stop; the wound of the tongue of the deceitful one is permanent, day and night'.²⁶⁶

Like 'jealousy' (תשמבא) and 'deceit' (תשמבא), 'hatred' (תשמבא) is also related to the Serpent and so to sickness. The Lord, Scripture and Nature give witness about the hatred of the Serpent. Hatred persuaded free will to make Adam's beauty ugly. Some actions and habits are described as hateful and, therefore, as sickness: 'the hateful habit of the prodigal is a sickness that disturbs the [sense of] taste'.

5.1.4.4 Wrath (אבר oi) and Anger (אובר oi)

In the context of sickness, both terms 'wrath' (and 'anger' (מבלא) have a negative connotation and are attributed to mankind. Unlike the Old Testament, there are no references attested in Ephrem where he explicitly speaks of divine wrath that causes sickness or disease or causes harm to mankind (Num 11:33; cf. Ez 5:13-17; 1 Sam 6:4). Man's wrath and anger contrast with 'humility' (حمد are expressed mainly in the way humans treat their fellows, particularly how they communicate with each other. Generally, words, or speech, make human beings rational, and language is considered as a splendid gift God has given to humanity.²⁷⁰ But when people speak in anger or wrath, they misuse the divine gift, and consequently it injures them. Human wrath and anger reflect the loss of self-control and result in irrational and irresponsible action, as Ephrem says: 'the ferocity of anger does not permit enemies to speak reasonably to each other'.271 The bad effect is explained with the noun above.

²⁶⁶ Nachträge Auszug 3.81: شهر مس مص مص مص مصنع مصحم مصدم المار مصدم المدلك، حسام المدلك، المدلك، المدلك المدلك،

²⁶⁷ Virg 29.11.

²⁶⁸ Virg 48.15: הזרג הזפמג [אשמר] אלאסורש.

²⁶⁹ Iei 10.7: ביז מה מה מהומב הלמטאז העם ביז האבר האיברל.

²⁷⁰ Fid 1.12; Dom 11.

'injuries',²⁷² and the verb ('co injure', describes the effect of wrath. In contrast to mercy and forgiveness (cf. Lk 14.1-8), 'wrath' (('co')) is a source of sin which injures both its friends and its enemies.

Wrath is compared to an evil storehouse from which all kinds of evil can blaze up.²⁷³ Wrath and anger cause not only an irrational and irresponsible way of communication, but also produce evil actions and deeds, as the case of Adam and King Uzziah shows us: both of them put on 'the same seal of anger as a result of free will'.²⁷⁴

In Dom 22, Ephrem uses the symbolic metaphor of 'pounding rain' () in contrast to 'gentle showers' () in contrast to 'gentle showers' () to demonstrate the effect of wrath: while 'gentle showers soften the earth, a beating rain hardens and compresses the surface of the earth so that the rain will not be absorbed'. 275 Likewise a word spoken in anger can provoke more anger and so injure the person to whom it is addressed: 'wa harsh statement provokes anger« (Prov 15:1) and with [a harsh statement] comes injury: whenever a harsh word opens a door, anger enters in, and on the heels of anger, injuries'. 276

5.1.4.5 Pride (¬המסיז) and Haughtiness (¬יבוסבת)

Ephrem considers **https://docs.it.**, 'pride', as evil and often attributes it to Satan. It too contrasts with **https://docs.it/, 'humility', and is 'sick'**

²⁷² CDiat 14.23; Eccl 25; Parad 9.23.

²⁷³ CDiat 14.22: محمده، مادخاند ماره، محمده، محمده، محمده متنا غنام ماره، محمده متنا ماره، محمده، محمده متنا علم ماره، ماره،

²⁷⁴ Fid 28.14: מינה לבבא העבלא בין האלוא בין העבלא העבלא.

²⁷⁵ Dom 22: سنعه محنط شا منذ مصيعة نبك ۵۰۰ محصيعة محنمة بسام محتمع صمياء مرابع به مناعة بالم مسلمه محالية

(حصنع) so that it 'cannot look at the strength/power of humility'.²⁷⁷

In Eccl 1.6, Kimaar, 'haughtiness', is considered as an evil that causes bitterness, along with wealth, lust and greed.²⁷⁸ Ignorant questions asked cause 'venom' ().279 Ephrem understands the request of the sons of Zebedee (James and John, Mk 10:35-39, cf. Mt 20:20-22) to be seated on the right and left of Jesus in His Kingdom, as a 'venom of haughtiness' (מותבאז שלאיב),²⁸⁰ that puts humans under the pressure and burden of competition so as to gain the best rank.²⁸¹ Only the foolish person can believe in 'his pride' (mhani) and ignore the evidence of his nature which is weak and sick, indicating that it is in an imperfect state as long as it experiences pain, hunger and thirst.²⁸² 'Haughtiness' (**rin-ox**) accompanies error, 283 so that 'pride' (can cause the fall of everything.²⁸⁴ For example, **timesax** can take part in the process of teaching and learning: 'there is no one among us who teaches with suffering, and there is no one who learns with pain; for he who teaches does so out of haughtiness, and he who learns

²⁷⁹ Eccl 25.3: אבי אלאירה הם אלאינה אלינה אלאינה אלאינה אלאינה אלאינה אלאינה אלאינה אלאינה אלינה אלאינה אלינה אלינה

²⁸¹ Eccl 25.7: بت بهمناه بدیمت حملت حلی مت بختاه خاسمت مناع مصفحت بدیر مربت بدیر مصفحت می بدیر مناع مصفحت می اور بدیر بری به الله الله his hymn, Ephrem often uses the term معمد to emphasise that an evil inquiry can injure.

²⁸² Eccl 26.8-9.

²⁸³ Eccl 26.9: מה איבע ל בער ביים ביים ביים.

²⁸⁴ Dom 22: بملعا مامعن بسلام مامعن مام

does so out of honour.'285 The best example is Adam: the loss of his state goes back to his pride.²⁸⁶

Thus, both harm and cause pain and sickness: the free will and, therefore, can harm and cause pain and sickness: the pain of pride can grow strong also because of man's free will. Ephrem explicitly speaks of the 'disease of pride' (<a href="https://www.nim.org.ni

5.1.4.6 Paganism (תמפשי) and Idolatry (תאסביה)

Ephrem often attributes 'paganism' (κόραμω) to a nation or a group of people. Paganism existed in Egypt already when the people of God, following Joseph, went there. The Israelites came to know paganism in Egypt, and when they left Egypt they took it, as an evil spirit, with them the whole way through the sea and desert. Therefore, Ephrem speaks of the 'paganism of Egypt' (κόραμω), or of the 'evil spirit' (κόραμω) that they acquired in Egypt.²⁸⁸ Furthermore, Ephrem speaks of the whole world that

which spirit which left him and which brought back seven of his companions (CDiat 11.5; cf. Mt 12:43-45). In CDiat 11.7, Ephrem illustrates this with the historical events associated with Israel in Egypt and the Exodus: 'Morever, through the figure of a man, Christ was attributing the unclean spirit to Israel. When they were dwelling in Egypt, they had an evil spirit in them, while in service to Pharaoh. But, when [God] sent them a deliverer to lead them out, the evil spirit fled from them, and they were healed. »For he sent his word, and healed them and delivered them from destruction« (Ps 107:20). He led them across the sea



²⁸⁵ I Serm 1.402: على حصحت طهد عله حسم حل مناهد علي منا

²⁸⁶ Parad 3.10: מאספה בוכבה השמים.

'fell as a body into a great sickness for it became hot with the fever of paganism ... that is the cause of its sickness'. 289 God prolonged the Exodus through the desert so that Israel had time to leave its

so that they would be cleansed, but they were unwilling. He led them into fire, but they were not purified, as the apostle attests' (cf. 1 Cor 10:1-5). CDiat 11.7: הצוא בים שאת להשוא שאת להשוא בים אנדא. בים הוא בים בי בבלים שמם הוסים ביצלא בשם אים שחם בי בד لفزيم حديديم سهه. محد عدة لسه فزمم ويوم منه: حزمه לים במשום ביני ביני בעלה ביני ביני ביני בללים בינים של תם בעד העה בע עבלי אבר העה בעד העה בער הפה בער عصم حسلع، مهد معنهدد حام مخمت حسد معدد معدد Ephrem goes on to say that the evil spirit departed from them (Israel) to find a resting (waterless) place among the Gentiles. But because it did not find such a place it returned to Israel. Even the Babylonian exile did not purify Israel from its sin. At the time of Jesus the evil spirit threw them down again (cf. KIL in Lk 4.35 and Mk 1.26), for it found them full of envy toward Jesus. 'But this [time] their evil deed was worse than the former one. They routed the prophets with slaughter, and hung Christ on the cross. Consequently they were thrown away like a vessel for which השבעה הוכלה הבינה שמבא בל פיום מחם. הבחדה יובה حسمه حم مدهمه للحت بنع ملك وزحه مهم لحسم سعسه). Ephrem also draws a parallel between the impure spirit of the Canaanite woman and the impure spirit of the Canaanites at the time of Joshua, son of Nun (cf. Num 14:1-38): 'This name [Joshua] destroyed the giants before them, and this [impure] spirit went off to the Canaanites, who came then to do battle against Joshua, son of Nun. But when the true Jesus came, it was by means of the faith of the Canaanites that he drove out the spirit from the young girl, who was a symbol of the race of במא מוא געיב מן סגמעמס ענביא. (CDiat 12.14: מילב מן סגמעמס אינידי אוייב מילב מילב מילב מולב אוייב אוייב אוייב א مراله لی س زوین حل دیدتی، مهمه لیمی ربیوندی حج حدید دند. در مهم له در عدد عذرته: حدد مددههم مدله مع دورته

paganism in the desert, 'so that their paganism should not spread among the gentiles'.²⁹⁰ Likewise, God took them through the water to wash it from them, but on the dry land 'they reverted to paganism' (كمعد).²⁹¹ The sickness of their paganism could not be healed through Moses' healing activity either.²⁹²

The sickness of paganism caused pain, and it could not be healed with the Egyptians' medicine, because it was a disease of the 'soul' ((حعم)), not of the body.²⁹³ Paganism was hidden in the mind of the People.²⁹⁴ The People were blinded (حمد) with the 'delight of idolatry' (حمد) and wounded by the calf as they went astray (معمد) and wounded by the calf as they went astray (معمد).²⁹⁵ The engraved calf was dead and could not move, but as a wild animal with its horn, it wounded and killed by its paganism.²⁹⁶ Therefore, Ephrem speaks of the Hebrew People who had become sick and were broken by paganism (حممد), but they bandaged their wound

ברי ברא בהא מבריה. שלם ברא ליבה באי הבא משרא מריבי ברא באידיים איני באי באינישטרי ביני באינישטרי ביני באינישטרי ביני באינישטרי ביני באינישטרי ביני באינישטרי באינישטר

²⁹³ Iei 10.6: רצאוז רלר ר'זאאז מה רבורא מלז.

عند سحدی ماه من سویع Dom 43: حمد ماه من خاصه بنی حمامه ا

 $^{^{296}}$ Ici 10.5: 296 Acr 296

when they saw the broken tablets of stone.²⁹⁷ Paganism was not only the cause of sickness for the People as a nation, but also for particular individuals, such as Simon the Pharisee²⁹⁸ and Marcion who further increased his pains.²⁹⁹

The sickness and pain of the People were always present for they did not want to be healed. The People were led astray and they were leading others astray. Referring to Isaiah, Ephrem says: 'they are the People whose sores break out each hour and the fountain of their sickness never fails'. It is a serious bruise that can be injured any time and by any matter. For Ephrem a sickness that lasts for so long is an insidious pain (an kara) and they were sick willingly (mass misshors killingly); therefore, the medicine that was offered increased their sickness instead of healing it. In this context, Ephrem also speaks of 'feebleness among the Hebrew People' (kara), 304

5.1.4.7 Investigation (בספב), Disputation (דבינה), Prying in (הפשב) and Probing (הפשבה)

Above all in the hymns On Faith, Ephrem strongly criticizes the Arians for 'prying into' (حرح) God and 'investigating' (حصد) the invisible and incomprehensible divine Nature. Human nature is too

²⁹⁷ Eccl 43.7: ܡܬܩܩܝܝܢ ܪܩܬܬܝܐ ܡܫܩ ﻋﻴﺢ ܡܫܝܐ; cf. Eccl 44.14: ܡܬܝܫܝܬ ܩܝܚܘ ܡܬܩܩܚܢ ܬܪܫܝ١.

²⁹⁸ Dom 17; cf Dom 18-20.

 $^{^{299}}$ Haer 32.1: ראסים אלחם שישה שישה אים ארז ראז ששיש שישה אלחם שושים אלחם אים אים ארטילים אים בארטילים אים בארטילים אים בארטילים אים אים בארטילים אים בארט

³⁰⁰ Haer 51.7.

³⁰² Haer 51.9.

³⁰³ Haer 51.7-8.

³⁰⁴ Haer 51.5; 51.7.

weak to 'pry into' (ححے) its Creator; and it hurts itself when it 'probes' (ממכש) and 'disputes' (בוֹדִיז) with the Medicine of Life. Ephrem uses different terms to describe the sickness of prying into the Divine Nature. The four words mentioned above appear both as nouns and verbs, and it is worth examining them at the outset.

The verb neans 'to take by heel, follow closely', but in pa'el 'to trace, track, seek out, investigate'. In order to distinguish it from other related terms, new will be mainly rendered by 'investigate', and near by 'investigation'. Investigation can lead humans beyond the space of life, i.e. into death, but not into God. For Ephrem there is a 'chasm' (ne lead between the Creator and Creation. While creation cannot cross this chasm, the Creator is able to cross it and enter into the life of humanity. Spiritually, Scripture delineates the boundary of life. Whoever investigates the Divine Power and thinks to cross the boundary will become spiritually disturbed and sick.

The verb rin has the meaning of 'to find out, prepare [a path]; practice, train, instruct', and 'to dispute'. In the context of Ephrem's criticism of his opponents, rin means 'to dispute', corresponding in meaning to the nouns rin or ring with disputation' and ring 'disputers'. Ephrem often links ring with single 'to disturb', and ring 'to trouble'. Behrem often links ring with of a 'fountain' (ring) or 'spring' (ring) to explain the effect of disputation which disturbs the clear water. Disputation may just refer to intellectual people, who are used to inquire instead

³⁰⁵ For אשם see T. Koonammakkal, 'Ephrem's Imagery of Chasm', VII Symposium Syriacum (Orientalia Christiana Analecta 256, 1998), 175-183. In Nis 33.9, it is explicitly said that 'chasm' (אלשם) was caused by the Evil One: במם אבה אבה לבל בינה שלה בילה ביל בילה במשם בילה בילה בילה בילה בילה בילה is also used by Aphrahat (Aphr 20.9; 20.12) and in the Odes of Solomon 38.2.

³⁰⁶ Fid 46.1; 64.12.

³⁰⁷ Fid 65.12; 15.7. See further Fid 33.7; 47.11; 68.22; 72.12.

³⁰⁸ Fid 35.2; 35.8-9; 54.10; 59.11.

³⁰⁹ Fid 35.8-9; 59.11.

of believing, like certain 'teachers' (معقة) or some of Jesus' contemporaries. Hearth and them رعمت , their wisdom is vanity. Sometimes Ephrem uses 'investigation' (معقد) and 'disputation' (خدنم) together, without any clear distinction.

The verb בשלא is used often and means 'to pry into, inquire, investigate, examine'. The nouns בשלא and בשלא mean 'prying in, inquiry, search.' Ephrem speaks of 'defiled inquiry/prying into' (בשלא),314 the 'boldness of those who pry into' (בשלא),315 and the 'prying of the audacious' (הכיביי),316 who try to pry into the 'Nature and Birth' of Jesus,317 or into the 'Devouring Fire',318 like a blind person prying into the light.319. Prying means dishonouring the Lord of All.320

The term שבים can mean 'to meditate, muse upon, think upon', as well as, 'to seek, tempt, probe and attack'. Ephrem uses the noun המשמה, 'probing' or 'idea',³²¹ in a negative sense, and it is totally different from המשביל, 'process of thought', and יבעב'ז, 'mind'. He says: 'an evil idea lies in the thought (המשבה); ... an [evil] idea (המשבה) disturbs everything at

³¹⁰ Fid 35.2; 35.8-9.

³¹¹ Fid 54.10; 87.10.

³¹² Fid 54.10: محتم محتد See also Fid 28.11.

³¹³ Fid 68.22.

³¹⁴ Fid 28.16.

³¹⁵ Fid 28.9.

³¹⁶ Fid 28.11.

³¹⁷ Fid 5.19; cf. Fid 28.10.

³¹⁸ Fid 28.2: 7318 Fid 28.2: 7318 Fid 28.2: 7318 <a hr

³¹⁹ Fid 65.10.

³²⁰ Fid 28.13: كم حجة لحة لحة المحة الم

The translation of אמששה into English is very difficult, for there is no term in English that can be used constantly. In the context of the eye (אנביבה), the term 'probing' is closer to אמששה, whereas in the context of the process of thought (אמששה, אמששה) has the meaning of an evil idea. Therefore, I prefer to use both terms, probing and [evil] idea.

any time'.322 In a different sense, Ephrem uses am in the context of the eye: 'it is not helpful for an eye if a finger probe it.'323

Let us look closer into Ephrem's theological understanding of prying into, investigating or meditating about God. It is clear that Ephrem does not mean that one should not seek and look for God, in terms of believing, praying and praising Him. Ephrem challenges and begs mankind to understand Scripture and Nature correctly, for these give evidence about God's existence and Majesty. But since Divinity and humanity differ in both name and nature, and a 'chasm' (حسم) exists between them, human beings cannot go beyond creation and pry into and investigate the Only-Begotten-One, with the aim of defining and explaining Him, beyond what He has revealed to humanity by His grace. The boundary of humanity is defined as the boundary of a fish in water: just as the natural sphere of a fish is water, so Scripture provides an invisible boundary for humanity, particularly for the human intellect. Beyond the boundary, just as beyond the water, is death.³²⁴ In Fid 64.12, Ephrem says:

He created water and gave it to fish for [their] benefit. He wrote the Scriptures and gave them to humans for an assistance.

³²³ Fid 45.2: אבי מסשמאא אבים איזה אל. See further Fid 5.19; 46.1.

³²⁴ Fid 46.1:

They witness each one for [the truth of] the other. If fish cross over

the boundary of their course, their leaping is a cause of suffering,

and if human beings passed over the bounds of the Scripture,

their investigation is a cause of death [for them].

Fid 64.12

The consequence of investigation is immensely dangerous. Referring to the Old Testament, Ephrem demonstrates the incapability of human beings to investigate God. One of the examples he uses is the uplifted serpent of Moses' time (cf. Num

न क्रियम र्या कि क्रिया निवालं. निवालं कि व्य स्वाय स्टायं निवालं कि

 327 Fide 72.2: מה אוא \star הלאבים על שיפה אסויאה אטיניא האיניא ביישה איזיא

³²⁵ Fid 33.7:

³²⁹ Fid 65.10-13.

21:4-9). Investigation of the serpent did not heal the people, only the faithful gazing upon it as a type for Christ.³³⁰ Such inquiry dishonours the Son of God, as did the stretching out of Uzzah's hands. Uzzah was cast down, because he did not obey the command of the Lord when his hands reached out and he held the Ark of the Lord (cf. 2 Sam 6:1-8).³³¹

As a warning against prying into the divine Nature, Ephrem is fond of introducing Old Testament examples involving leprosy as a punishment for impiety. In Fid 28.9, Ephrem uses the illustration of the punishment of Miriam (Num 12:1-10) as an admonition to the Arians. Because Miriam criticised Moses for his Cushite wife and reproved him who was humble, her skin became diseased with leprosy: 'behold, leprosy, which reproved the talkers, reproves the impudence of inquirers; but Miriam, who spoke against the humble one, wove with her lips a robe of leprosy for herself'.³³²

Other examples used by Ephrem are Gehazi who lied to Elisha (2 Kgs 5:20-27)³³³ and King Uzziah who entered the sanctuary in order to burn incense to the Lord as a priest. They were struck with leprosy for they scorned the Lord (2 Chr 26:16-

³³⁰ Fid 9.11: محمد عمساء سمايه محمد سمارے مرمس مل .

³³¹ Fid 8.10-11. Instead of dishonour, we should show honour to the Ark. As the Ark was honoured (1 Sam 5:1-5), we should honour the Gospel which heals our wounds. Fid 8.12:

במשלה. במה מבילה. הביצה מהמנה המליפ. מן אם במלנה במסיבה באינה בהובה היוצה הממבמן המנה.

³³³ Fid 28.12.

21).³³⁴ Likewise, because of their boldness, the 200 sons of Aaron who dared to serve the Lord as priests did not become diseased with leprosy but were actually swallowed up by the earth (Num 16:1-35): 'the holy [fire] was jealous and the knowledge of the truth was zealous against the profane inquiry'.³³⁵

Scripture is clear to the clear-minded, but it is disturbed to the disturbed. Although the investigators reckon themselves wise, for Ephrem they are foolish and sick, and they are incapable of understanding the harmony of Nature and Scripture. Behrem delineates a picture of Nature and Scripture like clear waters which have been disturbed. Nature came into pain because of Adam's sin, as it is written in Genesis, and the Lord came to suffering, according to the Prologue of John. Both Moses and John rebuked the readers in order that they should not get sick when they hear this. 337 It is the sin of man which disturbs Nature, and disputation which upsets Scripture. This was prophesied by Ezekiel (Ez 34:19):

35.8

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הכא כיציים וביציים סייבא ארטש הכיני ביניא משל ביניא שפינישט ארשש ושפיצא ביניא ארשש ושפיצא ביניא ארשש

³³⁴ Fid 28.13: יבא אבי האטרב האטלבי האטר אינה אט בא בא האטלבי האטר אליבה האטלבי אינה אט ביל . On leprosy, see chapter IV, 1.2.

³³⁵ Fid 28.16: פֿבאַ און איזיא איזיא איזיא און מאראס און מאראס און מאראס און מאראס און מאראס און מאראס און איזיא איזיא און איזיא איזיא און איזיא איזיא איזיא און איזיא איזיא

³³⁶ Fid 35.10.

³³⁷ Fid 35.2:

תאתז תעם הצמש שהם הציו האתז השותן וזבש זייז השהל האה השהל השלש השלי השהשם ביש השהשה השהל השהל השהל השהל השהל ה

متتماء ممصع حدمته

Disputers, is it not enough for you that you have disturbed the clear springs?

Our sin has disturbed Nature and our disputation has upset Scripture.

The innocent flock that came to drink has been disturbed

because we have watered it [with our] confused voices. It came to Nature, but we have corrupted it; it came to Scripture, but we have disturbed it. My Lord, clear up the streams which the disputers who are disturbers have disturbed. 35.9

The risk start of the compact of the

Ezekiel depicted beforehand this disputation [which] troubles everyone, this strife [which] disturbs everyone, when he rebuked the shepherds: »My sheep graze [on] pasture which your feet have trampled

and they also drink water your feet have disturbed« (Ez 34:19).

Behold, the voices, behold, the actions with which the haughty have disturbed creation!
Let us give thanks that, before the disputers, the fountains were clear for the Apostles!
My Lord, clear up the watercourse which the shepherds have disturbed in the face of your flock.

Fid 35.8-9

All kinds of disputation disturb the never-disturbed clear Spring and the peaceful flock. In Fid 59.11, again Ephrem quotes Ezekiel as a witness who prophesied the harm and injury that would come to the weak and sick 'flock' (Ez 34:1-24).338 Ephrem refers this to his time. All the contentious divisions, the various parties of the quarrel in the Church, are based on the misunderstanding of Scripture. False interpretation of it causes disturbance, like someone using medicine and drugs without knowing their effects.³³⁹ As do the examples from the Old Testament, so also the oikonomia of Jesus gives witness to his Divinity and to his Father. Likewise, the Father bore witness to the Son in his baptism and revelation. The good deeds, like the healing of the man sick of the palsy and Peter's mother-in-law, are evidence for Jesus being the King's Son. Jesus as the Medicine of Life is present in his Church, but disputation can deprive people of this medicine and cause them to have doubt in His presence, as those who did not believe that He is 'able to give us his body' (In 6:52). Therefore, Ephrem says: 'their disputation deprives them of the Medicine of Life. Let not our disputation deprive us also because we do not trust'.340

In Fid 5.15-16, Ephrem says: if someone desires to investigate the fruit, inquiry will guide him to the root of the fruit. Jesus, the Son of God, descended from heaven as the fruit which can be

Result results risk of rest representation of the contract of the state of the contract of the contract of the contract of the state of the contract of the co

³³⁸ Fid 59.11:

Things in their disorder, like thunder, earthquakes and storms, so too the power of drugs is harmful when it is not mixed: 'If weak things, without mixing, are hard, how hard will it be for a human to inquire into the devouring Fire, without order?' (Fid 28.2: حلم معنا ما الماء الماء الماء الماء).

340 Fid 54.10:

either the 'Medicine of Life' (هم سته) or the 'poison of death' (هم هم المنه). Because of investigation, Ephrem considers our broken state as very bitter (هم هم منه) and speaks of 'bruises on our bodies, scars on our souls, marks on our spirits'. The injury of investigation is well illustrated using the metaphor of the eye, which serves a similar purpose to that of fish in the water, quoted above:

45.1

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The eye and the mind teach one another because [even] a little thing, if it falls into your eye, upsets and disturbs it, and likewise your mind.

Let Scripture and light make you wise: light is fitting for the eye and truth for the mind.

Choose light for your eye and the Scriptures for your mind.

45.2

How the eye hates something that falls in it! But an evil thought exists in our mind.

هده مهما حين سحام حكمتك عديم عديم حديد المحمل المح

³⁴¹ Fid 5.16:

A hard crumb is in [our] eyes, but how much harder is it for the soul:
an [evil] thought corrupts everything all the time!
It is also no [help] for the eye [for] a finger to probe it, and it is no help for the mind for inquiry to attack it.

Fid 45.1-2

Thus, the result of investigation can be death, or it may lead to being struck with sickness. Ephrem considers the Arians as wounded limbs in the body: as an injured limb, they need medicine from the 'Healer-of-all-pains'. But Ephrem indicates that even a good physician may give up on a bad case. That means that if the limb refuses to be healed, it should be amputated and thrown away, so that it will not harm the other limbs. Referring to Ezekiel (Ez 34:1-24), because of their investigation the whole flock has been disturbed and wounded. Also the Greeks, at the time of Paul (Acts 17:16-34), were considered to be sick because they used to pry and investigate. Ephrem says that they 'rejected the Medicine of Life because they had been weakened for a long time by the disease of investigations'. Instead of prying, mankind should seek the Lord's help, 345 for prying and investigation are sickness, and such

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אנא הכבסב מהמא מה אליי הכבסב אולי הכלב ביוסו באומי מה אליי הבלב ביוסו בארא האליי האליי האליי האליי האליי האליי בארא באריי האליי האליי בארא באריי האליי האליי האליי באריי באריי באריי באריי באריי האליי האליי האליי באריי האליי האלי

³⁴⁴ Fid 47.11: Can can come comis of an analymodyla come. Ephrem draws attention to the faith of the mysterious Dionysius 'the Areopagite' and a woman named Damaris who believed in God (Acts 17:16-34). Ephrem illustrates the significance of faith without investigation and inquiry. As types par excellence of the Old Testament, Ephrem emphasises Noah and Abraham. As apprentices trust their craftsmen, and sick people put faith in medicines and physicians, we should trust the Scriptures without investigation. Since the book of medicine has full authority for the physician, why not the holy Scripture for human beings? (Fid 56.11-12).

'sicknesses press hard' upon human beings.³⁴⁶ Ephrem beseeches the Lord to heal 'our sickness' (عمتم) caused by investigation that has turned everything into bitterness: 'even honey is bitter to our sickness'.³⁴⁷

5.2 Healers and Healing Pre-Incarnation

5.2.1 Remedies from Paradise

As has been discussed in the exegetical chapter 'The Relationship of Paradise to the Earth', the world benefits from Paradise after the Fall. While earth was cursed resulting in pain and sickness, Paradise remained the garden of wellbeing from which, metaphorically speaking, a 'fragrance' (حسن) and a 'perfume fountain' (حصم) as well as 'blossoms' (صنع) and a 'river' (حنم) issue forth into the world. Ephrem says explicitly that the fragrance of Paradise serves as a physician who is sent to give medicine to the sick state of the land that is under a curse.³⁴⁸

مهد منه الله منه الله منه الله على ال

³⁴⁷ Fid 42.1: מה איניא מה עאר שהימשל אבש. In Fid 35.4, Ephrem says that sweetness becomes bitter to the sick (אמעש עאר אה איניא ארייא בייא איין.

³⁴⁸ Parad 11.9:

רביה השנים הבישה השנים השנים

حسنت حملقاء حدندء سالهدى شبيحا حبصح مهد المدارسة المديمامية بصحصع موسكامية

³⁴⁹ Parad 11.10:

of this world, so that man was not just kept alive in the hope of full recovery, but also the wind soothed his pains and kept him safe from the real curse and consequence of his prodigal action.

Finally, in Parad 11.12, the breath of Paradise mingled with 'our soul' ((224)) so that 'our inhalation might be restored by this restored/sound breath from Paradise.'352 Here the act of healing is

ה, ענא השלב ביים המשב היים הלהל הלאע היים ביים האל האל המה היים ביים היים ביים היים הלאל הלאל הלאל היים ביים ה

350 Parad 11.11:

ەھھەم لىمەھە دىلىك ەھسلىر لىدەخەھ، ھەتك، حاةلمەك كىك دىكەلمەردە ھىك خاسەك دىد ھلىك.

³⁵¹ Virg 4.14:

سنه دحيه همفلح دنهام لمتحد عسم

रक्षण्य त्रांत ्राच्य वक्षी त्रण्य त्यांत्र विश्व वक्षे त्रक्षण्य त्यांत्र त्यांत्र विश्व वक्षे त्यांत्र त्यांत्य त्यांत्र त्य

related to humanity, so that among all creation, human beings in particular might benefit from Paradise. All these metaphors, fragrance, breath, fountain and water, represent the remedies of the Medicine of Life, Who, as the Physician par excellence, is supposed to come and heal Adam's wound and the whole of creation.

