


MASTER'S VOICE
ARAMAIC
WORDBOOK NO. 3

LUKE

LEGEND
“CERTAINTIES”
ALBION BIBLE
CLASSICS

LUKE

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INTRODUCTION (Luke 1 1-3)

Luke writes concerning the “Word” (Maltha) Christ who had numerous “servants” **were**[**1st researched fact**] “eyewitnesses” (of whom Paul names 500 in 1Cor.15.6). Luke favours Theophilus and every “Friend of God” with a short preface in which he speaks of the “events” “literal facts” “visitation” or “actions and activities” of which we (the Christian writers) are “**convinced**”. He uses the term *PIS* which allows for “**persuasion**” and “faith” but settles for “facts” given to faith experience.

It has been suggested that the word *ETKHAZAY* that opens v.3 can be translated “He appeared” instead of “It seemed” though Agnes Smith Lewis in the Sinai Palimpsest translation she makes runs with “It seemed good”. The text would then read “*He appeared also to me because I had*[**2nd researched fact**] *carefully approached all of them that I should write every matter in its order TAKAS for you O distinguished or victorious Theophila*” The “appearance” of the Lord to Luke would be a strong principal persuasive factor indeed. The difficulty is that it would seem that vision was given because of Luke’s careful approach to the facts of the Life of Christ and distinctly because of a specific document directed to Theophilus.

A vital reason why this would prove materially important is that many were willing to write accounts like or *exactly like* the things the first witnesses said. Luke details a divine commission to undertake the task only after meeting **all** witnesses.

The first weakness of “*It seemed good*” is that Luke simply adds his name to a cluster of “writers”; the second is that on 18 occasions ***ETHKH. IS. AY*** means “*appeared*” not “*seemed*” and on 7 “*seen*” and but 1 “*seemed*”; the third is that further on Gabriel “*appeared*” to Zechariah 1.11 and 24.34 to Simon the term is *ETHKHASAY*.

The Lord’s appearance to Luke after he consulted all others is to put the keystone on the work. This must make his **Gentile** account the more significant & weighty. Luke speaks of “taking great care” **YAZIP**-this is a medical word for “taking pains to provide a precise remedy”. Luke’s pen was handled as carefully as a scalpel. The Lord does not commend shoddy work-Jesus motto was “thorough”.

Bob Coffey September 2016

COMMENTARY ON LUKE (Based on The Aramaic Peshitta)

THE LORD AND LUKE 1-4

1. Because many were willing to write an account **ܚܫܒܐ** *HESHAB* a consideration exactly according to those things delivered to us through the first eyewitnesses and servants of the word **MALTA** it appears or **He appeared** also to me because I had approached **all of them** with care and attention that I should write everything for you, Theophilus, in its narrative or historical order **TACAS** that you may experience or be aware of the reality and truth of the words that you have been taught in connection with these things.

GABRIEL APPEARS TO ZECHARIAH 5-25

5. There was in fact **ܦܪܝܫܝܢ** one priest in the days of Herod the King whose name was in fact **4th** Zechariah from the ministry of the course or ministry section of Abia and his wife was from the daughters of Aaron-her name was Elizabeth. *The “course” puts Zechariah’s ministry 12-18*

Sivan June13-19 and John's birth28-29March-~~so~~ **Christ's was circa 29Sept**-first of Tabernacles. We have here the most accurate initial detail possible affirming the "tabernacling" of our Lord on earth. Both of them then **דִּין** DIN [The word DIN has a temporal and also mild adversative effect –so "conversely" not just one "holy man" but also a "holy" woman] were righteous before God and they were walking in all the commands and righteousnesses **CANOTHA** of Marya without blame or fault. We see in this statement a description of "sanctification" where saints keep the laws of God but in addition walk "without blame". There **was in fact 5^m** not conversely a son belonging to them because Elizabeth was infertile and both **were** numerous in their days. While then he **was in fact 6^m** in the course of priestly duties he **was in fact 7^m** in the order of his daily ministry before God. According to the role of the priesthood it fell due or reached the time when **MATAN** he was to offer libation of incense and he entered the temple. And all the crowds of people **were in fact 8^m** praying outside at the time of libation. And there appeared **ETHZHAZAY** to Zechariah an angel of Maryah who stood from the right hand of the incense altar. *The use of "He appeared" as in v.3 seems to confirm that the appearance of a person in both instances is the best understanding of Luke's usage. The right side is usually associated with blessing and power.* And Zechariah was troubled when he saw him and deep fear fell upon him. **SHAGASH**-Zechariah was excited but also disturbed or agitated. *It seems he became disordered as if by the effects of a stroke.* And the angel said to him "Do not be fearful, Zechariah because your prayer has been heard and your wife Elizabeth will bear you a son and you will call his name **Jokhanan** **GOD'S MERCY OR GRACE**. Surely this break from fear and interposition in respect of offerings to please God was highly significant. It represented a mighty change from law to grace. And there will be joy and gladness (or) initiation for you (to do) and many will rejoice at his birth **KHADOTHA** and **AROZA** "initiation into the secret" or "secret information". **ROZA** is "joy" and I can't imagine why the noun should be prefixed when another noun with interesting related implication may be involved. The birth would indeed initiate a new family name but also a new era of Grace in the forerunner. For he will be great before Maryah and he will not drink wine and strong drink and he will be filled by the Spirit of holiness while he is in the womb of his mother. *The greatness of John was in his holiness which was created by the Holy Spirit in his earliest life whilst yet unborn. He was "separate" from indulgence from birth and a Nazarite. This made him a man with a distinct role.* And he will turn multitudes of faces of the Children of Israel to Marya their God. And he will away or depart before Him (Marya) in the Spirit and power of Elijah the prophet to turn the heart of the fathers toward the children and those who are not convinced **PIS** **פִּס** [-the usage in v.1 which means John did for Israel what Jesus would do for the whole world-he made faith and repentance a convincing reality] to the awareness and experience of the Righteous One and he will prepare a complete people for Marya. And Zechariah said to the angel "Exactly **AICHNA** **אֵיכְנָה** how shall I know this for I am old and my wife is in the house of many days?" The angel answered and said to him "I, I am Gabriel [This double pronoun is used by Jesus and clearly heaven's angels follow suit. Their yes means "yes" and they like saints do not swear!]-I am he who rises and stands before Eloha and I have been sent to speak with you to give you these good news items or hopes. *The hope of Zechariah's begetting and Elizabeth's conceiving and John's birth and the reviving of a nation and at John's birth the revealing of this mystery was a tranche of encouragement indeed.* Already or henceforth you will be dumb **SHOTHEQ** [silent as a child in the womb] and you will not be able to speak until the day these things happen. *The irony is that like the baby in the womb dad also would be quiet but on the birthday he would shout again* because you did not believe my words that will be fulfilled in their time. The people then that **were in fact 9^m** standing waiting for Zechariah wondered at his delaying which was in the temple. *Understandable concern would occur since priests might be struck down for disobedience.* When then Zechariah came out he **was in fact 10^m** not capable of speaking with them and they recognized **SACAL** that he had seen a vision in the temple and he

was in fact **11th** making nodding signs for them and then remained mute [as a babe in the womb]. And when the days of his day to day service were completed he went away to his house. And in fact **it happened 12th** after and separate from those days that Elizabeth his wife conceived and she had secluded herself **METASHIA** [“made covert”] for 5 months and then she spoke to cast light. *The last day was a Sabbath and so Zechariah walked home the next day-June 20th to Ein Kerem-a short walk of well under 10 miles.* These things Marya has done for me in the days He considered me thoroughly... **HOR** [The verb has the connotation of “wait” or “be mindful” or “advance quickly”] *There is a lesson here for those who in relationships or without live circumspect and righteous-God will hear and answer in His perfect time...to take away my reproach **אבן** my discrimination of the house of the sons of fleshly men.*

GABRIEL VISITS MARY 26-38

26. But in the sixth month the angel **Gabriel** was sent from the intimate presence **אל לOTH** of Eloha to Galilee to the city of which the name was NAZARETH. Near to a virgin who was engaged **מכירה** **MACIRA** to a husband from the house of David whose name was Joseph and the name belonging to the virgin was Miriam. *That Miriam was named after Moses sister while Joseph [“adder”] was named after the favourite son of Jacob is important. The ideas of “contumacy” and “bitterness” have been connected to Mary I favour “Lifted one” because of what Mary herself says “He has lifted up the humble”. Mary if she lifted up anything lifted up her spirit to the Lord in prayer-the exact opposite of contumacy or lifting up oneself against God.* And the angel came close to her and said to her “Peace to you who are full of **grace** **אשר** **TIBOTHA** –our Lord is with you –you are blessed among women.” Then when she gazed at the angel she was disturbed & frightened at his word and she was contemplating what this peace was about! And the angel said to her “Miriam (Lifted one) you should not be terrified for you have found grace being **close אל לOTH** to God.

For behold you will receive in your womb and bear a son and you shall call His name Yeshua. This one will be great and He will be called the Son of Elia and Maryah will give to him the throne of David His father.

And He will reign over the house of Jacob for an aeon and to His kingdom there will be no end **אבן** **SUPH** “perishing” or “destruction”.

Miriam said “**Exactly** how will this happen for no husband has had intercourse with me?” **חכמה** **HACAM**. The angel answered and said “The Spirit of holiness will come and the power of the Highest will rest gently upon you-because of this He who will be begotten in you will be holy **אשר** **QADISHA** and He will be called the Son of God. “As elsewhere I have distinguished **BARAH** and **BEN**-the former can mean “a partner”-the latter “one of a new generation” and behold your cousin Elizabeth also has conceived a son in her old age and this is the sixth month for her who was called barren “because nothing is difficult for God” **אל** **ATAL** i.e. “A hindrance”. And Miriam said “Behold I am the handmaid/mother **אשר** of Maryah-let it be done to me exactly according to your word”-and the angel left her. *The word “handmaid” answers to God the father and the word “mother” answers to the Christ. Mary can be credited with seeing both implications.*

MARY VISITS ELIZABETH 39-46

39. But Miriam rose among them in those days and went away to the mountains of Judea carefully or unemployed **אשר** **BETILAYAH** to a city of Judea. *Miriam was now taking the precautions of a pregnant lady **אשר** **BETINAYA**. Luke plays on the word “pregnant” without stating it-rather puts a substitute word in to declare her state.* And she entered the house of Zechariah and pleaded the peace of Elizabeth. *The expression means she asked for temporary*

residence. And it happened in fact **13^m** when Elizabeth heard the peace greeting of Miriam the baby leapt **קא DATZA** jump –leap like a horse, rejoiced- in her womb. And Elizabeth was filled with the Spirit of Holiness-the Holy Spirit.

And she called in a loud voice and said to Miriam “Blessed are you among women and blessed is the fruit that is in your womb”. *It is of no small significance that Elizabeth repeats what the angel said!* From where is this to me that the mother of my Lord would come to me?” For behold when the call of your “Shalom” fell in my ear the baby in my womb leapt in great joy!” *Women are sensitive to babies in the womb and Elizabeth recognized a special event in the depths of her being-an event beyond the realms of normal human experience.* “And blessed is she the “hand” or “power” **אידא AIDA** that believed that there would be a completion of those things that had been spoken with her from being **close** to Maryah.” *Clearly the Lord when He did come to Mary spoke to her also and the things he said remain utterly covert and were not shared-we do not know if Elizabeth knew more-but she never spoke of it further. The magnificent declares those things.* And Miriam said “My **soul** exalts or is being trained by or growing in its relationship to Marya.” *This expresses the second relationship-one where she is learning while bearing the Christ-her mind and emotions and will are being moulded to His.*

THE MAGNIFICAT 47-56

47. And Miriam said “My **spirit** rejoices in Eloha (The strong Father) my Saviour” **מא / מנסח** “to revive” **MAHINI** Mary appears to speak about the “resurrection” because she refers to Eloha as the one who “revives” or “resurrects”. God is she tells us first deeply interested in giving life after death. This is at the heart of His loving purpose. He has regarded the humility or meekness of his maidservant for behold from this hour all generations will discuss reckon and link or trace **נחלל** NATHALAN blessedness or happiness belonging me. Because He who is mighty **חילתא** HAYILTAN has done or worked great things intimately with me and holy is His name. Mary is telling us that Eloha whom she met with is “mighty in power” “abundant in resource” and “miraculous”.

And His mercy to time’s procession **דארא DARA** and to family or race **שרבותרא SHEREBOTH**A is over those who fear Him.

He has served to effect or laboured to accomplish **עבד** EBED justice righteousness or victory **זכותא ZACOTHA** with his arm He has scattered the boastful in their religious opinion **תראיתא THARAITHA**. He has cast down the mighty **חזקא** strong firm populous or ferocious from their thrones and raised high the meek. The hungry he filled with good things but the rich He has sent away empty or destitute of capability **ספיקא SAPHIQA**. He helped Israel His servant and has remembered His **grace** **חנא** HANAN **exactly as** He spoke to our fathers, with Abraham and with his seed for eternity or His lifetime. *The singular “seed” is by general consent “of Christ” whose life being eternal makes the word one that stands eternally.* But then (at the time) Miriam remained with Elisabeth three months precisely and returned to her house.

BIRTH AND CIRCUMCISION OF JOHN 57-79 of DUMBNESS HEALED

57. Then it was in fact **14^m** Elizabeth’s time that she should give birth and she bore a son. And those around and the sons of her family heard that Eloha had caused His **grace** toward her to be heaped up or gathered like waters in a reservoir **אסאן ASAN**. And it was in fact **15^m** on the eighth day they came to circumcise the boy and they were calling him by the name of his father Zechariah. *Clearly everybody thought that such a late and wondrous arrival would carry the priest’s name.* But his mother answered and said to them “Not so, his name will be called Johanan”. But they said to her “There is not a man in your generations who has been called Johanan”. And they made a sign or nodded to his father concerning which exact way he wanted

to name him. And he asked for a tablet and wrote and said “Johanah is his name and all were amazed”. *They had all known he became dumb in the temple and at this vital moment God gave him back his speech-when his faith waxed firm and stood as adamant.* And at once his mouth and his tongue were opened and he spoke and blessed Eloha. And **there was in fact 16th** dread over all those neighbours of theirs and in all the hills of Judea while these things were being talked about. And all those who had been considering them were saying in their hearts “For what will this boy be?” And the hand of the Lord was with him. And his father Zechariah was filled with the Holy Spirit and prophesied and said, blessed is the Lord God of Israel who has visited or inspected and shown care of his nation and served to work redemption for it. He has raised up a shophar or trumpet horn of redemption in the house of David His servant. *The horn suggests and army-the trumpet a victory.* This is **exactly as** he spoke by the mouth of the holy prophets from the age or AEON **אדם** (before). *The prophets were largely grouped within the period 1000BC until Christ. Only Moses lay outside that period-even David was within the aeon that He would save us from our enemies and from the hand of all those who hate us **שנא** SANAN or loathe us.* And He was working in **grace** with our fathers and He has recollected or been mindful of **אמא** A’HAD His holy covenants and the oath that He swore to Abraham our patriarch that “He would yield and make it so that...that we should be saved from the hands of our enemies and without fear we would serve in a retinue **פלאה** PALAH before Him “All our days in justification and righteousness”. And you lad will be called “prophet of the Highest for you will go away out before the person **פרצופא** PERZOPA of Marya to prepare His way...that He may grant the experience of life to His people in the leaving aside **שחבאק** SHABAQ of their sins in mercy and grace of our Eloha who in such grace and mercy the rising dawn **דנהא** DANEHA will visit us. To give light to those in darkness and in those sitting in the shadow of death –that He may direct **תרתא** THERATZ our feet into the path of peace. *The direction must be right-the direction of travel correct to arrive at peace. The work of righteousness is peace as the prophet says. It is a question of “living straight” or “getting our feet travelling towards and not away from God. This demands repentance.*

JOHN’S EARLY DESERT LIFE 80

80. Then the boy **was in fact 17th** growing and becoming stronger in spirit and he lived in the wilderness until the day of his intimate manifestation **כחא** KHOA discovery or to Israel. *It is next to impossible that John lived in a solitary tent from being a youth. He simply must have lived with the Essenes who adopted such young novitiates and would have become aware of their “prince of Righteousness” and “light” narratives whilst having his unique experience of God and equally unique revelation from the Lord. He clearly lived an austere lifestyle like theirs and was similarly out of sympathy with the hierarchy in Jerusalem. His father Zechariah was either aware of this or after Zechariah’s death. John settled for the rigour of a very different life and received that message from God which made all the difference so that he set out separately to proclaim the coming Messiah in the Bethany area. His ministry at Bethabara would lead to the surmise of a prophetic community focusing on John’s teaching and a new and more public elective than that to which the Essene order could cultivate.*

CHAPTER 2 THE BIRTH OF JESUS 1-7

1. It then **happened 18th** in those days that a command went out from Caesar Augustus that every nation of his empire should be registered. This census was in the first governorship of Quirinius in Syria. *The Aramaic is clear on Quirinius being in his first or earliest governorship. Justin Martyr three times asserts that Christ was born under the governorship of Quirinius (Bishop Henry Alford).* And everyone **was**

in fact 19th leaving to be registered in his city. Joseph then **was in fact 20th** come up from Nazareth a city of Galilee to Judea to the city of David that is called Bethlehem because he was from the house and family tree or register of David. With Miriam his betrothed (for whom he had paid dowry) when she was pregnant that he might be registered in writing there. And it was while they were there her days were completed **ܡܠܝܢ** MALIN that she should give birth. **This is a medical comment which Luke had ensured by conversation with the only person who could give the information-Mary herself.** And she brought forth her firstborn Son and wrapped Him around with swaddling clothes. In 'The Wisdom of Solomon' 7. 2-6 we read *I myself was fashioned in my mother's womb to the time of ten months being compacted in blood of the seed of man and the pleasure that came of sleep. And when I was born I drew upon the common air and fell upon the earth which is of like nature and the first voice which I uttered was crying as all others do. I was nursed in swaddling clothes and that with cares for there is no king that hath any other beginning of birth". For all men have one beginning to life and the like going out". This quote from the LXX attests a tradition which held for rich and poor though the Greek of Luke suggests the CREPITUNDIA were torn from the virgin's veil and accentuate the matter of the "virgin birth" in stark contrast with the manner of conception registered in the quote from Wisdom. In Judges 19.21 the Levite of Gibeah **laid food** for the donkey of the Bethlehem traveller in the manger just as Jesus was laid in the manger **ܪܡܢ** RAMAN-but Mary did this **because there was ܠܝܬ** (LITH of "non-existence & disappearance" **no place ܫܪܐܢ** DOCATHA –no option-neither one or another-where they could remain **ܫܪܐܢ** SHARAN.*

THE SHEPHERDS AND ANGELS 8-20

8. But then or at that time there were in fact 21st shepherds in that region who were in fact lodging 22nd **ܫܪܐܢ** there **ܬܡܝܢ** TAMIN-used in Genesis 2 12 in the Aramaic of a region where there was gold. There truly was in Bethlehem the gold of heaven on this occasion. They were watching the watch (the last) of the night over their flocks. *There is a parable here. The watching is emblem of what all true pastors do as they await the coming of the Lord. Their lodging is also an emblem as they watch but temporarily.* And behold the Angel of God came close to them **ܠܝܬ** LOTH and the glory of Maryah shone over them and they were in dread of great dread. *Clearly they felt a great judgment was due them.* And the angel said to them, "Do not be in dread-for behold I proclaim to you great joy which will be for the whole world or will continue to all eternity or continue for the gospel age **ܐܠܡܐ** ALMA For today a Saviour has been born for you who lives and is Maryah Meshiaha in the city of David. *Bauscher records that there are 32 references to Maryah in the Peshitta and that this is the first pronounced record of Jesus as God and it is given by the angel of God.* And this is a sign for you-"You will be the ones who find a baby that is wrapped in swaddling clothes and placed in a manger **ܪܡܢ** The word "manger" differs by a vowel from the word "west" but the scripture is distinct-Jesus was placed in a cattle or donkey trough and the inn stood on the east of the city of David hard by the route to Hebron. And **ܡܢ** MEN SHEL after or breaking from the silence (suddenly), calm drawn out quietness or rest and stillness the serried armies of heaven appeared with the angel proclaiming **ܡܫܒܚܐ** M'SHABAH praise to Eloha and saying "Glory to Eloha in height apart or raised **ܡܪܘܡܐ** MEROM (at the top of the ladder) and over the earth peace and "good news of hope" or "hope report" **ܫܒܪܐ ܬܒܪܐ** SABRA TABRA to the sons of men. And **it is a fact 23rd** **ܫܪܐܢ** HUA(an expression characteristic of Luke-who reports what "occurred" or happened"). This is already the **25th** researched fact that Luke states as a "checked out datum" or "confirmed fact" **ܫܪܐܢ** HUA ...when the angels went away from close to them toward heaven the shepherds spoke one to one and said "Let us fly **ܪܕܐ** RADA as far as Bethlehem and we will

see this singular WORD or EVENT **מַלְתָּה** *MALTHA* ...that happened **exactly as** (when) Maryah revealed to us.” *There is an uncharacteristic confusion of grammar here suggesting two things the shepherds said(1) Let us go and see” and (2) the Lord revealed this to us exactly as it was happening or had just occurred.* And they came **quickly** or in a hurry **שׁוּרֻבַּיִת** *SHURUBAITH* and found Mary and Joseph and the baby who was laid in a manger and when they took in the sight they made known the word or event that had been spoken with them about the boy. *The use of “boy” suggests that they told of His future not just His birth. They communicated not just the event but the WORD which includes the “narrative” and the “promise” of peace and of hope.* And all who heard (it) marvelled or “expressed amazement” at those things which were spoken to them from shepherds. *The glory of God is that he is accustomed to use lowly vessels to express grace. This in the first instance was grace in operation! But Mary was in fact 24th then guarding all these words and comparing, equating, interpreting, or fitting them together PAHAM in her heart. This fact again Luke records as one obtained from Mary.* And those shepherds returned when or while they glorified and shouted Hallelu to Eloha over all they had seen and heard exactly as it had been spoken or sung to them **מִלֵּל** *MULEL*

JESUS CIRCUMCISION & CROSS 21-27

21. And when the days were fully come for the Nazarite separation in circumcision of the boy His name was called Yeshua which the angel called Him before He had been conceived in the womb. And when the days were completing that they should be cleansed exactly in line with the law of Moses they **carried Him ASAQ from SALAQ-TO** “LIFT UP” as later Jesus “shouldered” the cross and “raise him up” **NAQIMONIH** from **QUM** or “stand” Him –in our language “present” Him before Maryah. *The word for “carried” and the word for “present” perfectly foreshadow the cross and the resurrection.*

This exactly fulfilled the written law of Maryah (the living God) that every male that opens the womb will be called a holy one to Maryah. And that they should offer a victim for **slaughter DABKHA** exactly like it is pronounced or ordered in the law of Maryah –a pair or conjugal turtle-doves or two young pigeons. *Luke draws attention to the fact of the deep relationship between the turtle doves and the pigeons. There is a double offering in each case mirroring the offering of the Father and His grief and the offering of the Son and His grief.* But then there was in fact 25th one man living there in Jerusalem-that was Simeon-and this man was in fact 26th just **כַּיִן** *KAIN* and righteous and he was in fact 27th waiting for **AWAITING SABA** the comfort of Israel and the Spirit of holiness 28th was in fact upon him. *There are no less than four notices that Luke was very interested in Simeon. If he was the father of Gamaliel Paul’s teacher this would make him very special. The word “just” has connection with “prince” suggesting he may have been the “leader of Jerusalem’s Jews. He was ZEDIK or righteous in his trust and despising other comfort was waiting for the one who could bring hope to Israel-with new birth and resurrection and God’s kingdom. He was a man described as subject to the Holy Spirit. Luke may have gained his information from Nicodemus or Gamaliel or even Paul for this leader of the past was very, very well known and of marked spirituality.* And it was in fact revealed 29th in words to him of the Spirit of holiness that he would not see death until he would see the Messiah of Maryah. And this person in fact 30th had come in the Spirit to the temple and when His parents brought the boy Yeshua to enact for Him exactly as it was commanded in the law.

