

ARAMAIC BIBLE COMPANION

EPHREM THE SYRIAN

1. The goodness of God *who is the giver of freewill* is blasphemed.
2. **SERMON 97** Following our Lord's advice in Matthew 10.33 Peter denied and was estranged. It is not certain that Ephrem means Peter from Matthew 10 was on bad ground but the observation will stand because the Lord said "When you are converted you will strengthen your brothers!" (Luke 22.32)
3. We observe the man **selected** one grain of mustard seed. The man had every confidence in what he could do with one seed. However small this seed is dynamic. Ephrem the Syrian uses **PIRDETHA** of an "atom" which is the smallest particle
4. Ephrem in his "*Refutations of Marcion*" stresses that the human will is bound in sin

as implanted or *established*. *NIZEB* is the process by which sin originally entered. The idea of implanting suggests God gave us our nature but Satan planted the seed of sin therein much as is described in the parable of the weeds. (cf 1). It would appear that man is at once free and bound. He is free to make decisions but his decisions are bound by his sinful nature and so even what he will he does not do. ***This describes the dilemma of the seeds of freedom utterly congested by the seeds of bondage.***

5. Ephrem's refutations^{45.16} The righteousness in God's law reproaches or convicts our free will just as a signature to a writ on money obliges. i.e. "prunes" (the root meaning).

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