5.2.2 The **Kink** of the Medicine of Life and His Presence in the Old Covenant

Although the righteous of the Old Covenant did not see the Son of God personally, they did participate in Him through their hope and through the symbols for He was invisibly present in their days. In the exegetical chapter we saw that the Medicine of Life was hidden in the seed of the descendants of Abraham. Particularly, in the context of Thamar (Gen 38), it is said that she stole the Medicine of Life that was hidden in Judah.³⁵³ Likewise, Ruth (Ruth 3) saw the hidden Medicine of Life in Boaz.³⁵⁴ They risked their life, to benefit from the invisible Medicine of Life.

This hope of the messianic salvation is shared by some other Old Testament figures. Rahab (Jos 2; 6), for instance, risked her life too, to save her family in the hope of the final salvation through the Medicine of Life.³⁵⁵ Sarah could see the birth of the Son of God in the birth of her own son, namely Isaak (Gen 22).³⁵⁶ Furthermore, all the righteous people in the Old Testament perceived and desired to see the Medicine of Life and taste His sweetness.³⁵⁷ The Lord was perceived by the prophets so that they could see His function as the Medicine of Life and Healer. Malachi

בה כלשלק שמם בכינה שליבי הפיהשה מכלכים נבבה בנה הם כבובה בינה לכן.

- 353 Eccl 11.10: מבן אבים אמת אבים אבים הבים לבובל ס.
- - 355 Nat 1.33; 9.7; Virg 18.7; cf. Fid 87.3.
- ³⁵⁶ Nat 20.1-4; Eccl 11.3. In Eccl 51.5, Joseph is described as the symbol of the Son of God like Isaak.
- ³⁵⁷ Nat 1.52: حت بهمهمر مرابع من معر نكر المرابع من معرب معرب ما مرابع المرابع المر

3:20 [4:2] illustrates Him as the sun that provides healing in its wings: 'He is the sun about which the prophets proclaimed: »Healing is in his wings« (Malachi 3:20 [4:2])'. 358

The Son of Man served as the Medicine of Life in His Kirk, 'symbols'. As the Son of God saved humanity with His blood, so too, His symbols saved certain individuals as when 'His symbol saved the sons of Jacob'.³⁵⁹ The unleavened bread, as a symbol for the Lord, served as the Medicine of Life for the People from Egypt until the Last Supper.³⁶⁰ In the context of the paschal lamb, that also symbolizes the Lord, Ephrem explicitly speaks of the lamb which bound up the wounded; it is he [the lamb] who binds up the broken' (Kill Lagran), and it is made to shine as the Medicine of Life' (Kill Lagran).³⁶¹

Hymn 12 On Faith is christological and includes many symbols and metaphors for the Son of God. One of them is the vine from Egypt (cf. Ps 80:8-13) that produces the cup of the Medicine of Life: You are a spring of the vine from Egypt which the wild boar of the wood ate (Ps 80:8-13) when it sprouted from the shoot that sent forth the blessed bunch [of grapes] and the cup of the medicine of life'. This is compared to the bitter death of Jesus among His People from where He rose as a 'Sweet Fruit'

The east could also means 'bosom'. The Peshitta has in a could also means 'bosom'. The Peshitta has in could also means 'bosom'. The Peshitta has in could also means 'bosom'. The Peshitta has in color control correspond to correspond to compand Septuagint (και ιασις εν τας πτερυζιν αυτου) correspond to compand compand. Ephrem might have taken it from a Syriac translation of a Greek writing which quoted the Septuagint.

אבאים אבא אביע היא שיבי ארים שן עיים גייער אייער אייער אייביער אייביע

³⁶¹ Crucif 2.3-4.

³⁶² Fid 12.8:

(תלה איזאים) and as 'the Healer Who healed all' (יסאד איזאים). 363

In the context of healing the most developed symbol is the fixed serpent (Num 20:4-9). In contrast to the Serpent in Paradise that deceived Adam and Eve and symbolizes Evil, the fixed serpent symbolizes the Son of Man. Ephrem quotes from John's Gospel: Just as Moses lifted up the serpent in the desert, the Son of Man will be lifted up' (Jn 3:14). Both the Son of Man and the fixed serpent performed healing to those who believed: 'Just as those, who looked with bodily eyes at the sign which Moses fastened on the cross, lived bodily, so too, those who look with spiritual eyes at the body of the Messiah nailed and suspended on the cross, and believe in him, will live [spiritually]'.³⁶⁴ As life granted by the fixed serpent was physical, so too, its healing was only physical. The healing was not as complete as that of Jesus: 'Moses saw the fixed serpent that healed the stings of basilisks, and he anticipated he would see the Healer of the first Serpent's wound'.365 The fixed serpent is considered as the symbol of the First-Born (miki מבסבה) and it healed the wounds of those bitten by the other serpents.³⁶⁶ The symbol of the Son of Man, namely the fixed serpent, could heal the present wounds of some individual people

³⁶³ Fid 12.9.

 $^{^{366}}$ Fid 9.11: 366 Fid 9.11: 366 Auro and cupies and 366 Fid 366 Auro and 366 Fid 366 Auro and 366 Fid 366 Auro and 366

who were wounded by the other serpents, but it could not heal the whole of humanity, i.e. the wound of Adam and man's fallen state. The latter could only be healed by the Son of God, the Medicine of Life, Whose coming the just were longing to see.

5.2.3 The Patriarchs and Prophets as Physicians of the World

God, by His mercy, used all sorts of ways and possibilities to heal man. Since the medicines provided through His prophets were not sufficient for the sickness of the world, God sent His Son as the Medicine of Life as the last opportunity to heal humanity.³⁶⁷

Referring to the time of Pre-Incarnation, though the just could not see the Son of Man being born as the Medicine of Life to grant healing to the whole fallen nature in their days, yet they were enabled by God to perform healing of individual sicknesses of their time. God sent them as physicians into the world to visit it, heal and restore it. But the healing that they performed was partial and limited, because the sickness of the world was grievous. Not one of them was able to heal the whole sick body of the world. Neither could they heal what was lacking in human nature.³⁶⁸

Nevertheless, the patriarchs and prophets were able to restore and heal partially, but what they restored was little compared to the healing ministry of Jesus, Who is the Physician par excellence. In Fid 36.1, it is said that the physicians before Jesus, namely the prophets and patriarchs, healed only a little, but left a lot without restoration and healing. These physicians sent by God are called 'Hebrew physicians' (These physicians sent by God are called 'Hebrew physicians' (Whose medicines were

³⁶⁷ Haer 33.

³⁶⁹ Fid 36.1:

حنه نسل همه وتصحمه حقیه ویکنه مهمیته مهتمه ملک و تصفیم ملک و تصفیم مهمه محمده الله محمده محمده

Ephrem also calls them the 'great physicians' (אֹשׁמֹשׁה' זּ Ephrem also calls them the 'great physicians' (אֹשׁמֹשׁה' זּ (אֹשׁמֹשׁה' זֹי) of the world, that is described as a 'sick body'. The patriarchs and prophets are sent by God as the 'famous visitors, physicians, of it [nature]' (אֹשׁמֹשׁה אֹשׁה' אִשְּׁמֹשׁה מִשְׁׁהַ מִּשְׁׁ אָשׁה' אָשׁהּיִּשׁה מִשְׁׁיִּשׁׁ אָשׁה שׁׁׁה יִּשְׁׁיִּשׁׁ אָשׁׁיִּשׁׁ אָשׁׁיִּשְׁׁ שׁׁׁיִּשְׁׁיִּשׁׁ אָשׁׁיִּשְׁׁיִּשְׁׁ אָשִׁׁיִּשְׁׁ אָשִׁיִּשְׁׁ שִׁׁיִּשְׁׁיִּשְׁׁ אָשִׁיִּשְׁׁיִּשְׁׁ אָשִׁיִּשְׁׁיִּשְׁׁ אָשִׁיִּשְׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּשְׁׁיִּׁשְׁׁיִּשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּשְׁׁיִּשְׁׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁׁיִּשְׁׁיִּשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁשְׁׁיִּׁיִּׁיִּׁיִּׁשְׁׁיִּׁשְׁׁיִּשְׁיִּׁשְׁׁיִּׁשְׁיִּׁיִּׁשְׁיִּׁשְׁיִּׁשְׁיִּׁיִּׁיִּׁשְׁיִּׁשְׁיִּׁשְׁיִּׁשִׁיִּׁיִּׁשִׁיִּׁיִּׁשִׁיִּׁיִּׁיִּׁשְׁיִּׁשִׁיִּׁיִּׁשְׁיִּׁיִּיִּיִּיִּׁשְׁיִּׁשְׁיִּׁיִּיִּיִּיִּׁשְׁיִּׁשְׁיִּׁיִּשְׁיִּׁשְׁיִּיִּׁשְׁיִּׁשְׁיִּׁשְׁיִּׁיִיּיִּׁיִּיִּׁיִּיּׁיִּיִּׁיִּיּׁיִּיִּׁשְׁיִּשְׁיִּיִּׁשִׁיִּיִּׁשִׁיִּיּיִּיּשִׁיִּיִּיּׁיִּׁיִּיִּשְׁיִּשְׁיִּישִׁיִּישִׁיִּׁשְׁיִּיּשְׁיִּישִׁיִּיִישְׁיִּיּיִּישְׁיִּישְׁיִּישְׁיִּישְׁיִּישִׁיִּישְׁיִּישִׁיִּשְׁיִּישִׁיִּשְׁיִּישִׁיִּיִּיִּיִּישְׁיִּישְׁיִּישְׁיִּישִׁיִּישְׁיִּישִׁיִּישְׁיִּישְׁיִּׁיִּישְׁיִּישִׁיִּישִּׁיִּישְׁיִּׁשְׁיִּישִׁיִּישִׁיִּישְׁיִּׁיִּישְׁיִּׁשְׁיִּישְׁיִּישְׁיִּישְׁיִּישְ

Each of the prophets or patriarchs, was sent to a particular place to heal a particular part of the sick body of the world. In Nis 34, Ephrem draws a picture of the world in the form of a body; Babel as the head, Judaea as the middle part and Egypt forms the feet. For example, while the physician Joseph was sent to Egypt, Daniel was sent to Babel and other prophets visited Judaea to heal the body of the world. Nis 34 serves as a good illustration of the function of some of the patriarchs and prophets, and of their healing ministry:³⁷³

34.1

And Acid extend this App reison wook

The observation of the Cortex acid the cortex acid the cortex acid the acid the cortex acid

The glorious physician Abram came to Harran that was sick.

He explored it and was amazed, and turned to the land of Canaan.

He reached Egypt; he visited the whole body and went down,

معد عنده محتسم لحانه منه بحد بحد محتسم محتب المقامس مكلنتسم معددته لحامدهم

³⁷⁰ Haer 11.11:

³⁷¹ Nis 34.6; cf Nis 34.7; 34.10.

³⁷² Nis 34.9; cf. Nis 34.1.

³⁷³ Before dealing individually with those biblical figures who are explicity described as physicians, it must be said, that in Nis 34 Ephrem speaks not only about the time of the prophets, but also about early Christianity in the region of Harran, Babel, Egypt, etc.

he bound up and healed with the word of truth. Since Abram was not sufficient for you, who will be sufficient for you,

Harran, who enjoyed its sickness (Gen 11:31-13:18). Refrain:

במנה בבל הבים משמה בשמה אבשה האמצי בבל הבים משמהים: האמצי בבל הבים משמהים:

Blessed is He who never abandoned humanity for He increased its visitors in all generations. 34.2

مصه حصود هیدهم لین مهم دریم حلین محمد معده میده دریم دریم و محدم هم این محمد میده دریم میده دریم میده دریم میده دریم میده و مید

The famous physician Jacob came to Harran to gaze upon it.

He explored, rejected and left it so that he might not come

to nought in it. Twenty years (Gen 31:38) he was moderating it;

and when he saw that it went on madly and thought evil about him,

he left it and moved away. Behold, your waters are bitter

and your children are cut off. Harran, become sweet by the cross.

34.5

سه لحين منسمح عدء مصنع بنيعا مس حل

وسلامه وهمونوهه حسب سلام وسلامه وسلامه وهمونوه الموسوم الموسوم الموسوم حدا وحد وحد والمرسوم الموسوم والموسوم الموسوم الموسوم

Behold, sick Egypt has been restored by the Healer-of-All,

[but] the gangrene of idolatory crawled in Harran. And even if it is restored, there is no reliance in its restoration for its wound breaks open from any cause. O Babel, as well as, Harran and Egypt, all three, be baptised and put on the Three Names! 34.6

מא המא הן בלמא וכא המוא ליסנא מא המא היסנא היש ליסנא היש בד משבלה איבא היש בל בל בעל בבל בשל היסנא איבא משרא היסנא אבי בבר משל ליטנא במל בש ליט ביי בברים היא השמים ליטנא היא אמא וכיי בברים בשל ליטנא איבא בא בשל ביי בברים היא איבא לבל בניי איבא לבל בניי איבא איבא הייבא לבל בניי איבא איבא הייבא הייבא הייבא הייבא הייבא לבל בניי איבא הייבא הייבא

How the world is similar to a great statue the tyrant saw (Dan 2:31): Babel is its head, the land of Judaea its middle part,

Egypt is constituted in the type of the feet. It is a great body on which great physicians laboured. The Good One extended the visitation through His servants,

as a Great Physician, to all sides of the world. 34.7

The start have so first has simple to the start has some so first the solution so first has some solution to the start has solved to the start has sol

As the physician Abraham healed from the head and went

down, also Moses healed it from its feet. Behold, the sick one whose physicians are surrounding him from all sides,

[but] instead of restoration, it enjoyed the fall. Blessed is He Who never abandoned humanity for He increased in all generations help for it. 34.8

And as a sick heel, Joseph healed the land of Egypt. the prophets healed Zion as the heart,

Daniel, as well, moderated Babel as the head which went mad in the desert and was restored and gave thanks.

The pains of the physician Egypt, famous in its medicines,

became grievous by its own free will. 34.9

معدم مامحنه حدمنه بعدم بعدم مام حسن

ת שבט שבטונשה הארשים שמים בסים משבט בסים שמים הוא הנפגא הנת הנה א לישה במים במים הנפגא מרים הנה לישה במים היידים

عەدسى لىمە تەخزى لىكەتى حمل ھىتى تاخزىسلىك لىمىدەز سەك «

All nature became sick as a body with the sickness of error. Its visitors, the famous physicians, pressed hard,

so that it might be healed from the invisible sickness of the soul,

and rise up to give thanks to the Physician Who had mercy on it.

Glory be to Him Who guided the just in all sites of the world,

so that He might visit the sick world. 34.10

حصحجتسو ما معمه حا معمه ما معمه ما

سرس، ۱۳۰۵ مرد کموم ۱۲ حرم فرزش معر حله محده ۱۳۰۵ مرم فرزش ۱۲ محده ۱۳۰۵ مرم فرزش مدرس

تسوم معم محمد مروية م

The physicians were not sufficient for the world with their medicines.

The Physician Who is sufficient for everything saw it and had mercy.

He cut off³⁷⁴ from His body and put it on its [world's] pain.

And He healed our suffering with His body and blood. He restored our wound. Glory be to the Medicine of Life

for He was sufficient and healed the pain of souls. with His teaching.

Nis 34.1-10

5.2.3.1 The Physician Abraham

Only in Nis 34 does Ephrem speaks of Abram, or Abraham, as a physician, giving him this title, in stanzas, Nis 34.1 and 34.7. In the former, Ephrem describes Abraham as the 'glorious physician' (אטבא איבער). In contrast to the other physicians, Abraham is considered to be a physician of the whole world for he lived in Harran, Judaea and Egypt. This is clearly said in both stanzas: while in Nis 34.1 attention is drawn to the regions where Abraham has been, resulting in visiting the whole body (mis 34.7 Ephrem says that Abraham 'healed from the head and went down' which implies Egypt (Gen 12:10) as the feet of the sick body. His healing activity is illustrated by three medical verbs: 'he visited' (هخته), 'bound up' (حيد) and 'healed' رسم). The verb سعر, 'to touch, explore', might also be considered medical - it is also used in the context of Jacob.³⁷⁵ Abraham performed his healing with the 'word of truth' (حلمه المحافة) rhann) that indicates God's instruction. Without God's help, none of the prophets or patriarchs would have served as spiritual physicians for the soul. Being chosen by God, it is Abraham's duty to proclaim the truth in the world of error so that error might not grow stronger, so that those who have been led astray might believe and be restored.

³⁷⁴ There is a contrast to what is said in Dom 11 where Ephrem says that the Lord did not need to cut off from His body to heal humanity.

³⁷⁵ Nis 34.1; 34.7; cf. Nis 34.2.

5.2.3.2 The Physician Jacob

The patriarch Jacob is described as the physician of Harran for he spent twenty years with Laban in Harran (cf. Gen 27:43-31:38). No medical terms are used to describe his healing activity, apart from the verbs means, 'he explored it [Harran]', that is also used in the context of Abraham; and he context of Daniel. That is used in the context of Daniel. Both Abraham and Jacob left Harran for they could not heal it, in contrast to Abraham, Jacob is only described as a physician of one region, namely Harran. While in the context of Abraham, Ephrem says that Harran enjoyed its sickness, in the context of Jacob, he says: Harran went mad. Thus, the 'famous physician Jacob' (אמבא במחב מבות) went to Harran to look after it and moderate it, but his labour was in vain. He served as a physician of the Lord in his time, but what he restored was partial and only relevant to his time.

5.2.3.3 The Physician Joseph

Joseph is the physician of Egypt which was famous for its medicines, but spiritually sick. Egypt is described as the 'sick heel' (حمصنع حصح) or 'feet' (حلع') of the body. While at the beginning of Nis 34.8, Ephrem uses the verb , 'to heal', and explicitly says that Joseph healed Egypt, at the end of the same stanza he emphasises that Egypt's pains were increased by its free will which implies that Egypt was not healed at all. Ephrem does not contradict himself here: in the former he describes Joseph's activity and service, whereas in the latter, Ephrem refers to the reaction of Egypt. Egypt might have been healed for a while, but its restoration did not last for long. Furthermore, Ephrem draws a contrast: Egypt was famous for its medical skills, as it is called the המברנים), but it could not heal itself and it did not let itself be healed by others, for example by Joseph; in turn, it increased its pains as did Harran. Although Egypt was not healed,

³⁷⁶ Nis 34.8. Jacob is also mentioned in Virg 20.2 where Ephrem refers to the emigration of Jacob to Harran (cf. Gen 27:43).

³⁷⁷ Nis 34.2.

Joseph remains famous, particularly because of his victory over Potiphar's wife (Gen 39:1-20). The cry of Potiphar's wife is explicitly described as sin (cf. Gen 39.15), from which Joseph escaped.³⁷⁸ Even after his death, Ephrem attributes victory to Joseph's bones which the Israelites had brought up from Egypt to Shechem (Jos 24:32).³⁷⁹

5.2.3.4 The Physician Moses

Moses' name appears only once in Nis 34. He is described as the physician of the sick feet, namely Egypt, without any further references to him.³⁸⁰ As has been said above, Egypt was not healed either by Joseph, or by Moses. However, on one occasion, Ephrem says that Egypt, in contrast to Judaea, went to Moses who healed its pains.³⁸¹

With reference to Moses, in several passages he is mainly involved in the healing process of the Israelites, starting in Egypt and continuing through the Exodus, through the sea and desert. The title physician is only used one other time for Moses, where he is compared to Jonah, and the Israelites are contrasted with the Ninevites. Ephrem says: 'Moses taught, the People apostasized; the physician was irritated that his bandage/remedy did not avail.'382 Ephrem often mentions Moses in the context of healing that was performed during his time. Like the Lord, Moses is described as a 'saviour' (Koria) whom God chose and sent among the Israelites so that they might be healed. Through Moses, the Israelites 'were healed' (archia) at least for a while, when the 'evil spirit departed from them' (Koria) who while, when the 'evil spirit departed from them' (Koria) is cited: God 'sent His word and

³⁷⁸ Fid 14.7.

³⁷⁹ Virg 19:7; cf. Virg 21.11; 32.4; Nis 18.7; 21.3; Eccl 11.3; 27.4; 47.2; 51.1; 51.5.

³⁸⁰ Nis 34.7.

³⁸³ CDiat 11.7.

healed them, and rescued them from corruption'.384 The term "His word', that is sent from God, is intriguing here. It seems Ephrem - probably based on Ps 107:20 - uses it for Moses, whereas in the New Testament, influenced by the prologue of John (In 1:1ff.), the term 'word' (حلمه) is a well-known title for the Son of God. Obviously, Moses has a high rank among the prophets. Therefore, Moses is a type of the Son of God par excellence. He was the man chosen by God to heal the Israelites. He was chosen and his eyes were illuminated supernaturally by the grace and power of the Lord that he saw on mount Sinai.385 From there he took medicines for the invisible pain of the soul in the form of the Law written on the stones³⁸⁶, as well as in that of fasting. Moses rejected the treasure of the Egyptians' medicine, and instead he used 'spiritual herbs' (حصة حقة) which he had received from God through his fasting on mount Sinai in order to heal the soul secretly.³⁸⁷ In hymns 4 and 10 On Fasting, this medicine is described as 'fasting' (). Ephrem says:

> سان خویدی جیمتای بنشر حمینانی، ورسیک حصحتینی، خویدی سه کین نشل سهی چر گون مین الحینیاوی جمینی محموم به با به به با با به مین محموم المونی بوجی خویدی محموم الحقوالی بشه حجی حددی بروانی به به با با به به محمد با با به به محمدینی

This is the fasting that heals, let us love his remedies and enjoy his medicines. It is the fasting that came down from mount Sinai to the wounded camp, and healed the invisible pains of the soul

³⁸⁴ CDiat 11.7: אבים בער השהם השלא זעל included שלי ביל included שלי השהם השלא אליל included שלילים שליל

 $^{^{385}}$ Dom 31: איז אוגש, המה אחזוא אדעסאז, המיזא איז איז עבעסא אוגש, מש.

³⁸⁶ For healing through the Law see the sub-section about 'Healing through the Law and the Commandments of God'.

³⁸⁷ Iei 10.6.

and bound up the great wound of mind. Fasting helped the fall of the People in the desert. Let us give praise to the Grace, for good fastings became like medicines for us.

Iei 4.1

Moses himself abstained and fasted while he was on mount Sinai. At the same time the Israelites were worshipping the golden calf.³⁸⁸ Through his fasting, he learned the power of fasting so that, for example, he could divide the Red Sea and make a path through it.³⁸⁹ Ephrem says: fasting acted as medicines for those who were led into error and were wounded by the calf.³⁹⁰

Furthermore, Moses did not only divide the Red Sea and offer fasting as medicines, but he also made sick/bitter water sweet through a piece of wood (Ex 15:25),³⁹¹ and his stick caused the rock to issue water for the People (Ex 17:6; Num 20:11).³⁹² Both of these aspects serve as a symbol for Jesus from whose side a fountain of the Medicine of Life issued for the pains of the

בה משאה בלבה מש מש המש בדי היום אינים בבא במנה אינים היום אינים אינים המשחה והמשה הלמבה במנה המשה הלמבה המשל המשל המשל העשה במנה המשל הלבה המשל הלבה הבים משמה הלבה הבים משמה הלבה הבים משמה אונים אונים משמה אונים אונים אונים משמה אונים משמה אונים משמה אונים משמה אונים משמה אונים אוני

حدمت بعل موزم بديم حزام به الله المحم مدم المحمد عدمت المام المام المام مديمه مد حزام مديمه المام الم

³⁹² Epiph 5.13: לייזורם השרבו המה הבולה הצמשה היולמה השרב השה השה לשה השבים ממה (מבים לשה מבים לשה הבמשה מבים מבים לא הר. Cf. Nat 2.10.

³⁸⁸ Iei 10.4:

³⁹⁰ Iei 10.4.

gentiles.³⁹³ The water from the rock refreshed the People for they were thirsty, whereas the Medicine of Life from Jesus' side was given to the pains of the gentiles.

The People repeatedly acted against Moses' healing activity. Ephrem strongly contrasts Moses' service with the actions, or better reactions, of the People. For example, while Moses sweetened the water, his People became bitter because of the fashioned calf (cf. Ex 32:4).³⁹⁴ We find a similar contrast in the context of Jonah and Nineveh: Jonah is compared to Moses, and the People are contrasted with the Ninevites. The Ninevites believed Jonah, although he did not teach, but proclaimed the judgment of the Lord; whereas Moses taught and bound them, and he was willing to heal them as a physician, but they rejected his prophecy and sinned. Therefore, Ephrem says: 'the physician was irritated that his bandage did not avail'.³⁹⁵

Moses tried to heal the People through another three symbols of the Medicine of Life, namely through the 'unleavened bread' (ring), the 'lamb' (ring) and the 'fixed serpent' (ring). In Azym 18.5, Ephrem says: 'Moses hid the symbol of the Son in the unleavened bread as the Medicine of Life.'396 Eating the Medicine of Life contrasts with eating the forbidden fruit. While the result of the latter was the Fall including sickness and pain, the Medicine of Life has the function of restoration and healing. Likewise its symbol, the unleavened bread, served to provide medicine and healing for the People. However, the symbol of the unleavened bread was turned round. After the Last Supper, the eucharistic bread became the Medicine of Life, whereas the unleavened bread was turned into the poison of death.³⁹⁷

³⁹³ Epiph 5.14: איז איז איז איז איז האלש אויז האלש איז האלש איז איז האלש איז איז האלש איז איז האלש איז איז האלש

³⁹⁶ Azym 18.15: מה מב אנמא אמה זאל איז מה הזי אני אמע עיא איזילא.

³⁹⁷ Azym 18.16-17; 19.22-24.

Not only the Medicine of Life, but also its symbols have to be respected and honoured as long as they serve with the same intention as the Medicine of Life. Ephrem explicitly speaks of the lamb as a symbol of the Medicine of Life that bound up the wounded: 'the lamb warned its slaughterer so that no bone might be broken in it (Num 9:12; cf. Jn 19:36) for he is the one who binds up the wounded; thanks be to the Lord Who binds up all.'398 Ephrem refers further to Ex 12:8-16 while he says: 'the lamb was teaching Moses not to be cooked in water ... but to be splendid as the Medicine of Life; blessed is the Lamb that made its symbol shine.'399

Finally, as has been discused above, healing actions are explicitly related to the fixed serpent.⁴⁰⁰ Through the symbol of the Medicine of Life and Moses, the 'serpent healed the People and helped them'.⁴⁰¹ Moses saw how the fixed serpent healed some of those who were bitten by the other serpents, and he was longing to see the Medicine of Life heal the wound of the first serpent.⁴⁰²

Thus, Moses was a physician and healer for the People (and for Egypt). He also served as a mediator of healing through the miracles and symbols that revealed the coming Messiah. He offered the Law, fasting, water, the lamb and the unleavened bread to the Israelites as remedies and medicine for their sickness. Some of them were healed, - at least for a while.

5.2.3.5 The Physician Elisha

The title physician is never used for the prophet Elisha, but he occurs as the subject of the verb 'to heal' (Lisha is also

 $^{^{400}}$ CDiat 16.15: היוסא במה אמט איינא על האיינא איינא איינא

⁴⁰¹ Haer 21.8: מובא אשת אשר אבים משל אינויים.

mentioned in the context of healing Naaman (2 Kgs 5:10) and the sick water in Jericho (2 Kgs 2:19-22) several times, but also in the reference to the revival of the son of the Shunamite woman (2 Kgs 4:34) and Elisha's sick hands that he puts on the hands of Jehoash King of Israel (2 Kgs 13:15-19).

Ephrem attributes the fact that Elisha asked Naaman to plunge himself seven times in the water (2 Kgs 5:10) to the seven spirits mentioned in the Gospel (Mt 12:45; Mk 16:9; Lk 8:2; 11:26). 403 The author of the hymns On Epiphany refers to the healing of Naaman by Elisha. He compares Elisha to Moses, and contrasts Naaman with the Israelites. While Elisha was able to cure Naaman of his leprosy, Moses could not cleanse the heart of the People. The purification of Naaman is performed through plunging Naaman into the water seven times, 404 so that he was 'consecrated' (x.n.) with the hidden Names. This way of healing is compared to the forgiveness of sin through the water of baptism upon which the names of the holy Trinity are invoked. 405 In CDiat 16.29, it is said that the healing, or purification, of Naaman was not just performed through the water of the river, but rather through the word of Elisha invoked upon the water. 406

The author of the hymns On Epiphany also refers to 2 Kgs 2:19-22 and says: 'the prophet healed the sick water and restored the disease of the barren land ...'. A07 Based on the Bible, the healing was performed through the salt that the author of the hymns On Epiphany uses as a symbol for the Son of Mary. A08

⁴⁰³ Nat 17.16-17:

حدمته که حقات مدلی حقات صف دمینی کی خیز صدم که باشد در میر کارد در این میر کارد در این میر کارد در این در در این در این

שאוא לומילים לא בשרפוא כי ביוא של בי ביוא שרי בן

⁴⁰⁴ Epiph 5.6-7.

⁴⁰⁵ Epiph 6.12; cf. Fid 28.12.

⁴⁰⁶ CDiat 16.29; cf. CDiat 16.13.

 $^{^{408}}$ Epiph 8:22: המה הוהי השלה השה השאה בשלה השלה השלה הבישה בשלה השלה המה שנה הלושה המה הבישה האמבו λ

2 Kgs 4:34 is another biblical passage that includes a healing aspect. It says that Elisha stretched out his body upon the body of the son of the Shunamite woman and revived him. Ephrem compares the stretching out of the prophet's body to the shadow of Peter that healed people (Acts 5:14-16). Furthermore, it is compared to the oil that serves as a **rin** and 'shadow' (mll) for Jesus.⁴⁰⁹ Also in Nis 42.6, Ephrem refers to the same biblical passage and speaks of the bones reviving the dead person.⁴¹⁰

Finally, Nis 43.9-10 provides another aspect of healing in the context of Elisha putting his sick hands on the hands of King Jehoash who gained power. Ephrem is amazed that the hands of the prophet, even though they were sick and weak, became a 'fountain of restoration for the body of those who visited him'.⁴¹¹ Ephrem goes further and says that the 'sickness [of the prophets] gave power to the kings'.⁴¹²

5.2.3.6 The Physician David

David is mentioned in only two passages in the context of healing. The most relevant passage is I Serm 7.109ff. - probably not genuine Ephrem - where David is presented as a physician. In this sermon about repentance, the author includes many healing aspects and refers to Jesus' healing ministry to indicate that through repentance humans can be healed. The author also refers to some other biblical figures; Paul, Peter, Aaron and David. Among them, David is the only one who is described as a physician: he is a 'wise physician' (אונים אונים א

[.] Cf. Epiph 5:13 where Moses causes the water to become sweet by a piece of wood.