THE NUNC DIMITIS 28-35

28. He took Him on his arms and blessed Eloha and said. Hereafter or henceforward you are unbinding or untying a riddle or giving a dispensation or **loosing SHARA** your servant O my Maryah **exactly** according to Your word. Behold my eyes have seen your **grace HANAN**. He

whom You have prepared or **determined TIB** in the presence of **person PERSOPA** of or under the pretext of all peoples. *The determinate purpose of God (Acts2) to at on behalf of all people to provide a Saviour is implicit ... a light for manifestation of the Gentile peoples and the glory of your people Israel. The word "manifestation" may simply be "enlightenment" but equally it may be "uncovering" so that the Gentiles would become captives of Christ as their conqueror and also Israel's "glory". But then Joseph and His mother were marveling over those things that were spoken about Him. And Simeon blessed them and said to Mary His mother "Behold this is placed or set for the fall and rise of hosts in Israel and for a sign of dispute quarreling and contention HARINA. And in your soul that belongs to you a spear ROHAMA will pass through exactly in order that the thoughts of the hearts of many will be taken captive or revealed. The same word as is used for Jesus capturing the Gentiles is used for Mary holding and then declaring for the entire world her heart.*

HANNAH –THE CENTENARIAN 36-39

36. So then Hannah the prophetess daughter of Phanuel [Face of God] from the tribe of Asher- she also was *in fact 31st* aged in days and she had lived seven years with her husband from her girlhood virginity *presumably he had then died when she was but 20 [the parallel with Mary is very significant].* She had been a widow **exactly** eighty four years and she had not **departed PARAQ** (*She had never sought freedom from God-she counted His service perfect freedom*) from the temple with fastings and prayers and she was **servng PALAH** (in worship or work as in making showbread- i.e. kneading-day and night.

And she was also in that hour and gave thanks to Maryah and she was speaking about Him with every soul who was waiting for the **redemption release-freedom PARAQ** (*she herself was never released or free from the temple service*) of Jerusalem. *Hannah clearly spoke often with Simeon but she spoke to every Adventist of the era.*

And when they had accomplished every thing exactly according to the law of Maryah they returned to Galilee to Nazareth their city.

JESUS ABIDES AT FATHER'S HOUSE 40-52

40. Then the boy was in fact growing big **32nd** and strengthened in the Spirit. *The hithpael MATHHIL indicates the Lord had been made powerful by the Holy Spirit. He was most remarkably steadfast and committed to service long before soldiers undertake arms- whilst still a "boy" TALIA and He had been filled [another Hithpael] with practical and spiritual wisdom. Luke attests his uncommon purpose of life and His uncommon wisdom... And the grace of Eloha –there it is –it was in fact upon Him 33rd א "upon" is used of a soldier bivouacked in a tent. Luke is saying "grace dwelt in him". In John 1.14 "He was full of grace and truth". There was "truth bread" John 6.32 alongside the abundance of grace as John's cousin recalled and experienced. You could feed on what Jesus said like Manna and He exuded grace. He was most beautiful in His ways and most wonderful in His words! And His people were going away every year to Jerusalem at the celebration אָדָד ADAD of Passover. And when He was in fact 34th the son of twelve years **exactly according** to custom they had been to the feast. So we know that from year 12 Jesus visited Jerusalem at least once a year-that is 18 times before his ministry began. And when the days were complete there was their returning but Yeshua the boy **remained POSH** on His own [*The sense of א is "belonging to His own business or office"*] in Jerusalem but Joseph and His mother were not aware. For they were **hoping SIBAR** for the good news that He was with the sons of those close to them but when they had come a journey of one day they searched closely or asked אָבָא B'A among their friends and closely among those who knew them. And they did not find Him but finally they returned to Jerusalem and they were **35th** seeking Him. And from the remainder of three days they found Him in the temple when He sat in **the middle MIZ'A** [*the position of an intermediary as cast by Michel the Syrian-our**

Lord was not simply operating Socratically but as a mediator of current views- and one has to reckon with a three day school of study and converse and think of scholars who taught Gamaliel and Nicodemus.] of teachers and listening to them and questioning them. And all those who were listening to Him were in fact **36th** astonished **TUMIAH** at His spiritual wisdom and at his **word or matter PATHGAMA** [The term has to do with actions or events discussed or prophesied]. And when they saw Him they were amazed and His mother said to Him, “My son, why have you acted on this account concerning us? Behold your father and I with much agony have in fact been **37th** imploring for you” *The reference to Father is a general but adoptive statement not meant to disguise the reality but to bespeak the concern. The deep torture of mind of Mary and Joseph was relayed to Luke.* And He said “Why were you seeking me?” “Did you not know this house of my Father and this is the place for me to be ” *The reply is rather more profound than the Greek indicates and gently but in a memorable spiritual way corrects the “Fatherhood” disguise” by bringing that truth into the open and leaving Mary speechless-to which she testified to Luke.* But they did not then understand the statement that He spoke to them. And He went down and came with them to Nazareth and was in fact **38th** obedient to them. But then His mother was guarding all these words in her heart. And then Yeshua was in fact **39th** great in rising and in fact **40th** great in wisdom and in grace in His close relationship with Eloha and with the sons of men.

CHAPTER 3

JESUS’ FORERUNNER’S DESERT MINISTRY 1-18

1. But then in the year “five and ten” of the kingdom of Tiberius Caesar during the hegemony of Pontius Pilatus in Judea when Herod was **tetrarch** **ῥαση ρβιγία** **RASHA RBIYAA** *head of a quarter* in Galilee and his brother Philip **tetrarch** in Iturea and in the region of Trachona and Lusania and also **tetrarch** of Abilina. *To make up the four parts we need Judea and Samaria but technically Pilate was ruling that area.* In the highpriest-hood of Hannan and Qaiphas it was in fact **41st** that the word of God was upon John the Son of Zecharia in the wilderness. *The names of the priests combine to speak of “grace” and “annulment or “removal” and these names are vitally significant. More significant by far was that the “Urim and Thummim” were not to be found in Jerusalem but the guidance of God was upon John and in the wilderness.* And he went into the whole region that is around Jordan when he preached the baptism of repentance for the leaving of or forgiveness of sins. *The term SHABAQ has such relevance in the Christian message as it refers to our leaving sins and His (Jesus’) remaining under the condemnation of sin until death and His heart was broken.* Exactly as it is written in the writing of the words of Isaiah the prophet “a voice which cries out in the wilderness ‘prepare the way of the Lord and straighten in the valley plain a way for our God. The Aramaic “valley” The Hebrew has ARABAH where Luke has PAQA’THA “valley” –so John began the work in one valley or plain and it was to be taken to the nation and the world. “Every valley shall be exalted! “And all the valleys will be filled and all mountains and high places will be leveled and the rough places smooth and the difficult region a plain. And all flesh will see the “life” of God.”(cf Luke 35-God’s salvation)-so closely is the “life of God” and His “salvation” allied that one stands in place of the other. And he said to the crowds that were coming to him to be baptized “Offspring of vipers who has taught you to get away from the **wrath or “divine punishment” ROG.AZ (cf ROG.A wages)** that is coming?” Therefore produce fruit that is worthy of or merits and equals repentance and do not settle or guide yourself saying in your souls that “The father Abraham is ours” for I say to you that from these “Stones” or Cephaz[not ABNA-smooth stone-cf our “knocking off the rough edges”] fellows God can raise up children to Abraham. *It is notable that Jacob set up a stone and it became a pillar and the beginning of His worship of the Lord on a regular basis. So Peter became a stone and the fishermen stones turned into children of God. Satan could think of nothing to do with the stones of Qarantel but make them loaves-Jesus could take the hard men of the time and make them children of God.* In addition behold the axe is

placed on the root of the tree. Every tree therefore that does not produce good/grace fruit has been cut down [MATHPASAQ] and fallen into the fire. *John is telling us that this operation of God has been going on and kings have been dealt with in short order throughout Hebrew history.* And the crowds were pleading with him and saying “What therefore should we do?” And he answered “Who has two coats let him give to him who has none and whoever has food do likewise.” *In Aramaic the words “hope” or “gospel” SIBR and “nourishment” or “food” SIBRATHA are closely related.* The tax collectors [MACASHA those who auctioned and collected tax] also came to him to be baptized saying to him “What shall we do?” He at that time said to them “Do not seek anything in addition to what is commanded to you to seek **ⲁⲗ** “to require” or “summon”.

And those who were deeply committed to military matters were *in fact* **ⲁⲒⲏⲁ** saying “What shall we do?” And he said to them “Do not torment or **struggle by intrigue** and indignation with a man **TAGAR** and do not slander and oppress a man and be content with your wages. *The Aramaic APASONIA reflects the OPSONIA of the Greek word “wages” which comes from the concept of “fish” as a well respected source of reward. John’s guiding principle was “sufficient but not more”. In actions “discipline not excess”.* Then when the people were *in fact* **ⲁⲑⲁ** placing their hope on John and they were all calculating in their hearts whether he was Messiah. John answered and said “Behold I am baptizing in water but then there is coming He who is stronger than I—He whose sandal straps I am not worthy to loose. He will baptize you in the Spirit of holiness and with fire.” *By this there is the gift of life and burning holiness-of awe and haste to do God’s will and spiritual light.*

He who holds the winnowing shovel in His hand and wipes His threshing floor clean and gathers the wheat to His barns and He will burn the chaff in fire that is not allayed or extinguished. *In Matthew 25.7 the torches of the virgins went out for lack of fuel and in Ephesians 6.16 the darts of the devil could be extinguished by the shield of faith. In Job 17.1 Job says “My spirit is in great pain or destroyed”. This is somewhat significant for it speaks of the sort of holy anger that ends the life of man.* He also then taught many other things and he preached the good news with hope to the nation. *Luke is telling us that John was not just emphasizing doom but had a message of hope and a teaching plan and a great capacity to proclaim the coming Lord.*

THE BAPTISM OF JESUS PRECEDES JOHN’S DEATH 19-22

19. Then Herod the tetrarch because he had been **reproved or shown to be guilty** [**C. ISIS** can mean “reduced by boiling” so it means John turned up the heat and made him look small and undignified] on account of Herodias the wife of Philip his brother and for all the evil he had done. *John clearly spoke out against the king on many, many counts.* He also added to all (his crimes) this one—he shut John in the house of prisoners. Then in fact it happened **ⲁⲒⲏⲁ** when he had baptized all the people (who came) he also baptized Yeshua and when He prayed the heavens were opened. *This event was not done that men might see into heaven but that the people of heaven could see their redemption. The phrase is similar to that we use “The heavens opened in a downpour”. So the Holy Spirit came thence in the beginning of the former rains.* And the Spirit of holiness was descending on Him in the manner or by comparison like or imitating the body of a dove and there was in fact **ⲁⲑⲁ** a voice from heaven that said “You are my beloved Son and partner in whom I am pleased **ⲁⲗⲁ** ZATAB. *The Father was willing pleased and content with this submission to the role of redeemer. This was in a sense the giving away. Here the bride prepared by baptism met the bridegroom prepared by love and the Father’s approval.*

JESUS FOSTER PARENT JOSEPH’S GENEALOGY 23-38

23. Then this **Yeshua-this Saviour-this Joshua** was exactly **AIK thirty years of age** and He was thought to be the son of **JOSEPH BAR HELI**. *Bauscher argues that Luke is recording Joseph’s genealogy-but the following lines Heli Matthat Levi Melki Yanni Yoseph Matatha*

Amotz Nahum Hesli Naggi do not compare in any shape or form with Jaqob Matthan Eliazer Eliud Akin Zadoq Azor. Baucher is adrift.

24-38. bar (1)Matthat bar Levi bar Melki, Bar Yanni, bar Yoseph bar (2)Matatha bar Amotz bar Nahum bar Hesli bar Naggi bar (3)Maath bar (4)Matath bar Shemei bar Yoseph bar Yehuda bar Yokhanan bar Resa bar **Zorobabel** bar Shalathiel bar Nari bar Melki bar Addi bar Qosam bar Elmodad bar Ayr bar Yose bar Eliezer bar Yoram bar (5)Mathitha bar Levi bar Shimeon bar Yehuda bar Yoseph bar Yonam bar Eliqim bar Melia bar Mainai bar (6)Mattatha bar **Nathan bar David** bar Aisha bar Obed bar Boaz bar Salmon bar Nahshon bar Aminadab bar Aram bar Hetsron bar Pharets bar Yehuda bar Yacob bar Isaac bar Abraham bar Terah bar Nahor bar Serug bar Arau bar **Phaleg** bar Eber bar Shalah bar Qainan bar Arphakshar bar Shaym bar Noah bar **Lamek bar (7)Mathuselah bar Heno bar Yared bar Mehalaleil bar Qaynan bar Enosh bar Shayth bar Adam** who was from Eloha. Any reader will immediately notice the significance of the names before the flood and indeed the linkage of names and events. The prefix MATH is used 7 times and in Hebrew it means “man” or “death”-thus the genealogy itself testifies to the law of sin and death whereas in Akkadian it means “country” testifying the quest of a homeland and in Aramaic “number” testifying to the limitations of life. Luke is very specific of this Yeshua. Joshua in the OT was a young man when he undertook the defeat of Amalek with Moses Prayer support Exodus 17. Luke is telling us that in his flower of life our Lord set out to be the Saviour of the world.

CHAPTER 4 THE TEMPTATION OF JESUS 1-13

1. But then when Yeshua being full of the Spirit of holiness returned from Jordan the Spirit lead him to the wilderness. And He would be tempted for forty days from the devil and He did not eat **LAS** food in those days and when he had completed them at the end [HARTH is used of “afterbirth”] He was hungry **CUPHEN** as when there is famine or naturally famished. And the devil [OCALQARAZA-the eating accuser or swallowing stinger] said to Him “If you are the Son of God, speak to this stone and it will become bread.” We learn from the Aramaic that only one stone was involved and it was big enough for food and such stones shaped in the form of little baps were strewn on Mount Qarantel and are laid there till this day. Yeshua answered and said to him “It is written ‘It is not by bread alone but it is by every word or verse of God that the son of man lives. The word “dainty” and the word “sentence” differ only by one letter and even under duress our Lord was playing on the idea that for Him the scripture was a dainty more attractive than food in times of hunger.

And Satan awaited Him (or) took him to the extreme or exceeding **SAKA** [There is no such verb for “took up” as **ASAKAH** meaning “took up” so Satan did not take Jesus-our Lord met him when He had His devotions and in His time. The verbs meaning “take” are **EKHAD BETSAR GELAZ DEVAR YABEL NESAV DEA QEVAL AND SHEQAL-SAK** the noun or **SAKA** the verb supply a very difficult Aramaic expression-where it seems the meaning is Satan **hoped as he waited** to explore the final shape of the kingdom he had in mind knowing that Christ had come with similar but different intent. The difficulty arises because the verb is formed on a noun which means “exceeding” among other things high mountain and showed Him all the kingdoms of the earth in a once for all or a “distinct moment of time” **ADANA**[The “moment of time” is what we would call a “one-er”. This occasion was for Satan a mighty incentive. It was tantamount to saying “We can arrive promptly at this final deal without suffering-it was an attempt to split the Messiah from His purpose of redemption and to go the way of evil power. Thus Satan is called here “adversary”. This is a total adversarial act. We absolutely need to have recourse to the Aramaic to understand what is happening in the second temptation. And the swallower stinger said to Him “I shall make all this authority hang on or

depend on you or “raise up” this authority **אֶתְחַל** *ATHAL* not *YAHAB* (to give) and its glory for it is completely mine or mine in the end and to whoever I am delighted with or am pleased with I give it. *Satan is saying as an inducement that he sees Christ as lovely and righteous. Christ had refused comfort and in hunger had avoided entrapment and even stated that the Father’s simplest word was sweeter than all the miracles Satan might prompt.* Therefore if you will worship in my presence and support **שָׂגַדְתִּי** *SAGAD* me it will all belong to you! *This single act was of course impossible –Satan was presenting what he called a “complete and perfect” option that he insisted he had the right to offer to a “perfect” Saviour who had actually the crown rights to the kingdom of God already. This was a fraudulent proposition.* Yeshua answered and said to him “It is written that you shall worship Maryah your God and Him “in the house of His possession alone... **בְּעַבְדוֹתֵי** *BELAHODOTHI* ...you shall serve Him with all your energy.” Then he brought him to Jerusalem and raised Him upon the wing **כַּנְפֵי** *CANAPHA* of the temple and he said to Him “If you are the Son-partner of God fling or throw yourself down **רָמַא** *RAM’A* as on a bed from here.

“For it is written that He will command his angels concerning you to guard you.” “And upon their arms they will shoulder you lest you strike your foot on a stone or a pinnacle!” Then Yeshua answered and said to him “It has been said luminously that you shall not tempt Maryah Eloah. And when the swallower stinger had completed all these temptations he departed from his close presence **לֹחֹת** *LOTH* until a time or once. *It may be seen as a reference to the period of Anti-Christ and the final opposition and “swallowing” in the tribulation but whilst Satan harassed our Lord by demons throughout he made his greatest and most determined thrust in the passion period.*

JESUS NAZARETH PROCLAMATION REJECTED 14-30

14. And Yeshua returned in the strength of the Spirit to Galilee and there went out an account or sweet story **טָבָא** *TABA*. And He was in fact teaching **46th** in the gatherings and was in fact **47th** being praised **שׁוֹבְחָא** *SHOBHA* “glorified” or treated as a king or Messiah by every person. And He came to Nazareth where He had grown up and entered the synagogue exactly as in fact He was **48th** used to do on the Sabbath and stood up to read. And there was given Him a scroll of Isaiah the prophet and Yeshua opened the scroll and found the place where it was precisely written. The Spirit of Maryah is upon me and because of this He has anointed me (Meshiah) to proclaim **good news** of hope to the poor and sent me to **heal those broken as to their heart** and to **herald liberty to the captives** and **vision to the blind** and to strengthen or **establish the gloomy and disheartened** **תְּחִיבָרָא** *THOBIRAH* with forgiveness. *There is nothing cures depression and gloom like forgiveness-taking away the burden.*

1. PROCLAMATION(POOR)
2. RESTORATION(BROKEN HEART)
3. LIBERATION(BONDAGE)
4. VISION(BLIND)
5. JUSTIFICATION (PARDON FOR SAD & GLOOMY)
6. CULMINATION(KINGDOM)

There is nothing like heralding the delightful life or acceptable year or desired era of the Lord. *The use of the word “Herald” in respect of Christ suggests that he is immediately announcing His atonement and further intimating His messianic rule.* And He rotated the scroll and gave it to the minister and went and sat down and then all in the gathering **were** gazing or staring with their eyes **חִיר** *HIR* in fact on Him **49th** **as opposed to the Law scroll**. And He began to speak luminously and intimately **לֹחֹת** *LOTH* to them saying that “Today this scripture is fulfilled in your ears.” *Clearly the first and most obvious meaning is that this was the very day Isaiah wrote about when Christ made the proclamation and before Him were poor, broken,*

enslaved, ignorant, gloomy Jews who needed Christ and His pardon. And they were all questioning and answering to establish witness concerning it and they **were** in fact amazed (with an element of standoff like a bull mad but inactive) **תורה TOR 50th** at the words of grace that came from His mouth and were saying[**51st researched fact**] “Is not this the son of Joseph?” And Yeshua said to them “Already or increasingly **כיב KEBAR** you will say to me this proverb “Physician, heal yourself and everything that we are hearing that you have done in Capernaum do also in your own city.” He then said “Truly I say to you that there never lived a prophet who was received in his own town. For truly I say to you that many widows lived in the days of Elijah the prophet in Israel when the heavens were shut three years and six months and there was great hunger in the whole land.” And Elijah was not sent close to any one of them except to Zarephtha in Sidon to a widow woman. And there were many lepers that lived in the house of Israel in the days of Elisha the prophet and not one of them was purified except Naaman the Aramean or Syrian only. And when they heard these things all those in the gathering were filled with rage. And they arose and flung Him outside of the city and brought Him to the ridge of the mountain on which or by means of which the city was built to cast Him down **שדה SHEDA** from the rock **שחית SHAQIPHA** the broken rock or the “quarry” top. The idea of ending in the Nazareth quarry not the Jerusalem quarry occurs-truly He was the “rock of ages” and is the “rock cut without hands”. But He then passed in the midst of them and left.

