

Saint Ephrem Homily our Lord CLEANED

St. Ephrem: Saint Ephrem Homily Our Lord THE HOMILY ON OUR LORD by Ephrem the Syrian **Section I** Goodness encountered slandering mouths and into praising harps. All mouths sing praise to the One who replaced slander with praise. Praise to you who left one harbor to reside in another you might make us a haven for the One who sent you. The Only-Begotten journeyed Godhead and dwelled in a virgin, so that through a physical birth, he might be a brother to many. He journeyed from ascended to the kingdom, creating a path from Sheol, which is without distinction, to the kingdom, which rewards according to their deeds. Our Lord gave his resurrection guarantee to mortals, leading them out of Sheol to a kingdom that welcomes with discernment so that we might be from where all bodies are treated alike to a place where every one is recognized. He went down into Sheol and rose again from that place of corruption, to bring us to a place that benefits its inhabitants. Those blessed ones have prepared unfading dwellings for themselves in that world, using what world. The Firstborn, begotten according to his divine nature, underwent another birth outside his nature, teach after our natural birth, we must be born anew outside our own nature. As a spiritual being, he could not become human birth; likewise, we, being physical, cannot become spiritual without another birth. The Son, whose birth is beyond human understanding, also underwent a birth that can be pondered. Thus we learn that his majesty is limitless by the his goodness is boundless by the other. For no mind can comprehend his first birth, a mouth proclaims his incarnate birth. **Section II** He was begotten of divinity according to his nature, of humanity by a means not his own, and which was not his habit. In this way, we are begotten of humanity by our nature, of divinity not by our nature, a Spirit, which is unfamiliar to us. The One begotten from divinity underwent a second birth to bring us to rebirth. Birth from the Father is to be believed, not investigated. His birth from a woman is noble, not shameful; his death the cross proves his birth human, for whoever dies must have first been born. Gabriels announcement proclaims from the Father: The power of the Most High will overshadow you this power is divine, he is not the offspring of mortal. Therefore, his conception and death are linked, as are his first birth and Gabriels explanation. Whoever his birth is refuted by his cross; whoever claims his origin only from Mary is corrected, for his divinity existed before all. Those who view his origins as earthly fall into error for Scripture says: Who shall declare his generation? The Father begot him and through him made all creation. Flesh begot him, and in flesh he overcame the passions that, through him, it might make our stains white. Sheol begot him so he might despoil her treasure. As one born of the world, he came from the Father; as one who would die, he returned to the Father. His coming in his birth, his going

confirmed in his resurrection. ****Section III**** Our Lord was trampled by death, but he forged a path beyond death submitted to death to overcome it, contrary to death's will. He carried his cross as death wished, but on the cross he came out and released them from Sheol, against death's will. Using the very weapon death used to kill him, he triumphed over death. Divinity disguised in humanity approached death: death killed natural life, but supernatural Life killed death. Death could not swallow him without a body, nor Sheol without flesh. He took a body from a virgin to provide him a body to enter Sheol, break its vaults, and carry off its treasures. He came to Eve, mother of all the living: she, the vine broke her own heart to taste her fruit, and brought death to all. But Mary, a new shoot from Eve, brought forth life. When death came to consume mortal fruit, Life lay in wait, so that when death swallowed Life, he was forced to release not only many others. Thus, the Medicine of Life descended and united himself with the mortal body. When death came, death. The food that longed to consume the one who ate it, so death, by greedily swallowing one, released the many. As he died on the cross, many rose from their graves at his voice. This is the fruit death could not hold, which freed the living from Sheol. Like an upset stomach that loses not just what caused the sickness, but all within, so death vomited up the Medicine of Life and all those it had consumed.

****Section IV**** This is the Son of the Carpenter with his cross over Sheol and crossed humanity over to life. Humanity fell into Sheol by a tree; by a tree, they were the place of life. Where bitterness was once tasted, now sweetness is found, showing his uniqueness among his people. Praise to you who suspended you over death, allowing souls to pass over from death to life upon it.

****Section V**** The confession you because your word became a mirror, revealing death devouring their lives adorned by their make disfigure those who make them. Your word led the nations to your cross, where beauty fades but spiritual beauty God himself pursued thenations while they chased false gods, turn away from many gods to the only true one. Your proclamation became a bridle for the nations, leading them away from idols to the one who sent you. Death close fed on the lives of their worshipers; you mixed your death-repelling blood in your worshipers so that those who would repel death. Even Israel, who killed you and is marked with your blood, was present idolatry now avoids Israel because of your blood, even if Israel did not turn away from idolatry.

****Section VI**** Israel crucified our Lord because he led them away from the one God, yet they themselves turned from God through many idols. Believing they had the one who led them astray, they found it was because that they would reject idols for the one God. Though they died with their tongues, the benefits they gained him convict them. Goodness weighed heavy upon them to make their ingratitude, even as they made pasture for dead idols. When they shaped a calf in the wilderness, it consumed who had harbored idols in their hearts. Moses pulverized the calf so that those who had worshiped it would die by its dust-laden mark identified the wrongdoers so the innocent would be spared and the guilty punished.

****Secti**Glory to you, who by your crossremoved paganism, over whichbothuncircumcised and circum stumbled! Tha you,Medicine of Life for all,whodescended to bring life to all and returned to the Lo all! Thefound bless you, fbyfinding the lost, you made the angels rejoice. The uncircumcisedgive thanksbeyou broke down enmity wit peace. In your flesh, you received circumcisionasanoutward sign, but gave circumcision of the heart as the in signthose towhomyoucame did not receive you, but those you did no call out for yourgrace. ****Section VIII****sent by the Divinity to shatter false images. Once hestripped theidols of their titles, tflaws became clear: The have eyes but do notsee, and earsbut do not hear. Your wordconvinced people to many gods for theone. O divinetitle was removed, worship returnedto its true source. In the end andeverycreated thing will be subject him; all will confessthe Son through whomblessingswere received, through him, the Father who bestows allr ****Section IX****Glory toyou who clothed yourself with the body of mortal Adam andmade it afountain oflife for the Living One whom your killers sowed like a grain of wheat,sothat itwould grow and raise up many Let our become a great censer; let usofferoursongs and prayers like incense to the One who made his c censer to thandoffered hisblood for us all. The Most High stooped down to distribute histreasureto earth-dwellers.Thoug needy approached his hu received gifts from hisdivinity.The body he put onbecame the treasurer of his wealt Lord, bring forthyourtreasure and share it with yourneedy family. ****Section X**** Glory to the Onewhotook from order to give to us, so that bywhat is ours, we may more abreceivewhat is his. As death entered humanity thr another,life comes to usthrough ourHelper. You took serve, so all might receive your love. Byassuming avis body,the hidden thoughts of those who killed or bu were uncovered.Yourkillers killedyou but were themselfe overcome; those who buried you wereraised by yloveburied you, but their faith rose with you. Unreachable p tangible sothe needycouldtouch him and recognize his divinity. With his physica thedeaf-mute felt hisears o andhis tongue loosened. The Creator repaired what waslacking, enablingborn on lips thatonce could not spe who let Adam speakeffortlessly gave speechto deaf-mutes w ---*Note: Sections XILIX continue insimilar fas recount Christsworks, the responses ofindividuals su Simon thePharisee, Mary, Martha, Paul,and many mo remaining sectionsexplore theinterplay of hum divinity, thetransmission of priesthood and prophecy from IsraChrist and through him to thenations, and c with an exhortation for all to becomeahaven for Christs indwellin.