⁴⁰⁹ Virg 4.8: سا حند حديد ك شعدم سعدم بياح.

⁴¹⁰ Nis 42.6; cf. Nis 43.12.

مهد معر محدم مندهش وتمسل مله متر عدله معدم عمل المنافعة المنافعة

⁴¹² Nis 43.10: אור היים שבע לבובא במה מחב מחוים.

was healed' (געל האסמה).414 Unlike the other prophets and patriarchs, the object of David's healing activity is himself. He sinned and healed himself through his repentance. Later his sin is described as sickness. Although he was victorious over the lion (1 Sam 17:34-36),415 David was defeated by sin and was wounded on the roof when he saw Bathsheba the daughter of Eliam, the wife of Uriah (2 Sam 11:2-5).416

In Virg 30.2, David is mentioned in a totally different context. Hymn 30 On Virginity disproves Marcion's concept of an Alien coming into the world. Ephrem does this by referring to three harps, namely the Old and New Testament and Nature. Referring to the Old Testament, the harp of David played sound music which 'the sick ears of Saul' (מְשׁבֹּבֶּה בֹּבֶּה בֹּבֶּה בֹבְּה) could not understand. Ephrem goes further saying that the harp of David illustrates the Son of David, whereas the sick spirit of Saul caused the ears of the 'tares' (תּוֹשׁבֹב) and 'scribes' (תּוֹשׁבּב) to become sick.417

5.2.3.7 The Physician Jonah (Jonah 1-4)

Ephrem refers to Jonah and the city of Nineveh in several places, notably in the hymns On Nisibis, On Faith, On Paradise, Against Julian, I Sermo 8 and in the Commentary on the Diatessaron. Adeveloped discussion of the theme is to be found in the hymns On Virginity and in II Serm 1. First, the latter will be discussed, then the former. In both, Ephrem speaks of the role of Jonah as physician sent to the sick town of Nineveh to heal the sickness and

⁴¹⁵ Cf. Haer 13.11; Nis 39.14.

⁴¹⁷ Virg 30.2: מתבוזת שת שיבאת למתב אנים, תשם המבים תובו, השם המבים תובו, השם המבים המבים

⁴¹⁸ Nis 35.3; 43.22; 46.13; 55.3; Fid 20.9; 81.16; Epiph 3.19; 8.20; Parad 13.14; CJul 4.16-17; SFid 6.224; I Serm 8.135; 8.309-15; CDiat 11.1-4; 11.23-28.

⁴¹⁹ Virg 42-50; II Serm 1.

iniquity of its people, the reaction of the inhabitants, and their penitence and healing.

The Peshitta narrative of Jonah does not include any terms concerning healing (Jonah 1-4). The author explicitly mentions the reason for sending Jonah to Nineveh (Jonah 1:1-2) as the 'wickedness' (ambars) of the Ninevites which had risen up before the Lord. 420 Although the Ninevites' wickedness is the main reason for Jonah's commission (Jonah 3:8-10), the narrative does not provide any explanation of this wickedness, apart from what the last verse says (Jonah 4:11): 'and should not I have pity on Nineveh, that great city, wherein are more than twelve score thousand persons that cannot discern between their right hand and their left hand, ...?'421 This inability to discern the right from the left hand indicates the error and the sin of the Ninevites. The commission of Jonah is to preach the judgment of the Lord to them, so that everyone may turn away from his 'wickedness' (mhare), his 'evil way' (Khree mujak) and from the 'violence that is in his hands' (سهمت صحت المحمد).422

Ephrem, by contrast, often presents this wickedness as 'sickness' (מברבים) and 'pain' (מברבים). The source of sickness is the sin committed by free will. All Nineveh is a city 'full of debts' (מברבים) and "full of pains" (מברבים). All Its inhabitants suffer from the 'illness of desires' of various sorts. All Thus illness of desires refers to eating and drinking, as well as to wealth, acquisitiveness and sexuality. Therefore, there were among the Ninevites 'defiled' and 'lustful' people (מברבים),

المعاهدة عمر ال للبيه حديثه تجاهد الماهدة ال

⁴²² Jonah 1:2; 3:10; 3:8.

⁴²³ Cf. II Serm 1.137-38.

⁴²⁴ Cf. II Serm 1.112-118.

⁴²⁵ Cf. II Serm 1.161-62: من من بنا ممس مناسب بنا مستعد بنا ممس مناسب بنا مستعد بنا ممس مناسب بنا مستعدد بنا

'thieves' (حتك), the 'infatuated' (حتك), 'sinners' (حتك), the 'wicked' (حتك), the 'lawless' (حقك), etc. 426

The commission and function of Jonah and his preaching to save the Ninevites from the 'punishment' () of God allowed Ephrem to give him the title of 'physician' who was sent to Nineveh, 'the city full of pains/illnesses'. 427 Altogether in the long mimro 'On Nineveh and Jonah' the term 'physician' appears eight times, 428 where it refers not only to Jonah, but also to the king and to all the Ninevites. The health of Nineveh has been achieved through the efforts of these three different participants: the prophet of the Lord was sent as a surgeon to the disturbed city and he preached the judgment; 429 the king realised the truth of the physician and announced repentance as the medicine and the way of healing for all Ninevites; 430 finally, health is achieved when

⁴²⁶ Cf. II Serm 1.165-226. In the end of this mimro where the Ninevites praise the Lord, Ephrem contrasts their former status with that after their repentance. Before their repentance, there were among the inhabitants of Nineveh 'plunderers' (سيلمقع), the 'filthy' (مستعه), the 'grasping' (حتمك), 'drunkards' (حتهنا), the 'insolent' (حتهنا), the 'lustful' (التلح), 'cursed people' (التلح), and those who commit 'adultery' (حتني), 'gluttons' (كيقهر) and 'fornicators' (حتنه) (cf. II Serm 1.1973-2000). Later, when some of the Ninevites went with Jonah to his homeland, they saw many sinful deeds among the Israelites. In their astonishment they put the question: did the 'wickedness' (حکمک) of Nineveh flee and come to the promised land? (cf. II Serm 1.1735-1914). When the Ninevites find sinful deeds among the blessed people, they were reminded of the deeds that were practised in Nineveh before the Ninevites' repentance: 'idol-worship' (べんない), 'oblations' (べんはし), "Tammuz-worship' (スロンカ), 'astrology' (スロニカン), 'divination' (حمحم), 'paganism' (معمدم), 'star-worship/zodiacal signs' (حدماء), 'rebelliousness' (Adasaia), 'lasciviousness' (Adasa), 'sun-worship' (حدمع), 'calf-worship' (حدم), 'hateful things' (حمعتم) and other forms of 'evil' (حقعه) and 'sins' (حقليه) (cf. II Serm 1.1819-42).

⁴²⁷ II Serm 1.117-120.

⁴²⁸ II Serm 1.117, 143, 151, 153, 164, 715, 737, 921. In II Serm 1.740 the plural form κδῶωκ appears.

⁴²⁹ Cf. II Serm 1.117-20.

⁴³⁰ Cf. II Serm 1.918-24.

everyone becomes a physician to themselves and to each other.⁴³¹ They heal and were healed by each other.⁴³² Although the Ninevites had been healed through their own penitence, they accepted Jonah as their healer, who brought about the cure.⁴³³

While in II Serm 1.111-20, the title 'physician' describes the function and commission of Jonah, 434 later it is applied to everyone who heals himself.435 There is an important process of development in the text. In the beginning, Jonah is the physician who heals through his words, whereas at the end, everyone who 'rebukes his own desires' will be his own physician. Jonah starts the healing process and points out the sickness through proclaiming the judgment of the Lord, but all those who had realised the truth in Jonah's words fulfilled the healing through their own deeds.436

While the healing method of an ordinary physician is soothing, Jonah uses the rigours of the sword and the 'rod of wrath' (حدم).437 He appears in Nineveh as a herald who 'disturbed' (معلم) the city with his preaching and filled Nineveh with sadness and gloom.438 Jonah is the 'fearful physician'

⁴³¹ Cf. II Serm 1.117-154; 1.163-64; 1.921-24.

⁴³² Cf. II Serm 1.147-8.

 $^{^{433}}$ Cf. II Serm 1.1357-58: سلم 433 مرب بنام 433 رب بنام

⁴³⁵ II Serm 1.163-64: Every one rebuked his own desire and became a physician to himself (מצאל אבסאר אמה ארב צוא של של של הסה אמה).

⁴³⁶ II Serm 1.111-20; 1.153-64.

⁴³⁷ Cf. II Serm 1.160.

⁴³⁸ Cf. II Serm 1.11-14.

(אבייז איסא) who received 'fearful words' (אבייז אפֿ) and 'sharp medicine' (מארבינא עוֹישבי) from divine justice as a محقیمی دسلی همه محمد) surgical instrument for pains ال حديد).439 Therefore, the justice of the Lord armed Jonah with severity and medicine for the 'pains' (という) of Nineveh and sent him to the 'town full of pains'.440 In contrast to an ordinary physician who 'soothes and heals' ([1xxx] 1xx Kiok Ephrem describes the voice of Jonah as a 'sword' (Aus) and his visiting, as harsh preaching and rebuking. 441 Thus, Jonah cut away the 'pains of long-standing' and healed the 'sickness of the city'.442 Ephrem used particular images of human diseases metaphorically in order to illustrate the healing of the sick Ninevites. Jonah shows a sword to the 'sick' (<); 'the people lying sick' (حتسم arose and hastened to repentance; 'the sick one left his bed' (معنع حمية).443 Because the Ninevites were really sick, they were in need of a true physican.

After the king had examined Jonah, he draws attention to the consistency of the prophet's message. Fear, praise, wealth or force could not change Jonah's mind, for his preaching was not ordinary human skill.⁴⁴⁴

אמנה הבלה ביניה מם ביניה מם איניה מם איניה מם ביניה לבינה לבינה לבינה מם ביניה לבינה לבינה משנה משנה לבינה משנה משנה לבינה לבינה משנה לבינה לבינה

⁴³⁹ Cf. II Serm 1.113-120.

⁴⁴⁰ II Serm 1.113-18.

⁴⁴¹ Cf. II Serm 1.149-156. Concerning rebuking, the same idea appears in Dom 16-17: Jesus heals Simon the Pharisee through 'rebuking' (אוֹרים); the Lord 'rebukes' (וֹרים) Simon in order to help him.

⁴⁴² II Serm 1.149-50: 1.924.

⁴⁴³ II Serm 1.144-162.

⁴⁴⁴ Cf. II Serm 1.657-704.

- 715 A physician, who is entirely truthful, speaks the truth to the sick.
- 717 He proclaims a stern decree to the sick one in his house, as he enters.
- 719 He prescribes in his room bitter cauterization with fire.
- 721 He does not fear the one who is weak, prescribing for him the extraction of a molar tooth.⁴⁴⁵

In this context, where the king of Nineveh gives evidence for the truth of Jonah's prophecy, he also compares Jonah's behaviour as a physician to that of other ordinary physicians and considers his rank higher than the other physicians. 446 It is interesting how Ephrem points out the fearlessness and truth of the good physician. The excellent physician always tells the 'truth' (**\timesignian**

Sin caused the sickness of Nineveh, as sinful deeds cause punishment. The king of Nineveh realised this, and he became 'the physician who healed his city and knew the medicine that it needed'. He recognised that the punishment was proclaimed because of the 'folly' (healed. Of man. 449 When he cut out the source of evil deeds, he also put an end to the punishment and to the sickness, healing it with a declaration of fasting: 'he is the

⁴⁴⁵ II Serm 1.715-22. See further II Serm 1.723-735.

⁴⁴⁷ II Serm 1.715-18; 1.737-40.

⁴⁴⁸ Cf. II Serm 1.715-48; 1.917-18.

⁴⁴⁹ II Serm 1.841-60. See also II Serm 1.917-20: عبن حملت حملت مصعوم حمث ماير من المالم معرفة المالم حملت حملت حملت المالم الم

physician, who visited his town, and he knew the medicine which was proper for it; by fasting, the victorious medicine, he healed the sickness of the city'.450 As the heralds proclaimed to the impure to put off their impurity, so the king walked in the city 'to cleanse their impurity'.451 Thus, the affliction of Nineveh is the sickness of sin and evil deeds which the king healed by declaring fasting and penitence: 'and by the sackcloth and ashes he chased away the sin from the city.452

The case of Jonah and Nineveh indicates an excellent type of repentance for believers. When Jesus was asked for a sign, he referred to the sign of Jonah and Nineveh: 'the men of Nineveh shall stand up in judgment with this generation, and shall condemn it, for they repented at the preaching of Jonah.'453 'This generation' did not believe Jesus, whereas the Ninevites had faith in Jonah and, therefore, they repented. In the Commentary on the Diatessaron, where Ephrem comments on this passage (Mt 12:39-40; Lk 11:29), he compares the signs of Jesus among the Jews with Jonah's preaching in Nineveh. While Jesus 'healed their pains and revived

their dead' (مریک به محمد محمد محمد کاریم), Jonah just proclaimed the overthrowing of the city, causing its inhabitants to fear. As a result, Ephrem emphasises that the pagan Ninevites repent, whereas the circumcised Hebrews, as blind people, did not believe in the Lord of the prophet.⁴⁵⁴ But, according to Ephrem, both Jonah and the Ninevites fulfilled their repentance: the prophet in the whale at sea; and the Ninevites on the dry land, in the city of Nineveh. Both of them 'offered' (a=io) 'repentance' (~ha=b) to the Lord, and they were 'saved' (محمه). Jonah's repentance was performed first and he was revived, he understood through the grace of the Lord that through repentance penitents would be 'revived' (جدست). Thus, Jonah himself was an example for Nineveh.⁴⁵⁵ The Ninevites found the 'key of repentance' through Jonah, so that they received good hope from the 'treasury of God'.456 Their sustained repentance had an extraordinary power and brought about peace and reconciliation. The sea grew still because of prayer, so too did the dry land as a result of repentance.457

After Jonah had proclaimed the judgment of the Lord, the Ninevites 'strove' with the judgment of the Lord and 'dissolved it to show how much repentance is capable of reconciliation, and how much the penitent compels the bestowal of mercy through persistence'. Through their repentance the Ninevites appeared the Lord so that he had mercy on them. Ephrem describes the repentance and supplication of the Ninevites as 'real', whereas the

455 II Serm 1.25-32: مصة ما ممه معند مرح مدته مصل معند مرح مدته ما مصه معند مرح مدته ما محمد مدعد مرح مدته ما محمد مدعد ما محمد مدعد ما محمد ما محمد

⁴⁵⁴ Cf. CDiat 11.1.

 $^{^{457}}$ II Serm 1.15-16: حمد عد ماحی عد حمد من باید ماحی ا

repentance and supplication 'in our time' are just as a dream and shadow.⁴⁵⁹ As soon as the Ninevites heard the true prophecy, they practised true penitence.⁴⁶⁰ From 'lying sick' (حتمة المحافية) they arose and strove for repentance, for they trusted Jonah and feared the judgment of the Lord.⁴⁶¹ Thus, they were healed, and they healed each other through repentance:

مع شهر محمد موسم شهر مد حومته عدم معرف المديدة المديدة المديدة المديدة المديدة المديدة المديدة المديدة المديدة

- 195 They [fem.] knew that on their behalf the repentant were mourning.
- 197 They were healed and they healed each other through penitence. 462

This is the only passage where Ephrem explicitly relates healing to repentance. Later on, the Ninevites said to Jonah that he had become victorious through their repentance. They asked him: Why are you sad, for you have healed us and the entire congregation is thanking you'. 463 The reputation of Jonah arose through the penitents (كافت), 464 who understood repentance not just as a challenge to the judgment of the Lord, but also as a battle. The Ninevites, proud gentiles because of their power and victories, also wanted to win this war with different weapons: this war is not against the prophet and cannot be won with military weapons, but through repentance and fasting against one's 'own sins'. 465 The preachers, as well as the king, proclaimed and aroused everyone to

 $^{^{459}}$ II Serm 1.97-102: אם אסיבעז היודים אסים האסבים הביבול שני עיע לדי הערטים על עליבי שניים ערכיבול איי אוף לדי האסבים האסבים איים אלוף 459

⁴⁶⁰ Cf. II Serm 1.429-32: ﺳﺪﯨ ﻣﯩﺘﺎﻟﻪﻡ ﺣﺘﻪﻝ ﻋﻠﯩﻚ ﻣﻪﺳﺘﯩﺮ ﺧﺎﺗﻐﯩﺔ ﻣﻪﺳ ﺧﺎﻣﯩﺘﺎ ﺧﯩﺘﯩﺔ ﻣﻪﺳ ﺧﺎﻣﯩﺘﺎﻝ ﺧﯩﺘﻪﻝ.

⁴⁶¹ Cf. II Serm 1.147-48.

⁴⁶² II Serm 1.195-98.

⁴⁶⁴ II Serm 1.1355-62.

 $^{^{465}}$ II Serm 1.763-68: من مصحل حمصه بنک مصمل حمصه من مصحل حم مصحل من 465 حمه.

be repentant. 466 Repentance, which exists in the world for the sinner, 467 is depicted as a new weapon for the new war, and will not be turned back by divine justice and grace. 468 Instead, it will grant a victory (८०००) to man and overcome Satan. 469 Because of repentance God has mercy on His people, so that He restores life to penitents. 470

In the case of Nineveh, repentance is strictly linked with the wrath and punishment of the Lord. The seriousness of the punishment and the truth of the prophecy caused the Ninevites to repent and purify themselves.⁴⁷¹ In the beginning, the Ninevites fled from 'purity' (<a>na as Jonah had fled from God.⁴⁷² But in the battle of repentance, it was necessary that the impure ones cast off their own impurity.⁴⁷³ Also the king was eager to cleanse the impurity of his people.⁴⁷⁴ While the Ninevites remained pure through fasting, the Israelites became defiled.⁴⁷⁵ So the penitents and the penitent city replaced the symbolic character of the

466 Cf. II Serm 1.839-40; 893-94: مصنعت حمص نعن هاء حصعا المصافية المحادة الم

⁴⁶⁷ II Serm 1.593-94: شا معنوست محنوب مراكب.

⁴⁷⁰ II Serm 1335-36: مستس مصل منا مصل منا مصل منا مصل منا الله على منا منا منا منا الله على منا منا الله على منا الله على

 $^{^{471}}$ II Serm 1.357-60: אסביא א ביז ביז הייים אסביא ל 471 ביז אייים אסביא א ביז הייים.

⁴⁷³ II Serm 1.841-42: معمد ماء مهمد علي سطع مرجعل المعادة الم

⁴⁷⁵ Cf. II Serm 1.1017-18; 1.1105-06.

promised land, together with Zion and Jerusalem, where good deeds, such as justice and purity, were to be expected.⁴⁷⁶

The way of repentance was accompanied by weeping, sorrow, supplication, wearing of sackcloth, ashes, fasting and prayer.⁴⁷⁷ Ephrem specifically links fasting and prayer with repentance, and he gives them occasionally a healing effect. Though he often draws attention to fasting,⁴⁷⁸ there is only one sentence in the mimro in which Ephrem specifically attributes the healing of the town's sickness to fasting: 'by fasting, the victorious medicine, [the king] healed the sickness of the city.'⁴⁷⁹ After the king saw the fasting of Jonah and he was reminded of the fasting of the prophets Moses and Elijah, he realised that fasting is the medicine for his city.⁴⁸⁰ Victorious fasting' (Victorious fasting' (Possesses the power of forgiveness⁴⁸¹ and is able to eliminate the invisible defilement of the city.⁴⁸² Fasting makes sweet the bitterness of the Serpent and of the mind,⁴⁸³ and it also turns judgment away and the wrath of the Lord.⁴⁸⁴ So fasting increased the Ninevites' hope for salvation.⁴⁸⁵

saved by Jonah, some of the Ninevites wanted to accompany Jonah back to his homeland in order to be further perfected by the Hebrews. But after they were disappointed by the sinful deeds of the Hebrews, they said: 'the iniquity which the penitents had put off, the Hebrews have put it on' (II Serm 1.1923-24: حتاء مل مصم معتادة كامد).

⁴⁷⁷ Cf. II Serm 1.965-1022.

⁴⁷⁸ Cf. II Serm 1.106; 1.167; 1.437; 1.744; 1.751; 1.753f.; 1.810f.; 1.863; 1.890; 1.923; 1.931; 1.939; 1.958; 1.974; 1.982; 1.990; 1.1018; 1.1084; 1.1092; 1.1140; 1.1316; 1.1382; 1.1645; 1.1986; 1.2124.

⁴⁸⁰ Cf. II Serm 1.743-64; 1.917-24.

 $^{^{481}}$ II Serm 1.105-06: حمی مصعبہ نیک میں مصعبہ نیک میں ہامی ہمانی ہمانی

When the 'bosom of Nineveh' was purified, fasting was victorious and became glorified in Nineveh.⁴⁸⁶

Also significant concerning healing is hymn 49 On Virginity. In this hymn, Ephrem contrasts the behaviour of Jonah with a

 $^{^{485}}$ II Serm 1.957-58: حد مصدنہ صحنہ حصم مصدنہ حمصہ مصدنہ حمصہ مصدنہ صحنہ مصدنہ صحنہ مصدنہ صحنہ مصدنہ صحنہ مصدنہ صحنہ مص

⁴⁸⁶ II Serm 1.1139-40: מסב אסגב באסה השמב המשוא.

⁴⁸⁷ Cf. II Serm 1.15-20; 1.202; 1.209; 1.212; 1.226; 1.242; 1.483; 1.802; 1.808; 1.865; 1.960; 1.974; 1.1009; 1.1231, 1,1331.

⁴⁸⁸ II Serm 1.15-20: רצבה אר האמלים עלים עלים שלי המוחם יקם שלי המוחם יקם של יעותר ילים ישה יעותר אינים אלים המישה אינים המישה המיש

⁴⁸⁹ II Serm 1.201-04: ܐ ܡܩܩܩ ܡܩܩ ܕܩܩ ܩ ܡܩܩ ܕܩܩܩܩ. ܡܩܩܩܩ ... ܡܩܩܩ ܩ ܡܩܩ ܡܩܩ ܕܩܩܩܩ ...

⁴⁹¹ II Serm 1.801-02: مع، حيلها <u>موامي،</u> حقاتها معةدتها معادتها معا

⁴⁹² II Serm 1.973-74: حصوم معلم منلبهم حعتب حاقب مامام.

⁴⁹³ II Serm 1.807-08: משמש משמש אהרם מאלים מדבם מישא; 1.1231-32: מש משר אמלים משמש מאמלים מידלים ביל אור שלים.

series of images from the Old Testament. But Jonah, as a type of Christ par excellence, was more successful in his preaching than Joshua, Moses and Isaac. Jonah is considered as the 'circumcised healer' (<i > circumcised), and his voice as the 'medicine of life' for repentance: 'the High One sent a circumcised healer to circumcise the heart of the uncircumcised people. 494 Jonah appears in Nineveh with terror (the same image as in II Serm 1) and caused the Ninevites to drink bitterness instead of sweetness. 495 As Isaac was lifted up to be sacrificed, so too Jonah 'lifted up' the city for forty days, in order to become 'empty'.

- [13] Moses taught; the people apostasised. The healer was irritated that his remedy did not avail.
- [14] Nineveh repented; it grieved Jonah. The healer was irritated that his medicine triumphed.
- [15] The medicine of which one of the healers has healed ten myriads of the sick?
- [16] The Medicine of penitents came down from the height.He scattered pardon among the sins.
- [17] While you are irritated, Jonah, rejoice that of all the prophets your medicines are the most triumphant. 496

⁴⁹⁴ Virg 49.1: حصد، مما أميك، حمة أبتد حنير حيمه حازمه.

⁴⁹⁵ Cf. Virg 49.10.

⁴⁹⁶ Virg 49.13-17.

One comes across different terms here: Jonah, as well as Moses, is described as a 'physician' (Kunk) whose 'medicine proved successful' (جنهن فعدمه). The ensuing 'Medicine of Penitents' (معر لهنت) refers to Jesus rather than to Jonah. In Virg 42.5-6, where Ephrem discusses the entire narrative of Jonah, Ephrem speaks of the healing of Nineveh by the 'good one' (K). Neither the subject of the second sentence, nor the meaning of Lat us is clear. The subject of this sentence can be both God and Jonah. The word $\leftarrow \rightarrow \downarrow$ can be read as $\leftarrow \rightarrow \downarrow$ (good), as well as (message, news) which would refer to the single sentence of Jonah's preaching in Nineveh (cf. Jonah 3:4).

سم حلء حقاح شمحء حميب عده صمه حلمس حل مقلصم בנד. עד. לבא אמי אנה وبمحم عودس حيب تحويك

In Nineveh that he healed, thousands without limit

poured upon him all kinds of praises.

[6] By means of one message he healed them, and the cloud of mouths distilled his glory. 497

However, in the first part of this passage it is very clear that Jonah is the healer of Nineveh: 'he healed it [Nineveh]' (mick). Since he had healed them, the Ninevites gave him praise and glory. It is very likely that the term $\prec \rightarrow \downarrow$ also means 'news' or 'message' so that it would make sense that Jonah healed the Ninevites by his message.⁴⁹⁸

In contrast, in hymn 45 the idea of healing is introduced once. This time it is not Jonah who has healed the Ninevites, but rather the Ninevites who have cured Jonah: 'on the ship all the sailors

⁴⁹⁷ Virg 42.5-6.

⁴⁹⁸ Hymn 43 On Virginity compares Jonah with Peter. Both of them are described as 'fishermen' (حتد), Peter willingly, Jonah against his will, who are to catch sinners for life. Ephrem does not use the word healing in this hymn; instead, he draws attention to 'life' (حنت).

protected him; in Nineveh all the sinners cured him.⁴⁹⁹ Here one should note that Ephrem uses the situation on the ship as a parallel: just as the sailors had 'protected' (anaida) Jonah, Ephrem points out how the Ninevites, as sinners, also 'gave medicine' (محصحصه) to Jonah. Jonah had expected the judgment of the Ninevites, rather than their healing and salvation. But his voice, as the medicine of life, caused, through sowing the threat of death, the flourishing of life.⁵⁰⁰ Jonah himself was neither physically nor mentally ill, but his will contrasted with God's will. Against his free will, he was forced to travel to Nineveh. When he arrived there, he was concerned and in his anxiety he longed for death. For forty days he was watching the city, fearing that his preaching might be wrong.⁵⁰¹ But after the repentance and healing of the Ninevites, they praised him. Ephrem emphasises that his success and good reputation was through the Ninevites.⁵⁰² Thus, their repentance served as a witness to the truth of Ionah's preaching, so that he was cured from his worry and fear.

Finally, in hymn 17 On Virginity, where Ephrem gives a typological exegesis of the Scriptural passage on the city Shechem, he identifies the church with Shechem. Then, in stanza 9, he describes Jonah as the upright man who proclaimed his judgment in Nineveh and saved it. No healing imagery occurs here.⁵⁰³

5.2.3.8 The Physician Daniel

The ministry of Daniel in Babel (Babylon), as well as of Moses in Egypt, is extensively described in Nis 30. His contest was against the Evil One, darkness, greed, error, oracle of the Chaldaean etc. However, Ephrem does not explicitly use any healing terminology in Nis 30. Likewise, in Iei 2.3, Ephrem refers to Daniel and illustrates the enormity of the bad effect of sin which 'tore in pieces

⁵⁰¹ Cf. II Serm 1.1285-88.

⁵⁰² Cf. II Serm 1.1349-72.

⁵⁰³ Cf. Virg 17.9.

the People' (רביבי האמשם) and its mouth is 'bitter and deadly' (רלים אוני היים) like that of wild animals. The wild animals that Daniel saw (Dan 7:3-7; 7:17-23) symbolise sin, and through them sin caused the great 'fracture of paganism' (רובים היים) in all the world.⁵⁰⁴ Thus, Daniel's ministry was against sin that took place in Babel, and his conquest over sin made known through his fasting, described mainly in hymns 7 and 9 On Fasting. However, neither here is any healing terminology explicitly attributed to Daniel.⁵⁰⁵

Ephrem uses the name of the prophet Daniel only once in Nis 34. The title 'physician' is not attributed to him, neither does Daniel feature as the subject of any healing verbs, only of the verb 'to moderate' (عدم). Babel is the region where the prophet Daniel was active and 'moderated'. Considering the context, Daniel's ministry was not different to the activity of the other prophets. His aim was to heal Babel that is described as the 'head' (world. This head 'went mad in the desert' (אבנא בגבוד). Contrasting Babel with Egypt, Egypt remained in its sickness, whereas Babel was 'restored and gave thanks' (عماميلح مرم). The verb 'to be restored' (ہماسکر) is passive, but since it refers to Babel as a head, and it occurs in the context of Daniel, he can be considered as the healer of Babel. This can only be the case if the restoration refers to Daniel's time. However, if Ephrem thinks of the restoration of Babel through conversion to Christianity, then the main Healer is the Lord. If the former is the case, through Daniel the restoration could not be complete, for all of the prophets and the patriarchs were not able to perform total healing. As Ephrem says: 'the physicians were not sufficient with their medicines for the world'.506

⁵⁰⁴ Iei 2.3.

⁵⁰⁵ Iei 7: 9.