JESUS’ CAPERNAUM MINISTRY OF EXORCISM 31-37

31. And He went down to Capernaum a city of Galilee and He **was in fact 52nd** teaching them on the Sabbath. And they **were in fact** astonished **53rd תמיחה TAMIHA** awe inspired as if watching the heavens at His teaching for His word **was in fact 54th** of authority. And **there was in fact 55th** there in the synagogue gathering a warlike man who **had in fact 56th** in him the spirit of a filthy miry dirty **57th תנאפ TANAPH** demon and he cried out in a great voice. And he said “Leave me –what is in common between you and us Yeshua the Nazarene –have you come **TO DESTROY US-I** know who you are-Holy One of God. *The word ABADDON and ABAD refers to the demons but not to men whom the Lord came to save.* Yeshua rebuked it and said “Shut –**58th דאם dam up the floodgate SHACAR** of your mouth and come out of him”. And the devil threw him down **59th שדה SHEDA** with disregard and passion in the midst and the demon came out of him while it had not done him any harm. And great amazement held every man in its grip. And they were in fact **60th** talking to one another saying “What is this narrative pledge or affair for with authority and by power He commands the foul spirits and they come out. And a story or account **61st תבא TABA** went out about Him in the entire region round about them.

SIMON’S WIFE’S MOTHER & MULTITUDES HEALED 38-44

38. And when Yeshua went out from the synagogue gathering He entered Simon’s house and Simon’s mother in law was afflicted or tormented **62nd אליזה ELIZA** with a great fever and they sought Him for her.

And He arose to reach her and rebuked her fever and it left her and she at once arose and she was **in fact 63rd** ministering to them.

And the ministering sun was setting **64th ארב ARAB** the idea is “mingling colours” as it sets and all of those who had those very ill of illnesses and with a variety **65th שחאלפא SHAHALAPHA** “transforming” (in the worst sense) as we would say “life-changing” (of) diseases brought them to Him and then He laid His hand on each one of them and He healed them. And the demons **were 66th** going out from many

And when they screamed they were saying “You **are in fact 67th** Messiah Son of the living God”. And He was **in fact 68th** rebuking them and not allowing or leaving them to enlighten that they knew He was Messiah. *Jesus did not wish the demons to advertise his person. Their*

disobedience had disenfranchised them as to witness and their lost estate meant the abandonment of righteousness was irreversible.

And at dawn of day He went out away on His own to a desert place and the crowds that were in fact **62nd** seeking Him came to his immediate presence **לֹתָא** *LOTHA* and they held fast to Him lest He should go away from their intimate presence **לֹתְהוּ** *LOTHU*, But then He Yeshua said to them that it is my mission (for me) to belong to other cities to speak the good news of the kingdom of God because for this I am sent.

And He was heralding in the synagogue gatherings of Galilee.

CHAPTER 5

LAKESIDE SERMON, GREAT CATCH & CALL 1-11

*1. This chapter begins “But then it happened”. The verb to be is used to record as always a further noted and researched or reported happening that Luke took down verbatim from the narrator. But then in fact it happened **63rd** when the crowd gathered to Him to hear the word of God and He was in fact **64th** standing at the side of the Lake of Gennesar. He saw two ships that stood on the shore of the lake and the fishermen had come down from them and were washing their nets.*

And one of them who in fact belonged to **65th** Simon Cepha and Yeshua went up and sat down and said that they should pull it out **דַּבָּר** *DABAR* a little from the land into the water and it happened in fact **65th** that He sat down and taught the crowds from the ship. And when He became silent from eloquent speaking or **proposing union** **מַלְאֵל** *MALAL* He said to Simon – move out or pull out to the deep and cast your net for a catch. Shimaon answered and said to Him “Rabbi all night we have laboured and have got hold of not a thing but then upon your word **מַלְאֵל** *M. ALTHA* **pledge** I will cast down the net. From verses four and five it is possible to recognize that our Lord finished His teaching addressing the need to stand with Him and Peter got the message and immediately took His pledge and stood with him. The “word of God” in the mouth of Christ was one of promise and commitment and the promises He gave were meant to be adopted. And when they had done this as servants they caught a host of fish-so good their net was in fact **66th** rending or tearing **רָסָא** *RASA*

*[like a garment]. And they made a sign or nodded **רָמַז** *RAMAZ* to their partners in another ship to come to help them and when they came they filled those two ships **exactly** that they were in fact **67th** close to sunk or immersed or swallowed **טָבַח** *TABA*. And when Simon Peter then caught the vision he fell at the feet of Yeshua and said to Him –“I beg you my Lord that You **abandon (traditional)** **פָּרַק** *PARQ* except for Exodus 13.15 where it means “redeem” it otherwise signifies separate. But it can mean “pluck out” or release or absolve/ Peter’s position does not agree with the meaning “depart” so I elect for “pluck me out”!... me for I am a hardened sinful man *GIBORAH*. For awe... **תַּמְהָא** *TAMHA* **WONDER –THEY WERE STUNNED- AMAZED SILENT**... had in fact **68th** seized him and all concerned who were with him over that catch of fish they caught. On this account or similarly James and John sons of Zebedee who were partners **שְׁוֹתָפְחָא** *SHOTHAPHA* of Shimeon-but Yeshua said to Simon ‘Do not fear –from this hour you sons of men will be catching for Salvation or life. The suited Greek *ζωοργεω* “taking alive” reflects the Aramaic. And they brought those ships near the land and they left everything and went after Him. The effect of the “word” is immense fruit- also partnership encouraged and solidified-and convinced discipleship.*

JESUS HEALS THE LEPER 12-16

12. And when Yeshua was in one of the cities there came a man who was all full of leprosy and he saw Yeshua and fell on his face and begged Him and said to him “My Lord if you are willing

you can make me clean!” And Yeshua extended and spread out **פָּשַׁח** PASHAT His hand –he touched him or came close to him and said “I am willing –be clean”. And the son of a moment his leprosy left him and he was clean.

14. And He commanded the man not to tell anyone but to go away and show your soul to the priest and bring near an offering on behalf of your cleansing exactly as Moses commanded for a testimony. **שֶׁהֵדָא** SEHEDA. And fame or rumour about Him became current or passed along **נֶפֶאָה** NEPAQ more and more or in multiples and there were in fact **צֹמֶה** crowds of people gathered to hear from Him and about those they were healed from their sicknesses **חֹרְחָנָא** is used of leprosy and weakness and even glaucoma. But **then** he was in fact **70th** retreating to the wilderness and praying **טְסָלָא** TSALA unites the idea of winebibbing and praying and indeed the deep desire and insatiable thirst for either unites the concepts. Jesus appears to have withdrawn from this deep desire and not because of rumour.

JESUS HEALS THE PARALYTIC 17-26

17. And it happened in fact **71st** on one of the days when Yeshua was teaching the Pharisees and teachers of the law who had come from every village **קֶרְיָא** QERIA landed proprietary farm and village or hamlet of Galilee Judea and Jerusalem were sitting as teachers in conference **72nd** and the power of the Lord was in fact **73rd** present in a living manner to heal them. This was a very significant gathering. And men brought on a pallet one man paralysed and they were in fact pleading **74th** that they might enter to set him in front of Him. And when they did not find the exact way by which to bring him in because of the crowd they went up on their own initiative [the men first to deconstruct] to the roof and they lowered **סָבַב** SBB him with the pallet from the rafters which like the cherub of the mercy seat **עֲוֵרָה** overhung. **טֵלִילָא** TELILAH means “roof” or “rafters” into the midst before Jesus. But then when Yeshua saw their faith He said to that **מַשְׁרִיא** MASHARIA paralysed man “Your sins have gone”. And the scribes and Pharisees began to think about it and were speaking to cast light on it-“Who is this that speaks or promises blasphemy. Who is able to release from sins except Eloha alone? But then Yeshua knew their thoughts and he answered them and spoke to throw a different light “What are these thoughts that you have had in your hearts which is easier or readier to say “your sins are gone, or arise and walk?” But that you may intimately be aware that the Son of man is allowed or has magisterial power on earth to forgive or put away sins He said to the paralysed man “I say to you ‘arise take up your pallet and go home’. Immediately he arose in their sight and shouldered his pallet and went away to his house while he glorified God. And wonder **תִּמְהָא** TIMEH astonishment or wonder held everyone and they were in fact **75th** praising Eloha and were filled with reverence or wonder at the miracle and they were saying “We have seen amazing acts today.”

JESUS CALLS MATTHEW & DEFENDS OPEN MINISTRY 27-39

27. And after these things Yeshua went out and He saw a tax officer **מַכְסָא** MACASA named Levi who sat in the customs booth and He said to him “Come after me”. And he let everything remain and went away after him. And Levi made a great thanksgiving banquet **קֹבָלָא** QOBALA – a word linked to honouring a face of beauty or person of worth and there was in fact **76th** a large crowd of tax collectors and others or delayed attenders ... **אַחֲרָנָא** AHARNA-it may be others who were later disciples or others who came late. It appears Levi sent invitation after invitation near and far. This detail could not come from the Greek... who were in fact **77th** “attaching”

and reclining with them. And the scribes and Pharisees were mumbling **רָטָן** RATAN and saying to His disciples “why do you eat and drink with tax collectors and sinners”
 And Yeshua answered “a doctor is not sought for the strong and healthy but for those who are growing **אֲבָד** ABAD very ill. I have not come that I may call for the righteous but for sinners to repent. But those (the scribes etc) were saying to Him “Why do the disciples of John fast truly and pray and also those of the Pharisees but yours are eating and drinking?” But He said to them “You cannot promote *same word as “grow” in v.31 so “you can’t promote or grow a fast”* that the children of the canopy fast as long as the groom is with them. But the days will come when the groom will be taken from them. At that precise time they will fast –in those days. And He told them a parable “No man tears a ragged patch from a new garment **אֲרוֹתָא** AORQATHA and puts it on a new garment in case he tears the new and also the worn out cloth **בַּלְיָא** BALIA *does not resemble or correspond* **שָׁלָמ** SHALAM to the strip that is from the new garment. And no man puts new wine in old skins and if he does then the new wine bursts the skins and that wine has been spilled out and the skins destroyed. But new wine is put in new skins and both last a long time **נָטָר** NATAR. And no man who drinks old wine immediately pleads for new for he says the old is “sweet”. The word “better” in Greek does not convey the sweetness and delight of **בִּישָׁם** B.I.S.A.M *the fragrance and taste and even smell and overall pleasure of the old. This saying works to show how difficult it is to accept the New Testament truths for Jews accustomed to the old.*

CHAPTER 6

SABBATH AMID THE GRAIN 1-5

1 But then it in fact occurred **78th** when Yeshua was walking on the Sabbath in the house of grain His disciples were plucking the ears and pounding **פָּרָק** PARAK the grain in their hands and eating it. But then some men of the Pharisees were saying to them “Why are you doing this that is not legal to do on Sabbath? Yeshua answered and said to them “Have you not read what David did when he was hungry and those with him?” And he entered the house of God and took the bread of the table of Marya and he ate and gave to those with him which was not right to eat except for priests alone. And He said to them “The Son of man is that Lord of the Sabbath”.

JESUS HEALS THE MAN WITH THE WITHERED HAND 6-11

6. But this then happened **79th** on another Sabbath when He entered the synagogue and was **80th** teaching and there was *in fact* **81st** there whose right hand or arm was dried up (*lifeless as the desert*). And the scribes and the Pharisees were *in fact* **82nd** watching Him whether He would heal on the Sabbath that they should be able to be accusers or “swallow stingers”. But then He knew their machinations or schemes and said to that man whose and was shriveled “Stand –you come to the centre of the synagogue and when he came and stood... Yeshua said to them “I ask you what is right on the Sabbath-that one is doing good or doing evil-saving life or destroying it? And He gazed on them-on them all and said to him “Stretch out your hand and he stretched it out and his hand was restored exactly as the other one. But they were then filled with jealousy envy grudge or suspicion and they were speaking delicacies one to one of what they would do to him-that is Yeshua.

THE APPOINTMENT OF THE APOSTLES 12-16

12. But then in fact it happened **83rd** that Yeshua went out to a mountain to pray and there He was causing outpouring or opening the gushing of the doors of the mind in the prayer of God. *The Greek gives an explanation which becomes part of the text “and spent the night” adding “praying to God” instead of “in prayer of Eloha. “The idea of a wadi of prayer that night leads on to the appointment of the apostles.*

13. And when it was dim dawn He called His disciples and selected those twelve whom He named apostles- **שְׁלֵשָׁה** **SH. ALIHA**. We often play on the difference in English between “apostle” and “epistle”. In Aramaic the words are precisely the same. So these were Jesus “Letters” –He wrote on lives and sent that writing to the world. They were His book and our NT is in part what they would say-some made no contribution to it specifically-viz Simon the Zealot and James of Alphaeus and Bartholomew.

14. Simon whom He named Cephas and Andrew his brother and Jacob and Johanan and Philip and the son of Tolmai.

15. And Mattai and Thomai and Jacob son of Halphai and Simon who had been called Zealous or champion”.

16. And Yehuda son of Jacob and Yehuda Sicariota–he who was in fact **84th** the traitor.

JESUS MINISTRY AND SERMON ON THE PLAIN 17-49

17. And Yeshua descended with them and stood in the plain. In Isaiah 40 the leveling of mountains and the production of plains leads to the revelation of the glory of God. In Joshua it leads to warfare against the enemies of the Lord... and a great crowd of His disciples and crowds of people from al Judea and Jerusalem and the sea coast and Tyre and Sidon... That has come to hear His message-his tasty words and to be healed of their sicknesses and those who were afflicted from unclean spirits were in fact **85th** healed. This is possibly the greatest occasion of address and healing and exorcism ever experienced in Israel at the outset of the ministry of Jesus. He demonstrated that He could encourage His church and heal His world simultaneously. And all the crowds were pleading to touch Him for power was in fact **86th**

being spent and divided or extended and consumed from Him and they were in fact **87th** all healed. And He lifted His eyes over his disciples and He said “You poor ones [This is a MAPEL construction-i.e. “those being made poor to be made rich” for the Lord “makes poor and makes rich” ISamuel2.7-of the ancient prophet whose EXPECTATION was in God-of Matthew 5.3 so there is expectation in the expression-there is God’s blessing] are in the good of grace and blessed **טוביכם** TOVICON ... because yours is the kingdom of God. Blessed are you who now weep for you will laugh joke and sport –blessed by grace are you who are hungry now for you will be satisfied. Blessed are you whenever the sons of men hate you and separate you and dishonour or revile you and **empty your name or spread abroad your name as evil** for the sake of the son of man. Greet the day and jump for joy for your reward is great in heaven for thus their fathers were doing to the prophets. But woe to you rich men for you have received or already carry your consolation **בואי** BOIA Like our **consolation prize** it is worldly worth –a poor consolation for eternal happiness. Woe to you who are fully satisfied for you will bow down with hunger **חפד** CAPIN-woe to you who are now laughing –you will weep and will have wailed. Woe to you when the children of men will say about you “That is delightful as the morning light” **שפיר** SHAPIR for that is exactly what their fathers were doing to the false

prophets. Jesus is warning that when worldly men speak well there is something wrong. But then I say to you who are listening “Love your enemies and do what is beautiful as morning light to those who hate you. The word “**ווע**” OIA is connected by Ephrem to THAPIN –a covering of the mouth with the hands or an underlining of the gravity of calamity as one might underline a letter for accentuation. My old Hebrew teacher called it the most terrible and solemn word in Hebrew. And bless those who curse **ליתא** LITA you and pray upon those who drag or pull you away **דבורא** DEBORA by force. And whoever strikes you **מחוא** MEHOA on your cheek offer him the other and whoever takes your woolen coat do not withhold from him your cotton shirt. And to everyone who asks you give and whoever takes from you do not demand it back or take strict account to get it back **תבא** TABA. And **exactly** as you plead that the sons of men should do to you, you do so to them also. For if you love those who love you what is your goodness or grace

for even sinners are lovers of those that love them. And if you are doing what is good to those who treat you graciously and well what is your good grace- even sinners do alike? And even if you lend **YISEP** to him from whom you hope to be repaid **PARA** what is your good grace for even sinners lend in the same way to be repaid. But **love** your enemies **BAALDEBBA** “husband of a fly or ‘gad fly’” i.e. ‘goading fly’ and **do good** and **lend** and do not cut off **PASAQ** i.e. “shorten” or “discourage” “break” or “destroy” **the hope** of any man and your reward shall be great and you shall be children of the Highest for He is kind **BASIMA** “sweet” or “fragrant” or “makes joyful” the evil ones and is kind to those who give up renounce or deny Jn1.20 The Baptist did not deny Heb11.24 Moses refused Lk8.45 Who touched me -they all denied Ac4.16 Notable miracle we cant deny...hence “unbelievers”. Therefore be merciful also exactly as your Father is merciful. Do not judge and you will not be or have to be judged. Do not convict and you will not have been convicted **HOB**-liberate and you will be liberated-**SHARAN**. Give and it will be given to you in good gracious measure **KIATHA**-like our “kilo” hence metric or measure and they will toss into your lap **LAP** or **RECEPTACLE** pressed down or firmly compressed and overflowing or spilling over and surplus –for with the measure you measure it will be measured to you. And He told them a parable. “In what way is it possible for a blind man to relate to a blind man to lead? Will both of them not fall into a pit **GOMATZ**? There is not a disciple intimate who is greater or increased beyond his master or Rabbi for every man who is compete or perfected shall be exactly like he who perfected him. But for what reason do you look intently at a chip **GALA** dried shaving or grass that is in your brother’s eye but a plank or disease **QARITHA** in your eye is not evident to you? Or how are you able to say to your brother “My brother, allow me to cast out the chip from your eye for Look the plank is in your own eye! And at that exact time how will you have sight to pull out the chip from the eye of your brother? A good tree that produces bad fruit does not exist or a bad tree that produces good fruit. For every tree is known by its fruits for they do not gather **LAQAT** figs from *acacia* and they do not gather grapes from a *rose bush* **SANIA**. A good man from the good treasure hidden or buried in his heart brings out or **harvests** **MAPEQ** good and the evil man from the evil treasure that is in his heart brings out evil. From the added interest or remainder of the heart the lips speak. Why are you calling me “My Lord, My Lord but not doing the very thing I say? Every person who comes intimate to me and has heard my words and does them I will show you what he is like. He is like a courageous man who built a **house** and dug and went deep and set the foundation on the rock. When there was swelling waves or a flood it rushed against the house **TARAN** and it could not move it **ZOTZ** because it was founded on a rock foundation. And he who hears and does not do is like a man of adventure who built **his house** on dusty soil with no foundation and when the river rushed against it, it fell-the son of a moment and the fall of that house was great. *The river and waves confluence suggests and estuary. The digging or grave for the house is the first act. The house must be buried. Thus the first house was never “His” –it was a life crucified –buried with Christ –whereas the second was “His own house”-Aramaic “possessive” pronoun “His” attaches only to the second edifice.*

CHAPTER 7

JESUS HEALS THE CENTURION’S SERVANT 1-10

1 And when He had completed all the words of invitation to the audience of people Yeshua entered Capernaum. *The “village of comfort” or of the “comforter” is a name virtually minted for Jesus’ town.* And when the servant of one **HAD** centurion who was precious and dear to him had grown ill and he had in fact been **SS** approaching death. And he heard about Yeshua

and sent elders of the Jews to Him pleading that He would come and cause his servant to live. But then they when they came close to Jesus were pleading from Him diligently “in a caring way” or “concerned manner” **بَثِيلَا** BETHILAH saying “He is worthy that you do this for him.” For he loves our people and also he built a house of gathering for us. But then when it in fact happened **89** then when Yeshua was not very far from the house the centurion sent his compassionate friends to Him and said to Him “My Lord You should not trouble yourself for I am not worthy that You come under my roof. Because of this I was not worthy that I should come close to You but say in a word and my lad will be healed. For I also am a man who is compelled **سَاحِبٌ** SHABER or subjected to authority and there are foot-soldiers under my hand and I say to this man “Go” and he goes and to another “Come” and he comes and to my servant “Do this and he does it”. But then when Yeshua heard these things He was expressing admiration for him and He turned his face to the crowds which were coming after Him and said “I say to you that not even in the house of Israel have I found faith **exactly** like this. *The evidence of faith was that the man believed in Jesus word and also in Jesus mission under the Father’s hand.* And those who had been sent returned to the house and found that servant who had in fact been ill **90** then healthy and well.

