**Is The Covid Vax The Forbidden Pharmakia of Scripture-**

**The Therapeutae 9-2-21**

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**The Therapeutae In The Gospels**

Matthew 10:1 and 8, Luke 10:9- Strongs 2323 Therapeo-Therapia. Physical healers trained by the Great Physician Yahusha Himself, providing for physical reversals. In these verses there is a present imperative active ongoing healing by physicians-doctors trained by Yahusha Himself, for all generations up to the present time. His school of and for physicians included the Gospel message of salvation for the soul and spirit, as well as the body. In His school provided a full and complete healing curriculum. As the apostles preached they offered both spiritual healing by His power or Spirit, as well as physical healing, so that their healing ministry would be fully holistic. In other words, they were not merely spiritual apostles but were in fact literally trained in medicine and its usage, including increasing its potency via encapsulation, done today by not always altruistic big pharma. Yahusha’s purpose was to provide physicians for His people, trained by Him, rather then outsource it to the industrial complex.

The first way to heal as seen in James 5:14-16 is to call for the elders of the assembly and ask for prayer and anointing over the sick and diseased. And the prayers of such elders will SAVE the sick. The word here used is SOZO from the root, Soter Strongs Greek 4990. Unlike medicine practiced by the apostles-the therapeute, the elder’s prayer will rescue, redeem, and save the sick. This different concept and context clearly displays both methods of healing prescribed by Yahusha. Therapy as well as a direct appeal to the Great Physician in supernatural healing. Supernatural healing appeals to the Great Physician; natural healing is entrusted to His apostles, who were trained physicians in providing therapy.

The **Therapeutae** (meaning: "healers") were an ancient order of mystical [ascetics](https://www.newworldencyclopedia.org/entry/Asceticism) who lived in many parts of the ancient world but were found especially near [Alexandria](https://www.newworldencyclopedia.org/entry/Alexandria), the capital city of Ptolemaic Egypt. This pre-Christian group of Jewish ascetics is known today only from the writings of [Philo of Alexandria](https://www.newworldencyclopedia.org/entry/Philo_Judaeus), who described the group in his *De Vita Contemplativa* *(On the Contemplative Life)*, written around 10 C.E. Philo compared the Therapeutae to the [Essenes](https://www.newworldencyclopedia.org/entry/Essenes%22%20%5Co%20%22Essenes) as both sects were known for their exemplary religious devotion and ascetic practices.

According to Philo, communities of Therapeutae were widely established in the ancient world but the particular sect near Lake Mareotis, Egypt, was quite famous for its healing arts. The Therapeutae were renowned for both their asceticism and healing abilities. Indeed, the English words "therapy" and "therapudic" may be etymologically connected to the name of this ancient religious order, insinuating that medicine and healing were deeply connected in the ancient world, and healing was seen as a religious art.[[1]](https://www.newworldencyclopedia.org/entry/Therapeutae#cite_note-1)

Philo's description

Philo described the Therapautae in the beginning of the first century C.E., in *De Vita Contemplativa* *(On the Contemplative Life)*. By that time, the origins of the Therapeutae were already lost in the past, and Philo was even unsure about the etymology of their name, which he explained as meaning either "physicians of souls" or "healers."[[2]](https://www.newworldencyclopedia.org/entry/Therapeutae#cite_note-2)

According to Philo, the Therapeutae were widely distributed in the Ancient world, with one of their major settlements being in the area of the Lake Mareotis, Egypt:

Now this class of persons may be met with in many places, for it was fitting that both Greece and the country of the barbarians should partake of whatever is perfectly good; and there is the greatest number of such men in Egypt, in every one of the districts, or nomes, as they are called, and especially around Alexandria; and from all quarters those who are the best of these therapeutae proceed on their pilgrimage to some most suitable place as if it were their country, which is beyond the Maereotic lake (Philo, *Ascetics III*).[[3]](https://www.newworldencyclopedia.org/entry/Therapeutae#cite_note-3)

The Therapeutaeare described as living chastely with utter simplicity; they "first of all laid down temperance as a sort of foundation for the soul to rest upon, proceed to build up other virtues on this foundation" (Philo). They renounced property and followed severe discipline: "These men abandon their property without being influenced by any predominant attraction, and flee without even turning their heads back again" (Philo para. 18). They were dedicated to the contemplative life, and their activities for six days of the week consisted of [ascetic](https://www.newworldencyclopedia.org/entry/Ascetic) practices, fasting, solitary prayers and the study of the scriptures in their isolated cells, each with its separate holy sanctuary, and enclosed courtyard:

the entire interval from dawn to evening is given up by them to spiritual exercises. For they read the holy scriptures and draw out in thought and [allegory](https://www.newworldencyclopedia.org/entry/Allegory) their ancestral philosophy, since they regard the literal meanings as symbols of an inner and hidden nature revealing itself in covert ideas (Philo, para. 28).