5.2.4 Healing through the Law and the Commandments of God.

Instead of investigating the divine Essence, in SFid 3 Ephrem advises the Arians to study the 'commandments' (Law') and 'Law' (Loo and) of the Lord, and he also asks them to distinguish between the commandments. A commandment tells human beings 'what to do and what to leave'. Ephrem considers the commandment of the Lord as 'sound/restorative' (Loo and 'true/sound/firm' (Lix). The Law, given by God, requires faith from human beings⁵⁰⁹ in order to cure their pains.

The commandments were issued when they were required. Ephrem attributes the commandments not only to God, but also to the voices of the prophets which proclaimed medicine for the weakness, sickness and feebleness of their time.⁵¹⁰ All of the commandments did not exist at the beginning, and after their time some of them are not relevant either, for some of them were only temporary and just served for the pains of their times.⁵¹¹ Some of the commandments by means of medicines are not relevant any more, for the relevant sickness has ceased and no longer exists.⁵¹² Thus, some of the pains are universal, while others exist only in certain periods of time. Therefore, the commandments of the universal pains are always valued and are able to perform healing, whereas those of the past pains are irrelevant nowadays and, instead of healing, they can do much harm. Ephrem illustrates this by referring to the 'commandment of do-not-steal' () همين ما and the 'commandment of circumcision' (حميد :(r. Liotpy

⁵⁰⁷ SFid 3.89-90: ביה מאבה האה איז רטומפ זייך גדלם בינים בינים.

⁵⁰⁸ Haer 32.2: Kirko Karlu Kirona in alu.

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⁵¹⁰ SFid 3.145-148.

⁵¹¹ SFid 3.91-120.

There are pains of certain generations, and there are pains of all generations.

They [the prophets and disciples] granted new medicines to the new pains that they came across.

They granted permanent medicines to the permanent pains that [exist] in all generations.

He [God] gave the commandment 'you should not steal' (Ex 20:15); the pain is permanent and his medicine is permanent.

He gave the commandment of circumcision, the pain came to nought and so its medicine came to nought.

He constructed instruments for the surgical operations of the pains that were new.

[Concerning] the instruments, however, that were constructed for the previous pains,

since the pain does not exist today, so too [its] instrument becomes useless.

The fact that the harm has ceased, [its] instrument became superfluous.

Today the commandments of Sabbath, circumcision and purification have ceased.⁵¹³

Obviously, the commandments served, and some of them still serve, as medicine for curing the pains of mankind. However, Ephrem draws attention to the right understanding and use of the medicine of the commandments. Once, all the commandments were used when they were required. Instead of healing, the use of the commandments at a time when they are not required will rather harm and injure. The commandments serve as medicine only for

אמשיבים הגיש אביש אפיש הציש הבעד ניים רבעה שרע הציש הבעד שישר שריש המישה אישר הגיש הבעד הגיש מדשף שרישי היוש ה

שה משט ישר אבושא הבאס ליציו אריבשא ארביא ארקי ארשר השר השאר להשאר אריבישה שרשר השאר השאר אבירקו ארשים משרש

שר השרה השנה בארי אוים אביל הלומעז המבש בשר הלוגען השרה השרה להלאל השחם ההלוגען השום אוילאל

ממס מבשאה אבישה אבית שמי מנוששאל ביז הביתה אבית היותש באלים היותש באלים היותש

תבים אולים אינישף איראש שן אמש אויא איז שן דיים שר איסים אויים של אינישה איסים איל שן אריים של אינישה איסים אי

⁵¹³ SFid 3.161-80:

Today, he who is using the commandments as instruments

is the partner of that killer who cuts off the healthy limbs.

Jeremiah might teach you this: 'the commandments are iron' (Jer 23:29),

they were useful for the wounded; do not harm the sound person with them.

They are formed because of the pains, do not strike the healthy with them;

they are worse than visible surgical operations, for they harm the invisible soul.

As they were helping the sick, so too, they harm the healthy.

Do not torment the sound/firm body, just because there are medicines.

Also at their times, the commandments ceased in certain places.⁵¹⁷

Where health existed, bandaging and medicine were deadly.

Even nature's healing is useless among the healthy; if even during the time of pains medicine ceased in certain places,

the fact that the People passed over along with their sicknesses, [so too] their medicines are useless.

A pain ceases, [another] pains exists; a medicine ceased, [another] medicine exists.

516 SFid 3.184-86.

⁵¹⁴ SFid 3.195; cf. Jer 23.29.

⁵¹⁵ SFid 3.188.

⁵¹⁷ Ephrem might have a particular biblical passage or historical event in his mind where, what ever the reason, some commandments were not considered as relevant.

Thus, the pains and medicines of offerings, Sabbath and the tenth part ceased,

but the pains and medicines of 'you should not swear (Ex 20:7), steal or commit adultery' (Ex 20:14-15) exist.

Do not rush towards the commandment which ceased and its pain has ceased.

Be aware about the commandment which is the medicine of your wound.

Do not put on your bruises medicines which are useless for you.

The pain upon pain will abound for you added iniquity to hatred.

The Giver of Law will be angry, for He has loosed and you bind up the [commandment].

You ignore the commandment which He gives, but keep that which He loosed.⁵¹⁸

518 SFid 3.189-232:

השלמו אמי בבאשה האל בשחים לשנה אישה בבאשה אויש השימש הרוע במינה המנים המהלשה המנים השהישה הושל השימה המינה המי

פנולה אום במסגבה ולה אינה הפסיבה מדה שמח שמח השם שמח איניא שמח איניאה

 $\sqrt{\mu}$ حیتم π حصیہ حصہ حصہ حصہ حتمہ حالتہ حالک

בבא נדנים שסם רבישא של נהי החים שוני ארבינים שסם בבישא שניבא מרביבים שהיה אינים היהוש היהוש היהוש היהוש היהוש

حمد حلا همد جوری می ملیک دلیک هر کموری دوری محمد دیرون میری دورونی دورو

השבי ברא מבסגשנטשי לא האחי מציבידהשים בלך באכא מסדע באר א מבא מסדע מציא הסידע מציבידישים בלך באכא

 μ ماه ماه معدقت میت معدقہ ماء معدقہ محتمه محتمد محتمد محتمد معدقہ ماء معدقہ ماء معدقہ ماء معدقہ ماء معدقہ م

בפוסבי אוישה שביש וברד שם מבאד באבש שמים ושיני בפוסבי גשמים שביש וברשה אים מבאד באבש שמים ושיני

אם אסמע לחבולה מאביבוז גלה מדיים אינים אינים ארכה של החבה אלה הכולה להוצה הלה אינים אינים אלינים אלינים אלינים

The commandments, as medicines, that are not relevant any more are basically those which only refer to the Old Covenant, and generally have been replaced by others of the New Covenant. For instance, Sunday took over the role of the Sabbath, and baptism the function of circumcision. In SFid 3.213-14, Ephrem speaks of the People, by means of the Hebrews, and their sickness that came to nought. Likewise, their medicine has ceased. In this passage, the examples given by Ephrem are limited: Sabbath, circumcision and the tithe.⁵¹⁹ However, some of the Old Covenant's commandments are still of value, for they are not limited to a particular time. Again, Ephrem only mentions three particular commandments based on Ex 20: do not swear, steal and commit adultery.

However, in the context of healing it is of interest to know that Ephrem attributes healing power to the heavenly commandments, and some of them are universal. They served, and some still serve, as medicine for the pains of humanity. Making a distinction between the commandments leads to the right use of their remedies and their curative power.⁵²⁰ The commandments of God and His Law are written in the Bible. Ephrem is convinced that generally Scripture, and Nature as well, can heal if it is understood rightly.⁵²¹

Particular examples for healing through the commandments do not occur explicitly in Ephrem, but indirectly some passages can be considered. In the Bible, the healing of Miriam, the Prophetess, is attributed to the commandment of the Lord to confine Miriam

It is significant that Ephrem considers the commandment of the 'tithe' (**\(\times\)**) as past and as no longer relevant for Christians. I wonder, if this is based on the passage where a poor widow offered only two small copper coins (Lk 21:1-4), implying that everyone should donate as much as he can. However, the term \(\times\) only occurs several times in Hebr 7, while the verb is used in Mt 23:23; Lk 11:42; 18:12 and Hebr 7:9.

⁵²⁰ This reflects the same idea as the use of medical herbs, and the right approach and interpretation of Scripture. Both of them can cure and harm. Therefore, Ephrem asks for the right balance and a discerning approach.

⁵²¹ Cf. Virg 1.3.

outside the camp for seven days (Num 12:14-15). Moses and Aaron followed the instruction of God, and so Miriam was healed. Ephrem, however, refers to the affliction of Miriam with leprosy in I Serm 2.1203-1342 and in Fid 28.10, but he mentions her healing only once, along with that of Naaman, in Haer 43.16. Here, the subject of healing is the Lord of the Law, namely God, and not just the Law.⁵²²

Finally, worth mentioning are the aspects of purification and cleansing through water/baptism and sprinkling of blood. Neither of them is directly linked with healing in the context of the Law, but since purification and cleansing are related to the forgiveness of sin, so they can be considered as spiritual healing from sin. As an example I just refer to Nat 17.16-17 and CDiat 16.13. In the former, based on the healing of Naaman who followed the commandment of the prophet Elisha to wash in the river (2 Kgs 5:1-17), Ephrem invites all lepers to be cleansed from their leprosy. Naaman serves as a type and example in that, when he was obedient to the word of the prophet and washed in the river, healing was achieved. Without any doubt, according to Ephrem, the power of healing is not in the substance of water, but in the name evoked upon them. However, through the water, or as Ephrem says, through the 'seven times' of his plunging in the water, the healing of Naaman was carried out.

Likewise, sprinkling with blood (Lev 14:1ff), not the element of blood itself, but the priestly ritual act performed in faith, had power to cleanse man from sin. Thus, in the Old Covenant, following the Law, burnt offerings and performing the sprinkling of blood, and washing in the water, had the power of cleansing and curing. For Ephrem all these served as symbols for Christ and they were replaced by Christian baptism.⁵²³

5.2.5 Healing through the Ark of God (1 Sam 6:1-12).

Only in Haer 51.4, does Ephrem use the Ark of the Covenant in the context of healing. The healing and medicine of the Ark are not attributed to the People, but rather to the Philistines. The historical background is depicted in 1 Sam 6:1-12, where the Philistines were

⁵²² On Miriam, see further chapter IV, 1.2.1.

⁵²³ CDiat 16.13; Nat 17.16-17.

Ephrem takes this narrative and uses it as an argument against the sickness of the People. In Haer 51.1, against the heresies of Marcion, Bardaisan and Mani, Ephrem rejects their doctrine and refers to the teaching of the prophets, particularly Isaiah, and the invisibility of the Lord in the Old Covenant. The prophets, like Isaiah, saw the sickness of the People, and provided medicine for it. Likewise, God provided medicines and he serves as the Physician for those who recognise Him. For Ephrem, based on 1 Sam 6, certainly the Philistines 'realised that medicines are necessary for their pains'.525 Likewise, they realised that they could get medicine for their pains from the 'hidden Physician who dwelled in the Ark'.526 The hidden Physician is certainly God the Father for 'the good Physician', namely Jesus, is called the 'Son of the hidden Physician'. 527 Thus, as the Philistines were wounded by the Ark of God, so too they were healed by it when they honoured it as they recognised the presence of the invisible Physician in it.

^{524 1} Sam 6:3: אמור איזאה מאמשם באיזאא ארereas 1 Sam 6 has both אמבים as well a איז איזאר אומביל איזאר מאוד אומביל אומבי

⁵²⁵ Haer 51.4: ממרבען לארבען המרבינה מארבער.

⁵²⁶ Haer 51.4: רשמורם רוצא רעשב רעשר.

⁵²⁷ Haer 51.5: רישה אים אים אבן אישא מש.

5.3 Jesus as the Medicine of Life: Healing in the Light of the Incarnation

While the healing achieved in the Old Covenant by the chosen people, or through the Law, Ark and the Kirk of the Medicine of Life, was partial and limited to individuals or to a particular time, Jesus performed complete healing for both individuals as well as for the whole of humanity and creation. With His healing ministry, Jesus made it clear that it is not just comparable to that of the prophets, but, as the 'Lord of the prophets' (حنتمى, قديم),528 He is the Healer of everything, as He came down from heaven as the Medicine of Life to heal humanity from its state of sickness which no one else was able to heal. Jesus, as the 'Medicine of Life' (معر ستك) and the 'Physician' (حمد)530 par excellence is the heavenly Medicine, the 'Word' (ab) and the 'Son of the Father' (מות שבה),531 Who is sent to fulfill what was deficient in human nature. With His 'good news' (monitor), 'compassion' performed healing, being 'our Lord' (حنه),534 'Saviour' (صنه)535 and 'Creator' (محمد).536 He healed humanity from its 'state of sickness' (حمسنع),⁵³⁷ 'wound' (حمسه)⁵³⁸ and 'sores' (محة المحترة) that were effected by the enemy of humanity and so

⁵²⁸ Dom 42.

⁵²⁹ CDiat 10.7; Dom 3; 15; 44; 42; 44; Nat 1.52; 3.19-20; 4.24; 6.8; 13.2; 24.27; Virg 49.16; Fid 36.1; Eccl 38 Ref.; 38.4; Nis 21.18; 34.10; 74.14; Haer 44.1ff.

⁵³⁰ CDiat 10.10; Dom 44; Nat 3.20; Nis 6.1; Eccl 12.9; 28.16.

⁵³¹ CDiat 11.7; Eccl 38 Ref.; 38.4.

 $^{^{532}}$ CDiat 13.1; Fid 8.12; Virg 26.6; 26.10; 31.13; Eccl 31.1; 38.4; Epiph 10.12.

⁵³³ CDiat 16.24; Nis 46.8; Haer 21.11; 33.3.

⁵³⁴ CDiat 16.10; Dom 21.

⁵³⁵ CDiat 16.32; Eccl 41.4.

⁵³⁶ CDiat 21.12.

⁵³⁷ Fid 79.7 (on Khamis, see further chapter III, 1.1).

⁵³⁸ Nis 19.11; 34.10; Nat 22.1-3; Fid 15.1; Epiph 10.12; 46.15.

⁵³⁹ Haer 33.1; 33.11.

through 'sin' (حلیکه). Thus, as Jesus granted perfect 'healing' (حلمتهم)⁵⁴¹ and 'restoration' (حلمتهم)⁵⁴² to humanity, He also changed the 'bitterness' (حلمته) of the world into 'sweetness' (حلمته).⁵⁴³

The healing of individuals serves as evidence that Jesus is the Son of God Who came as the Medicine of Life to heal not only some individuals, but also the whole of humanity. It can be divided into those who were healed from physical sickness, those from demons and evil spirits, and those who were healed spiritually. All three sections are based on the Gospel. Here they are presented from a different aspect to those dealt with in the exegetical chapter. The aim here is to show the variety of Jesus' healing, as seen through Ephrem's eyes; they bear witness to His healing capability and to His divinity, He being One with the Father, the Creator of the World. Likewise, the healing of individuals shows the different sicknesses and man's need of the heavenly Medicine. Ephrem attributes healing not just to Jesus' word and hand, but also to His passion, cross, and even His garment.544 Furthermore, Jesus' healing activity has not stopped with Him, but continues through His disciples, saints and martyrs, as well as being found in the sacraments of the Church through the priesthood and in acts of piety.

5.3.1 The Physical and Spiritual Healing of Individuals

In the context of salvation, this section includes most of the healing miracles that Jesus performed during His ministry (the miracles of giving sight to the blind and raising the dead have been left out). The exegetical chapter of this thesis covered three different aspects of Jesus' healing ministry. First, when Ephrem comments extensively on the woman with the haemorrhage, while he emphasises her physical healing, he goes beyond the biblical text

⁵⁴⁰ Nat 4.33; 13.2; 18.27; 26.9; Virg 37.8.

⁵⁴¹ CDiat 12.24; 13.6; 16.31; Dom 13-14; Haer 38.13; 43.9; I Serm 6 App 3.13.

⁵⁴² Virg 50.25.

⁵⁴³ Dom 4; 25; 44; Nat 1.52; Virg 31.13; Fid 5.16.

⁵⁴⁴ CDiat 4.13; 13.6; 13.24; Dom 49; Nat 19.15; 23.11-12; Fid 4.4; 10.6; 28.11; Nis 4.20; 27.3; Virg 34.3; Sog 1.22; Crucif 8.1.

and speaks of her spiritual healing. For Ephrem, perfect healing means being healed physically and spiritually. Secondly, in contrast to Simon the Pharisee, the comments on the sinful woman draw attention to spiritual healing from her previous sins. She was totally restored, for all her sins were forgiven. Thirdly, the section about blindness refers to the relationship of physical and spiritual healing and points to the healing of the whole of humanity. Jesus gave sight not only to the exterior eye, but also to the interior.⁵⁴⁵ These three examples also illustrated the wide range of Ephrem's use of biblical references, and the way that Ephrem interprets and comments on Jesus' healing activity. In the present chapter, attention is drawn to the variety of sicknesses and the way that Jesus healed them according to Ephrem's view. It is interesting to look at the context in which Ephrem refers to Jesus' healing miracles and why he includes them in his work.

5.3.1.1 Physical Healing

Commenting on John's question as to whether Jesus is the One Who was to come, Ephrem refers to the answer given by Jesus and emphasises that John's aim was to manifest the faith of his disciples. They should not only hear from the others, but in particular see the miracles that Jesus performed, such as the blind receiving sight and the lame walking (Mt 11:4-5).⁵⁴⁶ As an outstanding healing miracle, Ephrem considers the 'raising of the dead to be the first fruit of the goodness of the Only-Begotten-One, and the annuller and the destroyer of the wickedness which Adam caused to enter into the world.'⁵⁴⁷

⁵⁴⁵ In order to avoid duplication, these three examples are not discussed again here.

In Virg 19.2, Ephrem mentions the healing of the lame and deaf which happened in the city of Shechem. These miracles illustrated the good news indicating the joy and salvation which the Healer brought to the city: 'the lame who had been restored rejoiced and danced in you [Shechem]; the deaf shouted for joy; the mute sang praises.'⁵⁴⁸

The following section presents the healing of the paralytic (Mt 9:1-8; Mk 2:1-12; Lk 5:17-26; Jn 5:1-18), the Centurion's servant (Lk 7:1-10), Peter's mother-in-law (Mt 8:14-15; Mk 1:30; Lk 4:39), the leper (Mt 8) and the soldier's ear that was cut off by Simon when Jesus was arrested (Mt 26:51; Mk 14:47; Lk 22:51; Jn 18:10). Although they were healed and restored physically, spiritual healing was not totally excluded. Without the latter, the former cannot be perfect.

a) The Paralytic, (Mt 9:1-8; Mk 2:1-12: Lk 5:17-26; Jn 5:1-18)

Not only in the commentary on the woman with the haemorrhage, but also in some other healing miracles, Ephrem refers to both the visible and invisible healing through Jesus' divinity. Ephrem illustrates Jesus' healing miracles, such as the healing of the paralytic (Mt 9:1-8; Mk 2:1-12: Lk 5:17-26), as witnessing and manifesting Jesus' Sonship with His heavenly Father. In an anti-Marcionite polemic, Ephrem refers to the healing of the paralytic and says that Jesus' word healed first the paralytic spiritually, when He forgave his sins, and then He cured him

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In Crucif 2.4, Jesus is described as the 'Lord of binding up everything' for He 'bound up the wounded' (Crucif 2.4: בב מב מב מלאהר, לביוח בב בל

⁵⁴⁸ Virg 19.2 (cf. Mt 21:1-14; Jn 2:1-11):

physically.⁵⁴⁹ The latter, the healing of the body, amazed the audience for it was a visible miracle, whereas the former was invisible and it could not be witnessed. Therefore, Ephrem says that the people would not believe that Jesus had forgiven the sins of the paralytic and had healed him spiritually, if He had not also healed him physically.⁵⁵⁰

Jesus must be the Son of God and have 'activity/power' (ܐܘܝܩܩܩܩ) according to His Nature, as well as according to the Law.⁵⁵¹ Obviously, perfect healing could not be achieved without spiritual healing, i.e forgiveness of sins. Furthermore, it seems Ephrem attributes the physical sickness to the fact that the paralytic sinned through 'his body' (ܕܩܩܩ). Based on the Gospel, Ephrem refers both the spiritual and physical sickness of the paralytic to his sin. Since the cause of both the spiritual and

 $^{^{549}}$ CDiat 5.19: diam reason maid when mandon the solution of the solut

This passage is very obscure, and it is difficult to understand. It seems some of the sentences are not completed, or are corrupted. Therefore, it is particularly difficult to analyse exactly what the teaching of the Marcionites was, or how they interpreted the healing of the paralytic. Ephrem uses the healing of the paralytic to illustrate the relationship of Jesus with the God of the Law, namely the God of the Old Testament. The Marcionites (see Chapter Four, 4.1.2.1; Chapter Five, 5.3.1.2a) separated strongly between the God of the Law and Jesus. According to the Marcionites, because of this fundamental difference, Jesus would not have been able to forgive sins committed against the God of the Law. Thus, Ephrem refutes this and must have held no differnce between 'the God revealed as Father by Jesus' (the one Marcion misrepresented as 'Stranger' or 'Alien', 'Lieu) and 'the God of the Law'. Jesus has healed the paralytic from his sins, although they were committed against the God of the Law, and not just against Jesus.

physical sickness was sin, sin needed to be forgiven in order to achieve perfect healing.⁵⁵²

In the next paragraph, based on the Gospel, Ephrem generalizes Jesus' function as the Physician Who came for the needy.⁵⁵³ Thus, Ephrem confirms that there were spiritually sick people in the world and Jesus came to heal them. All healing miracles performed by Jesus give evidence about the sickness in the world on one hand, and Jesus being the Son of God Who came to heal, on the other.

In CDiat 13.1-7, Ephrem refers to the healing of the paralytic in Jn 5:1-18. While in the chapter about the leper Jesus Christ was asked about His will to heal the leper, in this chapter Jesus asks a paralytic if he wants to be healed. Ephrem underlines the importance of will. If the paralytic did not want to be healed the Lord would not heal him.⁵⁵⁴ Since the Jews believe that the angel can heal illness through the water of Shiloah, how can they not believe that the Lord of the angels is able to purify the stain [of sin] through baptism? For Ephrem, baptism forgives sins, and so heals spiritually.

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⁵⁵³ CDiat 5.21: تعم المحمد ال

Like the leper, the paralytic was healed through the compassion (مضل معنست منسح) of the Lord.555 The healing was not only corporal, but also spiritual; that means the Lord healed the paralytic totally, He granted him perfect healing (الانتخار المراجبة (المراجبة المراجبة المراجبة). The spiritual restoration (المالجية المراجبة المراجب contrasts to sin: 'see you are restored, do not sin any more [again]' (حليم ماء عمل عمل مليع عمل The healing is considered as a general good deed of the Father Who 'continues' His creation through His Son. Therefore, the Sabbath does not stop the process of healing, and likewise, it does not forbid people from breathing or bearing children.⁵⁵⁸ Jesus showed through His healing that He is the Lord of the Law (Law a am אביז האמים אליז. mharacta). The paralytic trusted Jesus when He commanded him to take his bed and go. It was, likewise, with the blind man who was sent to go and wash himself in Siloam (In 9:7).560

⁵⁵⁶ CDiat 13.2: art. ml am risz ralaut raut rant apara not recept maje. See further CDiat 13.3: rational diametra on and mitar of rall maje. arm risz ration manacart and in a racy and race are race and another race. The mitarian man leaves and race race. The mitarian and leaves and race race and race race race and race race.

 $^{^{557}}$ CDiat 13.3: האם בספל השל אינה השל האשר בשל האוד האל ל אוב. אול אינה הלשל אינה העל האל ל אוב. אול אינה העל האל אינה השל מה השל (Jn 5:14).

⁵⁵⁸ CDiat 13.4.

b) The Centurion's Servant (Mt 8:5-13; Lk 7:1-10)

Just before commenting on the healing of the centurion's servant (Mt 8:5-13; Lk 7:1-10), Ephrem contrasts Jesus' teaching with that of the teachers and Pharisees who based their authority on the Law. In comparison, while Moses' Law was shadow, Ephrem describes the 'teaching of Our Saviour' with the words of Malachi (Mal 3:20; 4:2) as the 'Sun of Justice' (אבראב His divinity. Before commenting on the healing of the centurion's servant and the raising of the widow's son (Lk 11-17), Ephrem summarized Jesus' healing activity with the words: 'He granted to the children of man restoration of the body and healing of the souls'.561 Ephrem puts the healing of the centurion's servant in the context of the Sun of Justice Who is able to grant perfect healing to both bodies and souls. Although Jesus was not yet proclaimed to be the Son of God, Jesus' ministry illuminated the mind of the centurion so that he believed in Jesus being our Lord and God Who came to be among human beings. Not only the request to heal the servant, but even more so, the following conversation indicates the true faith of the centurion. The role of the centurion, in particular his faith, is significant, as Jesus comments: 'Amen, I tell you, never in a man of Israel have I found such faith as this'.562 While at the beginning he asks for the reviving of his servant, ⁵⁶³ he

 $^{^{562}}$ CDiat 6.22.b: ਅਤ ਸ਼ਾਵਤ ਕੀਭਵਾ ਕਰੀ ਕਾਵ ਜ਼ਿਲਦ ਨਰਗਲਾਲ ਕਾਰਲ ਅੰਦ ਅਤਣਕ 2 ਕਾਰਨ (Mt 8:10).

then defines his request and asks for only a small radiance from the Sun of Justice.⁵⁶⁴ Based on the prophet Malachi,⁵⁶⁵ if the Sun of Justice possesses the power of healing, so too its radiance. Ephrem develops the role of the centurion and considers his faith as the beginning of the faith of the gentiles.⁵⁶⁶ Having emphasized the significance of the centurion's faith, Ephrem does not refer further to the fact that the servant was healed; instead he continues with his comment on the raising of the widow's son.⁵⁶⁷

c) Peter's Mother-in-law (Mt 8:14-15; Mk 1:30; Lk 4:39)

⁵⁶⁴ CDiat 6.22b:

⁵⁶⁵ Mal 4:2 (Pesh): מות אבר, אבר, אווה במם שהאה העד ל ביש היידות בישר אוויים בישר היידות בישר אוויים בישר היידות בישר אוויים בישר היידות בישר אוויים בישר היידות בישר היידות

⁵⁶⁷ Cf. CDiat 6.23; Lk 7:11-15.

⁵⁶⁸ Virg 25.13-14:

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phrases the 'fire of the height' and the 'Physician of the height' have almost the same connotation as the reference from Malachi 4:2, namely the 'Sun of Justice', that Ephrem uses in the context of the healing of the centurion's servant.⁵⁶⁹

The oikonomia of Jesus gives witness to His divinity and to His Father, as the Father bore witness to the Son in his baptism and revelation on the mountain. The healing of Peter's mother-in-law, along with that of the man sick with palsy (Mt 9:2-7), are evidence for Jesus being the King's Son.⁵⁷⁰ The good news of Jesus and His good deeds brought joy to those who accepted and believed Him. His ministry healed and saved people from the hand of Satan and death. As with the raising of the dead, Sheol suffered, so too the healing of Peter's mother-in-law grieved Sheol.⁵⁷¹

من المحتم معمد محمد موحد به المعرف المعرف الم

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569 CDiat 6.21-22. In Virg 25.13-14, Ephrem plays with the word 'fire' (κίω). While in the body of the sick woman dwelt the fever, the hidden fire, in the body of the physician dwells the fire of the height (Ephrem also uses the term 'coal' as a title for Jesus; cf. Nat. 6.13; 9.15; 11.5; Fid 10.10).

⁵⁷⁰ Fid 54.4:

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d) The Leper (Mt 8)

Ephrem comments on the healing of the Leper in CDiat 12.21-24. All four paragraphs start with the biblical verse: 'if You are willing Lord, You can cleanse me'.⁵⁷² A part of this verse is also repeated in paragraph 22, and the whole verse is repeated three times in paragraph 23.

Ephrem explains the meaning of this verse according to the reasoning of the Leper and the Law. The Leper thought that either Jesus Christ observed the Law and would not approach (touch) him - like Elisha who had not gone forward to Naaman (2 Kgs 5:8-12) - or that He was a stranger to the Law. In other words, if Jesus Christ followed the Law He would not touch the Leper, and would be afraid of leprosy. On the other hand, if He approached the leper, He would not be observing the Law. However, Jesus Christ touched and healed the Leper secretly and openly - corporeally and spiritually, and the Leper's doubt was resolved. 'For [the Leper] was afraid to touch Him lest he defile Him. But [the Lord] touched him to show him that He would not be defiled, He, at whose rebuke the defilement fled from the defiled one.'573

As examples for this kind of healing, Ephrem mentions Moses who carried Joseph's bones (Gen 50:23-24; Ex 4:6), Samson who ate honey from the dead body of an impure animal (Judg 14:9) and drunk water from the jawbone of a dead ass (Judg 15:15-19). Ephrem confirms his argument with the words of St Paul: 'the Law

was not laid down for the just'. 574 But still Jesus fulfilled the Law: 'therefore, by stretching out His hand, He showed His divinity and drove impurity away, and by the word of His mouth He showed His familiarity [with the Law] and put to flight the [possibility of] being a stranger [to it]. '575 Because he heard the dispute of the priests with Jesus, the leper thought Jesus might not be willing to heal the Jews. Paragraph 21 ends with this; but Jesus wanted to heal him. This healing was not natural, but it happened by the grace and mercy of God. It was not solely the healing of the body, but also of the soul and mind. Jesus cleansed the doubtful mind of the leper with the command 'go, show yourself to the priests, and make the offering as Moses prescribed'. 576 Moreover, Ephrem emphasises the keeping of the Law and of the commandments of Moses.