JESUS RAISES THE WIDOW’S SON 11-16

11. And it happened *in fact* **91** a day after that He went to a city whose name was Nain and His disciples and the crowd was with Him. And when He came near the gate of the city He then saw a dead man was in procession or being companioned or accompanied **مَالُوِين** MALOWIN out of the city who was the only special or unique **يَهِيْدِيَا** YIHIDIA Son of his mother and his mother was a widow and many **young men –sons of the city** were with her. *It is of interest that young men who knew the boy were there in big numbers-this again shows compassion.* Then Yeshua saw her and was moved with compassion and tender mercy and said to her “Stop weeping!” And he went out to approach or oppose the bier **أَرْسَا** ARSA and those who were bearing it on their shoulders stood still and He said to the young man “I say to you ‘Arise’. *Jesus simply said to the young man “wake up from sleep” or Stand-and he would have done both.* And he who had died sat up and began to speak words of union-and they gave him to his mother. *The word “speak” used here indicates relationship and a call for it. He may have said “My mother”-and at that moment he was glad and she was glad she had obeyed what Jesus said “Do not weep”. There was huge joy in Nain especially among its young men that day.* And Awe held the people-all of them and they were glorifying God and saying “A great prophet has risen among us and God has visited **سَار** SA’R His people. *They realized that God cared for this poor widow as in the days of Elijah when he restored the widows son to life and Elisha the prophet when he came to a woman who was about to have her last meal. Our Lord once referred to both these –because they were living examples of how He cares for those in extremis.*

JOHN’S DELEGATION TO JESUS 17-30

17. And this word went out about Him in all Judea and in the entire region that was round about. And John revealed **كِهَوَا** KHAWAH pointed out or showed and distinguished all these things to his disciples. And John called two from his disciples and sent them to Yeshua and said “Are you the One who was to come or are we waiting for another? And they came to Yeshua and were saying to Him “John the Baptiser sent us to you and he said “Are you He, He who is coming or are we waiting for **سَاكَا** SACA shortly to have or finally to have another? *It is understandable that John could see the difference between the lamb and the golden age leadership. He would not be aware of the great period in between.* But then in that very hour He (Jesus) healed diseases both plagues and evil spirits and He gave sight to many blind people. And Yeshua answered and said

to them “Go and tell John every detail that you have seen and heard...that those that were blind are able to see; those lame are walking; those lepers are cleansed; those deaf are hearing; those dead are raised and those poor have good news. Blessed is he who does not take offence **ܘܚܫܐ** *CASHAL* become indignant or err in belief at me or “in my house”! But then when the disciples of John went away He began to say to the crowds concerning John “What might you have gone out to the wilderness to get sight of-a reed that has been shaken **ܘܙܘܐ**, *ZOA*’ by the wind?” But what did you go out to see-a warrior who is clothed in a soft silk garment **ܢܗܗܬܗ** *NAHATHA* behold those who are in glorious clothing and in luxury are in the house of a king. But what did you go out to see- A prophet? Yes I say to you and an addition to a prophet. This is the one about whom it is written “That behold I am sending my messenger before your person and face to prepare **ܐܬܗܐ** *A’THAD* your way before you. And I say that among those born of women there is not one who is greater than John the Baptist but a little one **ܘܙܘܪܗ**, *ZAORAH* a little chosen mean or petty one in the kingdom of God is greater than he. And all the people that heard and also the tax collectors justified God **ܘܦܩܪܘ**, *JUSTIFIED* or agreed with God and recognized God and the penalty of sin and granted the baptism was of God in respect of sin for they were baptized in the baptism of John

Then on the other hand the Pharisees and scribes denied or rejected the favour **ܬܐܠܡܐ** *TALAM* in their souls of the will of God because they were not baptized by him. Notice rejecting John’s message is characterized as rejecting grace.

JESUS’ TESTIMONY OF JOHN 31-35

31. To what therefore shall I compare this generation and what is it like? It is like boys sitting in the SUQ and calling to partners or pals saying “We sang to you and you did not dance **ܘܪܩܐܕ** *RAQAD*-we howled and you did not wail!” For John the Baptist came neither eating bread nor drinking wine and you were saying “There is a demon in him!” The Son of man came eating and drinking and you were saying “Behold a man who is an eater and a drinker of wine and a compassionate friend **ܘܪܗܡܐ** *RAHAMA* of tax collectors and sinners. And wisdom is justified from all of its building or its whole construction or edifices **ܘܒܢܝܬܐ** *BANITH* The word in the Aramaic appears to be “building.” The wise man builds on the best foundation. If it could refer to children it goes back to their family and hoe base. Primarily Jesus refers to “the foundations”.

THE ANOINTING & DEBATE IN SIMON’S HOUSE 36-50

36. But one of the Pharisees came to Him asking to eat **ܘܠܐܣ** *LAS* To dine or chew over meat with him and He entered that Pharisee’s house and reclined **ܘܫܡܐܟ** *SAMAK*-sat near. And a woman who **ܘܘܫܐ** *WAS* in fact **ܘܩܪܐ** *Q2* a sinner in the city when she also was aware that He was staying in she snatched or conquered an alabaster jar **ܘܫܬܝܦܗ** *SHATIPHA* of ointment. Eusebius of Caesarea speaks of a Shatipha of balsam. And she stood in the hidden sheltered or refuge **ܘܫܬܗܪ** *SATHAR* house space intimate to His feet **ܘܠܘܬܗ** *LOTH* and she had begun moistening or immersing or even colouring His feet and wiping them with the hair of her head. Her tears were clearly changing the colour of His feet from the dusty yellow to natural skin hue and her hair was being used to dry them and she **ܘܘܫܐ** *WAS* in fact **ܘܩܪܐ** *Q3* kissing His feet and anointing them with ointment. After she washed the feet she anointed them. What deep affection for her Saviour is this! But when the Pharisee who had brought Him near (invited) saw he worked out or estimated in his soul and said “If this one were a prophet He would have known who she is and what rumour and renown she has of being a sinner-this woman who comes near to Him. This verse notices two references to **ܘܩܪܐ** *QEREB*-the word that speaks of “presence” and “intimacy”. This is the very thing that the Pharisee did not allow for-obviously Jesus could have reclined on his breast-but it appears not

so. But Yeshua answered and said to him “Simon thee is something for me to tell you so then He said “Rabbi say it”. And He said to him “There were two debtors to one landlord. One had *in fact 94th* owed him 500 denarii and the other 50”. And because they had nothing to pay with he let the debt go *SHEBAQ* –therefore which will love him more?” Simon answered Him and said “I think or believe that he who was forgiven much”. And He Yeshua said to him “You have judged perfectly honest and in the orthodox way. And He turned his face intimately to the woman and said to Simon “Do you see this woman? I entered your house –water for my feet you did not provide-this one with her tears has washed my feet and with her hair has wiped them. You have not kissed me. But then behold this one has not ceased *SHALA* *been quiescent or at peace* to kiss my feet since she came in. You did not anoint my head but then this one with precious ointment anointed my feet. On this account I say to you that many sins are forgiven her because she has loved lots but then on the other hand he who has little love is forgiven little. He said to that woman “Your sins are forgiven you.” They who were reclining began to say in their souls “Who is this that even forgives sins?” Then Yeshua said to the woman “Your faith has given you life-go in peace!”

CHAPTER 8

VILLAGE WORK SUPPORTED BY SPIRITUAL WOMEN 1-3

1. And it was after these things that Yeshua was circling round in the cities and the villages and He was heralding and telling good news of the Kingdom of God and the twelve were with Him. *The *ܘܢܝܢܐ* and *ܘܚܘܢܝܢܐ**

*heralding and preaching or giving hope were the two ministries everybody needed-to know the kingdom was coming and with it the hope of perfection and eternal life. And his disciples were rejoicing in His presence all the while. And women who had been healed *ܘܠܘܟܘܢܐ* ASA Hebrew RAPHA from sickness or invalidity or dysentery e.g. and evil spirits Mary called Magdalene from whom seven demons went out.*

And Yohana *dove or sent-there being a correlation-cf. Noah sent out the dove... wife of Chuza pitcher or bottle or even dread or struggle* steward of Herod and Susannah (*lily*) and those many others who were *in fact 95th* ministering daily as the sun *ܫܡܝܫܐ* *SHEMESH* from their possessions.

THE SERMON ON THE MOUNT 4-18

4. And when the great crowd had *in fact 96th* gathered from all the cities coming to Him He spoke lucidly *AMAR* in Aramaic and Hebrew corresponds to *PHEMI* in Greek which builds on the noun *PHAOS* meaning “light” in a parable-*thus this was an enlightening parable for many.* A Sower went out to sow his seed and when he sowed there was (seed) that fell on the side of the broad road and it was trodden under foot or despised and a bird swallowed it. *Two things happened to it-it was first despised by men and then removed by Satan.* And other seed fell on rock and in the son of an hour it sprouted *ܝܢܘܢܐ* *YAN* because there was no moisture or vapour *i.e. rain *ܠܝܠܝܢܐ* TALILOTHA* for it and it dried up. And other seed fell among thorn and sprouted with it (the thorn) and the thorn choked it. And other seed fell in good (gracious) and beautiful (opportune) (cf v15) *ܫܘܦܝܪܐ* *SHAPIRA* earth and it sprouted and produced fruit-one hundred fold. When He said these things He **CRIED OUT** *ܩܘܥܐ* *QA'A*-to cry urge proclaim and said “Whoever there exists belonging to him an ear which will listen let him hear and obey. And His disciples asked Him “What is this parable about?” *Then* He said “It is given to belong to you to familiarize you with the mystery of *ܐܪܘܘܬܐ* *ARAZA* or initiation into the kingdom of God but for the rest it has been spoken or made clear in the house of riddle or simile demanding explanation that when they are seeing they will not see and when hearing they will not understand or direct

their attention. This *then* is the parable—the seed is the word of God. **THERE IS A SWITCH OF LETTER FROM THE WORD “PARABLE” TO THE WORD “WORD”-M.ATHIL.A BECOMES M.ALTH.A** so to those initiated it is the word—to those who do not receive it is a mystery. The NT holds 22 mysteries ARZA’S—the difference is “grace” and “seizing the moment” & the work of the Spirit. **Then** they that exist on the side of the road are they who hear the word and the “husband of wasting or creeping” comes and takes away the word **מלטה** MALTHA The pledge promise or action as opposed to the “word of enlightenment **אמר** AMAR from their hearts lest they might believe and might live. **Then** these that are on the rock are these who when they have heard receive the word with joy but there is no root of intimacy in them but their faith is temporary and in time of temptation they fail sin or are scandalized **אשאל** CASHAL. But *then* that that fell among thorns—these are the ones that hear the word and by the cares riches and beautiful things of the world they are choked to death and bring forth no fruit. **Then** that which falls in good ground—these are who in a pure **שפיה** SHAPHIA (transparent sound or continuing same mind—with full agreement) and good heart hear the word and hold it and yield fruit with patience of hope. No man lights a lamp or flashing light and conceals or raps it with a corn or liquid measuring vessel **מראה** MARAMA or sets it under a bed or litter but sets it upon a menorah so that everyone who enters may see its light. *The danger of misplacing light and the joy of spreading light are contrasted by Jesus in a lively and engaging manner.* For there is not intimate that is covered—that will not be revealed and nothing hidden that will not be known—it will come into the open. Watch **exactly** how you hear—for whoever has it will be given to him and whoever has not that he thinks or hopes he has will be carried away from him.

THE FAMILY VISIT 19-21

19. But then His mother and His brothers came close and were in fact **97** unable to speak with Him because of the crowd. And they say to Him—“Your mother and your brothers are standing outside (*Gen 15.5 –Like Abraham when he observed the night sky*). Another gospel tells of how he spent time thereafter by the seaside with them (*Cf Matthew 13*). But He *then* answered and said to them “These who obey and are doing the word of God are my mother and brothers.” *The Lord was not narrowing the circle of friendship but widening it though in each case stressing obedience to His will.*

JESUS HALTS A HURRICANE 22-25

22. And then it was in fact **98** on one of those days that Yeshua went up and sat down in the ship and He said to His disciples “Let us cross to that other side of the sea. And when they plowed along or flowed on Jesus fell asleep or was lulled to sleep **דמאק** DAMAK and there was a tempest of wind on the sea and the ship was coming near to sinking or vanishing. And they came close and woke Him and were saying to Him “Our master—we are being destroyed. Then He stood up and rebuked the wind and the rough waves **מחשול** MEHASHOLA of the sea and they rested and there was silence. And He said to them “Where **exactly** is your faith?” But then when they were in dread or awe—they had marveled and they were saying to one another “Who is this that He even commands the wind and the waves of the sea and they have listened to him.”

GADARA-JESUS HEALS THE DEMONIAK 26-39

26. And they sailed or flowed away and came to the region of the Gadarenes which is on the opposite side belonging close to Galilee. And when He disembarked on land there met him a fighting man—one from the city who had a demon in him from long, long time and he was **99** not wearing clothes nor living in a house but **100** in a burial tomb. But then when he saw Yeshua he yelled out and fell before him and in a loud voice he said “What is thee to us and to you Yeshua Son of God most High—I implore

you do not *torture or consume* me.” For Yeshua had commanded the raping or polluting spirit to go out from the son of man for in fact it had **101st** been long and it had in fact possession **102nd** of him and he had in fact been **103rd** bound in chains and he had in fact been **104th** kept in shackles and he would in fact **105th** burst his bonds and he would in fact **106th** be driven by the demon to the desert.

And then Yeshua prayed or asked ““What is your name?”” and he said “Legion” because many demons had entered him. And they were begging Him that He would not command them to enter the boundary or the end (of time) **תַּחֲמוֹמָה** *TAHOMA* –*this fear was that they would have no more time or opportunity. Their “long time” residence and their desert experience aimed to spin out their time on earth.* But then there in fact **107th** existed a herd of many pigs grazing on the mountain they were imploring Him to translate them **נַפְסֵי** *NAPAS* that they might go into the swine and He brought them out or repudiated them. *The Aphel does not mean “permit” but rather “repudiate. The AL ”go into” is not necessarily comprehended in the נַפְסֵי* -and they – those demons-went out of the man and entered the pigs and that entire herd went straight **תָּרִיץ** (*TARITZ*-*the word means “straight to judgment” or “set up for”*) and fell over the precipice and were drowned.

When they the herdsmen then saw the thing that in fact **108th** happened they fled and they told or discussed the story –with the tone of mocking **שֵׂאָה** *SHEA* –*they were like those devising warlike actions –planning a war -playing war games-they were provocative.* And the men went out to see the thing that had in fact **109th** happened and they came intimately close to Jesus and they found that warrior man whose demons had gone out when he was clothed and sober or modest and ashamed **נַחַפֵּי** *NACAPH* and sitting intimately at the feet of Jesus and they were in dread. And those who saw related with provocation exactly how that demonized warrior was healed. And they all -the crowds of Gadarenes -were pleading from Him that He would go away from this intimacy among them because great fear had gripped them so He Yeshua embarked on the ship and returned from being intimate with them. Then that warrior man from whom the demons went out was pleading with Him that he might be intimate with Him but Yeshua liberated or “exegeted” **שָׂרָן** *SHARAN* –set him loose and said to him

“Go back to your house and “expound” **שֵׂאָה** *SHEA* i.e. “play or bat back and forwards as with bat & ball” cf. Ephrem in discussing Christ’s humanity and divinity-making difficult things clear by discussion.

JESUS HEALS THE WOMAN AND RAISES THE GIRL 40-56

40. But then when Yeshua returned a great crowd received Him for they had all been awaiting Him. And one man whose name was Yorash (Jairus) head of the synagogue fell before Jesus’ feet and implored Him to come to his house For he had in fact an only daughter and she was in fact **110th** twelve years of age and she was actually close to death **111th** and when Yeshua went with him a great crowd was in turmoil and tumbling on **חַבְאֵץ** *HABATZ* Him. *Then* a certain woman who had in fact been flowing **תֵּרְאָה** *TER’A* *bursting her banks- i.e. bleeding seriously for* 12 years was of the house of physicians –she had spent all she possessed and she could not be healed by anyone. She came near *QEREB* from behind Him and she touched intimately *QEREB* the hem of His garment and **אֶת** *AT ONCE* the course or flow of blood stopped or stood. And Yeshua said “Who touched *QEREB* me and when all of them denied or refused to say *KEPHER*- i.e. *wiped out the idea* Simon Cephas and those with him said to Him “Our master the crowds are pressing and confining **אֵלַז** *ALAZ* and pushing you and you say “Who touched me?”(*QEREB*) Conversely He *then* said “One in the flesh has touched *QEREB* me for I am

aware that power has gone from me. **𐤀𐤁** *been subtracted or drawn from or translated or been derived.*

Then that woman when she saw that she had not been given over to oblivion **𐤀𐤏𐤁𐤀** **TOKA'H** *been forgotten or "deceived Jesus" or even "falsely worshipped"* when she was trembling and fell worshipping Him and she made clear before all the people for what arm power or power **𐤏𐤀** she had touched Him **QEREB** and exactly how she had been healed immediately. **Then** Yeshua said to her "My daughter let yourself have been encouraged your faith has given you life-go away in peace.

And while he was speaking a man who was of the house of the leader of the synagogue assembly came and said to Him (the Father) "Your daughter has died-do not trouble **𐤀𐤓𐤁** **AMAL** *press-add turmoil to the teacher!" This appeal was blunted by the adverse circumstances-but the information was given with understanding. The appeal seems to have been indirect. Then* Yeshua heard and said to the Father of the girl "Do not dread it-only believe and she will live." **Then** Yeshua came to the house and He did not allow any man to come in with Him except Simon and James and John and the father and mother of the girl. **Then** they were *in fact* **112th** all weeping and wailing over her **then** Jesus said "Stop weeping for she is not dead but sleeping- and they were *in fact* **113th** laughing at Him for they were aware she had died. **Then** He sent everyone outside and held her by the hand and called and said "**TALITHA QUMI**". And her spirit returned and **AT ONCE** she rose **QUMATH** and He directed that they give what she might eat. And her parents were struck with admiration or wonder **𐤀𐤓𐤁** **TAMAH** **then** He warned **𐤀𐤐**, **ZAHAR** *educated or asked them to be mindful or told them to avoid or cautioned them not to make it clear to anyone what had happened* **114th**.

CHAPTER 9

JESUS SENDS OUT THE TWELVE 1-9

1. And Yeshua called the twelve and gave them power and authority for healing **𐤀𐤓𐤁** **ASIA** *later of medicine and operations also* over all of the demons and all diseases. And He sent them to herald news of the kingdom of God and to heal the sick or weak infirm –those short of breath-those crying from suffering or feverish. And He said "You shall not take one thing with you-neither a staff nor money bag -neither bread nor silver –nor shall you take two coats. *The deficit of props entailed a faith ministry.* And whatever house you enter there you stay till you leave. And whoever does not receive you when you leave shake off the sand **𐤀𐤓𐤁** **HALA** from your feet as a testimony against them. And those sent (apostles) went out walking round through the villages and cities and they were **115th** *preaching the good news and healing* in every place-or here and there-or somewhere or other-in some direction. But **then** Herod the tetrarch heard all the things that were being done **116th** by His hand and he was **117th** amazed because the people were **118th** saying that John had risen from the dead. And others were **119th** saying that Elijah had appeared and others that one of the ancient prophets had arisen. And Herod said "I have cut off **𐤀𐤓𐤁** **PASAQ** the head of John the Baptist –then who is this of whom I have heard these things? And he pleaded that he might see him?

THE BETHSAIDA OUTING & MIRACLE 10-17

10. And when the apostles returned and told Him everything that they had done He took them alone by themselves to a desert place linked to Bethsaida. *This location as we now know was north of the lake so the place sees to have been just eastwards.* Then the crowds when they knew went away after Him and He received them and **120th** was speaking with them about the kingdom of God and those who were needing He healed. Then when the day began to decline the disciples came close and were saying "send the crowds away **𐤀𐤓𐤁** **SHAR** to lodge in the surrounding villages and village burial grounds **𐤀𐤓𐤁** **CEPHARA** that they may settle **𐤀𐤓𐤁**

SHARAN and find sustaining food for we are in a desert place. Yeshua said to them “You give them bread” –*then* they were saying “There is none near us additional to five bread loaves and two fish unless we leave and buy nourishing food for this entire people. For about 5000 men were waiting. Yeshua said to them “Make them recline –banqueting (groups)-fifty men in an arrangement (as at a table) *Our Lord was asking the disciples to act as if this was a great banquet and required the men to lean on one another as if ready for a serving at a feast. The reason for the references to men was that the men were do **exactly** this.* So the disciples did so and caused them all to recline. *This statement suggests the women did so in their parties too.* And Yeshua received those 5 loaves and 2 fish and looked to heaven and blessed and broke **قَطَزَان** QATZAN *He broke the bread and fish in morsels but like the wine in the first miracle it changed and multiplied and gave his disciples to set before the crowds. And they ate and were replenished and they took up on their shoulders broken pieces that remained –twelve baskets.*

PRAYING ALONE AND SHARING 18-27

18. And when He was praying alone and His disciples were with Him He asked them –“Who is it that the crowds were saying about me that I am?” They in answer were saying to Him “John the baptizer –and others Elijah and others that one from the ancient prophets has arisen from the dead.” He said to them –“You then who is it you are saying (*cf replying*) that I am? Simon answered and said “Then messiah of God”.