In each house there is a consecrated room which is called a sanctuary or closet *(monastērion)*, and closeted *(monoumenoi)* in this they are initiated into the mysteries of the sanctified life. They take nothing into it, either drink or food or any other of the things necessary for the needs of the body, but laws and oracles delivered through the mouth of prophets, and hymns and anything else which fosters and perfects knowledge and piety. They keep the memory of God alive and never forget it … Twice every day they pray, at dawn and at eventide … The interval between early morning and evening is spent entirely in spiritual exercise. They read the holy scriptures and seek wisdom from their ancestral philosophy … For six days they seek wisdom by themselves in solitude in the closets *(monastēriois)* mentioned above … But every seventh day they meet together as for a general assembly … (in a) common sanctuary.[[4]](https://www.newworldencyclopedia.org/entry/Therapeutae#cite_note-4)

In addition to the [Pentateuch](https://www.newworldencyclopedia.org/entry/Pentateuch), the [Prophets](https://www.newworldencyclopedia.org/entry/Prophets) and [Psalms](https://www.newworldencyclopedia.org/entry/Psalms). The Therapeutae also possessed arcane writings of their own tradition, including formulae for numerological and allegorical interpretations.

On the seventh day the Therapeutae met in a meeting house, the men on one side of an open partition, the women modestly on the other, to hear discourses. Once in seven weeks they meet for a night-long vigil after a banquet where they served one another, for "they are not waited on by slaves, because they deem any possession of servants whatever to be contrary to nature. For she has begotten all men alike free" (Philo, para.70) and sing antiphonal hymns until dawn.

Hebrew tradition

It has also been suggested by scholars that the Therapeutae were deeply influenced by the aprophycal [*Book of Enoch*](https://www.newworldencyclopedia.org/entry/Book_of_Enoch) and [*Book of Jubilees*](https://www.newworldencyclopedia.org/entry/Jubilees%2C_Book_of) due to their mystical value and for allegorical interpretations.

It may also be the case that the Therapeutae were an offshoot of Pythagoreanism given their ascetic dietary restrictions to vegetarianism, albeit other Jewish groups were also vegetarian or followed strict dietary laws ([Kashrut](https://www.newworldencyclopedia.org/entry/Kashrut)).

**Therapeutae**, Greek **Therapeutai (“Healers,”** or **“Attendants”)**, singular **Therapeutes**, Jewish sect of [ascetics](https://www.merriam-webster.com/dictionary/ascetics) closely resembling the [Essenes](https://www.britannica.com/topic/Essene), believed to have settled on the shores of Lake Mareotis in the vicinity of Alexandria, Egypt, during the 1st century AD. The only original account of this [community](https://www.merriam-webster.com/dictionary/community) is given in *De vita contemplativa* ([*On the Contemplative Life*](https://www.britannica.com/topic/On-the-Contemplative-Life)), attributed to [Philo of Alexandria](https://www.britannica.com/biography/Philo-Judaeus). Their origin and fate are both unknown. The sect was unusually severe in [discipline](https://www.merriam-webster.com/dictionary/discipline) and mode of life. According to Philo, the members, both men and women, devoted their time to prayer and study. They prayed twice every day, at dawn and at evening, the interval between being spent entirely on spiritual exercise. They read the Holy Scriptures, from which they sought wisdom by treating them as allegorical, believing that the words of the literal text were symbols of something hidden. Attendance to bodily needs, such as food, was entirely [relegated](https://www.merriam-webster.com/dictionary/relegated) to the hours of darkness.

Members of the community lived near one another in separate and scattered houses. Each house contained a chamber, or sanctuary, [consecrated](https://www.merriam-webster.com/dictionary/consecrated) to study and prayer. The Therapeutae had, in addition to the [Old Testament](https://www.britannica.com/topic/Old-Testament), books composed by the founders of their sect on the allegorical method of interpreting Scripture. Philo’s account refers to the [composition](https://www.merriam-webster.com/dictionary/composition) of “new psalms” to God in a variety of metres and melodies. For six days a week, members lived apart, seeking wisdom in solitude. On the Sabbath they met in the common sanctuary, where they listened to a discourse by the member most skilled in their doctrines and then ate a common meal of coarse bread and a drink of spring water. The sect revered the number 7 and its square, but the most sacred of numbers was 50. Thus, on the eve of the 50th day they observed an all-night festival, with a discourse, hymn singing, and a meal, followed by a sacred vigil.

The main distinction between the Therapeutae and the Essenes is that the latter were anti-intellectual, while “wisdom,” Philo says, was the main objective of the Therapeutae. The Therapeutae shared with the Essenes a dualistic view of body and soul.