Paragraph 23 also deals with the doubtful attitude of the leper concerning the 'will' and 'ability' of Jesus. Here, Ephrem introduces two new points. Firstly, that the Lord was healing without discrimination of persons. Secondly, the leper was healed, because he believed that 'if You are willing, You can'. 577 Furthermore, paragraph 23 also deals with the commandments. According to the prescriptions, which were unable to procure any benefit, the one who approaches a leper becomes impure. Jesus stretched out His right hand that was full of healing, and He extended it to the leper. With His word Jesus bestowed healing and abolished these many precepts which the Law had reckoned should exist for leprosy. In the context of the healing of a paralytic Ephrem says:

Our Lord observed all the Law in its place, to show that it is to be observed, and to condemn, through His observance, those who destroy it. But He dispensed from certain [precepts] of it for

⁵⁷⁷ CDiat 12.23.

higher [motives], to show that higher [motives] prevail over everything, and also to show through His healing that He is the Lord of the Law.⁵⁷⁸

e) The Soldier's Ear (Mt 26:51; Mk 14:47; Lk 22:50-51; Jn 18:10, 26)

The importance of the healing of everyone and, particularly, of the whole body is illustrated in Nis 46, where Ephrem clarifies Jesus' attitude towards the human body, namely that Jesus cared about the body and provided remedies for it. Against the Marcionites, Ephrem refers to various passages of the Bible to emphasise that Jesus Himself became a man, taking a body from Mary. Jesus did not reject the body, instead He cleansed the human body and cured it, for the nature of the body is not impure. Therefore, salvation refers not only to the soul of man, but also to his body. In this context, Ephrem refers to the curing of a small limb of the body, the ear that was cut off by Simon when Jesus was arrested (Mt 26:51). In Nis 46.9, Ephrem says:

If the High One bent down and took the ear, which Simon cut off and threw away, and He fixed it lest it got lost, how much more He will search after all [the body] at the resurrection, so that nothing of its dust might stay away. Neither in the furnace did [the care of the Lord] forget a hair of the head (Dan 3.27), to indicate the care that He will show at the resurrection.⁵⁷⁹

According to Ephrem, the ear was cut off and fell on the ground. Jesus' bending down and picking up the ear shows His diligence and care about man's body. The healing of it is a result of His divine care. In the stanza before, Nis 46.8, Ephrem says that

⁵⁷⁹ Nis 46.9:

אב בין אשר אינא ניאבס פשט פאינא וכא וכן אסלים פסב אינא אינא אינא הארבים פשט פאינא לאינא פא אינא אינא פאינא אינא

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the care of our Lord healed the whole man in every respect; His care baptized man with the Holy Spirit and nourished him with the Medicine of Life. 580 In Nat 18.27, Ephrem praises the restoration achieved through the Lord. The healing of the soldier's ear serves as an example that shows that the Lord defeated 'our enemy', whereas weapons and the sword never managed to kill the enemy. 581 Furthermore, the healing of the ear also serves as an example for the justice of the Law that has been removed and come to an end through the mercy of Jesus. According to the justice of the Law, the ear was justly cut off for it rejected the words of the Lord. As the ear was cut off by the sword that symbolizes justice, so too Jesus cut off justice thy the sword that cut off the ear of the soldier. Thus, through Jesus mercy took place instead of justice. Therefore, Ephrem says, the Merciful One (Lamba) came and healed the ear. 582

5.3.1.2 The Healing from Demons and Evil Spirits

This section contains the healing of the Gadarene demoniac (Mt 8:28-34), the daughter of the Canaanite woman (Mt 15:21-28) and the epileptic demoniac (Mt 17:14-21). Their healing from demons and evil spirits reflects the concern of the Lord to heal the People from the evil spirit that dwelt within them, as well as the healing of the gentiles. Beyond the Lord's care, faith plays an essential role.

⁵⁸¹ Nat 18.27:

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⁵⁸² Crucif 3.18:

להכיבי נהבאה ורבי המאפי לב את האנהאה כארה ומיבה במיבה מה במחש רשה נתהמה ובמחש רהנה ואלה מרשמה האה וא מודה האמש הממשה הבמיבה היו נתהמה מה אירה ואמבל כונשה ובמינה.

a) The Gadarene Demoniac (Mt 8:28-34; Mk 5:1-20; Lk 8:26-39)

Ephrem refers to the narrative of the Gadarene demoniac in the context of arguing against Marcion's teaching. The Marcionites associated the God revealed as Father by Jesus with the Alien/Stranger god (حمناء). In order to disprove the Marcionite theory that the Creator is different from the Marcion's Alien, Ephrem uses the miracle of casting out the demons and causing them to enter into the swine which drowned in the sea.

According to Ephrem, if Jesus was not the Son of the Creator, He would not be able to cast out the demons which the Creator of the universe had created. The fact that Jesus cast the demons out and made them enter the swine, indicates that Jesus had power over them in the same way as He had the right to rebuke the wind and calm the sea (Lk 8:24),583 or as He had the power to heal the paralytic (Mt 9:1-10).⁵⁸⁴ Ephrem's logical argument is based on the supposition that no one can have authority over something that does not belong to him. Jesus drowned the swine of the Gadarenes to show His authority and force the Gadarenes against their will to come and see His miracles.⁵⁸⁵ Since the legion had no choice about where to go, except with the permission of the Lord, and since the Lord commanded him to go into the swine instead of letting him dwell in human beings, Ephrem considers the Lord as the preserver and keeper of humanity: He saved the Gadarenes from the legion.⁵⁸⁶ Jesus fights against the legion who symbolizes the

⁵⁸⁴ CDiat 5.19-20 (see above, chapter V, 3.1.1.a).

⁵⁸⁵ CDiat 6.26:. רלם בחשו הלה במחל מאמה האמשל היה. הל הם בחשוה המשלה המשלה ביה שלהמלה במשלה במשלה במשלה במשלה במשלה במשלה ביה שלהמלה במשלה במש

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world and is the chief of Satan's force (Mk 5:13). Healing and saving the possessed man against the will of the legion indicates the care of the Lord towards man.⁵⁸⁷

Although Jesus saved the man and performed a healing miracle, the Gadarenes drove Jesus out of their region, as He drove out the demons. Ephrem plays with the terms 'to drive out' ((4)) and 'to enter' (4) and emphasises that the Gadarenes acted in exactly the opposite way to Jesus. Ephrem uses the term 'Physician' ((1)) and 'their pain' ((1)) to put the situation in the context of healing. Although Jesus was their Physician and Healer, the Gadarenes rejected Him from their place. In Azym 15.23-24, Ephrem contrasts the fear of the devils, swine and legion with the impudence of Caiaphas and the servant who struck Jesus on His face. While the former feared Jesus, the latter treated Him badly without the deserved respect. Behrem considers all healing miracles of Jesus as helps and benefits for human beings.

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⁵⁸⁹ Azym 15.23-24.

Nevertheless, some people often do not consider His healing miracles as such help.⁵⁹⁰

b) The Daughter of the Canaanite Woman (Mt 15:21-28; Mk 7:24-30)

Ephrem uses the terminology of Mk 7:24-30 in describing both the type of sickness and the healing.⁵⁹¹ He goes beyond the biblical text and draws a parallel between the impure spirit of the Canaanite woman and the impure spirit of the Canaanites at the time of Joshua, son of Nun (Num 13:32-14:38):

This name [Joshua] destroyed the giants before them, and this [impure] spirit went off to the Canaanites, who came then to do battle against Joshua, son of Nun. But when the true Jesus came, it was by means of the faith of the Canaanites that He drove out the spirit from the young girl, who was a symbol of the race of Canaan.⁵⁹²

Here Ephrem alludes to the faith of the Canaanite woman in contrast to the faith of the priests and the Pharisees. Her faith and

⁵⁹⁰ Parad 12.13; Virg 30.5; Hebd 1.125f.

⁵⁹¹ CDiat 12.13-15.

⁵⁹² CDiat 12.14: לוארס אורס בען מהצאה בא בסבים אורס המוב בא בא בינו השל מהארט העוב בא בא בינו השל מהארט העוב בא בא בינו השל משל הארט בינו הוארט בינו הואר

humility is emphasised to illustrate her persistence through which she achieved the healing of her daughter. Jesus did not respond to her at first, instead, as Ephrem says, He spurns and despises her for honouring Israel and not the Canaanites (Mt 15:26-7). In contrast, she showed her insistent love to benefit from Jesus' word, and through her faith she honoured the Canaanites. The contrast is significant. In turn, Israel was not honoured for it spurned the Lord, and the woman was not ashamed for she showed her faith and her daughter was healed.⁵⁹³

c) The Epileptic Demoniac (Mt 17:14-21; Mk 9:14-29; Lk 9:37-43)

Those who rejected Jesus considered His healing ability to be a skill that could be learnt, and not as a divine power. The ability to heal was also given to the disciples. However, a man came to Jesus and told Him how His disciples were not able to heal his son (Mt 17:16). He thought the disciples had not learned perfectly the healing art of their Master at that time.⁵⁹⁴

After the disciples asked the Lord why they were unable to heal, the Lord says: 'because of your lack of faith' (Mt 17:20), or 'on account of the smallness of your faith' (haial) (haial). Thus, because of their faith, the disciples were not able to heal the epileptic demoniac, and not as the people thought, because they were not yet 'perfected in the [healing] art of their master' (amaix mhaisach aisland mask class). 596 'they have not learned His art' (mhaisach mask class). 596

⁵⁹³ CDiat 12.13.

⁵⁹⁵ CDiat 14.14.

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Jesus chose seventy-two and sent them to heal in order to refute the thought of the people.⁵⁹⁷

To heal people is not just a skill. Ephrem makes clear that Jesus performs His healing miracles not as a result of medical skill, but because He is the Son of the Creator, the heavenly Physician. Those who believe, like the twelve apostles and the seventy-two, are also able to heal in a miraculous way through the name of Jesus. The healing of individuals continues. Healing is linked with salvation. As salvation has no end, so too healing did not come to an end with the death, resurrection and ascension of Christ to heaven.

5.3.1.3 Spiritual Healing

Nicodemus' spiritual healing (Jn 3:1-21), Zebedee's sons (Mt 20:20-23; Mk 10:35-40), Saul (Acts 9:1-9) and the virgin Mary, the Mother of the Lord, illustrate healing from sin and error. In different ways, each of them were sick and in need of healing. Nicodemus was unable to understand the spiritual aspect of baptism for he was blind in his mind. Zebedee's sons were poisoned by the evil of greed. Likewise Saul (Paul) was 'sick' due to his pride and so blind, for he considered himself to be the persecutor of the Lord of heaven. The case of Mary is obscure for there is no clear evidence of her spiritual state before conceiving the Son of God.

a) Nicodemus (Jn 3:1-21)

For Ephrem faith is a source of all help, healing and understanding. Nicodemus considered Jesus Christ as a Rabbi, Master and good Teacher, but he is sick in his mind and unable to understand what Jesus says. Therefore, the Lord enlightens and heals him step by step. First of all, it is difficult to believe in heavenly things, if someone does not believe in earthly things. This is a general theory which Ephrem, referring to Jn 3:12-13, mentions at the beginning of this chapter.⁵⁹⁹ Ephrem illustrates the inner

המבים בשה במשמשה האבים האלים בא באר בביע הואר בביע האלים באלים בא

⁵⁹⁸ CDiat 14.15.

situation of Nicodemus and accuses him of not believing in Scripture. As a teacher of Israel, Nicodemus should actually have known the Scriptures - the Law and the prophets, and all matters concerning 'cleansing of hyssop, the waters of ceremonial sprinkling, and the baptism of purification'.⁶⁰⁰

Jesus treated Nicodemus justly, He reproached him, for the symbols of baptism were depicted in Scripture and he knew them. 601 Because Nicodemus did not think about these symbols, Ephrem considers him to be sick. Ephrem says that 'Our Lord shook him out of his sleep, and restored his sickness with His gentle voice, and reminded him of the baptism of expiation, which existed in Israel'. 602 The healing was caused through 'His humble word' (The healing was caused through 'His humble word' (Nicodemus from his sleep. In order to achieve perfect healing, Jesus 'reminded' (MIMLA) Nicodemus of the symbols in Scripture, so that he might not fall back into his doubt and sickness. The act of reminding serves to explain and manifest the truths of baptism, and so the right understanding, i.e. the healing of Nicodemus.

However, before being restored totally, Nicodemus' sickness is compared to that of Zachariah when he doubted the word of the angel and his tongue was bound (Lk 1:20-22).⁶⁰³ It is significant

مه د تهدن تدهل تدمن هله تسمیده مه تهدند تهدن دهدن دهدن دهن تدهن ها تدخی مه تهدند تهدند تهدند تهدند تهدند تهدند تهدند تهدند مهام تران ده تهدند تهدی دور تدار ته تهدی دور تا ته ته تهدند ته ته تهدند تهدی دور تا ته تهدید تهدی دور تا ته تهدید تهدید تهدید ته تهدید تهدا

⁶⁰¹ CDiat 16.12: محل مدم موس معنى مدم مام معنى ليمه حام صفحه مام معنى ليمه مام مام مام مام مام مام مام مام مام

GDiat 16.12: κ is all κ on the κ is κ is a κ and κ and κ is a κ is

that the sickness of Nicodemus is not only his ignorance of the symbols and their meaning, but rather his doubt in not believing what they stand for. His sickness is his faith, or better, non-faith. Thus, Ephrem assumes that Nicodemus knew Scripture very well, but he did not believe, just as Zachariah did not believe what the angel revealed to him. Ephrem goes beyond this comparison and considers the dialogue between Jesus and Nicodemus as healing therapy. Ephrem is keen to draw attention to the fact that Jesus was concerned about the sick state of Nicodemus, and He wanted to heal him. Jesus knew that Nicodemus was close to being healed. Therefore, he reproved him for his lack of knowledge with gentleness. Because Nicodemus was ready to understand Jesus' words, He revealed the 'baptism of complete expiation for body and soul to him'.604

Furthermore, Ephrem refers to Scripture to illustrate how rebirth can take place. In CDiat 16.13, Ephrem demonstrates some examples from the Old Testament: Jacob acquired the right of the first-born (Gen 25:25) without entering his mother's womb a second time; Naaman was renewed and his flesh was cleansed through the word of Elisha (2 Kgs 5:14) without being born again; likewise Miriam was cleansed from her leprosy (Num 12:9-15) without receiving a new body. Ephrem considers Nicodemus' further questioning of Jesus as a sign of his sickness. In turn, Jesus' final answer and explanation indicates again the care of the Lord and His wish to heal Nicodemus. For Nicodemus was not completely healed at first, not understanding the revelation; Jesus, Ephrem says, 'did not abandon him in his weakness, but gave him a clear argument, "unless one is born of water and the spirit, he cannot enter the kingdom of God«' (In 3:5). Furthermore, 'that which is born of the flesh is flesh and that which [is born] of the spirit is spirit' (In 3:6).605 According to Ephrem, Jesus was

שים די או או שו במישות האר שר בו 16.14 CDiat 16.14: במא ישר אוא הארא אוא הארי ביא הבי וא הארא הארא השבת המאר הארא הביא והארא הארא הארא הארא הארא הארא הביא השאבל שמא הא

instructing Nicodemus in the faith (משר מה אלומיד), indicating that spiritual birth is invisible. Being restored means having the right faith and the right understanding. It was through Jesus' instruction, teaching and words that Nicodemus was healed.

b) Zebedee's Sons (Mt 20:20-23; Mk 10:35-40)

Just as with Nicodemus' questions, so too the request of Zebedee's sons to be seated on each side of Jesus in His kingdom revealed their spiritual sickness. Ephrem considers evil pride as the cause of their question that entered their minds to poison not only both of Zebedee's sons, but also all of Jesus' disciples. In order to avoid this, healing was required. Ephrem highlights the aspect of healing and interprets Jesus' answer as medicine to heal the spiritual sickness of Zebedee's sons.

When the wise Physician saw the venom of proudness that spread into the sons of Zebedee, He swiftly cut it off so that it might not also overspread into the body of His twelve who were threatened with all questions.

The Physician cut off the cause of pain, and the fountain of harm dried up.⁶⁰⁶

Jesus is the wise Physician Who healed Zebedee's sons from their spiritual sickness. In the next stanza, Ephrem warns everyone to be aware about questioning and prying so that everyone should be aware of the reasons behind the asking of questions and prying. He advises everyone to consider that the 'Healer of the sons of Zebedee' (באסגנשם דכני וכדי וביי) is also capable of healing the fountain of all questions that cause harm.

אלבן המהכנסת. מכן לעמראה. הלבלה מם האכבעה מבכה הלבה כן במזה מבכה הלבה כן במזה הומשה מם. מהכן ומשה המשה מם. למשה מם היש למשה משה למשה מם.

606 Eccl 25.8:

سه دع مصحب محصح دسه لحکاوس و مهم کاء مصح کسور و دور ارتبار بات مصعف کاء دور الله الله الله الله الله الله الله

ארב שהי בישון שיים האולים בעודי בישר שהי בישר בישר שהי אולים בישר אישר השה השה ארבי ארך הרשר שהים הישר השה הישר

⁶⁰⁷ Eccl 25.9:

c) Saul (Acts 9:1-9)

The healing process of individuals has not come to an end with Jesus' death and resurrection. A good example of spiritual healing after the resurrection, is Saul's (Paul's) conversion (Act 9:1-9). Referring to Saul's vision on the way to Damascus, Ephrem emphasizes the significant role that Jesus' words play and the light of the vision. Ephrem explains the influence of Jesus' humble speech in Saul's conversion. He contrasts Saul's pride with the humility of our Lord. Ephrem also compares God's revelation to Moses with the revelation to Saul. The brilliant light was blinding Saul, because his inner eyes were blind; while the eyes of Moses radiated with the glory he saw. Another power lovingly reinforced the eyes of Moses beyond their natural power.⁶⁰⁸ While the light struck Saul's weak eyes, injuring and blinding them, the voice passed through his ears and opened them, because through the speech our Lord was able to show that He was persecuted by Saul. 609 Ephrem does not speak of healing in this context, but he speaks of 'help' through humble speech:

مه مدله سحیل عمور درانسها مور درانسها مید مسوحه سه دخه دیمالمری کے عمولی سر وحر حلام درانسهای کرنا حله عمالی کرنا حلل عمالی کرنا حلل عمالی درانسهای درانسها

In some other passages, Ephrem refers to the request of Zebedee's sons positively. In Virg 15.7, Ephrem illustrates the twelve disciples as a body, of which Simon Peter is the head and the sons of Zebedee are the eyes (m) non Peter is the head and the sons of Zebedee are the eyes (m) non Peter is the head and the sons of Zebedee are the eyes (m) non Peter is the head and the sons of Zebedee are the eyes (m) non Peter is the head and the sons of Zebedee are the explains, that they have asked for the thrones for they have seen the transfiguration of the Lord on the mountain (Mt 17:1-3; Mk 9:2-4). In Virg 34.8, Ephrem praises the place for which the sons of Zebedee asked the Lord. In the following stanzas, he explains the negative aspect of their request. The throne belongs only to the Lord and no one else; neither are the angels allowed to sit on the throne of the Lord. Here Ephrem does not consider the possibility of being seated on the other thrones, namely to the left and right side of the Lord. Generally, the divine grace and mercy have granted a high rank to man (cf. Virg 34.9-12).

608 Dom 31.

609 Dom 32. In Virg 30.2, Ephrem refers to David and Saul and emphasises that the playing of the harp made harmonious music pleasing



Furthermore, this is why the humble voice accompanied the intense light, so that, from the combination of the humble and the sublime, our Lord might produce help for the persecutor, just as all His assistance is produced from a combination of the small and the great. For the humility of our Lord prevailed from the womb to the tomb. Observe how majesty accompanies and escorts His weakness, and the exaltation His humility.

Ephrem understands Saul's conversion as a process of teaching. Generally, there are two ways of teaching, teaching by words or by deeds:

Any master who intends to teach a person something teaches either by deeds or by words. If he does not teach by words or deeds, a person could not be instructed in his craft. And so, although it was with deeds that our Lord taught Paul humility, He taught him with words about that persecution of which He was unable to teach him with deeds. Before He was crucified, when He taught the persecution involved in humility, our Lord taught His disciples by deeds. After He completed His persecution on the cross, as He said, wevery thing is fulfilled« (Jn 19:30), He could not go

לסב זין אב דין מזא היא המא למ שמא שו 34: mod 100 mod אין אב דין אין האין דירן בעל הסביא לוסהיהא נטלג בעיא מלא האין בעל הסביא לוסהיהא הין מסא היונא לונספא לונספא האב בלמס בסדינטה, דין בעל ובסופא לוכספא הלעגן מסס אינוא לוכספא ביונא לעביבא ביונא ובסיף אין לוכספא ביונא לעבייא מין לו סאול ובספא לובספא לובסים ביונא ובספא לובסים ביונא ביונא לובסים ביונא לובסים ביונא לובסים ביונא לובסים ביונא ביונא ביינא לובסים ביונא ביינא לובסים ביינא ביינא ביינא לובסים ביינא ביינא לובסים ביינא ביינא לובסים ביינא ביינא

back again and foolishly begin something that once and for all had been finished wisely.⁶¹¹

d) Mary's Healing

The second hymn on the Nativity describes Jesus as the Inheritor of the tripartite leadership of the Old Testament: prophecy, priesthood and kingship. In Mary's exaltation in being His mother, she considers herself as a chosen one who rejoices more than all of those who have been healed:

Most of all those healed, He causes me to rejoice, for I conceived Him;

most of all those magnified by Him, He has magnified me, for I gave birth to Him.

I am about to enter into His living paradise and in the place in which Eve succumbed, I shall glorify Him.⁶¹²

It is difficult to know how to interpret the first sentence. Does Mary consider herself as healed, like all the others who were healed by Jesus? Or is she just comparing her joy to that of those who have been healed? In this context, the question of the immaculate conception is of significance. If she has been healed like the others, then she must have been spiritually sick before.

In Virg 25.8, Ephrem speaks of her 'sick womb' (حنصت in which the High One dwelt, 613 although it is compared

שיירי באר בארש מיירי ואוא בארש בל בייבים כש איני אינים בא נייבים כש אינים לא

רמה שם אישה שבאים רוא איז אים אישה בש משיאים בש משיאים.

⁶¹² Nat 2.7:

to the ark of the old covenant in which God was present for His People.⁶¹⁴ The sickness of the womb is not physical but spiritual. Compared to God's holy dwelling place in the highest heaven and Paradise, the womb of a human being can be only weak and sick. In particular this is the case, since humanity in general has fallen into the state of sickness. Humanity, and this includes the virgin Mary, has been healed by Jesus since His incarnation, but not before. Compared to other women, Mary's womb is considered 'pure' (תבבא). CDiat 7.15 contrasts Mary's 'pure womb' (איז) with the 'unclean womb' (אראל איז) of the woman with a haemorrhage. 615 Taking Epiph 8.23-24 (although not genuine Ephrem) into consideration, the author has the same view as the later Syriac tradition. While he emphasises the necessity of baptism and holy appears for man's salvation, the author speaks of Mary's baptism⁶¹⁶ and her consuming of the Lord's consecrated body and blood. Although she gave birth to Jesus and He took body from her, in return, she put Him on spiritually at baptism and consumed Him in the eucharistic bread and wine as the Medicine of Life. In order to be saved, the virgin Mary must have been taking part in Jesus' salvation act, i.e, being spiritually re-born to a new life through baptism.⁶¹⁷ If she had to be baptised, then, even

⁶¹³ Virg 25.8:

لله حمده منه ۱۹۵۰ له لهه حلب محمه مهموره. دمر جل عنه حدوث منسه ولقم منت سلم.

⁶¹⁵ CDiat 7.15: وعدة ملك ملك مناه المعنى مناه المعنى مناه المعنى مناه المعنى ا

⁶¹⁶ Ephrem sees Christ's presence in Mary's womb as her baptism; see Nat 16:11.

⁶¹⁷ Epiph 8.23-24:

though she gave birth to the Son of God, she was in need of salvation. This goes against any idea of her immaculate conception. However, in order to define clearly Ephrem's view on this aspect, all his work needs to be examined.⁶¹⁸

5.3.2 The Spiritual Healing of Human Nature and the Whole of Creation

God is the source of healing. He sent His Son into the world to heal humanity and fulfil what was lacking in nature. The fulfilling and healing of the world is considered to be a second creation (شحمت خماه، ومناه المناه المنا

وهرخته هه تمسین صدر لسخت مخصه هه تمنوین صدر سخت محده محده محده محدد محتم محمده همه مودد محدد و والم و والم درخ مدحک والمونده .

- ⁶¹⁸ The doctrine of the immaculate conception is based on a conception of what happened at the Fall which is considerably different from that of Ephrem and Syriac tradition and indeed Eastern Christian tradition as a whole.
 - 619 Haer 43.9.
- 620 CDiat 16.31: מה היב אוא האמעה בבב המה ביניה מה היביות מה הבביז.
 - 621 Eccl 28.16; 31.1; Fid 12.9; 15.7; Nis 4.16; 4.20; 34.5.
 - 622 For 'Medicine of Life' see chapter III, 2.2.3.
 - 623 Nis 4.16; 4.20.
- 624 Eccl 31.1: 624 Eccl 31.1: 624 Eccl $^{$

'goodness' (حمصلے),626 'justice' (حمصد),627 'love' (حمص),628 and His 'providence/care' (حمصہ),629 Ephrem attributes the healing of man to the Lord's providence that 'healed the whole man in everything'.630 Jesus healed humanity not only gratis,631 but He also suffered for it, and His medicine is granted freely.632

⁶²⁶ Azym 1.3; 20.16-19; Nis 2.2; Haer 51.1 (cf. also Dom 1; CDiat 16.16; Haer 56.10).

⁶²⁷ Haer 51.1; Nis 11.3-4.

⁶²⁸ Haer 1.1; 1.8; 21.11; 39.6; I Ser 7.217-244.

⁶²⁹ Nis 46.8; CDiat 16.24 (cf. also Nachträge Auszug 2.184f.

⁶³¹ Nis 2.2; 4.17.

⁶³⁵ Virg 31.13:

موس بلا مدارمه بورکم بریسک دونرمه ایک در شوره باز در شوره بازد در بریسک در

ليسد لَهُ هنائه سلمه فلكه مهمته مسحه هم سته لحججه

For Aphrahat's long allegory of the **~bil** see R. Murray, *Symbols of Church and Kingdom*, 113-118; and Ephrem's other allusions see ibid., 118-120.

Life, He could heal the pains of the soul,⁶³⁶ and the deadly wound.⁶³⁷ He was sufficient for 'our pains' (حمت),⁶³⁸ and He 'chased away our pain'.⁶³⁹ His medicine healed 'our sores' (معتمه),⁶⁴⁰ while He approached 'our defilement' (معتمه).⁶⁴¹ Likewise, man's "mind" (معتمه)),⁶⁴² and "free will" (معتمه)),⁶⁴³ were in need of healing, and Jesus provided medicine for the diseases caused by man's free will, such as 'paganism' (معتمه),⁶⁴⁴ 'pride' (معتمه)) and 'haughtiness' (معتمه)),⁶⁴⁵

Jesus' incarnation and becoming a man like us plays an essential role in the healing of humanity. He lived among mankind in the manner of a human being to present Himself as Medicine of Life that they could understand Him. For example, His teaching

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יביד בייבא לבקש של הביש ביידא בשטיף בילך מופשף בילך מופשף בילה בינות המישות מופשף ביל בינות המישות המישות

مماودم مدخم محامه محامه المعديد المحامة

רבירם האמידם ומסבוז האמורםז הבימם הבים של אסם לפד האמילים מדביו האמבים:

⁶³⁶ Nis 34.10; cf. Fid 15.1; Nat 22.1.

 $^{^{637}}$ Nis 74.14: 637 Nis 74.14: 637 Nis $^{74.14}$: 637 Nis $^{74.14}$:

 $^{^{638}}$ Nat 22.1: איז שלאברז איז אסאר אסטא אזיא באבא באבע באפא מפט.

⁶⁴⁰ Haer 33.1: בדיש מבא האמג עבדלב.

⁶⁴¹ Haer 33.11; I Ser 7.49.

⁶⁴² Haer 11.2; cf. Fid 65.11-12; Parad 9.21.

⁶⁴³ Eccl 19.7; Haer 11.1; 28.5; 39.6; 51.2; Iei 6.6.

⁶⁴⁴ Nis 21.18:

⁶⁴⁵ Haer 51.2:

As a human being, He talked and healed with His word (,malia, He talked and healed with His word (,malia, Khauker) which is more powerful than healing through His garments. 647 In CDiat 12.24, it is explicitly said that 'Jesus came [into the world] and granted healing by word'. 648 In particular His body, as a sign of His humanity, has a mediatory function. According to Dom 11, Jesus did not need 'to sever a part of His body to fill up the deficiency of other bodies', but still He separated from Himself what was needed, like the saliva for the pupils of the blind man. 649 In this context, Ephrem draws attention to Jesus' body that served as medicine for everyone. Since He became a man, people were encouraged to approach and touch His clothing (Lk 8:44) and His body (Lk 7:38) through which they were healed. 650

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⁶⁴⁸ CDiat 12.24: מון מצעעא הבאלא מפר אים האסא אין האלא דים מצעעא.

לא עין וומא ממס הכינת כן פעומו ממט ממט אמש ליש וומא ממט הכינת הכינת המשט מינא. אלא בכינת הכינת ממינה מוא מון מון הנצאם כנה כל, עמינה אלא העמיניא (Jn 9:6; Mk 7:33). Cf. Nis 34.10.

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Furthermore, the Son of God dwelt in human nature to fulfil it and make it complete. The prophets did many miracles, but they were not able to fill up the deficiency as the Lord did. Neither were they able to heal the whole of humanity from its fallen state. Jesus is able to bring all creation to fulfilment, because He is the One Who holds the world and all creation in His hands:

The prophets worked all [sorts of] signs, but nowhere [is it recorded that] they filled up a deficiency in the parts of the body. Physical deficiency waited to be filled up by our Lord, so that souls would realise that every deficiency is filled up by Him.⁶⁵¹

In Dom 11, Ephrem speaks of 'what was lacking in [human] nature' (

eyes. The Lord created eyes for him and fulfilled what was lacking in his body. The deficiency of his body symbolises the deficiency of the whole of human nature and God's creation, that was caused by Adam's fall. Just as the Lord fulfilled what was lacking in the man born blind, He made known that He is the One Who fulfills the whole of nature. 652 Literally, the Lord's spittle (Jn 9:6; Mk 7:33), as

אסשה. הביה, הנצמה העלה הלשמה הים הביה המהלה בים הבים המהלה הנצמה מבים המהלה הנצמה מבים המהלה הים הבים המהלה המ

עביא זין בל בבי שמיים ממש בבי בבי היין בל בבי אוים משיים איין בעל א בבי השתיים בי אוים בל א ביין השיים אוים בל א ביין השיים אוים בל א ביין ביין ופין אוים בא בא מיים שמיים אוים בל אוים בל אוים בל בל אוים \mathcal{L} (Cf. Nis 34.10).

a material, shows that the fulfillment of what was lacking in human nature was achieved with what the Lord separated from Himself.⁶⁵³ In Haer 20.4, it is said that Jesus healed the human body and restored it back to its original nature.⁶⁵⁴

length by R. Sorabji, Animal Minds and Human Morals: The Origins of the Western Debate (London 1993).