He admonished them and said that they should not say this to any man. *Clearly this was the message that Peter at least had been giving in response to others’ speculation.* And He said to them “The Son of Man is going or moving on to suffer a multitude of things and be rejected by the elders and chief priests and scribes and they will kill him and on the third day He will rise.” *The remark about the prophet who had arisen sits well with the reference Jesus makes to His actual resurrection.* And He said before them all “Whoso is willing to come after me let him deny himself *renounce* and shoulder his cross daily and come after me. *This reference to the cross was oblique and the final straw that could challenge their resolve.* For whoever wills that his soul lives destroys it but whoever will *obliterate or lose* his soul on my behalf this one causes it to live.

25. For what benefit or auxiliary help would it be for the son of man to win the entire world **يَثَار** YITHAR and *then* destroy his own soul or lose all the money or damage and hurt **هَسَار** HASAR his own soul?

26. *Then* whoever shall be ashamed of me and in the house of my words the Son of man will be ashamed of that one whenever he comes in the glory of the Father with His holy angels. *Our Lord is keeping the timing of the occasion within the Father’s power.*

27. I tell you the truth SHARAR there are men of flesh who stand here or then **هَارَاك** HARACA who will not perceive or taste **تَام** TAM death till they behold the kingdom of God.

EIGHT DAYS AFTER THE TWO UNSEEN MEN 28-30

28. Then it happened about eight days after these words Yeshua took Simon James and John and went up a mountain to pray. *The reason why Jesus preferred mountains was not just the loneliness but the height-He could get near to the Father as possible-He could extend his arms higher still. He could offer Himself to God and always remember he was “the” offering. He could bend and incline as he beheld the world beneath. It symbolised his mediation.*

And when He prayed the appearance of His face was changed. And his garments were **121st** shining like lightning.

And behold two men-warriors were **122nd** speaking with him who are the living Moses and Elijah. *This appears to Luke it would seem a partial answer to the existence of the two in the flesh earlier referred to. Elijah was still in the shape he had been when he left the earth –but*

more gloriously enrobed. This enrobing with eternity is something we must bear in mind when thinking of one way (among others) persons may enter paradise.

THE DAY AFTER THE MOUNTAIN TOP EXPERIENCE 37-43

It **123rd** happened one man pleaded “Teacher “Restore my son to me!” *The man had lost possession and benefit that the son would bring –he was asking for a grand conversion.* אָבִי . “He is my only child” *the man said.* A spirit suddenly is upon him and he screams and gnashes his teeth. *As in Psalm 112.10 this is seen as a reaction to the prosperity and success of the good-reaction.* It was with resistance אָבִי HASAN that the evil spirit left. *Clearly in the presence of the disciples the Spirit was in vicious action.* The spirit sent the boy into violent motion and tormented him אָבִי MA’AS. Our Lord asked “O faithless generation until when shall I be intimate with you and wait in hope for you(r response)?” *When brought near QEREB the boy was thrown to the ground and convulsed or terribly shaken by the demon but Jesus rebuked the vile spirit and healed the boy and gave him back to his Father.* The idea of the only son and the return to the Father undergirds Jesus thinking here. When that happened what a joy would erupt in heaven. Also what a grievous experience was Calvary for the Father. All this reflects on the Father –Son Relationship. *There is deep psychology in Luke as well as medical healing.* When it was a fact **124th** that everyone was astonished at the majesty of God-the high status and beauty of God Jesus said “You listen to these words-“The Son of man is going to be handed over to the power of the sons of men-but at that time they did not understand this saying –the fact is **125th**” it was then hidden from them lest they would feel the experience just then and they were afraid to ask about this saying. *Again Luke goes into the psychology of the disciples. They had very real fear of asking more. This fear אָבִי DAHAL was a combination of reverence and terror of respect and alarm.*

WHO IS THE GREATEST 46-50 LOVE AND HUMILITY!

46. And there “advanced” or “came about” אָבִי like crept in or slipped in אָבִי then אָבִי KIN (or therefore) consideration or reckoning אָבִי HASHAB as to who was great among them. But then Yeshua knew the thought of their heart and took a boy and made him stand intimately with Him and said whoever receives a boy exactly like this receives me and who receives me receives, receives Him who sent me-for who is least among you will be great. John answered “Our master we saw a man casting out a demon in your name and forbid him for he does not come with us after you.” Yeshua said to them “You shall not forbid him for whoever is not against אָבִי LOQABEL you is in place of you.” *The debate about leadership came from thinking about what happened after Christ’s departure. They would run the show- this was confirmed by their attitude to the other exorcist. Jesus emphasized intimacy with Him for improved humility. Was it here John learned his intimacy and one element that took him deep into the love of Christ?*

JESUS SENDS EMISSARIES TO SAMARIA 51-56a

51. It happened **126th** when the days of His increase or success or “lot” or elevation or departure אָבִי SELAQ were complete. אָבִי MLA He prepared His face or person to go away to Jerusalem. *Other texts have “He set his face as a flint to go”. Ephrem speaks of preparing himself for death in his sermon 2 23 1220. Christ was preparing His distinguishing mark –not just how He looked but how He loved as He faced Calvary.*

He sent messengers (cf the 70 in 10.1) before His face to a village of the Samaritans exactly that they should prepare אָבִי THUCAN for Him. Was it Sychar? Was it the place of the woman by the well? And they went and entered a Samaritan village to prepare repair establish and arrange for Him. But because they did not receive of His person or face He was set to go away

to Jerusalem. *The effect was our Lord would break his journey in say Sychar and then move on to Jerusalem but this was not to be. They actually refused him possibly in person.*

James and John saw this and were saying to Him “Let us speak and fire will come down from heaven **exactly** as Elijah did and consume them”.

He turned his face and rebuked them “You do not know what spirit you are of...” for the Son of Man came not to destroy lives but to give life. *The reference is of course to the Holy Spirit who would come down at Pentecost. The village if it were that of Sychar –there indeed Jesus spoke of the Holy Spirit. God desires men to worship Him in spirit and in truth. The problem was the Samaritans did not establish any place for worship of God in the wake of Christ’s coming-they did not appear to grow in love. The concept of Messiah needed filling out as Jesus went to die-but the Samaritans missed this vital opportunity which probably ended up being a roadside exposition to the disciples of the same great truth- Jesus took them aside you will remember and impressed them with His coming death for them.*

JESUS INSTRUCTS ON COMMITMENT 56B -62

56b. And they went away to other villages. *The disciples stayed probably in Jewish settings instead.*

And because or on account of their leaving along the way a man said to Him “I will come after you **to the place you are going** my Lord”.

Yeshua said to him “Foxes have dens of their own and birds of the sky have overshadowing protection **טלל** TALAL but the Son of Man has no precise place where He can place His head.”

And to another He said “Come after me and then he said to Him “My Lord **permit me first to bury** my father” and Yeshua said to him “Leave the dead to bury their dead and you go away to preach the hope **סבר** SIBAR of the kingdom of God.”

Another said to Him “I will come after you my Lord, then first **allow me to go away and say goodbye** to the children of my house and I will come”. Yeshua said to him “No man puts him under obligation or urges the plough of a yoke of oxen on and gazes after him and is fit for the kingdom of God.” *The direction of Christ must be noted-it is the cross-not comfort the message of Christ must be priority –it brings hope; the urgency of union with Christ is paramount. Destination by faith must be the constraint; gospel hope must be the constraint; union with Christ must be the constraint.*

CHAPTER 10

1-20 JESUS SENDS SEVENTY ON MISSION

1. After these things (*village outreach and sending messengers everywhere*) Jesus distinguished and set apart **פארש** PARASH seventy and sent them to every place and city where He was **127** going to go. *Clearly the Lord had many ambassadors sent first to prepare as far as Bethany-a point we have not picked up from Luke-and from this greater number Jesus retained 70 to precede him to detail arrangements or even be what we would call PR –persons en-readying His visit. Luke makes this a clear “fact”.* And He said to them (*in preparatory advice*) “*The harvest is great-those doing the heavy lifting are few-crave from the Lord of harvest that He will send really committed ones **פאל** PA’LA into His harvest.*” Go I am sending you **precisely** like sheep among wolves. Do not take shoulder moneybags nor shoulder wallets nor sandals **מסנא** MASANA (*or reed basket*) and you shall not get involved in greetings on the road and to what house you enter you first say ‘Peace to the house’ and if there lives there the son of peace you peace will remain upon it but if it does not so rest it will attract no response of peace. *This curious statement reads different when we realize there was a former delegation of two to each city. Then* remain in the house while you are having meals from their hospitality for the committed worker is worthy of his rent **אגאר** AGAR –do not change from house to house. And eat anything they give you whatever the city-heal those in it that are sick and say ‘The kingdom of God has come to you’. But *then* whatever city you enter and they don’t receive you go out to the

street and say “The sand that sticks to our feet we must shake off **אב** NAPAZ the dust of your city from our feet yet be aware of this that the Kingdom of God has come near to you. “I (Jesus) say *for you* it will be more pleasant for Sodom in that Day of Judgment than for the city”. Woe to Chorazin woe to Bethsaida for if the miracles had happened in Tyre and Sidon of old that happened **לְכֹסֵף** in you *then* they would have repented **אב** TOB in sackcloth and ashes. Yet it will be rest or pleasant in the judgment for Tyre and Sidon rather than for you. And you Capernaum-she who has been raised high to heaven will be brought down to Sheol. Whoever listens you listens to me and who rejects you rejects me and who rejects me rejects Him that sent me. And those seventy returned with great joy saying “Our Lord even the demons are servants to your name!” Then He said to them “I was watching Satan himself fell exactly like lightning from heaven. Behold I have given you authority to tread snakes and scorpions and all the powers of the enemy and not a single thing shall annoy you *as a dog barking or waking you in sleep* yet do not rejoice at this that the demons are subject but rejoice that your names have been written in heaven. *The Lord parallels light and responsibility. He points up personal salvation beyond exorcising spirits. He stands by his ambassadors.*

JESUS SHARES HIS JOY 21-24

21. In the hour Satan fell and disciples returned joyful Jesus exulted in the Holy Spirit and said “I thank you my Father **אב** MODA *has the effect of confessing another person-in this case the Father and this was “in house” or in the family of persons we call the unity of the godhead-the QNUMA. The word is our word “confession” when we state the Trinitarian hypostatic union. The Father is addressed as Lord of heaven and earth and as one who has concealed the spiritual victories and powers of the world to come from the learned and wise and opened them up to growing children of faith. “Yes my Father for thus it was in fact **לְכֹסֵף** the will **אב**, TZABINA and pleasure in your presence” At this moment the Lord revealed what the Father loved-to see the simple praise Him. The majority Greek has not got “Holy Spirit” whereas the critical Greek has-and EPHREM RESCRIPT CODEX OF THE 5TH (C) has “Holy Spirit”. He turned intimately to his disciples and said “Everything has been delivered **אב** SHATHAL *as seed ready to flower in season or building material ready to be put together-the latter is in line with Jesus craftsman background...to me by my Father and no man has intimate experience of who the Son is **אב** MAN “Who” in His wonderful mystery as one and yet the Son -in how **in fact** in His being He is, in His separate nature. The Father knows this and he to whom the Son is pleased to reveal him. He turned (again) intimately to his disciples –either He had turned to the skies or He was turning to each one **אב** BELHOLDIHON and said “Blessed are those eyes that are seeing what you see for I tell you many prophets and kings have wanted to see that which you see constantly and did not and to hear what you constantly hear and did not.” *What a privilege to be a Christian!***

JESUS INSTRUCTS ON ETERNAL LIFE 25-37

25. And behold one scribe stood up to test him and said “Teacher what shall I do in service to inherit eternal life?” *The idea is to work as a son whilst the estate eventually falls into one’s lap. Then* Jesus said to him –“**exactly** how is it written in the law and how precisely do you read?” He answered Him “You shall love with all your inner powers the Lord your God with your heart soul and strength and your mind and your neighbour exactly as yourself.” Jesus said “You have spoken perfectly-straight and orthodox -serve in this way and you will live.” **Then** he wanted the pleasure to make his soul righteous and said to Him “Who is my neighbour?” Jesus said to him “One man on this own was going in fact **לְכֹסֵף** down from Jerusalem to Jericho and robbers fell upon him and plundered and beat him and let him remain. When they left only a little garrison of

his soul—a little standing or abiding life was left in him. And by chance-or accident **גדאש**

GADASH a single priest was in fact

131st on that road and saw him as he passed. And thus also a Levite coming along arrived at that place and saw him and passed. **Then** a Samaritan man came precisely where **132nd** he was and saw him and had loving compassion on him and came near and bound his wounds and poured oil and wine upon them and placed him on his donkey and brought him to an inn and was caring for him and annulling making invalid or preventing his own service **בטל** **BATAL**. At break of day he gave up two denarii... *i.e he discounted two days wages...* for the innkeeper and said “take pains to care for him” **יזאר** **YAZAR** and anything extra you spend when I return I will give you. Who is it of these three it seems to you was close neighbour to him who fell into robbers’ hands? **Then** he said “He who took pity on him” Jesus said to him “You go away and be serving like that”.

JESUS AT MARTHA’S HOUSE38-42

And it was so that when they were in fact **133rd** travelling on the road He entered one particular village and a certain woman whose name was Martha received Him in her house. And there was in fact a sister of hers named Mary and she came and sat herself at the feet of our Lord and she listened to His words. **Then** Martha was busy serving up many things and she came to Him (Jesus) and said “Does it not annul your service **BATAL** that my sister has let me remain alone to minister –tell her to help me. **Then** Jesus answered “Martha, Martha-you take pains and provide **יזאזאפ** **YATZAPH** and are urgent disturbed even frightened **ראחאב** **RAHAB** about many things. But then one single thing is sought desired or requested **מתחבא יא** **METHBA’IA**—so **then** Mary has selected by preference for herself that good and gracious number or part –that part that will not be taken away from her. *The Lord’s word is very touching. He is saying that one day serving tables will go but to sit at the feet of Jesus and have His fellowship is the eternal part.*

CHAPTER 11

1-4 THE LORD TEACHES “PRAYER”

1. *The fact is* **134th** He was praying and when he finished the disciples asked “Our Lord, teach us **exactly** as John taught prayer. *The “our Lord” personalized is only represented in ¼ of Luke’s narrative translated into Greek—so the “personal” is largely lost!* Jesus said “You will be saying “Our Father in heaven let your name be hallowed, your kingdom come, your will be done **exactly** as in heaven so also on earth, give (allow **אמא**) us bread we need each day and forgive leave or pass over our sins as we pass over all who are guilty or debtor **אמא**] to us. And lead us not to temptation but save us from the evil one or evil **בשה** **BISHA** *(The Greek text omits “Deliver us from evil” & “Thy will be done”.*

5-8 HE TEACHES IMPORTUNITY-FRIEND AT MIDNIGHT

5 He asked “Who has a friend and goes at midnight to ask “Friend, lend me three loaves because a friend of mine has come in from the road and there is nothing for him? He will answer from inside “Don’t disturb **דוד** **DOD** me I and my sons are in bed. I can’t rise and provide you. I tell you if not for friendship for his persistence he will rise and provide.” *Jesus uses the word “impudence” “boldness” “urgency” or “importunity”* **הזאפ** **HAZAP** *used of a certain “shamelessness” and insistence.*

9-10 ASK SEEK KNOCK

10. I am also saying “Ask –it will be given –seek or plead **בא** **BA**—for everyone who asks receives and whoever seeks finds and whoever knocks it will be opened to him.” **נאקוש** **NAQOSH** *speaks of*

“knocking in a tent peg—sitting it out. Making sure a hole is there to hold the tent. It can also mean to “hammer the door” or to make nerves quiver”.

11-13 BREAD FISH EGG AND THE HOLY SPIRIT

11. Which father whose son asks bread or a fish or an egg hands him a stone snake or scorpion. You who are evil are aware of the good gifts to give. Your Father in heaven as much more will give the Holy Spirit generously(on scales) to those who ask.

14-20 THE RECOGNISABLE FINGER OF GOD & EXORCISM

14. He was casting out a demon from a mute man and it *was a fact* **135th** that when he went out the mute spoke & the crowds were astonished. *The sequel* is men among them said “This one exorcises by Beelzebub-chief of devils.” *Then the sequel* was Jesus who knew their thinking said “Every realm divided in itself will waste and a home divided against its **QNUMA** or fundamental oneness falls and if Satan is divided **exactly** how will his realm stand? If I cast out **DAHAQ** by Beelzebub by whom are your sons exorcising-for they will be your judges. But then when by the finger of God I exorcise demons the kingdom of God has come near you.” *As in Moses action in Egypt and God’s power over Belshazzar the superior power of Yahweh is demonstrated.*

21-23 HOLDING THE HOUSE IN SAFETY

When a strong man armed keeps his house the property is safe. If *it follows then* that a stronger man comes to overwhelm him he takes all his weapons in which *in fact* he trusted and divides his spoil. Whoever is not with me is against me and whoever does not gather the harvest is dispersing confusing and disordering **BADAR** in order to scatter *i.e.* really wrecking.

24-26 THE PROCEDURE OF SPIRITS AFTER EXORCISM

When a vile spirit has left a man it goes away –when it has circled round **METHCIRCA** in places where there is no water or life to seek rest when it fails to find it, it says “I will return to my home whence I was driven out or freed. *The same procedure was observed by Noah’s dove. The throw back connection shows that the evil spirits fear water and the terror of being adrift-the memory of judgment is very real so they must have had primeval existence. The case of the spirits who entered swine tends to show the same fear. The fact that the pigs in this case rushed to their death may reflect a double notion-that they wished to escape at the death of the pigs and get back into their original host.*

And now if it comes it finds it warm and dry **HAM** and preferable or acceptable **ZABA**. At that exact time **HIDIN** it goes out bringing seven other spirits which are greater in evil than it and (they) enter and live there and the end **HARATHA** of that man will be worse than the beginning. *The Lord is speaking of “the extreme end” or judgment.*

27-28 THE BLESSING OF HEARING AND KEEPING GOD’S PROMISE

And when He was saying (*pledging*) these things the fact is **136th** a woman raised her voice above the crowd and said to Him “It is a blessing for the womb that carried you and for the breast that gave you suck! He said to her “Theirs is the blessing who have heard and obeyed the pledge of God and are guarding it with care.

29-32 THE SIGN OF JONAH

And when the crowds were congregating He began to say “This wicked generation seeks a sign but a sign shall not be given except the sign of Jonah the prophet. For exactly as Jonah was a sign to the Ninevites thus also in fact the Son of Man shall be for this single generation.”

HADAH The evidence was for one generation only-Jonah's message told of the need to repent and limited the period besides being a "whale of a message" through the 3-day stay in the great fish. The queen of the south shall rise in judgment with the people of this one generation and she shall condemn them guilty **س** HIB because they repented at the heralding of Jonah and behold one excellent beyond Jonah is here.

33-36 LET LIGHT SHINE

"No man lights a bright lamp **س** SHARAGA and sets it in hidden place or under a bushel but over from a lampstand that those who will enter the house may see its light. *This appears not to be the Menorah but a welcoming entrance light such as modern homes afford visitors during nightfall.* The lamp of the body is your eye. When therefore your eye is simple of flexible **س** PESHITA *The simplicity and versatility or flexibility of the door side torch is greater than the Menorah* your whole body will also be lit up –alternatively when it (the eye) should be bad your body also will be darkened. Take care **س** ZOHRA or provide lest the light in you be darkness. *This is like a "health and safety warning" of earlier times-watch that the door light is there to guide. The house light inside is great but the burning torch at the door is vital. Thus the Sabbath light indoors is one thing but the needed light on the world and to help the world around is quite another.* Alternatively then if the entire body is and there is not a single dark part it shall be an entire beacon exactly like a lamp with its flame that give you (house) light.

37-41 THE INVITE TO DINE

Then while He was speaking with these promises one of the Pharisees besought or requested Him that He would dine intimately with him and He entered and reclined. But then conversely that Pharisee was amazed that He did not first wash before dinner. But conversely then Jesus said to him "Now at this very hour you Pharisees are cleansing the outside of the cup and dish but then conversely (i.e. applying it another way) the inside of some is full of ill gotten spoil and wickedness. You are ones who lack intellect –did not the one who made the outside also make the inside. However what is yours give it in alms and behold everything is declared ceremonially clean and cleared up for you. **س** DACA *The Lord was saying that this sorts your basic problem without which clean hands are useless and He meant also that the big issue of what soiled their lives was being made crystal clear to this one Pharisee. Charity solves eye trouble*

THE FIVE WOES 42-54.

But woe **س** WI to you Pharisees for you give a tenth of mint dill and each herb and you glide over the justice and love of God. These then are in fact necessary to do but those (latter) you should not let remain (undone). Woe to you Pharisees who have compassion on the first class seats in synagogues and shalom in the suq markets. Woe to you Scribes and Pharisees who regard outward appearance-you who are exactly like unknown tombs and the children of men walk over them and they have absolutely no awareness. *This statement shows that the writers or lawyers unseen are central to the rottenness of society.* One of the scribes answered and said to Him "Teacher when you say these things you insult us" **س** ZOAR-you make us small. He then in reply said "Woe to you Scribes also for you load the sons of men with burdens and you do not offer to come near with even one finger to these burdens. **س** YABEL –*the burden is that which is translated as in scribal language-but it is being done not in the virtual scholarly sphere but in the real world of work where it is hard and heavy. Jesus is calling for the educated to help the underprivileged.* Woe to you who are constructing the tombs of the prophets for your fathers murdered them. You are testifying therefore and you are delighting or accepting the deeds of your fathers for they killed them and you are building their tombs. Because of this the wisdom

of God said “Behold I am sending to them prophets and apostles –some they will persecute and murder.” *As ever Jesus gets his text for the principle He urges. 1Kings 19.10 etc.* So the blood of all the prophets shed from the creation of the world shall be demanded of this single generation. From the blood of Abel to the blood of Zecharias who was slain between the temple building and the altar –Yes truly I –the Lord say that it will be demanded of this generation Woe to you Scribes because you have taken the doorkeeper’s keys of personal awareness and have not entered and those who are entering you have hindered or restrained and prohibited or excommunicated **ح** CALIN. But when He said these things to them the Scribes and Pharisees began to be offended or hurt at them and they were angry and reproved or crunched up or “closed the well” **ح** CAS of His pledged words. And they dissembled or were deceptive and fraudulent **ح** NACAL concerning Him in a host of things while they sought to hold on to some one thing from His mouth so that they would be able to accuse (literally “swallow and sting”) Him.

CHAPTER 24

1-9 WOMEN VISIT THE TOMB

1. Then on first in the *house of Sabbath* (Sunday) in the *house of dawn* while *it was 130th* dark they came to the *house of burial*. These brought spices (aromatics) that they *had 135th* prepared and there were other women with them. *The Peshitta attests that there was a party of women besides those who prepared the spices. Luke indicates that some women saw the body at nightfall as Sabbath began.* And they found the stone that was rolled away from the house of burial. *Along their route as a surprise their first find was the great stone which was clearly set as an encouragement and surprise-as if Jesus were saying-something has happened-things have moved on.* And they entered but did not find Jesus’ body. And it happened as they wondered at this behold two warriors **ح** stood above them and their clothing was *136th* flashing as lightning. And they were in dread and bent their faces to the ground-and they were saying to them “Why are you looking for The Life with that which was dead-*We have an Aramaic past participle used by Luke to indicate that Jesus was once dead as are those who die-but that He lives who once was dead!* He does not belong here resurrection or Qum being (cf. *Qnuma and Qum-features of deity*) belongs to Him. Remember when he spoke **ح** MALAL (in pledge of union) when He was *137th* with you in Galilee-and He said “The Son of man is going to be delivered **ح** NASHATHALAM >SHALAM into the hands of sinful men and He will be crucified and on the third day He will rise. *Clearly the women were nearby when Jesus taught this truth.* And these women had remembered His(Jesus’) words. And they returned from the tomb and they were making clear all these things to the eleven and to the rest who had arrived (from Galilee) **ح** SHARACA.

PETER AND JOHN VISIT THE TOMB 10-12

10. But then at that time there were Mary Magdalene and Joanna and Mary mother of James and the remainder or arrivals who were with them who made clear these things to the apostles. And these words of pledge seemed in their eyes precisely raving or insane –*clearly the women were highly excited* and they did not believe them. But then Simon arose and rushed in haste **ح** RAHAT to the tomb and when he had gazed again and again (Pael) he saw the linens that were placed in the house of unity **ح** SIMIN BELOHOD and he left whilst he had amazement in his soul over what had happened *138th* *The expression allows for the previous unity of garments now sitting apart and also for constant rechecking. After all he seemed now to subscribe to miracle and realized what he saw had neither human explanation nor was it the result of interference.*

THE EMMAUS PAIR LEAVE AND JESUS MEETS THEM 13-32

13. And behold two of them in the house of that day were **139^o** leaving for a village the name of which was Emmaus and it is sixty furlongs distant from Jerusalem. And they were speaking in commitment to one another about all these things that had heaped up –these misfortunate things ~~מא~~ **GADASH**. *From the Aramaic we gain the tenor of the conversation-they were in agreement on two things-the misfortunate happenings and the huge number of events to be assimilated.*

LUKE-WORDBOOK

INTRODUCTION

I have harvested vital truths from Luke's account in this short wordbook. Luke must have received his data in Aramaic and I should like to advise the reader that the Aramaic account contains 268 "happenings" or specific (researched) facts and 237 sequences in which Luke details the order of "his narrative" of incidents. Strictly his account is not time sequenced but a rough series of factual events. His use of SHABAQ (leave) is twelvefold and in 1.77, 4.18 and 5.20 it actually means "forgiveness" –so "leaving sins unpunished" on account of the substitutionary atonement lies within the framework of the concept of SHABAQ-relating clearly to Jesus words "My God my God why do I (yet) remain". Luke may have written an early Greek account but the Aramaic source material is beautifully reflected in the Peshitta. Some believe Luke wrote to assist Paul's defense although it is sufficient to understand that Luke showed Jesus lived to his manifesto in 4.18. Our Lord's whole Spirit filled ministry reflects the manifesto. He declared from Isaiah 61.1 that the poor and downcast receive the glorious benefits of the healing and encouraging ministry of Christ –and this gospel bears testimony to that reality.

CHAPTER 1

1 ETHHAZI אֶתְחַזֵּי (3) "He visited" or even "He appeared to" me. The long series of events or "happenings" registered by Luke from the Life of Christ pivot on his use of the present tense of the verb "to be". As in **word study No.2** we shall find hundreds of facts he elucidates in favour of the validity of the gospel account he renders. His very first volley in defense of his account is that it has virtual apostolicity. The KJ asserts "perfect understanding" whereas the Aramaic intimates divine communication be that direct or indirect. A useful remark of Bauscher is that Targum Jonathan uses this expression 21 times of God given vision in the prophets.

2 HUA הָוָה (3,4,7,8,10,15,20,22,24,32,33,41,59,65,80). The wide distribution of the verb "to be" in Luke is not coincidental. It consolidates the "factuality" of the account everywhere. It might be simply translated "It was so" but I think "the fact is" is a better rendering. When one gathers these "facts" from the entire gospel their number is at least 267 and even amongst them there are outstanding facts and alongside them there is a huge bank of subsidiary detail that renders the account most exquisitely researched evidence with multiple medical miracles to boot to demonstrate the unique ministry of our Lord. Putting the Lord's revelation together with huge industry in historical detail we have in the writing of Luke an incredibly reliable account of our Lord's life ministry and passion.

3 D'ABITH ABIA אֲבִית אַבְיָה (5) There **was in fact** one priest in the days of Herod the King whose name **was in fact** Zechariah from the ministry of the course or ministry section of Abia and his wife was from the daughters of Aaron-her name was Elizabeth. *The "course" puts Zechariah's ministry 12-18 Sivan June13-19 and John's birth28-29March –so Christ's was circa 29Sept-first of Tabernacles. We have here the most accurate initial detail possible affirming the "tabernacling" of our Lord on earth.*

4 BARAH בָּרָא (31-32, 35) He who will be begotten in you will be holy אֱלֹהִים QADISHA and He will be called the Son of God. "As elsewhere I have distinguished BARAH and BEN-the former can mean "a partner"-the latter "one of a new generation".

CHAPTER 2

5 MARYA מַרְיָה (11) "Do not be in dread-for behold I proclaim to you great joy which will be for the whole world or will continue to all eternity or continue for the gospel age אֵלְמָה ALMA For today a Saviour has been born for you who lives and is Maryah Meshiaha in the city of

David. *I understand there are 32 references to Maryah in the Peshitta and that this is the first pronounced record of Jesus as God and it is given by the angel of God. We do well to speak less of God and more of Maryah and Mari – “Our Lord God”.*

6 D’ABITH ABI ܕܥܒܝܗܘܬܐ (49) And when they saw Him they were amazed and His mother said to Him, “My son, why have you acted on this account concerning us? Behold your father and I with much agony have in fact been **37th** imploring for you” *The reference to Father is a general but adoptive statement not meant to disguise the reality but to bespeak the concern. The deep torture of mind of Mary and Joseph was relayed to Luke. And He said “Why were you seeking me?” “Did you not know this house of my Father and this is the place for me to be ” The reply is rather more profound than the Greek indicates and gently but in a memorable spiritual way corrects the “Fatherhood” disguise” by bringing that truth into the open and leaving Mary speechless-to which she testified to Luke.*

CHAPTER 3

7 KASIS ܕܗܫܝܫܐ (19) Then Herod the tetrarch because he had been reproved or shown to be guilty [*ܕܗܫܝܫܐ K.ASIS can mean “reduced by boiling” so it means John turned up the heat and made him look small and undignified*] on account of Herodias the wife of Philip his brother and for all the evil he had done. *John clearly spoke out against the king on many, many counts.*

CHAPTER 4

8 PATHGAMA ܕܦܬܓܡܐ Yeshua answered and said to him “It is written ‘It is not by bread alone but it is by every word (PATHGAM) or verse of God that the son of man lives(4) *The word “dainty ܕܦܬܓܡܐ and the word “sentence”ܕܦܬܓܡܐ differ only by one letter and even under duress our Lord was playing on the idea that for Him the scripture was a dainty more attractive than food in times of hunger.*

9 ASEKAH ܕܐܫܟܗܐ (5) And Satan awaited Him (or) took him to the extreme or exceeding **ܕܐܫܟܗܐ** [There is no such verb for **“took up”** as **ܕܐܫܟܗܐ** ASAKAH meaning “took up” so Satan did not take Jesus-our Lord met him when He had His devotions and in His time. The verbs meaning “take” are EKHAD BETSAR GELAZ DEVAR YABEL NESAV DEA QEVAL AND SHEQAL-SAK the noun or SAKA the verb supply a very difficult Aramaic expression-where it seems the meaning is Satan **hoped as he waited** to explore the final shape of the kingdom he had in mind knowing that Christ had come with similar but different intent. The difficulty arises because the verb is formed on a noun which means “exceeding”

10 ADANA ZAORA ܕܐܕܢܐܐܘܪܐ (v.5) He (Satan) showed Him all the kingdoms of the earth in a once for all or a “distinct moment of time” **ܕܐܕܢܐܐܘܪܐ** ADANA [The “moment of time” is what we would call a “one-er”. This occasion was for Satan a mighty incentive. It was tantamount to saying “We can arrive promptly at this final deal without suffering-it was an attempt to split the Messiah from His purpose of redemption and to go the way of evil power. Thus Satan is called here “adversary”. This is a total adversarial act. We absolutely need to have recourse to the Aramaic to understand what is happening in the second temptation. And the swallower stinger said to Him “I shall make all this authority hang on or depend on you or “raise up” this authority **ܕܐܕܢܐܐܘܪܐ** ATHAL not YAHAB (to give) and its glory for it is completely mine or mine in the end and to whoever I am delighted with or am pleased with I give it. *Jesus refuses that inducement. Therefore if you will worship in my presence and support ܕܐܕܢܐܐܘܪܐ SAGAD me it will all belong to you! Satan was presenting what he called a “complete and perfect” option that he insisted he*

had the right to offer to a “perfect” Saviour who had actually the crown rights to the kingdom of God already. This was a fraudulent proposition.

11 BELAHODOTHI בלחודוטי (v.8) Jesus answered and said to him “It is written that you shall worship Maryah your God and Him “in the house of His possession alone... בלחודוטי **BELAHODOTHI** ...you shall serve Him with all your energy.”

12 THOBIRAH תובירא **SHABACHNAH** שבחנא (v.18) The Spirit of Maryah is upon me and because of this He has anointed me (Meshiah) to proclaim **good news** of hope to the poor and sent me to **heal those broken as to their heart** and to **herald liberty to the captives and vision to the blind** and to strengthen or **establish the gloomy and disheartened** תובירא **THOBIRAH** with forgiveness. *There is nothing cures depression and gloom like forgiveness-taking away the burden. Luke presents Christ time and again in his capacity as JEHOVAH ROPHEKA*

13 SHAHALAPHA שחלפא And the ministering sun was setting שבת **ARAB** the idea is “mingling colours” as it sets and all of those who had those very ill of illnesses and with a variety שחלפא **SHAHALAPHA** “transforming” (in the worst sense) as we would say “life-changing” (of) diseases brought them to Him and then He laid His hand on each one of them and He healed them. *The sun that ministered in the day was setting. The Son of God whose ministry knows no end just went on healing. The colours of the evening crossed the sky and land. The varieties of illness yielded to Christ’s tender touch. Again we glimpse the Lord though a doctor’s eyes.*

CHAPTER 5

14 MALTHA(5) “Upon your word” or **pledge** Peter lets down the net. Jesus promised “a catch” and it was huge-such that two vessels almost sank harvesting the fish they enclosed. When our Lord spoke he very often spoke in promissory style which required the exercise of faith.

15 PARQ(8) “Pluck me out” or “Redeem”(as in Exodus 13.15. The traditional rendering is “Depart from me” but this is not the intent I think of Peter if only because he falls pleading at the knees of Jesus and holds on to Him. Peter is asking for absolution or redemption because he recognizes himself as a hardened sinner.

16 CHORHANA(15) After the healing of the leper whom the Lord touched news spread and multitudes gathered as Luke says in his 68th fact reference [these house around the verb “to be” and the construction gives rise to the recurrent phrase “It came to pass”. *Chorana* is used inclusively of such illnesses as leprosy weakness and even glaucoma.

17 TSALA(16) This word unites the idea of “wine-bibbing” and “praying” and the insatiable thirst often associated with the latter is to be understood to have been true in our Lord’s life. He was given to prayer and it was to him as breathing.

18 TIMEH(26) We have here a popular verb which expresses “awe” at the healing of the paralytic. The verb is often used by Luke and it contains the notion of that breathtaking wonder of the astronomer or gazing stargazer at the order glory and grandeur of the heavens. So the breath taking placement of the man lowered by rope from the rafters and the stunning pronouncement of forgiveness and the arresting walk-out as he shouldered his pallet and left at the Lord’s command demonstrates the awe-inspiring new order our Lord brought about.

19 QOBALA (29) Matthew Levi's "*banquet*" is not just a celebratory dinner-the term carries the idea of thanksgiving and honouring the face or beauty of a person of worth. We do still hold meals in honour of those who have made great achievements-and such persons as Queen Esther was honoured thus for her beauty. We are told there were "later" or "delayed" **AHARNA** attenders-it seems invitation after invitation was sent-to all the host could recall he had served or even defrauded.

20 BASAM (39) "No man cuts away a patch from a new garment and puts it on a worn garment in case he tears the new and it does not resemble the old." In the supplementary illustration new wine destroys old wineskins. But **BASAM** old wine is "sweet" and "fragrant" and a delight. The Lord is conveying the idea of how keen the law keepers were to preserve their traditions and how immensely pleasurable these "sweet" habits of observance could become.

CHAPTER 6

21 PARAK (1) His disciples were plucking the ears and "pounding" **PARAK** the grain in their hands and eating it. But then some men of the Pharisees were saying to them "Why are you doing this that is not legal to do on Sabbath? Yeshua answered and said to them "Have you not read what David did when he was hungry and those with him?" And he entered the house of God and took the bread of the table of Marya and he ate and gave to those with him which was not right to eat except for priests alone. And He said to them "The Son of man is that Lord of the Sabbath".

22 WADI (12) He was causing "outpouring" or "gushing" of prayer of God. The Greek gives an explanation which becomes part of the text "and spent the night" adding ""praying to God" instead of "in prayer of Eloha. "The idea of a **wadi** of prayer that night leads on to the appointment of the apostles.

23 SHALIHA(13) And when it was dim dawn He called His disciples and selected those twelve whom He named apostles-**ܫܠܝܗܐ** **SHALIHA** *We often play on the difference in English between "apostle" and "epistle". In Aramaic the words are precisely the same. So the apostles were Jesus literally "Jesus' Letters" –He wrote on lives and sent that writing to the world.*

24 OIA/THAPIN (24) But **woe** to you rich men for you have received or already carry your consolation **ܒܘܝܐ** **BOIA** *Like our consolation prize it is worldly worth –a poor consolation for eternal happiness.* Woe to you who are fully satisfied for you will bow down with hunger **ܥܦܝܢ** **CAPIN**-woe to you who are now laughing –you will weep and will have wailed. Woe to you when the children of men will say about you "That is delightful as the morning light" **ܫܫܝܦܝܪ** **SHAPIR** for that is exactly what their fathers were doing to the false prophets. *Jesus is warning that when worldly men speak well there is something wrong.* But then I say to you who are listening "Love your enemies and do what is beautiful as morning light to those who hate you. The word "**woe**" **ܘܝܐ** **OIA** is connected by Ephrem to **THAPIN** –a covering of the mouth with the hands or an underlining of the gravity of calamity as one might underline a letter for accentuation. My old Hebrew teacher called it the most terrible and solemn word in Hebrew.

25 PASAQ/CAPURA (35) But **love** your enemies **ܒܐܠܕܒܒܐ** **BAALDEBBA** "*husband of a fly or 'gad fly' i.e. 'goading fly'* and **do good** and **lend** and do not cut off **ܦܫܐܩ** **PASAQ** i.e. "*shorten*" or "*discourage*" "*break*" or "*destroy*" **the hope** of any man and your reward shall be great and you shall be children of the Highest for He is kind **ܒܫܝܡܐ** **BASIMA** "*sweet*" or "*fragrant*" or "*makes joyful*" the evil ones and is kind to those who deny renounce apostasise. This can hardly

mean that deliberate apostasy un-repentant of attracts mercy but those unapprised of the gospel i.e. unbelievers.

26 KILTHA (38) Give and it will be given to you in good gracious measure **كِلْثَا** *KILTHA*-a linguistic predecessor term for our “kilo” hence metric or measure and they will toss into your lap **لַפ** *LAP* or *RECEPTACLE* pressed down or firmly compressed and overflowing or spilling over and surplus –for with the measure you measure it will be measured to you

27 QARITHA (42) But for what reason do you look intently at a chip **גָּלָא** *GALA* dried shaving or grass that is in your brother’s eye but a plank or disease **קָרִיטָא** *QARITHA* in your eye is not evident to you? Or how are you able to say to your brother “My brother, allow me to cast out the chip from your eye for Look the plank is in your own eye! And at that exact time how will you have sight to pull out the chip from the eye of your brother?”

28 APHARA (49) Every person who comes intimate to me and has heard my words and does them I will show you what he is like. He is like a courageous man who built **a house** and dug and went deep and set the foundation on the rock. When there was swelling waves or a flood it rushed against the house **תָּרָן** *TARAN* and it could not move it **זוֹטָא** *ZOTZ* because it was founded on a rock foundation. And he who hears and does not do is like a man of adventure who built **his house** on dusty soil **עָפָרָא** with no foundation and when the river rushed against it, it fell-the son of a moment and the fall of that house was great. *The river and waves confluence suggests and estuary. The digging or grave for the house is the first act. The house must be buried. Thus the first house was never “His” –it was a life crucified –buried with Christ – whereas the second was imagined to be “His own house”-Aramaic “possessive” pronoun “His” attaches only to the second edifice. This house of his was founded superficially-on the dust.*

CHAPTER 7

29 SHUA BETHILAH (4,6) The Jewish elders pleaded diligently “in a caring way” or “concerned manner” with Jesus **שְׂוָא** saying “He (the centurion) is worthy(**SHUA**) that you do this for him.” For he loves our people and also he built a house of gathering for us. But then when it in fact happened **99th** then when Yeshua was not very far from the house the centurion sent his compassionate friends back *to correct the impression* and they said “My Lord You should not trouble yourself for I am not worthy that You come under my roof. Jesus said “I say to you that not even in the house of Israel have I found faith **exactly** like this. And those who had been sent returned to the house and found that servant who had in fact been ill **90th** then healthy and well. *Worthiness derives its sense from the words “equal” and “sufficient” but no man can be equal to God’s will in deeds or words or thoughts except Jesus in the utter obedience that this soldier understood so well.*

30 YIHIDIA (12) “*UNIQUE/ONLY*” And it happened *in fact 91st* a day after that He went to a city whose name was Nain and His disciples and the crowd was with Him. And when He came near the gate of the city He then saw a dead man was in procession or being companioned or accompanied **מַלּוּוִין** *MALOWIN* out of the city who was the only special or unique **יְהִידִיא** *YIHIDIA* Son of his mother and his mother was a widow and many **young men –sons of the city** were with her. Jesus said to the young man “I say to you ‘Arise’”. And Awe held the people-all of them and they were glorifying God and saying “A great prophet has risen among us and God has visited **שָׂר** *SA’R* His people. *They realized that God in Christ cared for this poor widow as did Elijah.*

31 MASACA (29) “Are you He, He who is coming or are we waiting for **ܡܫܚܐ SACA** shortly to have or finally to have another? It is understandable that John could see the difference between the lamb and the golden age leadership. He would not be aware of the great period in between. But then in that very hour He (Jesus) fulfilled the Isaiah 61.1 manifesto in its first 5 parts preaching and healing people of diseases plagues and evil spirits and He gave sight to many blind people. And Yeshua answered and said to them “Go and tell John every detail that you have seen and heard.”

32 YADIK (29,35) And all the people that heard and also the tax collectors justified God **ܐܘܕ, JUSTIFIED** or agreed with God and recognized God and the penalty of sin and granted the baptism was of God in respect of sin for they were baptized by the baptism of John Then on the other hand the Pharisees and scribes denied or rejected the favour **ܐܘܘܪܝܢܐ TALAM** in their souls of the will of God because they were not baptized by him... John the Baptist came neither eating bread nor drinking wine and you were saying “There is a demon in him!” The Son of man came eating and drinking and you were saying “Behold a man who is an eater and a drinker of wine and a compassionate friend **ܚܘܪܐܐܢܐ RAHAMA** of tax collectors and sinners. And wisdom is justified from its sons or by building foundation **ܒܢܝܬ BANITH** The word in the Aramaic appears to be “building.” The wise man builds on the best foundation. If it could refer to children it goes back to their family and home base. Primarily Jesus refers to “the foundations”.