ים לק כביבלח מסבק באדגה, העידא מים. מים בל היסם מסבק באדגה, המצא מים. הנאם האבר האברא בעודה אין היסם אלו בל בעודה המצא מים הגין בל ארבו האברא מים הגין בל ארבו האברי מים הגין בל מים אגבה מבוא אין מים מים מים באדגה המוא המצאיא מים הגין מים אלים הגין אין מים אלים הגין אלים ווים אלים הגין בא בלים נפסטם מים הגין מנגלא עסיים לא ביבוק הצין מים האל הגין ביו היים אלים ביבוק הצין מים האל ביבות האלים ביבות הא

654 Haer 20.4:

عبد مرده هنده مانحه مانکه مددیم مرحم الله معرف الله مانکه مرده الله مانکه مانکه مانکه مانکه مانکه مانکه مانکه م

حجو لب عمله ما بعد الله الماحدة وها على محدد الله المحدد المحدد الله المحدد الله المحدد المحد

healing is something divine,⁶⁵⁶ and it can be called a 'second creation'.⁶⁵⁷ As God created the world, Jesus fulfilled it by His healing.

Thus, as when He gave sight to the man born blind, some of Jesus' healing miracles reflect the healing of the whole of humanity. Jesus' healing is considered to be a part of God's creation. Just as Jesus granted total and perfect healing to some specific individuals (حمد المعالمة),658 so too He healed humanity from its fallen state.659

Nat 3 is a hymn of praise and thanksgiving for the incarnation. It glorifies the Newborn One Who fulfilled our need and tended to our sickness. Particularly, Nat 3.1 sees the healing of humanity in the light of the incarnation: 'His mercy inclined Him to visit our sickness', and 'He fulfilled our need'. 660 Man's sickness is the reason why the Lord descended and became a man. God's mercy (

caused Him to come and visit our sickness. According to the divine providence, God sent His Son into the

⁶⁵⁷ Haer 43.9: നാർംഗ പർദർദ നർവുവാച നർവയന ചന്ദ.

⁶⁵⁸ For example see the healing of the paralytic in CDiat 13.2 (Jn 5:1-18).

⁶⁵⁹ Healing is considered to be a general good deed of the Father who 'continues' His creation through His Son Jesus. Nothing could stop the process of healing, nor could the Sabbath forbid Jesus to heal, just as it does not forbid people from breathing or bearing children (CDiat 13.4). Jesus showed through His healing that He is the Lord of the Law (CDiat 13.6: απ καια κίπα πλαιακή καια ακο). See also the Healing of the Man Born Blind, CDiat 16.28-32 (Jn 9:1-41); and cf. the Blind and Dumb Demoniac, CDiat 10.7.

world to become the 'Fountain of Medicine of Life' (משר עניא). 661 Nat 3.18-19 gives some details of how the Medicine of Life affected mankind. The author refers to some essential aspects of Jesus' ministry and mentions the defeat of man's enemy:

Nat 3.18

رویک لیک دخرد ویمس حصموس رویک لیوه دیمن اولوی حد حویده رویک لیوه دیمن الحموب حصوموس رویک لیوه دیمن واحم رویک لیوه درجه دحموب دراح هوی دریک لیوه دردوری موری الاصحاب

Let us thank Him Who was beaten and Who saved us by His wound.

Let us thank Him Who took away the curse by His thorns.

Let us thank Him Who killed death by His dying.

Let us thank Him Who was silent and vindicated us (Mt 27:14). Let us

thank Him Who cried out in death that had devoured us (Mt 27:50).

Blessed is He Whose benefits have laid waste the left [enemies of God].

3.19

تعدد لجاء يعقف ويدجه لعداء عودها لحاء يتدفي ويماني الموحم عودها لجاء يحدد والدحم لامال حالها محمين الموحم لامال حالا ويجاء والمحدة تعدد حال فويجاء لحباء يحل فويها

Let us glorify Him Who watched and put to sleep our captor.

Let us glorify the One Who went to sleep and awoke our slumber.

Glory to God the Healer of humanity.

Glory to the One Who plunged/was baptised in and sank

⁶⁶¹ Nat 3.15: איזים בישמען איזיאר אממז אביז איזים אמען בי איזי אמען מיזיאר אממז אביז איזים אמען מיזיאר אממז אמען מיזיאר אממז אמען מיזיאר אממז.

our evil into the depth and drowned our drowner. Let us

glorify with all our mouths the Lord of all means [of salvation].

3.20

Blessed is the Physician Who descended and cut painlessly⁶⁶²

and healed the sores with a mild medicine.

His nativity was the medicine that takes pity on sinners. Blessed is the One Who dwelt in the womb, and in it He built

a palace in which to live, a temple in which to be, a garment in which to be radiant, and armour by which to conquer.

The first person plural includes everyone, all human beings. While stanza 19 glorifies God as the 'Healer of humanity' (حمعت خصیت معند، شعد خصاک), stanza 20 blessed Jesus as the Physician Who descended and healed our sores with His medicine, and He became Medicine for sinners. The 'curse' (حمل) 'death' (حمد), 'our captor' (عدم), 'our slumber' (عدم), 'our drowner' (عدم) as well as 'our iniquity' (عدم) have been taken away; all of these were a part of man's fallen state.

Hymn 19 On Faith deals with Jesus' incarnation. The divine nature is invisible and cannot be touched by human beings. However, the Hidden One revealed Himself in the clothing of human nature. He was revealed in robe and body, and is revealed in the Eucharistic bread. Ephrem describes the clothing of divinity in human nature (and in the Eucharistic bread) as the protection of mankind coming from the true strength of divinity, and so he emphasises the weakness of human nature, in which the Logos was

⁶⁶² Cf. Nis 26.3-7; 27.1; 34; also see Murray, *Symbols of Church and Kingdom, Symbols*, 89-91; 199-204.

clothed. Although human nature is weak, the Son of God clothed Himself with it and suffered. With His suffering Jesus gave Himself as Medicine for human beings. 663 The Lord's medicines have a single power, but because of His love it has spread out into many for the sick and needy.664

Hymn 37 On Virginity describes Jesus as the Physician Who healed 'our sickness' (حمة ص) with the medicines of wheat, olive and grapes:

سهما ،بهم وحبي ديمودز لسعس ما مربعه معمد حربات مسمله معدد ملكم حادمية لحابسة grave agorn gow grn glns سلهب دلسحه محدثه معميه سبحيه شهرماه osesupin cerus cers.

Wheat, the olive and grapes, created for our use – the three of them serve You symbolically in three ways. With three medicines You healed our sickness. Humankind had become weak and suffering and was failing.

You strengthened it with Your blessed bread, and You consoled it with Your sober wine, and You made it joyful with Your sanctified oil.

Virg 37.3

Furthermore, Jesus healed humanity spiritually from its enemy, the Evil One, Death, Sin, etc. As Jesus defeated man's enemy, He also healed mankind from its wound. Since through

663 Fid 19.10:

ها ما من المسلم حدادم لعربة ومن مدمع

nt steeding ci, leur exis cians raren dux cm. 664 Fid 19.11-12:

محجنه وزيم زره حديه لصتمه در طهور سر ۱۰۰ مدیم حەملى

مكر لحتسه وزه لصنتمه موم مسهم سر ممعله لعزية. خلاله مدم سمح لصسمه الساس مهنص المصادر حراك معجهم

دوهة من الله عند لمنسمه المعنود من الدر المناه دورة المناه المناه

healing Sin was dead, so too Jesus' healing power killed 'our enemy' (الحمل المنافية).665 By His fasting, Jesus defeated Satan and destroyed the 'gluttony' (المحمل مصح)666 and 'deceit' (المحمل)667 that the Evil One put into human life.

Jesus' humanity was helpful for humans, but not for the Evil One. When the Evil One saw Jesus in a 'weak body' (خنک) and in 'sick nature' (حسنه), he erred, was disgraced and defeated for he treated Jesus just like the first Adam.

The visible healing of sick bodies indicates Jesus' capability of healing spiritually and forgiving sins. Ephrem links the healing of the limbs with the forgiveness of sins in order to demonstrate the divinity of the Son.⁶⁶⁹ As an example, Ephrem mentions the healing of the paralytic (Mt 9:1-8). Spiritual healing can only be

حعدله المحمدة والمقام والمديم الماله وهموم [1] همومه كا[م] المحلوم ملكون

666 Virg 14.11:

אוא שב אנוש הציב זושו ביצה הנוש הציבו הלום ואר זה האלוסה, בארא במנא בהלא שונה אלאה בולשה, הלושם להיא.

Cf. Fid 50.7; Haer 42.1.

668 Virg 14.13:

 669 Dom 21: האבים היה הצלשון. הלאז היה השלשה אולה אלה אלה אלה האלשה האלשה האלשה אלה האלשה האל האלשה האלשה האל הוא האלשה האלים האלל הוא הוא האלשה האלים הוא

⁶⁶⁵ Nat 18.27:

achieved when sin is forgiven. Therefore, with the spiritual healing 'deadly sin had been put to death'.⁶⁷⁰

The Lord, as the sun, dispelled the frost of hidden death from souls.⁶⁷¹ The dead son of the widow represents the dead world. By His mercy, the Lord healed the world as He healed the widow's son who was dead (Lk 7:11-17). His resurrection is reminiscent of the salvation of the creation:⁶⁷² Jesus came to die so that through His own death He would give life to Adam's children.⁶⁷³ Jesus took

לטביבי אנקט איני בשיא טיבאש מיקי בילא ניניא ניניא ניניא מיקי בשיא פליב פאט אפי בעלא הוריםש באי מיקים שניניטקש ניביטקא בשיא בא והבקא ייראא

ביני הבבב לבמלה שולמי מבהבמחה הממי הבבב לבמלה בינים. ⁶⁷² Virg 26.10:

להכיבו אם בי אם אינצוא הבאבא הוא הפיבו בינאא ביבה בינא אה ביבה בינא אה ביבה בינא אה בינא אה בינא אה בינא אה בי בינו הין הא יניא הלא לבינאא האם בינאל בינאה בינאה בינאה הואה בינאה הואה בינאה בי

המבזה מם אלבנטשי נשט הנשל מאשה לבוצא הבבים המשבור מש באנה אלארא הבבים השמב אלארא הבבים השמבור מש השמב לארא המבים המשבור משנה אלארא המבים המשבורים המאבורים המאבורים

הבול בינות המול בינות

⁶⁷¹ Virg 26.6:

body from the virgin Mary to be able to descend to Sheol.⁶⁷⁴ He put on a body and was offered to both Adam and death: while Adam tasted Him and revived, 'the devourer ate Him and was destroyed'.⁶⁷⁵ Through the human body Jesus fought against death; He was killed physically, but killed death in a supernatural way.⁶⁷⁶

The fixed serpent in the Israelite camp in the desert symbolises Jesus on the cross Who healed the wound of the first Serpent that wounded Adam. Jesus' suffering healed Adam's wound that was caused by the Serpent.⁶⁷⁷ As the People who looked at the fixed serpent in the desert were healed, so too everyone who faithfully looks at Jesus on the cross can be healed.⁶⁷⁸ Nat 1.28 is about the typology of the serpent at the time

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678 Fid 9.11:

سن محمد محمد مهم مهم حصد مهم منزسه المعادمة منزمين عبد منزمين منزمين منزمين

مصد ماه باسم سومه معتمد موس باسم معتمد کاس محمد کا اللہ معتمد کا اللہ معتمد کا اللہ معتمد کا اللہ اللہ اللہ ال

سهم دلسه به معنه دستجسه سه ده دهنه وای دستی (بدسیم).

⁶⁷⁵ Nat 26.9:

of Moses, related to Paradise and Jesus as the Healer of the Serpent's wound: 'Moses saw the fixed serpent that healed the stings of basilisks, and he anticipated that he would see the Healer of the first Serpent's wound.'679 This indicates the healing capability of the Son of God. He alone could heal humanity's wound that was caused by the Serpent. The Son of God suffered and took the pain of the world on Himself.680

Cf. Haer 21.8-9; Jul Saba 20.18.

⁶⁸⁰ Sog 1.29:

سعة عداده معاما مقدم مواهده معاهد المواهدة الماديدة الماد

والمدة وحديم حمومه لجم حكومة وحديهم وكسف

הבי כבו אבר אבר אבר אבר המשיא המשיא בבר אבר בידים האבר האבר בידים בידים האבר בידים בידים האבר בידים בידים

وله م مرد ما مرد من الله مرد من الله مرد المرد المرد

Parad 12.14: حملقاء حمل مصحم مهر محمد ماه محمل مصلحاء.

that He came to heal Adam, and so he does not need the fig tree's leaves anymore:

It was also said that, when Adam sinned and was deprived of that glory with which he was clothed, he hid his nakedness with the leaves of the fig tree (cf. Gen 3:7). Our Lord came and endured sufferings for him, to heal the wounds of Adam, and provide a garment of glory for his nakedness.⁶⁸³

Ephrem considers the loss of the paradise garment (glory) as a wound which Jesus Christ healed through his suffering. Through our Saviour, Adam was restored to his former glory, and his wound was healed. The leaves of the fig tree are no longer required for Adam is again clothed with the divine garment.

5.3.3 The Continuity of the Process of Healing in the Church

As Paul's case showed, the process of healing has not came to an end with Jesus' death, resurrection and ascension into heaven. In turn, it continues through the disciples and their successors to make it relevant for the faithful at any time. Everyone can take part in Jesus' healing process through the Church's sacraments, namely, by the water and oil of baptism and eucharistic bread and wine of the holy raion. Having accepted this, healing can be achieved through faith, as well as prayer, real repentance and fasting.

5.3.3.1 Healing through the Disciples and their Successors

In SFid 3.153-160, the title 'physicians' (🛪 केळळ४) is used for the disciples, as it is used for the prophets. They are called 'the physicians of the souls' (४४०३ ४४००४) who provided remedies to heal the pains which they came across.⁶⁸⁴ Based on the

של אינה אפינה של אפיני שניני של אשניי מביבנא حتص حبتله عد مهمتاب ۵۵ دیم بهبر مهمتاب کارنگ

مه حده محنه بدد سهم لع مبره. معدل ۱6.10: هم حدم معدم من مدرد مهم العدم من المحافظة من المحافظة المحاف

⁶⁸⁴ S.Fid 3.153-160:

Gospel, in the context of the healing of the epileptic demoniac (Mt 17:14-21; Mk 9:14-28; Lk 9:37-43), the disciples have been criticised for not being able to heal a boy possessed by an evil spirit. Jesus, even during His ministry, sent His disciples (Mt 10:1; Mk 6:6-13; Lk 9:1-2) and the seventy-two (Lk 10:1-12) to heal. In CDiat 14.14, Ephrem considers the sending of the seventy-two as a reaction against the people's lack of faith and those who doubted the disciples' healing ability. Jesus sent them and 'they healed miraculously' (क्रिकार्य) व्यक्पर a).685

In Virg 4.4, Ephrem refers to Mt 10:1 where the disciples are commissioned and authorised to drive out unclean spirits and to cure every kind of sickness and pain. Hymn 4 On Virginity is about oil, olives and the symbols of the Lord. Here Ephrem plays with the terms 'Christ, the Anointed One' (حسم) and 'oil' (حسم) which serves as a restorative substance. As oil symbolizes the Anointed One Who is the Medicine of Life, so too healing can be provided through oil that is considered as His 'shadow' (This is illustrated by the image of a ship on the ocean, which symbolises oil. All the healing power is in the ship. The healing Spirit/wind draws the ship to the harbour of the sick in order to heal them.⁶⁸⁶ The disciples are considered to be the 'merchants of all kinds of help' (مكتة تحل حمدة نسم) who sail on the sea with the 'healing Spirit/wind' (لاملك حكميا) to reach the harbour, i.e. the sick bodies to heal sick limbs. Their words, which

معتماه حسما

عجمه دم محجبتس

⁶⁸⁵ CDiat 14.14:

عدحم مهنم معم علد Lawashir bermind awera

ישמזה אים בא באדטשני

686 Virg 4.4:

חבה הם דגים בסגדנא لحول وحاسات בוצה היו מבוש ملقم دهلم حمدةنم حجه محند محتما مراب

באוש ליו ויבטף יבא حبحهل محم حيسا حصه مادم که مادم مادم مادم مادم مادم תשיים בייטים حده معسه ندر ملتهم ەحلە ھەمە سەلخىسەم are compared to the 'ships full of help' (حلقته معرفة), flowed within the oil, - the sea -, and entered the harbour of the sick bodies. The term 'their words' (حليقه) associates their healing with the preaching of the good news. Those who believed in what they preached were healed spiritually. Here oil symbolises the Anointed One, and it also refers to the anointing at baptism. In Virg 4.7, Ephrem explicitly speaks of oil as the substance for anointing through which the disciples healed: 'and when they [the disciples] anointed and healed by oil (cf. Lk 10:9; Jas 5:14), the Anointed One was portrayed in secret, and He chased away all harms.'687

Obviously, the Lord is the main Healer, and not the disciples. They perform healing through His Name, and the Name of the holy Trinity which accompanies the anointing at baptism.⁶⁸⁸ Furthermore, the disciples did not only heal when they baptized and preached, but some people were also healed by just being physically close to the disciples. Ephrem demonstrates this on the basis of Acts 5:14-16 where the sick were carried out into the streets and laid there in order to be healed by Peter's shadow when he passed by: 'the shadow of Simon fell upon the sick, and they recovered'.⁶⁸⁹ Thus, the disciples were able to heal in the Name of

مد مربح کن مرب برب برب ایک سوس و دور سو مرب مرب مرب ایک سور برب کر مرب کا مرب مرب کا

مهالله وعده معسه حلامه علی محلسلام سوه مسد لعلشهس، مسد لعلشهس، مالعد معس [سه] کمعمدس عدمه وم بالنامه. حمد، بالم حديد عدد الله عدد عدد الله المداهم عدد الله الليموم عدد الله الليموم عدد الله عدد

⁶⁸⁷ Virg 4.7:

⁶⁸⁸ Virg 4.14.

⁶⁸⁹ Virg 4.8:

the Lord when they preached the good news, called on the name of the Trinity, and when people believed through them.

Furthermore, this healing capability is not just limited to the disciples, the seventy-two and those who were contemporaries of Jesus, but it is also given to their successors and everyone who truly walks in the steps of Jesus. In Fid 2.15-16, Ephrem refers to those who gained the truth and justice of the Lord, so that they are able to sing songs that can heal the listeners. The words of the one who gained the truth becomes a lyre and sings songs that can heal the minds of weak people.⁶⁹⁰

With regard to individuals, Ephrem refers to the deeds of his bishops who served in Nisibis as spiritual healers. The truth and healing of bishop Abraham was guided by the words of Ez 34, to care and protect the healthy, to visit the sick and to bind up the wounded.⁶⁹¹ Therefore, Ephrem let Nisibis give praise to the Lord for the good deeds of its bishops Jacob, Babu, Vologeses and Abraham who served as medicine for the pains of the city.⁶⁹² Without their spiritual deeds, the faithful of Nisibis would suffer enormously under the circumstances of their time. It seems the bishops increased the people's faith, and provided spiritual remedies, restoring them spiritually.⁶⁹³

690 Fid 2.15-16:

להב לאיבה המסא לא כבי, ובנה אתי מחליא מוכן כה מלא הכתם בכתם בכתם בתחם. להכחה לאיבה המביא ובעום אתי מחליא לאיבה ביים ובעום.

Truth contrasts with error; knowing truth and living according to it, is like being spiritually saved and healed from the error that the Evil One caused to exist in the world. See Fid 2.16; Dom 15; Nis 34.10; I Serm 2.189.

691 Nis 19.4:

רמיז איזירן בססטי בלי איזיאי איזירן בססיים איזירן באיזיאי בער איזירן בססיים איזירן באיזיאיז איזירן בססיים איזיריי

692 Nis 16.21:

حنب هه بهب بحدههم همله مسد لم همدند. بالموحل رحب حمدتد

in the context of referring to two of the bishops; but here معتقد has the meaning of

Finally, healing might also be attributed to the priesthood. Although it is not explicitly stated that the priests are physicians or healers, their function is compared, for example, to that of Moses who is called a physician. Their ministry can be described as a ministry of spiritual healing, for they provide the eucharistic bread as the Medicine of Life for the faithful, or they purify the soul from sins in baptism.⁶⁹⁶ Through the priesthood the faithful can take part in Jesus' healing ministry so that they can be healed totally.

5.3.3.2 Healing through the Water and Oil of Baptism

In several passages, certain aspects of baptism are mentioned in the context of healing. In Epiph 5.6 (Ephrem's authorship is doubtful), it says explicitly that the healing capability of baptism is always present so that the priests can grant it to the needy at any time.⁶⁹⁷

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'pigments' instead of 'medicines': حبه مصنفله ميل مغليه منها معليه منهاء ماية منهاء منهاء
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694 I Serm 6.447-52:

⁶⁹⁵ I Serm 6 App 5.1f:

..... לשלא המשה הוא הנפיד הלה מה זישר אוה....

همره به المراجعة الم

⁶⁹⁶ Epiph 5.8; 11.6.

⁶⁹⁷ Epiph 11.6:

Here, the author compares Christian baptism with the water of Shiloah. While the former can provide healing at any time, the latter was able to heal only once a year. The baptism of expiation, existing in Israel, was not complete (**LOGINA **ALTONIA), whereas Christian baptism is a complete expiation for body and soul (**LOGINA **ILONIA **CONTA **C

لمحسد به مسمله و حد هر ملعد محسس محامد ملاحد بصدم حل جمدندر

⁶⁹⁸ CDiat 16.12.

⁶⁹⁹ CDiat 16.14.

⁷⁰⁰ Epiph 5.14.

⁷⁰¹ Hebd 3.157: משא בישט אלה אלה אלה אלה אלה המטג בא השמה למ הנציע בלה אלה הלה הלה בלהמה בלהמה

⁷⁰³ Epiph 8.22:

مه در دوره المنسه لل عديد ومسند لحدومه المرابع المراب

وران المحمدة المعالم عند المحمدة المح

and purifies the filth of Adam's wound.⁷⁰⁴ When Jesus was baptised, rays flashed out from the water, so that everyone can be clothed with light.⁷⁰⁵ Therefore, everyone is invited to be baptised and take part in this saving act of restoration.⁷⁰⁶ Since Mary, the mother of the Lord, was baptised, no one can be sanctified without the spiritual rebirth at baptism.⁷⁰⁷ As the blind man received sight from Shiloah, so too everyone baptised puts off darkness and puts on light.⁷⁰⁸ Baptism cleanses man from sin as Elijah cured Naaman from leprosy (2 Kgs 5:10).⁷⁰⁹

In addition to water, oil is another important element for the sacramental process of baptism. The significant role of oil and its symbolic character is extensively illustrated in the hymns 4, 5 and 7 On Virginity. In particular, hymn 4 deals with both the natural restorative properties of oil and spiritual healing in the sacramental anointing at baptism. Playing with the terms (oil) and (the Anointed One, Christ), oil is considered to be the shadow of Christ. As Jesus Christ granted remedies and served as

۱دهم حمایک بدر میموطر کی در محدی مل حدید سه کست مید مید مید دورد میدی در المحدی المحدی در مددی میدور دورد میدی در مددی میدورد دورد میدورد مید

حنی حبته ای حدیله هی مهمنده له مه تحدید لی حدیده که الحدیده می الحدیده می الحدید الحدیده می الحدیده الحدیده می الحدید می الحدیده می الحدید می الحدید می الحدید می الحدیده می الحدید می الحدید می الحدیده می الحدیده می الحدیده الحدید

בביבה המשה השנה אנה הבים האפטה נהד, כבטה כן כנה של השה השלה השלה בשנה במשה של השלה. משהא במה שלותלה כן כנה נהמיד לבשלה.

⁷⁰⁴ Epiph 10.12:

⁷⁰⁵ Nat 23.12:

⁷⁰⁷ Epiph 8.23-24.

⁷⁰⁸ Epiph 7.22:

⁷⁰⁹ Epiph 5.6-8; 8.23; Haer 2.3; Hebd 3.157; Nat 17.16f.

Medicine to heal the needy, so too oil heals those anointed with it. Oil is compared to an ocean on which all kinds of help and benefits, as in a ship, are driven to the harbour to grant healing. The disciples' words are fulfilled by actions and the use of oil.⁷¹⁰ Both oil and Christ sacrifice themselves, so that the sick may obtain help and healing.⁷¹¹ Christ is a secret, hidden mystery, while His symbol, oil, is visible. Oil is a symbol and a shadow of the name of Christ and it portrays Him on those being anointed at baptism.⁷¹² The shadow of the Name of Christ is able to heal, as the sick were restored by Peter's shadow (Acts 5:14-16),⁷¹³ for it is given by the Lord to His disciples as His pledge (maami was more than their bodies,⁷¹⁴ and sustains them in their youth like armour, in old age

وسد دویم میسی لمدیک درمان حس مل موری به میسی میسی المدیک دس مل به الله میکسی میسی المدیک دس مل المیسی میسی المدیک المیسی المیس

⁷¹² Virg 4.7:

دیمه احصوص هوه دولترینی لوی هوی الصور مید به به دورون و می دورون المارون و می دورون المارون و دورون و

⁷¹³ Virg 4.8:

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⁷¹⁰ Virg 4.4. It is already quoted, see above.

⁷¹¹ Virg 4.5:

⁷¹⁴ Virg 4.9:

as a sceptre and 'it supports [against] sickness and is a bulwark of health'.715

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⁷¹⁵ Virg 4.10:

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716 Virg 4.5-6. Furthermore, oil is used for the sacramental anointing of the sick, which is later called معدد , or معدد , and for the consecration of altars (see Virg 4.13-14; 5.11; 7.9).

⁷¹⁷ Virg 4.13:

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⁷¹⁸ Virg 5.11:

حسم محصم حلحةمم لمحقلهم حدمه مدنه

Although it is the water and oil that are the vehicles of baptism, the main agent is not the material element, but the 'invisible Name' (evoked upon the water. The significant role of the holy Names is found also in other texts. In CDiat 16.29, the author explicitly says that 'it is not the water of our atonement that cleanses us, but rather it is the Names pronounced over it which give us atonement. The effect of the holy Names is compared to the creation of the world by the word of God. Creation sprang forth, light from darkness by the divine words (Gen 1:2-3), The same way the holy Names invisibly perform the spiritual act of baptism. The three Names are also mentioned in Virg 7.5 where Ephrem says that baptism portrays a new image and gives birth with the three names of the Father, Son and Holy Spirit, Table 11.

محصر کم جه که حقاله، در حقوله دور حمدین محسب کی در احدیمی میری در میری واحدیک در احدیمی فری واحدیک در احدیمی میری واحدیمی در احدیمی در ا

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⁷¹⁹ Virg 7.9.

⁷²⁰ Epiph 6.12:

⁷²² CDiat 16.28.

⁷²³ Virg 7.5:

while sin has died in baptism.⁷²⁴ Each of the three names of the Father, Son and Holy Spirit is active in baptism.⁷²⁵ Finally, in Virg 4.14, the Names of the holy Trinity are compared to the metaphorical four rivers flowing out of Eden into the world (Gen 2:10-14). As the rivers serve as remedies for the world, so too the Names of the holy Trinity are called the 'trumpets of baptism' (אסרים באסרים).⁷²⁶

5.3.3.3 The Eucharistic Bread and Wine as the Medicine of Life

According to the biblical narrative of Genesis, at the beginning of human history, man was deceived and poisoned by the food offered by the Evil One. As a result, man fell into the state of sickness. Besides fruit, bread is a typical element of food. Through Jesus, the symbolic character of bread, representing the venom of the Evil One, particularly in the form of greed, has been reversed and changed.⁷²⁷ At the Last Supper, Jesus offered Himself in the

سعسہ [مسعی محتدہ کے محتدہ المعیدی المعیدی المحتدہ حصدہ کے محتدہ کی محتدہ کے دمیری میں المحتدہ کے دمیری محتدہ کے دمیری محتدہ کی محتدہ کے دمیری محتدہ کی محتد

 725 Fid 67.10: ست حامة ست مصدل معدد معدد معدد معدد معدد معدد المعامد المعامد

On remedies from Paradise, see chapter IV, 1.1.7.

727 Virg 14.11; Dom 15: محمد مراهم والمسمور مناهم مركب مركب مناهم ما المركب كون المركب المرك

⁷²⁴ Virg 7.9:

⁷²⁶ Virg 4.14:

form of bread and wine to be consumed by His disciples. Thus, the bread and wine that He blessed became the medicine of life, just as He is the Medicine of Life. Likewise, the eucharistic bread and wine used today in the church are considered to be the medicine of life for the faithful, as Jesus became the Medicine of Life in the presence of His consumers (ממל שב מדא סדם אבם אם אמשמ). For Judas Iscariot the blessed bread and wine became the poison of death, for the Medicine of Life was washed from it before he received it.⁷²⁸ Through this spiritual bread (حلسمة المراكة) everyone can enter into Paradise from which Adam was expelled. The 'Living Bread of the Son' (אובר שבי שבי grants) grants spiritual wings to the faithful to fly and meet the Son of God in the clouds.⁷²⁹ Unlike the unleavened bread of the old Pascha from which the Medicine of Life has been washed off and which has been changed into the poison of death, the new eucharistic bread serves as medicine of life in the new covenant and continues the healing providence of God to His people.⁷³⁰ Therefore, Ephrem

كتلا بتعالم سعاى معلى مص عصد مهامعم هاك معه.
On greed (معالم معالى معلى), see chapter V, 1.4.2.