33 QUM SATHAR (38) SHE STOOD WEeping But one of the Pharisees came to Him asking to eat **ܠܘܠܐ LAS** To dine with him [It would be normal to lean on the other’s bosom at table but in this instance this is clearly not so-there is distance] and He entered that Pharisee’s house and reclined **ܣܡܐܪܐ sat near**. And a woman who **WAS** in fact **92nd** a sinner in the city when she also was aware that He was staying she snatched or conquered an alabaster jar **ܫܬܝܦܗܐ SHATIPHA** of ointment. Eusebius of Caesarea speaks of a Shatipha of balsam. And she **stood** in the hidden sheltered or refuge **ܫܬܝܗܪܐ SATHAR** house space intimate to His feet **ܠܘܬܐ LOTH** and (kneeling) she had begun (a) moistening or immersing or even colouring His feet and wiping them with the hair of her head. Her tears were clearly changing the colour of His feet from the dusty yellow to natural skin hue and her hair was being used to dry them and she **WAS** in fact **93rd** (b) kissing His feet and (c) anointing them with ointment. After she washed the feet she anointed them. What deep affection for her Saviour is this! But when the Pharisee who had brought Him **near (invited) QEREܐ** saw he worked out or estimated in his soul and said “If this one were a prophet He would have known who she is and what rumour and renown she has of being a sinner-this woman who comes near to Him. This verse notices two references to **QEREܐ**-in v.9 -the word that speaks of “presence” and “intimacy”. And He turned his face intimately to the woman and said to Simon “Do you see this woman? I entered your house – water for my feet you did not provide-this one with her tears has washed my feet and with her hair has wiped them. You have not kissed me. But then behold this one has not ceased **ܫܠܐ SHALA** been quiescent or at peace to kiss my feet since she came in. You did not anoint my head but then this one with precious ointment anointed my feet. On this account I say to you that many sins are forgiven her because she has loved lots but then on the other hand he who has little love is forgiven little. He said to that woman “Your sins are forgiven you.” They who were reclining began to say in their souls “Who is this that even forgives sins?” Then Yeshua said to the woman “Your faith has given you life-go in peace!”

CHAPTER 8

34 KERUZ /SIBAR (1) heralding giving good news or hope And it was after these things that Yeshua was circling round in the cities and the villages and He was heralding and telling good news of the Kingdom of God and the twelve were with Him. *The **קריאה** and **שבת** heralding and preaching or giving hope were the two ministries everybody needed-to know the kingdom was coming and with it the hope of perfection and eternal life. And his disciples were rejoicing in His presence all the while.* And women who had been healed **אסא** *Hebrew RAPHA* from sickness or invalidity or dysentery e.g. and evil spirits Mary called Magdalene from whom seven demons went out and Yohana wife of Chuza steward of Herod and Susannah (*lily*)and those many others were *in fact* ministering daily as the sun **שמשה** *SHEMESH* from their possessions.

35 AMAR(4) light or revelation by word And when the great crowd had *in fact* **96th** gathered from all the cities coming to Him He spoke lucidly *AMAR in Aramaic and Hebrew corresponds to PHEMI in Greek which builds on the noun PHAOS meaning "light" in a parable-thus this was an enlightening parable for many.* A Sower went out to sow his seed and when he sowed there was (seed) that fell on the side of the broad road and it was trodden under foot or despised and a bird swallowed it. And other seed fell on rock and in the son of an hour it sprouted **אנ** *YAN* because there was no moisture or vapour *i.e. rain* **תלילתה** *TALILOTHA* for it and it dried up. And other seed fell among thorns and sprouted with it (the thorn) and the thorn choked it. And other seed fell in good (gracious) and beautiful (opportune) (cf v15) **שפירא** *SHAPIRA* earth and it sprouted and produced fruit-one hundred fold.

36 MATHLA parable. (4,11)This *then* is the parable-the seed is the word of God. *There is a switch of letter from the term "PARABLE" to the word "word" -**מ.א.ת.ל.א** becomes **מ.א.ל.ת.א** so to those initiated it is the word-to those who do not receive it is a mystery. The NT holds 22 mysteries ARZA'S-the difference is "grace" and "seizing the moment" & the work of the Spirit. *Then* they that exist on the side of the road are they who hear the word and the "husband of wasting or creeping" comes and takes away the word **מלטה** *MALTHA* The pledge promise or action as distinct from the "word of enlightenment" **אמר** *AMAR* from their hearts lest they might believe and might live.*

37 KI /ROHA /MEHASHOLA (22) Who indeed is this man that the wind and waves obey Him? Jesus fell asleep or was lulled to sleep **דמאק** *DAMAK* and there was a tempest of wind on the sea and the ship was coming near to sinking or vanishing. And they came close and woke Him and were saying to Him "Our master-we are being destroyed. Then He stood up and rebuked the wind and the rough waves **משהולה** *MEHASHOLA* of the sea and they rested and there was silence. And He said to them "Where **exactly** is your faith?" But then when they were in dread or awe –they had marveled and they were saying to one another "Who **הוא** is this that He even commands the wind and the waves of the sea and they have listened to him." Ephraim writes "*Who is it if not the humble we emulate-and the good we revere?"*

38 TAHOMA the abyss (of hell) (31)But then when he saw Yeshua he yelled out and fell before him and in a loud voice he said "What is thee to us and to you Yeshua Son of God most High-I implore you do not **torture or consume** me." For Yeshua had commanded the raping or polluting spirit to go out from the son of man for in fact it had **101st** been long and it had in fact possession **102nd** of him and he had in fact been **103rd** bound in chains and he had in fact been **104th** kept in shackles and he would in fact **105th** burst his bonds and he would in fact **106th** be driven by the demon to the desert.

And then Yeshua prayed or asked ““What is your name?”” and he said “Legion” because many demons had entered him. And they were begging Him that He would not command them to enter the boundary or the end (of time) -**תַּהוֹמָה** *TAHOMA* –*this fear was that they would have no more time or opportunity. Their “long time” residence and their desert experience aimed to spin out their time on earth.* But then there in fact **107th** existed a herd of many pigs grazing on the mountain they were imploring Him to translate them **נַפְסֵי** *NAPAS* that they might go into the swine and He brought them out or repudiated them. *The Aphel does not mean “permit” but rather “repudiate. The AL “go into” is not necessarily comprehended in the נַפְסֵי* -and they – those demons-went out of the man and entered the pigs and that entire herd went straight **תַּרְיִץ** (*TARITZ-the word means “straight to judgment” or “set up for”*) and fell over the precipice and were drowned.

39 SHARIHA’ (38) “liberate and explain” by a back and forward dialogue.

Yeshua embarked on the ship and returned from being intimate with them. Then that man from whom the demons went out was pleading with Him that he might be intimate with Him but Yeshua liberated or “exegeted” **שָׂרָן** *SHARAN* –set him loose and said to him “Go back to your house and “expound” **שֵׂעָה** *SHEA* i.e. “play or bat back and forwards as with bat & ball” cf. Ephrem in discussing Christ’s humanity and divinity-making difficult things clear by discussion.

40 TOKA’H (47) consigned to oblivion *Then* a certain woman who had in fact been flowing **תֵּרְאָה** *TER’A* as an overflowing river- i.e. bleeding seriously for 12 years was of the house of physicians –she had spent all she possessed and she could not be healed by anyone. She came near *QEREB* from behind Him and she touched intimately *QEREB* the hem of His garment and **אֵת** *ONCE* the course or flow of blood stopped or stood. And Yeshua said “Who touched *QEREB* me and when all of them denied or refused to say *KEPHER-* i.e. *wiped out the idea* Simon Cephas and those with him said to Him “Our master the crowds are pressing and confining **אֵלַז** *ALAZ* and pushing you and you say “Who touched me?”(*QEREB*) Conversely He *then* said “One in the flesh has touched *QEREB* me for I am aware that power has gone from me. **נִשְׁכָּתָה** *been subtracted or drawn from or translated or been derived.*

Then that woman when she saw that she had not been given over to oblivion **תּוֹכָה’** *H* *been forgotten* came trembling and fell worshipping Him and she made clear before all the people for what arm power or power **שָׁמְרָה** she had touched Him *QEREB* and exactly how she had been healed immediately. *Then* Yeshua said to her “My daughter let yourself have been encouraged your faith has given you life-go away in peace.

41 TALITHA QUMI (54) And while he was speaking a man who was of the house of the leader of the synagogue assembly came and said to Him (the Father) “Your daughter has died-do not trouble **אִמָּל** *AMAL* press-add turmoil to the teacher!” *Then* Yeshua heard and said to the Father of the girl “Do not dread it-only believe and she will live.” *Then* Yeshua came to the house and He did not allow any man to come in with Him except Simon and James and John and the father and mother of the girl. *Then* they were in fact **112th** all weeping and wailing over her *then* Jesus said “Stop weeping for she is not dead but sleeping-and they were in fact **113th** laughing at Him for they were aware she had died. *Then* He sent everyone outside and held her by the hand and called and said “*TALITHA QUMI*”. And her spirit returned and **אֵת** *ONCE* she rose *QUMATH* and He directed that they give what she might eat.

JESUS SENDS OUT THE TWELVE 1-9

42 ASIO 'to heal' (1, 2, 6) Yeshua called the twelve and gave them power and authority for healing **ASIO** later of medicine and operations also over all of the demons and all diseases. And He sent them to herald news of the kingdom of God and to heal the sick or weak infirm – those short of breath–those crying from suffering or feverish. And He said “You shall not take one thing with you–neither a staff nor money bag –neither bread nor silver –nor shall you take two coats. *The deficit of props entailed a faith ministry.*

43 QATZAN He broke the bread (16) About 5000 men were waiting. Yeshua said to them “Make them recline –banqueting (groups)-fifty men in an arrangement. *Our Lord was asking the disciples to act as if this was a great banquet and required **the men** to lean on one another as if ready for a serving at a feast. The reason for the references to men was that the men were to do **exactly** this.* So the disciples did so and caused them all to recline. *This statement suggests the women did so in similar groups.* And Yeshua received those 5 loaves and 2 fish and looked to heaven and blessed and broke **QATZAN** He broke the bread and fish in morsels but like the wine in the first miracle it changed and multiplied and gave to His disciples to set before the crowds. And they ate and were replenished and they took up on their shoulders broken pieces that remained –twelve baskets.

44 YITHAR win or gain (25) And He said to them “The Son of Man is going or moving on to suffer a multitude of things and be rejected by the elders and chief priests and scribes and they will kill him and on the third day He will rise.” *The remark about the prophet who had arisen sits well with the reference Jesus makes to His actual resurrection.* And He said before them all “Whoso is willing to come after me let him deny himself renounce and shoulder his cross daily and come after me. *This reference to the cross was oblique and the final straw that could challenge their resolve.* For whoever wills that his soul lives destroys it but whoever will obliterate or lose **ABAD** his soul on my behalf this one causes it to live. For what benefit or auxiliary help would it be for the son of man **to win** the entire world **YITHAR** and *then* destroy **HASAR** his own soul or lose all the money or damage and is deprived of **HASAR** his own soul?

45 TAM “taste” or “have foreknowledge of” (27) I tell you the truth **SHARAR** there are men of flesh who stand here or then **HARACA** who will not perceive or taste **TAM** death till they behold the or have a vision of the kingdom of God. *This word refers to Peter James and John two of whom would know more about their death immediately after the resurrection but all three would 8 days later have an experience of Christ in glory on the Mount.*

46 ETHP'A I Turn towards me (38) One man pleaded “Teacher “Restore **my son** to me!” *The man had lost possession and benefit of his son–he was asking Jesus to face the situation and need. **ETHP'A**. In any light it is grave but in the light of Calvary it finds its answer. Jesus face was toward Calvary as a flint so that such need might be met in full “He is my **only** child” the man said. A spirit suddenly is upon him and he screams and gnashes his teeth. It was with resistance **HASAN** that the evil spirit left. The spirit sent the boy into violent motion and tormented him **MA'AS**. Our Lord asked “O faithless generation until when shall I be intimate with you and wait in hope for you(τ response)?” *When brought near **QEREB** the boy was thrown to the ground and convulsed or terribly shaken by the demon* but Jesus rebuked the vile spirit and healed the boy and gave him back to his Father. The idea of the only son and the return to the Father finds deeply compassionate response from our Lord. Think only of the joy that would erupt in heaven on the entry Jesus. Think how grievous Calvary to the Father’s heart. This story*

goes to the heart of the Father –Son Relationship. *There is genuine psychology in Luke.* Jesus said “You listen to these words-“The Son of man is going to be handed over to the power of the sons of men.

47 SHATHOD’A OH (45) *They were not caused to know this saying”* And there “advanced” or “came about” א “crept” or “slipped in” א therefore א consideration or reckoning א HASHAB as to who was great among them. But then Yeshua knew the thought of their heart and took a boy and made him stand intimately with Him and said whoever receives a boy exactly like this receives me and who receives me receives Him who sent me-for who is least among you will be great. **John** answered “Our master we saw a man casting out a demon in your name and forbad him for he does not come with us after you.” Yeshua said to them “You shall not forbid him for whoever is not against א LOQABEL you is in place of you.” *The debate about leadership is curtailed by the sheer width of Jesus’ calling and use of servants. Aside from that was it at this very moment that John learned that humility that took him deep into the love of Christ? Love outshines prominence.*

48 PERZOPA SIM *He himself in the union of His natures directing attention to go to Jerusalem.*(53) It happened א when the days of His increase or success or “lot” or elevation or departure א SELAQ were complete. א MLA He prepared His face or person to go away to Jerusalem. *Other texts have “He set his face as a flint to go”. Ephrem speaks of preparing himself for death in his sermon 2 23 1220. Christ was preparing His distinguishing mark –not just how He looked but how He loved as He faced Calvary. He sent messengers (cf the 70 in 10.1) before His face to a village of the Samaritans exactly that they should prepare א THUCAN for Him. Was it favoured Sychar? Was it the place of the woman by the well? And they went and entered a Samaritan village to prepare repair establish and arrange for Him. But because they did not receive of His person or face He was set to go away to Jerusalem. The effect was our Lord would break his journey in say Sychar and then move on to Jerusalem but this was not to be. They actually refused him possibly in person. The concept of Messiah needed filling out as Jesus went to die-but the Samaritans missed this vital opportunity which probably ended up being a roadside exposition to the disciples of the same great truth- Jesus took them aside you will remember and impressed them with His coming death for them*

49 SIBAR *Speak hope-tell out good news (60)* *There is no Life without discipleship-nor Shalom or peace nor fruit from plough or sickle without the seeds of faith.* A man said to Him “I will come after you **to the place you are going** my Lord”. Yeshua said to him “Foxes have dens of their own and birds of the sky have overshadowing protection א TALAL but the Son of Man has no precise place where He can place His head.” And to another He said “Come after me and then he said to Him “My Lord **permit me first to bury** my father” and Yeshua said to him “Leave the dead to bury their dead and you go away to preach the hope א SIBAR of the kingdom of God.” Another said to Him “I will come after you my Lord, then first allow me to go away and say goodbye to the children of my house and I will come”. Yeshua said to him “No man puts him under obligation or urges the plough of a **yoke** of oxen on and gazes after him and is fit for the kingdom of God.” *The direction of Christ must be noted-it is the cross-not comfort. Destination by faith must be the constraint; אospel hope must be the constraint; union with Christ must be the constraint.*

CHAPTER 10

50 PA’LA (2) *After these things (village outreach and sending messengers everywhere)* Jesus distinguished and set apart א PARASH seventy and sent them to every place and city where

He was **in fact** going to go. *Clearly the Lord had many ambassadors sent first to prepare as far as Jerusalem-* And He said to them *(in preparatory advice)* “*The harvest is great-those doing the heavy lifting are few-crave from the Lord of harvest that He will send really committed ones* **פלא** PA’LA *into His harvest.*” Go I am sending you **precisely** like sheep among wolves. Do not take shoulder moneybags nor shoulder wallets nor sandals **מסנא** MASANA *(or reed basket)* and you shall not get involved in greetings on the road and to what house you enter you first say ‘Peace to the house’ and if there lives there the son of peace you peace will remain upon it but if it does not so rest it will attract no response of peace. **Then** remain in the house while you are having meals from their hospitality for the committed worker is worthy of his rent **אגאר** AGAR – do not change from house to house. And eat anything they give you whatever the city-heal those in it that are sick and say ‘The kingdom of God has come to you’. But **then** whatever city you enter and they don’t receive you go out to the street and say “The sand that sticks to our feet we must shake off **נפאז** NAPAZ the dust of your city from our feet yet be aware of this that the Kingdom of God has come near to you. “I (Jesus) say *for you* it will be more pleasant for Sodom in that Day of Judgment than for the city”. And those seventy returned with great joy saying “Our Lord even the demons are servants to your name!” Then He said to them “I was watching Satan himself fell exactly like lightning from heaven. Behold I have given you authority to tread snakes and scorpions and all the powers of the enemy and not a single thing shall annoy you. *The Lord stands by his ambassadors.*

51 SHATHAL (22) *delivered* In the hour Satan fell and disciples returned joyful Jesus exulted in the Holy Spirit and said “I thank you **מא** MODA *my Father has the effect of confessing another person-in this case the Father and this was “in house” or in the family of persons we call the unity of the godhead-the QNUMA. The word is our word “confession” when we state the Trinitarian hypostatic union. The Father is addressed as Lord of heaven and earth and as one who has concealed the spiritual victories and powers of the world to come from the learned and wise and opened them up to growing children of faith. “Yes my Father for thus it was in fact* **155th** *the will* **טזבא** TZABINA *and pleasure in your presence” At this moment the Lord revealed what the Father loved-to see the simple praise Him. The majority Greek has not got “Holy Spirit” whereas the critical Greek has-and* **EPHREM RESCRIPT CODEX OF THE 5th (C)** *has “Holy Spirit”* **רוהא קודשה** (v.21). He turned intimately to his disciples and said “Everything has been delivered **שחאל** SHATHAL *as seed ready to flower in season or building material ready to be put together-the latter is in line with Jesus craftsman background...to me by my Father and no man has intimate experience of who the Son is* **מן** MAN *“Who” in His wonderful mystery as one and yet the Son -in how* **in fact** *in His being He is, in His separate nature. The Father knows this and he to whom the Son is pleased to reveal him. He turned (again) intimately to his disciples –either He had turned to the skies or He was turning to each one* **בלהודיהון** BELHODIHON *and said “Blessed are those eyes that are seeing what you see for I tell you many prophets and kings have wanted to see that which you see constantly and did not and to hear what you constantly hear and did not.”* *What a privilege to be a Christian!*

52 BATAL (34) *The Samaritan abolished his own interest* And behold one scribe stood up to test him and said “Teacher what shall I do in service to inherit eternal life?” *The idea is to work as a son whilst the estate eventually falls into one’s lap. Then* Jesus said to him –“**exactly** how is it written in the law and how precisely do you read?” He answered Him “You shall love with all your inner powers the Lord your God with your heart soul and strength and your mind and your neighbour exactly as yourself.” Jesus said “You have spoken perfectly-straight and orthodox -serve in this way and you will live.” **Then** he wanted the pleasure to make his soul righteous and said to Him “Who is my neighbour?” Jesus said to him “One man on this own was

going in fact **156th** down from Jerusalem to Jericho and robbers fell upon him and plundered and beat him and let him remain. When they left only a little garrison of his soul—a little standing or abiding life was left in him. And by chance—or accident **גדאש** *GADASH* a single priest was in fact

157th on that road and saw him as he passed. And thus also a Levite coming along arrived at that place and saw him and passed. **Then** a Samaritan man came precisely where he was and saw him and had loving compassion on him and came near and bound his wounds and poured oil and wine upon them and placed him on his donkey and brought him to an inn and was caring for him and *annulling making invalid or abolishing or preventing his own service* **בטל** *BATAL*. At break of day he gave up two denarii... *i.e. he discounted two days wages...* for the innkeeper and said “take pains to care for him” **יזאר** *YAZAR* and anything extra you spend when I return I will give you. Who is it of these three it seems to you was close neighbour to him who fell into robbers’ hands? **Then** he said “He who took pity on him” Jesus said to him “You go away and be serving like that”.

53 METHBA’IA (38) *one desire* And it was so that when they were in fact **158th** travelling on the road He entered one particular village and a certain woman whose name was Martha received Him in her house. And there was in fact a sister of hers named Mary and she came and sat herself at the feet of our Lord and she listened to His words. **Then** Martha was busy serving up many things and she came to Him (Jesus) and said “Does it not annul your service *BATAL* that my sister has let me remain alone to minister –tell her to help me. **Then** Jesus answered “Martha, Martha—you take pains and provide **יזאפח** *YATZAPH* and are urgent disturbed even frightened **רחאב** *RAHAB* about many things. But then one single thing is sought desired or requested **מחבא** *METHBA’IA*—so **then** Mary has selected by preference for herself that good and gracious number or part—that part that will not be taken away from her. *The Lord’s word is very touching. He is saying that one day serving tables will go but to sit at the feet of Jesus and have His fellowship is the eternal part.*

CHAPTER 11

54 MARAN (5) *our Lord* The fact is **161st** He was praying and when he finished the disciples asked “Our Lord, teach us **exactly** as John taught prayer. *The “our Lord” personalized is only represented in ¼ of Luke’s narrative translated into Greek—so the “personal” is largely lost!* Jesus said “You will be saying “Our Father in heaven let your name be hallowed, your kingdom come, your will be done **exactly** as in heaven so also on earth, give (allow **לנו**) us bread we need each day and forgive leave or pass over our sins as we pass over all who are guilty or debtor **לנו**] to us. And lead us not to temptation but save us from the evil one or evil” **בש** *BISHA* (*The Greek text omits “Deliver us from evil” & “Thy will be done”.*

55 HOSEPA (5) *boldness importunity* He asked “Who has a friend and goes at midnight to ask “Friend, lend me three loaves because a friend of mine has come in from the road and there is nothing for him? He will answer from inside “Don’t disturb **דוד** *DOD* me I and my sons are in bed. I can’t rise and provide you. I tell you if not for friendship for his persistence he will rise and provide.” *Jesus uses the word “impudence” “boldness” “urgency” or “importunity”* **חזאפ** *HAZAP* used of a certain “shamelessness” and insistence.