⁷²⁸ Azym 14.15-16:

ہوجہ بھد لھ لیجہ لجیمہ جھیہ خیرہ جمعہ برخچہ جم محر ستہ، خیرہ حمد حل حل خہ محمدلہ محمدہ معم ستہ معم محقلہ محمد،

⁷²⁹ Azym 17.12-13:

בנודא המנדא ממא בל אני מין האבל למצח היי פינימאי מין האבל למצח מוא הכין מים פיני לאמיכת אפ כבנוא.

⁷³⁰ Azym 18.11:

מא עיי שב ל כן פליים דנשמא למ בצם איי מסק במלא.

Azym 18.15-17:

נום שם ניבוא לבי שם מב הסף. הדידש הליוא בא משל היא מבידש הליוא בא משל היא מבש השטני אלה הליוא הבינא says that the holy blood of Jesus has been mixed with both unleavened and eucharistic bread: 'the one who has received It in the eucharist (aoi) has received the medicine of life, the one who has received It with the People has received the poison of death.⁷³¹

In the Church, the 'living body' () is offered to be consumed by its children. The Virg 37.3, Ephrem refers to the natural products of wheat, olives and grapes that are used in the vir of the Church. He says: 'With three medicines you bound up our sickness. Humankind had become weak and sorrowful and was failing. You strengthened her with your blessed bread, and you consoled her with your sober wine, and you made her joyful with your holy oil'. Obviously, the wheat, olives and grapes imply their significant role and use in the Church. The medicine and healing that once Jesus provided continues to exist in the church through the use of these elements. As Jesus healed our pain through His body and blood when He was crucified, The medicine and through His body and blood when He was crucified, The medicine to His

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Azym 19.22:

לא נאמב היה בת ממק עידה בל בליונים הבמבא ההיא ממק מבחלה .

⁷³¹ Azym 19.23-24:

הכה ליו נכבישא מכול מבוא בפלינה נכבא מבסניבת. נצמנה בסניבוא צמר מבל יוא נאבנה בב במא צמר מבל מכלא.

⁷³² Azym 21:25; Virg 16.5.

⁷³³ Virg 37.3:

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holy body and blood in the form of the eucharistic bread and wine possess the power of spiritual healing.

In Virg 31.13, Jesus is considered to be the Cluster of mercy, full of sweetness, 'which was trampled and gave the medicine of life to the people'. Ephrem blesses him 'who has drunk from the sober grape and was not despised in secret'.⁷³⁵ The Lord 'soothes its eaters with the tastes of all remedies'.⁷³⁶ In Nat 3.15, Jesus is the Vine-shoot (حمنه) of the 'cup of our salvation' (حمنه), the 'Cluster' (حمنه) of the 'source of the Medicine of Life' (حمنه), and the 'Ploughman' (حمنه) Who planted Himself as Wheat (حمله) to become for us the Bread of Life.⁷³⁷

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⁷³⁵ Virg 31.13:

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⁷³⁶ Virg 5.11:

هسم محصر حلحةهم لمحقلهم، حدهه هنم محسر مح هه لمحقلهم، حلحتهم معلا حمرةبم.

⁷³⁷ Nat 3.15:

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The human mind can consume the eucharistic bread, 'the bread of the Compassionate One' (Lucy an Lucy), as the Medicine of Life.⁷³⁸ Although it begins as ordinary bread, when it is 'broken' during the eucharist it becomes the medicine of life for the faithful, for when Jesus broke ordinary bread it became His body.⁷³⁹

In Fid 12.8-9, the cup of the Medicine of Life sprung from the vine of Egypt (Ps 80:8-13). Jesus is the "Sprig" (「CDATE) of the vine from which sprouted the 'Vineshoot' (CDIE) that brought the 'blessed Bunch [of grapes]' (CDIE). The cup of the Medicine of Life refers to the eucharistic cup of the holy blood of our Lord. Likewise, Jesus is the 'Sheaf full of new Bread' (CDE), and the 'Physician Who healed all' (DE).

מש של של אינה איניאר מיניאר מיניאר מיניאר השל איניאר מיניאר מיני

אמל 4.99: איר אינוא משיב שבא לארציים מון אינוא מיינוא מיינוא מיינוא האינוא מון מיינוא מיינוא

⁷³⁹ Nat 19.16: ממר עבה א בשאר איז באיז בא בא באים. ⁷⁴⁰ Fid 12.8:

مدمح مدله دهم شر کمه دهم مدنو مدمحلت سمه سرنه دحده محمد مسلف مدفع حدیث دمنده دمره محمله دنوم محمه دمور سته.

⁷⁴¹ Fid 12.9:

Jesus gave Himself up to be consumed, so that His consumers might live through Him.⁷⁴² The consumers were not only the disciples who attended the Last Supper, but everyone can consume Him in the eucharistic bread and wine. Particularly, the author of Epiph 7 invites the faithful to consider themselves to be the 'consumers of the Medicine of Life Who gave life to all',⁷⁴³ as he says: 'you shall consume the living Body, the Medicine of Life, which gives life to all',⁷⁴⁴ The author also refers to Mary; although she conceived Jesus and he took body from her, in return she received Him in the eucharistic bread and wine,⁷⁴⁵

5.3.3.4 Faith

'Faith' (Anasam) plays a central role in religious life. It explains and defines the whole attitude of man towards his Creator. Faith can be the response to the divine call of the sovereign God; the total trust in His Majesty and the hope of God's merciful response to man's need. In the Gospel this word is used most obviously in relation to Jesus' healing miracles. Referring to these, Ephrem is not only aware about the aspect of faith, but he also draws attention to it, for faith is able to move mountains (Mt 21:21f.; Mk

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⁷⁴² Dom 50: בבה הבה הנלאבל הבה השאבל הבה השאבל אנוב.

⁷⁴³ Epiph 7.23:

⁷⁴⁴ Epiph 7.6:

⁷⁴⁵ Epiph 8.23:

11:22-24).⁷⁴⁶ Thus having faith in the Physician of all can result in the restoration and healing of human beings from their spiritual sickness.

Faith is considered to be the 'second soul' of man,⁷⁴⁹ and it is a mediator between God and man. Ephrem makes a gradation in

مهد تحمم مله جمعه ماله جمعه على حمم على حمم على معرضة على معرضة على معرضة على المعرضة على المعرضة على المعرضة المعرضة

⁷⁴⁸ Fid 9.11:

⁷⁴⁹ Fid 80.1: אמשבים האינאי אירדטיש אירדטיש שרביט מועד ישי

man: body, soul, faith, divinity, so that faith is the mediator between divinity and humanity.⁷⁵⁰ Accordingly, Ephrem considers faith to be the eye which can see hidden things,⁷⁵¹ and serves as a 'balance' between the mind and thought.⁷⁵² Ephrem uses some examples from nature to explain the significant role of faith. Having faith and trust in an ordinary physician and the medicine book, is a natural example that Ephrem uses to illustrate the healing aspect of faith. Although an ordinary physician can cause pain, the sick person still believes and trusts the doctor and the medical book to restore him to health. Likewise a blind person believes the physician can heal his sickness with an instrument, as an apprentice trusts his craftsman.⁷⁵³ A blind person cannot see light and the sun, but he has to take his fellows on trust when they talk about it.⁷⁵⁴ Ephrem says: 'but if he were willing and believed,

⁷⁵⁰ Fid 80.2:

حربه ۱۵۰ معمل ۵۰۰ حسمه ملک دومت ۱۹۵۰ ملک در مرکب اور مرک

לשטא כש כאל בעל, שימושא בשאלא המבא שליאי. אכוטג לכול אגויא מל בטסבא טפשיאי.

⁷⁵³ Fid 56.11-12:

מנה משל היא המוצא בהר מנה משל הנוצא בה הוא ביא בר מפנה מוצא בר המוצא בר המוצא בר ממני ממני אבי באב היא ממני אבי לב מצום להיא בי לב מצום להי מנו הלא נאמה הבל אנו ממני אם לבהיא בי לב מצום להי מנו הלא נאמה הבל אנו ממני אה להי ממני הממני המוצא הכם אמי מוץ המוצה לממני הוא היא היא הוא בי מפנה האפני [האפנים] ממני הואה או בי מפנה האפנים [האפנים]

⁷⁵⁴ Fid 65.10:

⁷⁵¹ Eccl 24.2: Adias dun Aus midia itz Adaisim.

⁷⁵² Fid 5.20:

just persuasion would enlighten his faith.'755 Ephrem advises everyone to have faith in God Who is capable of everything, and there is no reason to doubt. In this context the role of faith is not the healing of physical sickness, but rather protecting and healing man from the sickness of inquiry and investigation.

Like oil, faith is compared to a ship on which one can travel into Scripture and the right understanding of God, as a ship can travel on the ocean.⁷⁵⁶ Faith is indeed better than a ship on the sea.⁷⁵⁷ Faith enables man to approach Scripture and God in the right way.⁷⁵⁸ Truth can be gained through experiment and faith.

بسرمهم لرليمه مطيه بهه عجب

Fid 65.13:

מנה גוא נגעל גאה מאליא ממניא נגעל באי לבי המיניא מציי למלחה הכיניא השבר האמיל לח המיניא הארים מיני במר נאהי אתא השמבר הארים מיניא במר נאהי אתא המלחה אבין המנה כיני. למלח האלמי המלא הלמהם אבין המנה כיני.

755 Fid 65.11:

معرصه حدیک مهنای محتیک مهنای الامورد حدید محتیک محدیک محدیک

. האמורשה המשם שאמנששל שיושור בשישם הארז האר האמושנישם זה הפארטה האר האמנשנישם הארשו אנים האושי

⁷⁵⁷ SFid 4.73:

لحب له همدوه می محالت اور مراحب الله الم المحالت الله المراحب همدوه می موسود کی الله المراحب المرا

⁷⁵⁸ Fid 65.12:

However, man can gain divine truth, as much as God is willing to reveal, only through faith and its deeds,⁷⁵⁹ whereas experiment cannot approach divinity.⁷⁶⁰ In contrast to investigation, faith brings man nearer to God,⁷⁶¹ it links humanity with divinity.⁷⁶²

In order to benefit from divinity and its heavenly medicine it is necessary to have faith. Ephrem criticises the Pharisees and teachers who saw how Jesus healed sickness, but did not believe. In contrast, the crowds believed in Jesus. Commenting on the blind and dumb demoniac (Mt 12:22), Ephrem quotes Jesus where He said that the blind will see, and those who see will become blind (Jn 9:39),⁷⁶³ and uses the healing of the blind and dumb demoniac as an example: '[the fact that] He healed him [the blind and dumb demoniac] and he could see and hear (Mt 12:22) is a symbol of those who have believed in Him.'⁷⁶⁴ Seeing the healing miracles does not necessarily affect people, but having faith in Jesus can achieve both spiritual and physical healing.

The sinful woman (Lk 7:30f.) believed in Jesus as being 'Everything to everyone' (حمد لحد عبر لحد العبر لحد عبر العبر ا

⁷⁵⁹ Fid 67.17: אלאבמם שלט אלמושהשה א־250 המבט למ.

⁷⁶⁰ Fid 36.17:

⁷⁶¹ Fid 72.2: 'By faith he is brought near to you. For through inquiry you go far away from aid'. (בשמשטה אל בבשלה אל בבשלה אל בבשלה אל בבשלה).

[.] ش, هر همتک لسون. مرسم بعد دمین المام ال

blind man who was possessed by a demon and brought to Jesus, was a symbol for the sickness of the People, as Isaiah 6:10: 'The heart of this people has become dull, and their ears heavy and they have covered their eyes, lest they see with their eyes and hear with their ears' (Isa 6:10; Mt 13:15; CDiat 10.7: אבר שם של בבלוד אינים ישטאר בעור ישטארם. ישטארם ישטארם ישטארם ישטארם ישטארם. אינים ישטארם י

One Who heals everyone'. 765 Her faith contrasts with the faith of Simon the Pharisee. She shows her faith on entering Simon's house by pouring oil, drying and anointing Jesus' feet. 766

Faith needs to be constant, otherwise future hope is lacking. Even though a man is healed for a while, later he can become sick and suffer. In the context of the unclean spirit (Mt 12:43-45), Ephrem says: 'Of what advantage is it to you if you are healed for a moment, but do not believe? For, if you are still in doubt after you are healed, something worse than the original pain may befall you'.⁷⁶⁷

המבים אליבות המליבות האליבות המליבות המליבות

הביא לא השתבון אולם. באם בישאה בי בישאה אולם בישאה אל בי

⁷⁶⁹ CDiat 13.13. In CDiat 14.14, Ephrem refers to Mt 14-20, when Jesus was asked about His disciples' inability to heal the possessed man

In the context of the blind man of Jericho (Mk 10:47-52), Ephrem refers to Jesus' coming into the world to give sight and faith to the needy. Ephrem draws parallels between sight (אמבים) and faith (אמבים). Sight should be understood more spiritually than physically. Therefore, Ephrem says: 'See, your faith has saved you (Lk 18:22). He did not say to him, it is your faith that has caused you to see'. Faith gives life to people who trust Jesus. The priority is man's inner circumstance. If man is spiritually saved, then the physical healing will follow; likewise with the blind man of Jericho: '... that [faith] had first given him life, and then opening of his [physical] eyes' (שלחם של החבל לום). The company of the com

Nicodemus (Jn 3:1-21) was not physically blind, but Jesus enlightened his inner eyes and mind when He explained the meaning of spiritual baptism to him. Jesus introduced him into faith (a) am rahar am rahar am rahar him faith was weak. Faith can become perfect through the Names of the

⁽Mt 17:14-18). The answer is that because of their lack of faith they were not able to heal (Mt 17:20): عداده معدده معدده معدده معدده المعدد (CDiat 14.14).

The light came into the world to give sight to the blind and faith to those who lacked it' (אב אושטביה א לושטביה אלטשטביה באשטביה בא

holy Trinity, which are fundamental at baptism.⁷⁷³ Faith is also required for the holy eucharistic communion.⁷⁷⁴

Faith is not limited to God's chosen People any more, but is open to gentiles alike who might believe in God and achieve complete healing through their faith. The gentiles are represented by the Syro-Phoenician woman. Through her faith her daughter was healed: 'from afar your faith (Mt 15:28) healed your daughter in your house' (Mk 7:30).⁷⁷⁵

The woman with the haemorrhage (Mk 5:25-34) was afraid to approach Jesus, but she was encouraged to draw near to him because of her faith. The Lord recognized her will and faith and so went out to welcome her faith.⁷⁷⁶

⁷⁷³ Fid 18.3:

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Also see Hebd 2.181: ארשישים במידים.

⁷⁷⁴ Hebd 4.105:

«برسه» سته لیمه محه محمله حصیدیه همه محمله ماهمه می دهندیه ماهمه کند. مهممل له حصیحیه هم کند. مهرک مزمیم محمل حص

⁷⁷⁵ Virg 26.9: محمد مص مصمخ مص حصمن مصحمح مصححهم عامد مص

⁷⁷⁶ Virg 34.1:

הנכה העלה שסק הקסניםר הביצה בר הקרבה בל הם מרבר הילבה בתרונה הנילב הלכה בה המה יני משקפר הקסמר בש המה יני משפר המסמר בנמה יני משפר המסמר בנמה ינים שסק במסמר מחרים במסמר המכדה מחרים במסמר במונים. Thus, to be healed, faith is required. The heavenly Medicine of Life and His spiritual physicians are waiting to see the faith of the spiritually sick people to heal their bodies and souls.⁷⁷⁷ The sinners are encouraged to ask for healing faithfully through real repentance, prayer and fasting.⁷⁷⁸

5.3.3.5 Prayer

Prayer () is explicitly related to healing in only a few passages. The faithful can be healed through prayer not because it is a magical manipulation of the holy divinity, or asks for material possessions or reward; but because right prayer directs and corrects the whole of man's attitude towards his Creator, makes intercession and pleas spiritually for divine mercy, as well as gives thanks and praise for the splendour of the Lord's deeds and His majesty. The whole process of salvation and the healing of humanity did not start because of man's prayer, but because of God's compassion. In Virg 26.10, Ephrem refers to the resurrection of the widow's son in Nain (Lk 7:11-17). Ephrem compares the way Jesus reacted towards the widow's son to God's universal attitude towards humanity. As the boy was physically dead, so too, the whole world was spiritually dead. Jesus revived him 'without entreaty' (جمعتم), as He saved creation 'without prayer' (كريم *۳۵۵ کا:*

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⁷⁷⁷ I Serm 6.447:

The I Serm 7.81: אמבישים במהראז אביליין איבים אירי אריי איביין איביים אירי אריי איביין איניין איביין איביין איניין איניי

تسحم مه مهندهم لغه وسلم ومسه احلحم واحليجم.

Blessed are you, too, o widow, for the world was dead, and your son was dead (Lk 7:11-17).

But your son revived without entreaty, and without prayer creation was saved. Your wailing did not summon the Physician, nor did our prayer make our Saviour bend down. Mercy made him condescend - the one who came down and gave life to the world and to the youth.

Virg 26.10

Thus, Jesus' salvation and healing of humanity is not a reward or result of human prayer, but of His mercy, compassion and love towards us, as towards the dead boy whose mother did not pray for him. Even though it was not her prayer, or man's prayer that caused the Lord to act as the Physician, prayer still has a significant role in the religious context, and in the process of healing. Prayer has spiritual power. A good and right prayer can be the medicine of life, whereas wrong prayer is considered to be a fruit of sin.⁷⁷⁹

In Dom 41, Ephrem speaks about the power of humility (ܐܩܩܩܩ) that contrasts with pride: 'whenever pride caused divisions in the nation, humility through its prayer repaired their divisions'. This refers to Moses' time when the People rebelled

رمامات مبار بحمات حصوب محمية محمية

אים הלמשא העלים שי מאים מטר גמע מוא שי שי שי שי שי שי הי בים בא בים בא המי בים בים בים בים בים בים בים בים בים

The one who used humble words with Paul, his persecutor, used the same humble words with the Pharisee. Humility is so powerful that even the all-conquering God did not conquer without it

⁷⁷⁹ Iei 1.7:

against Moses and God. Ephrem emphasises that actually God does not need anything to save His people, but because of the 'stiff-necked nation' He 'found Himself in need of Moses' humility'. So Moses through his humility in prayer moved God to bind up the nation's wounds. Likewise, Jesus humiliated himself, fasted and prayed to cleanse the defilement of the first Serpent on the one hand, and to show that every human being needs to pray and fast.⁷⁸¹ As man's sin alienates human beings from God so that they become spiritually sick, so too man's prayer reconciles them with the Lord and restores them to health. Prayer has the power to bind and loose, as well as to destroy and save.⁷⁸² For example, concerning Nisibis, Ephrem says; 'your inhabitants' prayer was sufficient to save you; not because they were just, but because they were penitent.'783 Prayer has the power to open and close heaven.⁷⁸⁴ Therefore, right prayer can be a 'treasure of medicine' (حمت معدد محدد). Prayer and fasting are two spiritual eyes that serve as baptism for the forgiveness of sin.785

⁷⁸¹ Eccl 13.21-25:

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⁷⁸² Haer 4.13: ሥላዐ つず ማጡን ወታኔሪ ወታውሩ ሊዋወገራ

⁷⁸³ Nis 3.5:

کرمه در محمد به به به به به مرحمه در می می در محمد به به به در محمد در

⁷⁸⁵ Abr Kid 4.1:

⁷⁸⁴ Iei 9.13: משלשם מאשר תבאדל האמלביש.

5.3.3.6 Fasting

Although fasting (contrasts with eating and food, actually in their nature both of them are pure and fine. Eating and food are not defiled, if they are balanced.⁷⁸⁶ While it is natural to eat, it is supernatural to fast, or as Ephrem says: 'it is according to nature to eat, [but] according to free will to fast'.787 If eating and drinking are not balanced, they affect the body, as fire and flame affect wood;

> שהישעעי עשם מישטל とりになる イン にんのだが

مهمام معتدم محتديم المقام حيته سقم له محمده مهمار KLOOUT

See also Abr Kid 5.22:

אסש אשנא משטרן אישה השלבי ביבישא

سححه سد لہستیہ حهقام حهقيهاه بفاح مورحيه دستعي

See further Haer 11.14: ממנגסיי השלמל הארא השא השאר שארז שלמל השלמה. SFid 2.489: ๙๕๗๘๑ ,๓ ๙๕๗๖๖๓ ...

Haer 18.2:

سمعهم مع محمله حمح حسل ملا ححملا ובנישא שא נסג כש סכונש ەتحىك تىلنى سى ھىلھەس، בשלשם שא זיכיא אוכיםשי سکمت بوسکه مدهه، حادمه محتب احده ساله مححسه، ימשארם האמלביו היותל מיד עלידם

حةىسه سه رحيم لم سكية لم تحلم لم تحيم مزحيم لم.

II Serm 4.151:

IV Serm 1.479:

معديده محديد המשבה הלחה ב-מהיי ⁷⁸⁶ Fide 79.7:

محل سر ملو مدن حزي خوص مام بدم ملح الم بعجد حدم حجلل منونود بسوم مقودلم.

> wer with the firm प्राप्तक प्रवास्त्रक

אחב שחק חלבם בבינה חלה מאכי אכי לה ירשם בים ביוף יול משפים משמש לשמתם תשמה

and so they disturb the mind and defile it. 788 Eating can be a sign of gluttony. Through eating man's fall was caused. Jesus healed the gluttony by His fasting (ܐܘܩܝܩܩܝܩ). When Jesus was fasting, Satan confronted and tempted Jesus with bread, the symbol of gluttony, as he tempted Eve with the fruit. In this context, Ephrem says:

هلاتیده، ---- سهدی همدی همه همی حملت عسله همه ترکم هجی دنعهٔ مسلم عدی

The arrow he shot at you was the bread for which he asked,

symbol of the greed of Adam.

With bread he tempted the Sustainer of all,

Who by His fasting healed gluttony.

---- Satan ----

His disciples ---- the Bridegroom was reclining He Who did not want to change stones changed water at Cana (Jn 2:1-12).

Virg 14.11

Since the human body is weak and human nature sick, Satan saw Jesus as a man and tried to tempt Him; but Jesus defeated the Evil One by fasting.⁷⁸⁹ Jesus fasted and prayed for He was born as

arden ett pag en erish boet est en cauen fen en phote runen, rlerr est enent, eun einen

⁷⁸⁸ Iei App 1.9:

⁷⁸⁹ Virg 14.13:

a man, and through His fasting He cleansed the defilement of the first Serpent.⁷⁹⁰ Eating gives energy and power to the body, whereas fasting strengthens the spirit. 791 With His fasting, Jesus اليه العامية). Fasting cleanses the soul and serves as wings with which the faithful can fly to meet God in heaven.⁷⁹³

Ephrem considers fasting to be a teacher (teaches one how to fight, just as Jesus' fasting shows us how to fast and defeat the Evil One. In the context of healing, Ephrem does not describe how and from what to fast, but he mentions eating

> سرسه حميه لس لرسه مهرة דות בשוע בשום אומ באודה וכא מו כשמשמש זכותא זכש וכא uch whitehm.

⁷⁹⁰ Eccl 13.21-25:

عله حم على حيل بهمحم سدةم ها حدوق حضرا المام حصرات محمت شه عدده مح אטרא האה שואפ הפעובה מא בבוני فحذر حل ولتعملس תאמצות: תשמה תשות ינו די برهمام محجه بآن حجحه مهمآر معمر کم کر به محمد معربه محمد השמבת הפעדה מחם שנחלה הפעדה מחל. תשום תישים שמעל עטש בשי משפה Juph wood esix with south reezy.

סמא מצמן וֹסישא מבלה מצמן באים א ביים Dom 15: אין

⁷⁹² Iei 1.1: בא הבין השמבה המשבה הלעה יטה טש לה

⁷⁹³ Iei 1.2:

عقب دحس لعزه کاده،

In Abr Kid 4.1, fasting is described as the 'treasury of help':

תונוטדיו או אשטליו

שהישאני עשם מישל ما با مسحه معدقت مآم مرهما با معده معدم مهما با בבבסתים אשים (מבשל - מבא - מבאה), drinking (מבשל)⁷⁹⁴ and wine (מבשל). However, Fasting is not just from food, but also from wrong thoughts; as well as our mouth, our heart needs to fast rightly. As there is a difference between prayer and prayer, so too there is a difference between fasting and fasting. The right fasting illuminates truth (משלם) and rejects error that has grown strong in the fallen world, and it strengthens man's weakness. Pasting can serve as 'oars' (מבשל) to save and pull man from the destruction of this world, as the Ninevites performed pure fasting

השלישים הין נסבים בבא בשנל מל ב-2002 הפישא שא נפי כם סבדים הישנים שא משפיםם, במלחים. שא יביא איביםים, עלייא ישלם מוביםים, ב-ייביםים מביא ובים שלם סבביםים, פנילא בה לאייא הקליםא מאסבים

תופלהע: אביסשים משרישים שלישה השפר נושה האפילי מוש האפיבים יביסשים משרישים שלישה שלישים האפילים מוש

. הם הל האטז הישהב ל בשמה הישמם האמם האמם איז Iei 1.7:

נשפפה לא ניא באבא בנבטף בשייא פרוץ בשפי הפבא הלושף הלושף הלושף המבא הרבשה להפבא פרוץ בשפי הפבא הרבשם היא הרבשה המבא הרבשה האמרים המבא הרבשה היא הרבשה הרבשה

המצאז השמשם היה זיין איז הא מער בממשם היא זיין פובי איז איז באמשם האמשם האמשם האמשם האמשם האמשם האמשם האמשם האמשם האמשם האמשים האמשם האמש

799 Iei 4.4: (תאמב) האמש*ו*ל הזה הדגיאה השמר הש

⁷⁹⁴ Dom 15; Fid 79.7; Iei App 1.9.

⁷⁹⁵ Parad 7.18; cf. Haer 18.2:

and were saved.⁸⁰⁰ Thus, man's fasting needs to be real and true in order to defeat error.⁸⁰¹

Ephrem explicitly attributes healing terminology to fasting. He considers fasting to serve as a 'healer' (רביסביה) that possesses a heavenly medicine (המבינה). Referring to Moses' time, fasting descended from mount Sinai to restore the wounded camp: 'it healed the hidden pains of the soul and bound up the great wound of the mind'. Fasting supported God's People when they fell in the desert. Ephrem describes 'good fastings' (רבים אונה) as 'medicines' (מביניה) that God provides for the faithful. Roses rejected the Egyptian's ordinary medicine, for he had to deal with spiritual pain that needs a spiritual medicine, namely fasting. His own fasting on mount Sinai is illustrated as a 'fasting of atonement' (רבים ביסביא השסשבי), and the 'fastings' (רבים ביסבי) of the People served as 'medicine' (רבים ביסביא) for those who were wounded by the golden calf. Rose

הסבן נמסא משלא העמד. ביודא לחב במבלא השלא מסב המסבר אם במולא הלמשב אב במילא הלמשב אם האנל מושלא שום נושלא שום ב אלשל משלא שלא של במשב מום האנל שם נושלא שם נושלא שם נושלא שם במולא מושלא של מושלא של המשלא של המשלא של המשלא ש

802 Iei 4.1:

בי בני באיז בלטוא במפדה שטא שט מבא מין במקרבר שטא

השבא זה היסבה במסחי בשפא הפער היס לבני של האה לבל אמן אבה איסה להל אמן אבתה לבלה אמן אבתה במסדא הבתלו הבתא מבים ממסה מסם ממסה ללביא ללביא ללביא הלביא אליכשה.

⁸⁰⁰ Virg 47.1: ಇವನ ಸವ್ಯ ಸವ್ಯ ಸವಸ್ಥೆ ಸವಸ್ಥೆ ಎಂದು ಸವಭು ಎಂದಿ ಸವಸ್ಥೆ Virg 47.19: ಎಸ್ನಿನ ಸಮಸ್ಥೆ ಸಮ್ಯ ಎಂದು ಎಂದು.

⁸⁰¹ Virg 40.8:

Beside Moses' fasting, Daniel's fasting is also significant. For as he fasted, he received divine help. The lions feared 'the fragrance of his fasting' (שביש אייש'), and the angel caused the lions to fast. 804 Finally, in the context of Jonah, the Ninevites' fasting is described as the 'glorious medicine' (שביש איישר איישר

5.3.3.7 Repentance

The medicine of repentance is heavenly medicine that comes down from high to forgive sinners.⁸⁰⁶ The heavenly medicine cannot be bought with any price, and no one is able to pay for it, but with repentance. According to Ephrem, repentance causes the Lord to be merciful. If someone repents, one drop of mercy annuls the book of his debts.⁸⁰⁷ The divine mercy is medicine and it is free, so

See also Iei 10.6:

שלם ולים שירי לים באישה הציים שטא קברא שרים שמירי שהרים אירים שהירים אירים שהירים אירים של אירים של אירים אירים

בסגא גומדא באמי שט במיאיף.

804 Iei App 2.2: אמר השם השם השם השם השם. See also Parad 6.20.

Iei App 2.9:

אלאא סבים שנים באלפוא וכיניבא אליקאיא ביץ לביל שא ייסה טופגא פיליא אריקאי

معفصة بعدم تصحب المداه معللا

805 II Serm 1.921-24:

אמיא שם נמכן הביראש סייר מבא נופך השרא בסנשר בינהן אמיר השר אמיר

⁸⁰⁷ Eccl 5.16:

مه عجمه مهمولحده دعة لحد حامله موحمون دحهدمه مي هه دعمة مهد مديم دملهمه دومهم حرابه علام مادوهد. that everyone can take it freely through their tears.⁸⁰⁸ In contrast to sin, repentance saves,⁸⁰⁹ restores and heals.⁸¹⁰ Repentance is considered to be an ark of mercy⁸¹¹ and the place for refugees, as it is called the 'town of refuge' (has bian khanh khanh).⁸¹²

In Virg 7.1, repentance is compared to diligence (hoise). As diligence is capable of doing business in the world to achieve wealth, so too repentance is required to achieve spiritual success to be victorious. In order to be successful in both worlds both diligence and repentance are needed. Referring to other passages, diligence and repentance can be used only in this world, but they benefit both. In I Serm 5, the author personifies repentance:

الم مرابع مرتد موهة لمرتم مديم محدم المحمد المحمد المحمد المحدم المحمد المحمد المحدد ا

808 Nis 4.16-17:

אנם פס באפא של פשלפה בפספת אינה השלבים האפר השבבינה לא השבבינה לא האפרים באפשא באפינה האפר הבפנים בה לא הפינה האפרים במינה במ

کے حرب حددوں حکے حلمصوبی حدجہ مہ حلاصوبی

810 Virg 3.10, I Serm 7.81; 7.249; 7.355; II Serm 1.197; cf. III Serm 4.599; IV Serm 3 (Epistola, p. 30).

811 Eccl 34.3: تنتح كانتر منك من حميل.

⁸¹² Eccl 34.1f. The whole hymn 34 is on repentance. For example Eccl 34.1:

منه معامل بعم معامله حصم منه معامله معامله

איזא ביף גבי הבי הביש יהיש הארש באבר במולא ובידא מא באפא הארשים נקיבים מקיבים באראיים באפאיים במהיש במיבים באראיים במהים באראיים במהים באראיים במהים באראיים באראיים

813 Virg 7.1:

هدهه معینهه لهزم حلتم هدحت لعملس مزحم معیتم لعملس بزمیم هدتم. به عدد حمد حضه حصله معلمحم مصلح حشه حصله معلمحم حشه حدهم حلعم ملعم ملعم ملعم ملعم ملعم المعدد من المعدد ال

المناسبة معامة المناسبة المنا

it is not possible for me to be useful for sinners there. He who does not listen to me here, or enter and take supplication under my wings, in that world I have not power to help him.

I am not accepted there to make supplication for sinners.⁸¹⁴

I Serm 5.536

It is in this world that sinners can hope to be healed through repentance.⁸¹⁵ Repentance can restore man from the pains of sin.⁸¹⁶ In I Serm 7, God invites everyone to heal himself through

حله بهمه محذب لسلته بنههمی حصحتمهم ولحدهه ملحله تندومهم

که درزوح در حوزهای همیدهای مومولیک دیمونی درخانی درلیمای مولیدی در درزوری

⁸¹⁴ See III Serm 4.599:

⁸¹⁵ I Serm 7.81:

⁸¹⁶ I Serm 7.249:

repentance.⁸¹⁷ Thus, through repentance everyone can be healed, and he can heal others.⁸¹⁸

Virg 3.10

منه محموبه المحموب عدم موم المحمي بين المحمود على المحمود الم

حمی شهمیت حمصه بنگ دیموت و مربح المان الم

Acquire repentance that persists and not momentary remorse,

for repentance heals our bruises by its constancy, but remorse has this [character] that it builds up and tears down pains momentarily. Body, if you are accustomed to repent and to sin again, the seal of your letter of bondage is remorse.⁸¹⁹

oic frant rypocm chi ryang cang yary receptor of exact yar cace in ruffing arey ran ege or exact yar enemy resignated alm aris reisan chary yaron, efer ye ar, etha resort force of the reisan ethy eri, ar frent repere et enimu horo ethy obsenden ege enimen reisan an eri char orhan ex enimen orberin an enon enem ear are

⁸¹⁷ I Serm 7.355:

 $^{^{818}}$ II Serm 1.197: איז מעס מער אר מעסר אר מעסר אר מער מער ארא באראר.

⁸¹⁹ In III Serm 4.223, not by Ephrem, the author uses אמאה in the sense of אמביא: מבונה בונה זמנה אות בונה מיי אות בונה מ

It is unlikely that momentary remorse will heal the wounds of sin, but lasting repentance can heal a person's bruises and sores. 820 In I Serm 1, the author explicitly says that repentance is required that lasts for months and years, not only for days. 821 Thus, real repentance implies that he who repents should not return again into his sin. Instead, he should constantly ask for the forgiveness of his debts and wickedness, so that he can be healed totally. In CDiat 11.5, although Ephrem does not use the term 'repentance' or 'remorse', he emphasises the necessity of constant repentance. Even after being healed, doubt can turn man back into spiritual sickness. 822 Ephrem also warns humankind not to misuse repentance with any wrong expectation. Because of the medicine of repentance, no one should increase his sin and wounds in the hope that God with His mercy will heal him. 823

תבים אום אבה השנה היהו השל השרה העלים האה משלאה השל השל האה הלשה השל הל שב הל שב הל

⁸²⁰ Virg 3.10: שובישל האמניארם הנשהא זיל האמשים.

⁸²¹ I Serm 1.150: ४४००० ४४००० ८८ ८०००० ४४००० ४४००० ८८ ८००० ४४००० ८८ ८००० ४४००० ४४००० ४४००० ८८ ८००० ४४०० ४४० ४४४ ४४ ४४४ ४४ ४४४ ४४४ ४४ ४४४ ४४४ ४४४ ४४४ ४४४ ४४४ ४४४ ४४ ४४४ ४४४ ४४४ ४४४ ४४ ४४४ ४४४ ४४४ ४४ ४४४ ४४४ ४४ ४४४ ४४४ ४४ ४४४ ४४ ४४४ ४४ ४४ ४४ ४४ ४४ ४४४ ४४ ४४४ ४४

⁸²³ Eccl 5.6:

Ninevites repented and so they were healed.⁸²⁵

Beside the repentance of the Ninevites, the case of the sinful woman is the best example of healing through repentance. Ephrem considers the repentance of the sinful woman to be the reason for Jesus' invitation into Simon's house.⁸²⁶ Jesus was not hungry for food, but for the tears of the sinful woman that indicated her repentance. Tears and oil, along with her action, showed her real repentance.⁸²⁷ The oil she took with her when she went to Jesus became medicine for her. She offered oil gratis, and in return Jesus offered her the 'treasury of healing for her suffering' (house her was also shows a suffering').⁸²⁸ In Dom 44, Ephrem describes the oil of

⁸²⁴ Virg 47.1-11.

⁸²⁶ Dom 14: 'The one who fills the hungry was not invited on account of his stomach; the one who justifies sinners invited himself on account of the sinful woman's repentance' (שמים בעל אינו אינוער היים של בעליא וליים אינוער היים בעליא אינוער היים אינוער א

⁸²⁷ Dom 15: 'Our Lord was not hungry for the Pharisee's refreshments; he hungered for the tears of the sinful woman. Once he had been filled and refreshed by the tears he hungered for, he then chastised the one who had invited him for food that perishes, in order to show that he had been invited not to nourish the body but to assist the mind (soul). Nor was it as the Pharisee supposed, that our Lord mixed with eaters and drinkers for enjoyment, but rather to mix his teaching in the food of mortals as the medicine of life'. (סמי מביבים בשלה און ביבים בשלה ביבים ביבי

the sinful woman as a 'bribe of repentance' (ממראבים אלים אלים) and as 'medicine' (ממראבים) for her wounds. ⁸²⁹ The sinful woman became the scriptural example of repentance, and Ephrem advises every sinner to follow her. As the sinful woman was a cause of death (ממראב אלים הבים) for everyone through her sinful deeds, likewise through her repentance she has become a cause of repentance (ממראב אלים) for sinners. ⁸³⁰

הבאב השובה שובה האור באבות הפרד הפרד באבות הפרד הפרד באבות שובה בא בי השובה באבי אין בי בי השובה באבי האור בי בי השובה בי השובה בי האור בי השובה בי האור בי

829 Dom 44: 'The precious oil of the sinful woman proclaimed that it was a "bribe" for her repentance. These were the medications the sinful woman offered her physician, so that he could whiten the stains of her sin with tears, and heal her wounds with her kisses, and make her bad name as sweet as the fragrance of her oil. This is the physician who heals a person with the medicine that that person brings to him!' (حعدمة لمحادة) المرابع محفور هوم المعامية المحتوان المحتوان المحتوان المحتوات المحتوان الم عذدله نبليله للمعين وووتخمين بنيوز حولاتكون ووويقول נאמא עבדאה. מכמצעה כמומא נכמת צמה כניא איא זיי מששה שוא שם אמשא הכשמלנוא המוכל לש און כשם, שם m אבא השא השא . For the importance of tears for real repentance see further Dom 44: ham, amilard inhässer abili ham aciis pri al لحني حلل تسحيه ويد مام مرم مرمه عبر ماسه ويتما در تحدید. محلم دنی عمله رحد مدید. مربل رسیده شده تحده بعد معمون المخيار بالمحاون المحتورين المح حتصمحدله تمتح حقيمه هه. علقه حلحف هه محمزك همه له. مىلىمە .:. Dom 49 مىرىد خىقىمە كىن كە ھەقەمە جىمەكە كە ھىلىم سميل دهلمه بيرشحه عمدم سمته هم لمه تهلمس בפימששה אחם ליום ישי בשני שטא יצרשש ישור בי סיוא وعبخ سلامه بحده

830 Virg 35.6:

ewaim salk mok es roakm esiaks oraks res esis esiakm lkiarkm orakk esoks lalur aeras mok

6 CONCLUSION

Summarizing, one can say that Ephrem's works portray a comprehensive theology of healing, where God is the ultimate Healer Who cares about humanity in general, and about the individual in particular. God is the only One Who is capable of healing mankind totally, spiritually, physically and mentally; and He does it as He cares and provides medicine for man. Since the creation of the world God provides the Medicine of Life, first hidden in the paradisiacal Tree of Life that was placed in the centre of Paradise. The eating of the Tree of Knowledge opened man's eyes to see the loss of his healthy state (i. e. Paradise) and almost total separation from the Medicine of Life. In order to keep man alive, in the hope of being healed and restored to good health, God acts in His mercy and invents physical death to limit man's suffering and pains in his Fallen state, the state of sickness. He also sends the fragrance of Paradise into earth's air to act as a physician on behalf of the true Medicine of Life for man's life on earth. The fragrance from the Garden of Eden minimizes pains and suffering, but it does not heal and restore, for it was not the Medicine of Life Himself. Furthermore, God sends His mediators, the patriarchs and prophets, to act as physicians, to visit and heal the sicknesses of their time with His medicine, but their healing was temporary and limited. God's commandments that particularly took shape in Moses' Law have a medical function. Likewise, God's creation, visible to man, proclaims the right way in which to benefit from divine medicine.

Since all of these metaphors and rir of the real Medicine of Life were not sufficient for humanity, God sends the Medicine of Life in person, His beloved Son, into the world, so that mankind may eat from this Tree of Life and be healed and totally restored. This Medicine of Life is Jesus Christ Himself. Through His birth, baptism, crucifixion and resurrection, He has healed humanity as

such, and in His ministry He granted perfect healing to particular individuals, to those who approached Him with faith and truth. Jesus has not limited His medicine to those in His time, to those who could see Him clothed in a human body, but He granted healing power to His disciples and their successors to heal in the Name of the Trinity. In addition, He makes Himself, as the Medicine of Life, present in particular in the Church's sacraments. For example, consuming Him in Holy Communion means, for the faithful, consuming the Medicine of Life.

This healing is basically spiritual, it is the restoration of man into his primordial state before the Fall; and beyond this, it is a restoration to good health that man will be aware of (unlike Adam and Eve, who were in good health, but did not know it until it was too late, having been expelled from the Garden of well-being). In other words, this is the ideal eschatological restoration into a perfect state of good health. Humanity as such is restored, because the process, as the process of salvation, has started and the way is open, and Medicine is provided. The Medicine of Life has acted against man's enemy and defeated the source of man's sickness, i.e. sin. With His Bread of Life, He has neutralized the poison and venom of the Evil One, and has defeated Satan who poisoned humanity with his deceitful advice. The Medicine of Life has healed the first wound that affected everyone. Mankind does not live anymore under the curse that was the consequence of the disobedience of the divine commandment, but everyone can live in participation of the eschatological restoration, that is the destiny of humanity.

Even though humanity is still in its fallen state, the condition of life has fundamentally changed. As mankind was condemned to death after the Fall, but did not die totally, so too God has restored humanity, but this restoration will be realized totally in the eschaton, in the second coming of Christ, and not in this world. This spiritual healing will be complete, including mental, psychological and physical healing - all visible and unvisible. Restoration of man means total restoration and taking him into a state of good health. This process starts with the Medicine of Life that is provided for believers. Everyone can take part in Him, consume Him in faith and be spiritually healed. Jesus Christ healed individuals from various sicknesses, evil spirits, visible and invisible sicknesses. In most of these cases, although Jesus healed physical

sicknesses, He indicates the healing of the mind and soul as well. Thus, total spiritual healing cannot be separated from physical healing. Equally, total physical healing cannot be achieved without spiritual healing.

Jesus Christ's healing action and His healing miracles were the result of His will to heal man and the faith of those who believed in Him. The healing actions were carried out in response to the faith of individuals as they believed that He was capable of healing. Ephrem makes this relevant to his time, and implies its relevance to all times. Divine healing power was given to the Apostles and they healed. Likewise, their successors are able to heal, such as the bishops of Nisibis who provided spiritual medicine for the spiritual wound of their times. Ephrem goes further and challenges all shepherds to look after and visit the sick sheep, as he challenges the sick to have faith in God and in the Medicine of Life that is present in the Church, that can be taken by faith, accompanied by repentance, fasting and praying. In both baptism and the Eucharist, the Medicine of Life is present at any time for anyone.

Even though the Lord's medicine is free and accessible to everyone, healing can only be achieved if man approaches Him in the right way: this is faith, with repentance, fasting and prayer, including charitable work. Pious acts can serve as medicine that man is able to bring with him in order to be healed; such as in the case of the sinful woman: her oil, tears and real repentance served for her as medicine that she took with her to visit the heavenly Physician; and He healed her through the medicine that she brought with her. Although perhaps shocking for us, Ephrem makes it clear that the wrong approach to the Medicine of Life may result in the poison of death, such as was the case with Judas Iscariot; or relating to Ephrem's contemporaries, the Marcionites and Arians who are described as a sick limb in the body, because they misunderstand Scripture and the essence of the Incarnated Logos.

So far, it is clear that spiritual sickness is caused by sin that is the result of the Evil One and man's free will, and God's intention is to heal man from this sickness. Where would Ephrem place physical sickness and disease? Are the physical afflictions also caused by sin? The answer is yes and no. In Ephrem's theology, physical sickness can be an expression of spiritual sickness. If the soul is sick, the body cannot remain healthy, for they are related to each other. As an example we need just to refer to the leprosy of King Uzziah, the prophetess Miriam and Gehazi. All three were afflicted with leprosy because their mind and soul were sick. Thus physical sickness can be the consequence of spiritual sickness. However, Ephrem also accepts the fact of pure natural sicknesses, such as the fever of Peter's mother in law which was natural. The fact that man can become physically sick is attributed to the general condition of humanity after the Fall. Humanity's fallen state is a state of sickness where individual sicknesses, pains and suffering can be experienced by individuals. Had the Fall not taken place, pain and suffering would not be a part of human life. Since the Fall is real, all kinds of sicknesses, pains and suffering, along with natural death, indicate the imperfect situation of humanity and the need for salvation (i.e. healing and restoration).

Presenting Ephrem's theology of healing like this, one might leave a wrong impression, namely, that his concept of sickness and healing is purely abstract and irrelevant for practical life. Probably if we look at the contexts where Ephrem makes use of his healing terminology, this might give us a different view. Thus, often aspects of healing theology occur in the form of prayers and giving praise to God. Likewise they appear when he comments on and explains certain biblical passages. Again, he uses healing imagery to argue against heresies and to illustrate the correct understanding of Scripture and the Divinity. In other words, he is concerned about right faith in God, how to believe and how to worship the Creator of humanity Whose healing activity is considered to be a second creation. In Christianity there has always been a tension between 'orthodoxy' and 'orthopraxy' (the two cannot be separated). Ephrem's concept of sickness and healing served as an answer to this problem in his time, and it can equally be considered as an answer to some of our questions today, such as how does God allow so much pain for mankind.

The description above of Ephrem's theology of healing has been pieced together from all his writings. There is no single work that just presents the concept of sickness and healing in its totality. Elements are to be found in all his works, commentaries, madroshe and mimre. It is a significant theme, but not the only one through which he speaks about the inter-relationship between divinity and humanity, and explains their different natures. Other themes may characterise Ephrem's theology of salvation too. When Ephrem

makes use of the imagery of sickness and healing, he rarely means it to be taken literally. For him, this image, like many others, is an approach to explain the incomprehensibility of the supreme God, His supernatural existence and His merciful acts, as He reveals Himself to man in their ways, i.e. allowing Himself to be spoken of in their language insofar as they can comprehend. All images and metaphors, as used by Ephrem, aim to delineate a way to explain the salvation of man that is initiated by the grace of the heavenly God. For example, the key term 'chasm' serves to distinguish between the state of humanity and divinity, and implies that only divinity could cross over to humanity and bring mankind salvation in the sense that man may be enabled to cross over to divinity. Or the imagery of the garment of light - put off during the Fall and put on in baptism through Christ, and to be realized at the second coming of Christ - encompasses the whole process of salvation too. And many other examples can be found. However, the healing imagery is readily accessible to readers and easy to follow, for almost everyone experiences pain and suffering in this life and values health. It is a natural metaphor taken from everyday life, understandable, and it has its place in the life of every individual.

Saying this, it is easy to assume that Ephrem's healing imagery is based on Nature.¹ On the one hand this is true, but at the same time Ephrem also uses Scripture, and so it is equally a biblical theology, incorporating all the divine revelations. Throughout his work, we see that Ephrem refers frequently to both Scripture and Nature, and he brings examples from both to illuminate his arguments. This can be found not only in the concept of sickness and healing, but also in the other metaphors and theological aspects.

Ephrem's healing terminology is biblical, based on both the Old and New Testaments. From the instances that have been

¹ Ephrem's 'book of Nature' is something quite different from 'natural theology' that is the philosophical investigation of how far the human mind can argue to the existence of God and other transcendental truths without appeal to divine revelation or grace. Ephrem does use arguments of this kind in his prose controversial works, but obviously he preferred to contemplate the 'two books' of Nature and Scripture as full of **Kink**.

discussed in the thesis, it is clear that Ephrem is well aware of the various biblical healing passages, and he refers to them at different lengths. He does not just cite them, but goes further and develops them in the context of his argument. For example, the term context of his argument. For example, the term context does not only refer to the spiritual and physical sickness of man, but also to the sickness of the universe, the whole of human nature and the entire world; likewise he attributes the term context only to body and soul, but also to Sheol, man's free will, and to the whole of creation. It is not only these terms and their derivatives, but also others, such as context of Ephrem's healing imagery. Less biblically based are the following terms: chian, chamad, chama and chama, the last two terms (chama and chama and chama healing theology.

The verb , apears almost in all its forms in the Bible, and Ephrem uses it to describe God's action as the ultimate Healer, and the healing ministry of His mediators. While the terms and are very rarely used in Scripture, Ephrem uses them with a specific meaning. The singular has the meaning of medicine; and so Jesus Christ is the 'Medicine of Life', His nativity is considered to be 'medicine' and divine Justice acts as a 'sharp medicine'. It also has the sense of poison, particularly when it is used with 'death', حمر معر ما then it characterizes the evil venom that has poisoned humanity. The plural ממכביב is used in the sense of pigments, portraying a new spiritual image for Adam, or for everyone at the baptismal font; and it is used in the sense of medicines that can be attributed to an ordinary physician, as well as to God, to those authorized by Him and individuals. Also the verbs معد and عبد are biblical, but Ephrem incorporates them totally into his healing vocabulary and uses them in a much stronger healing sense.

It is very difficult to say for certain whether Ephrem has used any other sources, such as those studied in the second chapter. On the theological level, there are some similarities between Ephrem and the Acts of Thomas, as well as Aphrahat's Demonstrations. The Acts of Thomas clearly distinguish between the role of the Apostle as a physician and Jesus Christ as the Physician par excellence. As Jesus was sent into the world to heal mankind, so too the Acts of Thomas presents the mission of the Apostle, as being sent to India to heal the people there. And indeed he heals them in the Name of the Lord. This is comparable with Ephrem, as he considers all of God's mediators, both the patriarchs and prophets, and the Apostles and their successors as physicians. In the Acts of Thomas, the title Medicine of Life occurs once, but is not given the same attention as in Ephrem. As in Ephrem, the author of the Acts of Thomas highlights the aspect of spiritual healing and restoration from spiritual sickness. In common also is the teaching that spiritual medicine is free, without payment. However, the main concern of the Acts of Thomas is the mission of the Apostle, and his healing miracles, like those of Jesus, are part of his ministry. Thus, it can be said that the Acts of Thomas is biblical, but its healing theology is not as developed as that of Ephrem.

Aphrahat's Demonstrations display Aphrahat's healing theology in the context of repentance and the metaphor of 'battle' that is used to explain the seriousness of penitence and its effect. The idea of the healing power of repentance can also be found in Ephrem, but it is not at all a central point of his healing theology, or healing terminology. The metaphor of war and battle for describing the life of Christians also introduces a distinctive terminology, and one that cannot be found nearly so dominantly present in Ephrem. This is characterized by the terms gangrene, scars, wound, and repentance as medicine. The spiritual medicine is also free here, and those with authority are provided with heavenly medicine and are enabled to act as physicians. Aphrahat's Demonstrations are referring to his contemporary Christians, probably in particular to the حقر مبحک وحقہ and he encourages them to be strong in their spiritual life. Aphrahat makes them aware that their enemy is invisible, it is the Evil One, and if they are not awake to fight against Satan, he will harm and hurt them greatly.

Theologically, Ephrem would agree with both the Acts of Thomas and Aphrahat's Demonstrations, as well as with the Odes of Solomon. However each of these is different. While their healing theology is limited in its range (probably it could be described as one-sided), Ephrem has a much wider spectrum of the concept of

healing which is developed so that the whole history of salvation can be covered by it.

Ephrem's texts, both the authentic and non-authentic, reveal different aspects of healing theology. It is very difficult to discern any development of the healing terminology or the healing imagery in Ephrem's writing. His various works seem to complement each other, and those which are not authentic often display similar healing imagery. It is not the main concern of this dissertation to answer questions about the authenticity of Ephrem's works, in particular, of the Commentary on the Diatessaron, but as far as the aspect of healing is concerned, there is nothing that can be said definitely not to be Ephrem's, and there is nothing obvious that would disagree with the genuine Ephrem. Although the Commentary on the Diatessaron sometimes approaches some biblical narratives in a different way and draws attention to other issues than those which occur in Ephrem's certainly genuine texts (such as the healing miracle of the sinful woman), it does not mean that it is definitely not written by Ephrem. The biblical narratives are used differently in different contexts and different genres, and the author highlights different aspects of the same narrative. Likewise concerning the other texts which are questionably genuine Ephrem, on the basis of their healing theology, it cannot be said that they differ markedly from those which are genuine Ephrem. Thus, it appears that judgments on questions of authenticity need to be based on criteria other than those of healing terminology and theology.

Does Ephrem reveal anything about the role of an ordinary physician in Syrian Christian society? Can we find any hellenistic influence in his theology, such as the incorporation of Graeco-Roman scientific medicine into his theological thought, or does he reject ordinary medicine, as Tatian, Arnobius and Marcion do? Certainly it can be said that ordinary medicine is not a part of Ephrem's concern, and he does not comment on it as such. However occasionally he mentions it, in two ways: either by comparing or contrasting spiritual medicine and the heavenly Physician with the role and function of an ordinary physician and herbal medicine. Once he also speaks about the book of medicine in which people put their trust and believe totally in what it says. The use of herbal medicine and its power is used as a metaphor to describe the importance and effect of a right understanding of

Scripture. This might possibly indicate one of Galen's medical books and how he illustrates the power of herbs and plants, and emphasises the importance of correct usage. Almost certainly Ephrem did not read Greek, and it is unlikely that hellenistic medical works were translated into Syriac by Ephrem's time, but nevertheless Ephrem was living under the rule of a western power that went back there over half a millennium before him, and the famous Galen lived two centuries before him. Even though he has not read Hippocratic medicine, surely he might have heard of it.² The question of how much hellenistic medicine was practised in Syrian Christian communities remains unsolved. However, in general, it can be said that this is not relevant for Ephrem, for he is concerned about spiritual sickness and its medicine. When Ephrem speaks about the fame of Egyptian medicine, he says that Moses rejected it and went to Sinai, for the People were afflicted with a spiritual sickness, not a physical one. So here, when Ephrem contrasts the effect of spiritual medicine with that of ordinary physicians, he limits their function and and considers their medicine as useless. Likewise, in such comparisons he shows a negative attitude towards ordinary physicians, for they are unable to heal certain sicknesses, even though they are physical sicknesses, such as the haemorrhaging woman. Finally, it can be said that all in all Ephrem distinguishes radically between the role of the heavenly Physician Who is able to heal everything, both spiritual and physical, and the function of the ordinary physician who can only treat a certain number of physical diseases. Certainly an ordinary physician does not have a mediatory function in Ephrem's healing imagery, such as some scholars attribute to Ben Sira. In his theology, Ephrem is certainly concerned about both the body and soul. Ephrem defines Peter's mother-in-law's fever as a natural sickness, and the healing of the ear that was cut off was physical. Jesus healed both of these for He is the Healer of all mankind, and the destiny of man is the perfect restoration of both body and soul.

² U. Possekel's recent study Evidence of Greek Philosophical Concepts in the Writings of Ephrem the Syrian (CSCO 580; Subsidia 102; Louvain 1999) has shown that Ephrem must have had a more extensive knowledge of Greek philosophy than was previously thought.

The usage of oil in the context of healing can be found in the Bible. Oil is also used in the Church's sacraments. For Ephrem, 'oil' (حسيم) represents 'Christ' (حسيم), because it has many functions and different powers, as Christ does. Beside the sacramental use of oil and its symbolic spiritual power, Ephrem also speaks of the natural power of oil. This indicates that oil was used to treat sick people. L. Wells says: 'Anointing with (olive) oil (Mk 6:12-13) was a common therapeutic practice in the ancient world. It had several functions. If the skin was broken it served as an antiseptic by providing an effective barrier against harmful bacteria, and as an emollient, preventing bandages sticking to the wound. Also it was used extensively to treat skin disorders, and as the emollient agent for massage, particularly in the treatment of muscular complaints and bruising'. Beside playing with the terms and כצייא Ephrem uses oil in both senses: sacramental and natural. The natural aspect is a sign of his natural theology, that Nature in general, just as Scripture, gives evidence about Divine existence.

A further minor aspect might be worth mentioning. Ephrem uses the serpent as a symbol for the Evil One, not because it is evil in its nature, but because it was misused by the Evil One to deceive humanity. In turn, in a number of cult legends the serpent is associated with healing. In particular, Asclepius, who is described as the pagan 'Saviour and Healer', appeared in the shape of a serpent and possessed extraordinary healing power. In the second and third century, Arnobius scorns and reviles Asclepius who, while he was supposed to be a god and the giver of health, 'is enclosed in the shape and compass of a serpent, crawling along the ground after the fashion of worms which spring from mud'.⁴ It is conceivable that Ephrem's development of the theme of the bronze serpent was aimed at countering the attractions of the

Wells, 128. See the bibliography given there.

⁴ Arnobius of Sicca, Arnobii Adversus Nationes, libri VII, 44f.; R. Arbesmann, 'The Concept of »Christus Medicus« in St. Augustine', Traditio 10 (1954), 1-28. For Asclepius and his representation in the form of a serpent, see E. Küster, 'Die Schlange in der griechischen Kunst und Religion', Religionsgeschichtliche Versuche und Vorarbeiten 13.2 (Giessen 1913), 133-37.

pagan cult of Asclepius, but this must remain very hypothetical since there does not seem to be much evidence for this cult in Syria.

Finally to conclude, Ephrem's healing imagery and the healing terminology in the Odes of Solomon, Acts of Thomas and Aphrahat's Demonstrations give clear evidence about the popularity of the theology of healing in early Syrian Christendom. The fact that each of them - and very likely independently expresses his healing imagery in a different way, shows how much this theme was widespread among Syrian Christians. Although we do not know when and where the Odes of Solomon and the Acts of Thomas were written, we know that Aphrahat wrote his Demonstrations in the first half of the fourth century in the Persian Empire, and Ephrem wrote in Nisibis and then in Edessa, during the last ten years before his death in 373 A. D. Thus, Aphrahat represents healing imagery that was probably familiar to the Syrian Christian under the Persian Empire, and Ephrem shows a concept of healing that, at least partly, might have been well known to the Syrian Christians under the Western rulers. It is particularly interesting that Ephrem should have paid so much attention to precisely the same three Gospel healing narratives that feature so commonly on fourth-century sarcophagi:5 though there is obviously no direct influence either way, their common interest in these episodes indicate that a concern with the Gospel's healing miracles was very much 'in the air' in Ephrem's time.

⁵ P. D. E. Knipp, 'Christus medicus' in der frühchristlichen Sarkophagskulptur: ikonographische Studien der Sepulkralkunst des späten vierten Jahrhunderts (Leiden 1998). Knipp studied these three biblical miracles: giving sight to the man born blind (Jn 9), healing the haemorrhaging woman (Lk 8:43-48), and healing the man sick for 38 years in Bethesda (Jn 5:1-9).

It needs further research and careful study in order to define the extent of Ephrem's true impact and great influence on the Syriac liturgy and on Syriac writers in general. Such a study would reveal how Ephrem's healing imagery has been understood and how it has been developed in later Syriac tradition. It would also indicate the value given to the healing imagery among Syriac writers and in Syriac theology in general.

Further work should also be carried out to compare Ephrem's concept of healing with that of other early Christians writers, above all Greek and Latin, but also Coptic and Armenian as well, to see how their healing imagery compares with or is different from that of Ephrem. One could mention in particular here the Cappadocian Fathers, John Chrysostom, Ambrose of Milan, Jerome and Augustine, all from the fourth and beginning of the fifth century. It is to be hoped that this work opens up a way to such studies by presenting the significance of Ephrem's healing imagery and how it is characteristic of the early Syriac theology of healing in general.

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