56 NAQOSH knock (9) I am also saying “Ask –it will be given –seek or plead **בא** *BA*—for everyone who asks receives and whoever seeks finds and whoever knocks it will be opened to

him.” **NAQOSH** speaks of “knocking in a tent peg—sitting it out. Making sure a hole is there to hold the tent. It can also mean to “hammer the door” or to make nerves quiver”.

57 NATHAL give generously (11) Which father whose son asks bread or a fish or an egg hands him a stone snake or scorpion. You who are evil are aware of the good gifts to give. Your Father in heaven as much more will give the Holy Spirit generously (*as good measure on trading scales*) to those who ask.

58 QNUMA “essential single foundation” (17) He was casting out a demon from a mute man and it was a fact **162nd** that when he went out the mute spoke & the crowds were astonished *The sequel* is men among them said “This one exorcises by Beelzebub-chief of devils.” *Then the sequel* was Jesus who knew their thinking said “Every realm divided in its soul will waste and a home divided against its **QNUMA** or “fundamental oneness” falls and if Satan is divided against his soul **exactly** how will his realm stand? *The use of QNUMA is very telling here –it links “soul” to the fundamental of being*”. So the “Soul of God” as in John 5 would bear equivalence to his fundamental oneness. *Though God strictly is not a soul in our sense of the word his unitive being is similarly understood i.e. His mind will and sensitive perceptions of love and judgment.*

59 BADAR confusing wrecking (21-23) Whoever is not with me is against me and whoever does not gather the harvest is dispersing confusing and disordering (*i.e.wrecking*) **BADAR**.

60 METHCIRCA HAM circles (seeking) dry places (24-26)

When a vile spirit has left a man it goes away –when it has circled round **METHCIRCA** in places where there is no water or life to seek rest when it fails to find it, it says “I will return to my home whence I was driven out or freed. *The same procedure was observed by Noah’s dove. The throw back connection shows that the evil spirits fear water and the terror of being adrift-the memory of judgment is very real so they must have had primeval existence. The case of the spirits who entered swine tends to show the same fear- they wished to escape at the death of the pigs and get back into their original host.*

And now if it comes it finds it warm and dry **HAM** and preferable or acceptable **ZABA**.

61 HADAH this one generation (29-32)

For exactly as Jonah was a sign to the Ninevites thus also in fact the Son of Man shall be for this single generation.” **HADAH** *The evidence was momentous for that generation-Jonah’s message told of the need to repent and limited the period besides being a “whale of a message” through the 3-day stay in the great fish. The queen of the south shall rise in judgment with the people of this one generation and she shall condemn them guilty HIB* because they repented at the heralding of Jonah and behold one excellent beyond Jonah is here.

62 SHARAGA a bright torch (33)

“No man lights a bright lamp **SHARAGA** and sets it in hidden place or under a bushel but over from a lampstand that those who will enter the house may see its light. *This appears not to be the Menorah but a welcoming entrance light such as modern homes afford visitors during nightfall. The lamp of the body is your eye. When therefore your eye is simple of flexible PESHITA* *The simplicity and versatility or flexibility of the door side torch is greater than the Menorah* your whole body will also be lit up –alternatively when it (the eye) should be

bad your body also will be darkened. Take care **זוהרה**, ZOHRA or provide lest the light in you be darkness. *This is like a “health and safety warning” of earlier times-watch that the door light is there to guide. The house light inside is great but the burning torch at the door is vital. Thus the Sabbath light indoors is one thing but the needed light on the world and to help the world around is quite another.*

63 DACA “clean” and “cleared up”(41)

“Now at this very hour you Pharisees are cleansing the outside of the cup and dish but then conversely (i.e. applying it another way) the inside of some is full of ill gotten spoil and wickedness. You are ones who lack intellect –did not the one who made the outside also make the inside. However what is yours *give it in alms* and behold everything is declared ceremonially clean and cleared up for you. **דאקא** DACA *The Lord was saying that this sorts your basic problem without which clean hands are useless and He meant also that the big issue of what soiled their lives was being made crystal clear to this one Pharisee. Charity solves eye trouble*

64 YABEL translated or transferred (two meanings) (46)

“Woe to you Scribes also for you load the sons of men with burdens and you do not offer to come near with even one finger to these burdens. **יבל** YABEL –*the burden is that which is translated as in scribal language-but it is being done not in the virtual scholarly sphere but in the real world of work where it is hard and heavy. Jesus is calling for the educated to help the underprivileged.*

65 CAS “crunched up” or “closed the well” (53) Woe to you Scribes because you have taken the doorkeeper’s keys of personal awareness and have not entered and those who are entering you have hindered or restrained and prohibited or excommunicated **חב** CALIN. But when He said these things to them the Scribes and Pharisees began to be offended or hurt at them and they were angry and reprov’d or “crunched up” or “closed the well” **חב** CAS of His pledged words. And they dissembled or were deceptive and fraudulent **נאכאל** NACAL concerning Him in a host of things while they sought to hold on to some one thing from His mouth so that they would be able to accuse (literally “swallow and sting) Him.

CHAPTER 12

68 KHAWA show as in theatre, demonstrate (5) The Lord’s demonstration of this lies in His own future role-so He says “Yes I say to you be in awe of “who this one is”. Cf. John 5.22&27. The contrast is with Satan and the physical murderer. The power is further expounded in Matthew 10.28 where what belongs to body and to soul is all destroyed in one judgment. Judaism views Gehenna as a place where the soul stays one year and then either continues in self-torment or perishes. Christians similarly differ. Jesus uses the word “destroy” and affirms He is the one of whom to be in awe.

69 ROHA RUHA answer/ the spirit vv11-12 Don’t be concerned or study out and be anxious (YASAP) how you will return breath or “make (spiritual) defense- the Spirit will “make” your defense.

70 YATZAP “Do not seek the exquisite”(23) “How by taking exquisite care can you add a cubit to your height?” The Lord commends simple speaking and straightforward dependence on the Holy Spirit.

71 YITHIR *How much better(or) how He remains* (28) The point being made is that the grass withers and clothes wear out but God's clothing remains as God's care abides.

72 NAPHA *"wander"* (29) so *"don't let your mind wander"* into worry about food or clothes.

73 METHSEPHER *"Counted out"* (31) God *"has counted out the clothes you and I need."*

74 NATHAL *"give what overflows in the balances"* (32) God's desire to give us the kingdom is the greatest gift of all.

75 NAQASH *"He knocks-makes a din"* (36)*"pitches a tent"*(with reference to the return of our Lord) The Lord refers in these parables of the Wedding and the Householder to several watches of the night and also to an hour of the day. It appears both Jew and Gentile are addressed and the equal danger of being utterly discomfited by His coming.

76 SIBARIN *"You hold out no hope"* (40) The return of Christ in the Lord's teaching will occur when most have no longer hope of such a cataclysmic event. The drunkenness of those who should have known better means that many appraised of the gospel will be left behind.

77 SHINA *"tranquility" a peace treaty a truce by capitulation.* (51) The Lord dissuaded His followers that earth itself would resolve all its issues and dwell in peace as a harbinger of his coming. It will not happen anytime following His first coming. Not till Shiloh and His second advent!

78 PERAQ *"divide"* (58) The Lord asks us to judge of what is "doctrinal truth" and "do a deal" with God expeditiously much as in law men make an out of court settlement using lawyers. This is not a method of redemption for the soul-just a story to enforce the need to seek divine redemption expeditiously. *This is not a one off payment but a running commitment of similar nature to "I will pay thee all" in the Unjust Debtor parable. It is an acknowledgement of the need to deal with God as our Judge.*

CHAPTER 13

79 HALAT *mingled* (1) Pilate's assassins acted to mingle human blood and animal sacrifice in a murderous onslaught like "cotton & silk" or "wine and myrrh" they were acting at the altar in this brutal manner.

80 TUV ABAD *"return (or) be destroyed"*(5) The alternative to repentance is "destruction" or death-the parable of the fig tree effectively illustrates this and the frank truth of John3.16 underscores it.

81 BATAL *"not work" or be "idle"* (7) The Lord has no time for the idle tree. Our time on earth is precious and it is for His glory.

82 L'MANAH *"next year"* (9) *Khabouris has L'MANHITH tyhml* *"Why should I make it live on?"* This reading according to Younan represents a copy of a pre ADF 360 MSS

83 KARA *"shortening" (of joint)* (11) The woman was made "right or "simple" *PESHITTA. Like the version of the NT Aramaic which gave us the simple gospels instead of the mixed extractions and extrusions of Tatian.*

84 NASAB B'APA (15)*"favourer of faces"-hence "hypocrite*

85 ESHATHRUA “*resolved or released permanently*” (16) The *ETHPALEL* emphasises the continuous cure.

86 QABEL *doctrinal group-impeachers* (17)

87 THUMITHA “*the wonders*” “*things that caused awe*” “*stunning as the wonders of the heavens*”(17) The Jews often asked for signs from heaven-Luke obliges and the Aramaic has a word for awe derived from the heavenly application.

88 PARADHA/PARHUTHA “*seed or grain /free flying bird*” (19-20) Luke is retailing the Lord’s remarkable Aramaic which passes from one similar sounding word to another to make the parables easily remembered.

89 MALAPH “*train*” (22) Our Lord travelled and taught training his disciples for “battle” against the “swallower stinger”v.16. Thus His doctrine was related to “handling life” and its difficulties.

90 ETHCATHASH “*struggle(as with the raging sea)*”(24) The Greek has “agonise” and the currency of the word is that warring commitment that is set even at the cost of losing one’s life to gain something. Thus the answer to the question “Are there few that have life or salvation?” is “Only those who want it at the cost of very life as it is obtain it!”

91 SHACAH “*will not find (the way)*” (24) Some translate “Will not be able” to reach the gate.

92 PARAQ “*remove, redeem from, tear from*” v27 Those who at the coming of Christ would associate with Him are rejected and many are represented as standing outside the gate of salvation and pleading for acceptance within the heavenly kingdom

93 HAREQ “*gnashing=grim fixing of teeth=destiny accepted=decree settled* (28) The word “weeping” as for the dead conveys a parallel experience-the die is cast-hope is gone.

94 MEDINA ARABA TIMAN GARABIA (29) Clearly Luke in his Greek translation takes the Aramaic “four winds” statement of Christ as the original form of the statement. We do not know in all cases if Aramaic text existed or if the original Aramaic thought conveyed verbally was directly transposed into Greek. With Matthew and Mark and to a lesser extend with Luke and John Old Syriac text may be affirmed with credibility and this is reflected in the Sinai palimpsest and the writings of Araates etc.

95 METUL “*because*” (31) This term Luke uses 22 times by my counting-and that is possibly not exhaustive. It is sparingly used by reason of its connection in the writer’s mind or the mind of others with serious and dramatic historic events or situations. The forthcoming death of John was such an event. His own death is also accompanied by another METUL in 13.53. The range of uses you may wish to look at are 1.37,3.19,4.18,7.7, 8.47,11.6,13.31,33,14.11,14.20,18.5,18.29, 19.3,4,9,11; 20.36, 21.12,21.17,23.8,24.29

96 SAR “*work (as a shepherd), take care, take action* (33) Our Lord urges that despite the hampering cold hand of Herod He shall complete his Kingly work as the true Shepherd of His people. This comes out plainly in His expression “How oft would I have gathered you as a hen collects her chicks under her wings-but you would not”.

97 HAZEH “see(me)” (35) The end time fulfilment of Isaiah 66.8-13 and Psalm 118.26 beyond the Triumphal Entry is clearly in mind. Between this advent and that lie “a desolate house” There is the grief that *remained* (*ELI, ELI LAMA SABACHTHANI*) to Christ on the cross but there is here reference to the grief *MESHATHBAQ* v35 of the whole people in the long interval before His glorious coming. This would begin with the sack of Jerusalem and continue with the historic harassment of Jews worldwide for long centuries passing through the bitter satanic holocaust and coming to its final episode in the relief of Jerusalem by Messiah as the Armageddon is halted.

CHAPTER 14

98 AHADAH CANISH “held or possessed by/a lake or gathering(of fluid)” (1&4) The man in the synagogue was troubled by a grossly inflated edema condition.

99 SHARHA “solve the problem” (4) The Lord in the text is said to “dismiss him” but Luke is very positive—he shows Christ as the supreme physician—others could not solve the problem of the ox that falls in the pit on Sabbath but Jesus “solved the problem” of the life in acute difficulty and danger. Notice v.6 they could not give Him a PETHGAMA-scriptural answer.

100 SHALAQ “draw up like water from a well” (5) The Lord suggested that most would act hastily to get an animal out of danger and that stratagem would require definite work.

101 MAK “humbled” (11) This term can mean “to bring low like the Greek term ταπεινός The Lord hates pride and commends the help of the poor v.13 for whom a banquet is in order.

102 PAR’A “show appreciation/bud or flower of thanks”(14) Those made poor MASECAN – those incapacitated disabled HAGASH i.e. from birth—those who are blind SEMA in the Lord’s eyes deserve care.

103 MESHTHAAL “they made excuse or prayed leave”(18) Now the Lord is speaking of His great supper in the Kingdom when He gathers His church. The basic answer is “leave us alone” SEBAQ vv18-19 In the light of the suffering of the cross under the same verb SABACHTHANI it is the ultimate failure to appreciate Christ.

104 PAQ /AL “Go out/bring” (21) The imperative of NOPAQ demands a “military type” sortie to cover the populated places of the city calling people to God. It is of interest that the environs—the green suburban areas are next to be identified for response. This time the poor SECAN—those who became afflicted MECA’A—those who were made lame MEHAGARA and the blind AUIRA they were to be reached since they could not find out the message due to impotence of one sort or another. Our Lord in both instances is concerned to get his message to the disenfranchised.

105 SHACAL ZULIBAH “Shoulder his cross” (27) A cross is not a cross until it sits astride a shoulder.

106 THAPHCAH “Inspid” (34) The Aramaic word PACAH can be rendered “light praying” – the easiest way to lose fervour and ardour. Thus Christianity loses its tang when prayer is neglected. “Salting” has to do with (a) salting companions” and “sprinkling oneself”

CHAPTER 15

107 RETAN “complain/ vibrate (like the sound of a sword)” (2) The taxmen “offered themselves” to Christ the teacher—the scribes posed threats which “reverberated” everywhere

108 THIBOTHA/ THUB “homecoming” (7) The righteous in this story are said not to need “homecoming” in the sense of not having sought or queried it BA’A-they are “at home”. In the Aramaic vocabulary “conversion” or “repentance” is homecoming. Strictly such are already “near”.

109 ZUZIN “a quarter shekel” (8) The woman’s dowry was worth 20 weeks wages-just under half a year’s wages. *To lose 2 weeks wages was no small issue. The dowry coin was Jewish but the Greek has the Latin coin “denarius” which is a day’s wage.*

110 QNINA “substance” (12) *This is not QNUMA which is “very soul” but rather “real estate” as opposed to “silver.* When we account of QNINAH in v.13 however we are hard put to it to believe he had bought investments as land or stock abroad though this is implicit. Another interpretation is that the “substance” was in jewelry.

111 PARAH “let fly” (13, 30) The term is applied to the speed of a bird in flight or of the whirlwind. One interesting usage is “as a bat flitting about” His goods were soon spent.

112 HASHA “Up to now” cf. (19) MACIL “from now on” The prodigal is making a striking distinction between his life as previously spent and his life as he wishes it to be in His Father’s house.

113 NASHAQAH “He kissed him again and again” (20) The Pael emphasizes the repetitive kiss of great joy. The intensive comes out of long continued compassion displayed also by running and demonstrated by the series of gifts showered on the returning son.

114 QERITHA “village”(25) It seems that the first meaning of this word has been neglected in favour of the idea of a good son working in the field-but this son may have been cultivating friends in another village and made a separate life for himself.

115 CHALIM “like a dream” (27) This son is finally compared with Joseph in that the first sight of Joseph by Jacob was nothing short of a dream.

116 MABASAMA “a sweet smelling celebration” (32) The extensive use of fragrant oil makes this banquet very special. It is an experience heretofore unparalleled in the life of the family. Every homecoming sinner is an anointed Son of the Father.

CHAPTER 16

117 AITH HUA “There was /existed” (1) The use of the word for “existence” induplicate in respect of the rich man and his steward and the additional use of the factually precise verb “to be” signifying “actually it is a fact” means this story falls into historic narrative not fictional classification.

118 AGAL “Your roll/scroll” (6) The existence of books in the first century amongst the Jews was very limited. The original language conversation in Aramaic would cite a “scroll” as reflected here

119 SHABAH HACINAITH “He sustained the credit of the wise or shrewd (steward).” (8) It was not the evil or perversity and fraud that was commended but the practical wisdom and craft of the worldly man.

120 MATAL LALAM “*lifetime tents*” (9) The word AOLAM is intentionally duplex in meaning. Our Lord as a wordsmith par excellence commends such “everlasting tents” if they could ever conceivably exist-but he is also saying “homes of lifetime tenure” since the word bears this meaning too.

121 MAMOMA AOLA /SHARARA “(*trust*) *with evil wealth –trust with truth*” (10-11) The confidence of men in one who can well handle wealth is commensurate with confidence that can handle truth. Reality and truth are commendable in worldly and godly settings alike.

122 NUDID “*abominable/foul and unmarketable*” (15) The idea of justifying oneself which also comes out of the story of the steward is now brought to book. This is a necessary follow up- there are no grounds for giving money priority-God must have first place in our lives.

123 HIDIN NABATZ “*at that very moment (John’s ministry) men squeezed /pressed/pushed (into the kingdom).*” (16) Our Lord explains that scriptural teaching really began to take hold in the forerunner and through His (Jesus’ word) and this body of truth will stand when the world itself will pass away.

124 METHBASMIN GAIATH “*celebrations with perfume laden air --bright pleasurable occasions*” (19-20) Meantime while the rich man so celebrated Lazar’s (cancer?) sores SHUHAN were licked by the dogs.

125 SHANAQ SHALHABITHA “*suffering in the flame*” (24) Lazarus is called to “cause him to remember” and it is put to him what torment he has had since his life’s end and “what has been” in Lazarus comfort since his arrival in Abraham’s bosom-these Ithpael’s and Apher’s emphasise the now settled change and the new essential causes at work in eternity.

126 LOTHHANUN “*Go away INTIMATELY*” to them (30) Dives is asking for a particular embassy and Abraham is saying that the scripture by the conviction of the Holy Spirit is most effective. The resurrection of our Lord greatly added to the impressive role of scripture in the exact regard the man would have wished. Jesus rose from the dead-yet as Abram said this would also be set aside where worldly disobedience prevailed and a hard heart. Scripture even in Luke 24 abides the chosen testimony God uses and the Holy Spirit in the conscience the most impressive witness.

CHAPTER 17

127 CESHAL “*scandals, stumbling blocks, suspicions*” (1,2) It is clear that “the hand” demands that we take this as action not merely suspicion. The deliberate placing of a “stumbling block” is spoken of. For this action an equivalent serious penalty matches the crime against the child.

128 HARDAL/THOATHA (6) “*black mustard seed /mulberry tree*” The miniature faith in this case contrasts with the magnificent mulberry. Somewhat like the idea of the “camel and needle” this “seed and spreading tree” contrast beautifully. When one realizes that the “Mulberry” and “remorse” differ by only one vowel we can say that faith can dispose of remorse and together with repentance can enable us to deal with the big problems others pose.

129 HAQALA open country (7) Here is a case to contrast with the brother of the prodigal who comes in from a village or hamlet *QERITHA 15.25*. This servant comes in from the “field”

130 SIBAR ANA “I hope not” (9) Our Lord stuns us by speaking of a servant who demonstrated “grace” by going beyond the call of duty. He then asks if that gains the servant especial acclaim with the master. This story links with the earlier one of abundant forgiveness and with the faith that can deal with forgiving and large issues. As servants who were redeemed everything we do is as of debt **HAIB**

131 AZALIN ETHDACIN “As they were going they were made clean” (14) To the idea of “obedience” the concept of gratitude is now added.

132 HUA “it is a fact one returned” (15) There are 269 references at least to surprising facts in the gospel of Luke of which this is 187th. This one is highly suggestive of a Samaritan who recognized Yeshua as God. His “loud voiced” gratitude “Glory to God” and his worship at the feet of Jesus are pointed out by Luke and Jesus’ pronouncement of Salvation seals the work of faith.

133 NATURATHA “The kingdom does not come with observation” (20) This does not mean “looking for it”. It means “by keeping the law”. Jesus added “The Kingdom of God is within some of you” cf also MANCON in 1Cor 10 7-10, Luke 11.49, Apoc. 2. 10. Jesus is courageously asserting that already some of the Pharisees had grasped by the Spirit the nature of the Kingdom and its appearance in the coming of our Saviour.

134 SHARBATHA HADA “this generation” (25) A similar reference in 21.32 refers to a specific generation close to the second advent at the time of the prophetic events then coming to pass just as “this generation” in 17.25 refers to the events at Jerusalem during Christ’s current first coming.

135 NAPAQ CABARITHA Lot “went out” ...Marya rained “brimstone”(29) The solemnity of Noah’s escape and the equal sudden and angelic navigated escape of Lot bespeak a great rescue allied to a great judgment which is impending on the earth. The fact that days of marital joy and times of feasting, schemes of building and booming sales continue is underlined twice. The word “exactly” **AICHNA** is used to portray an exact equivalence between Noah’s glorious world and Sodom’s wealth and prodigality of life at this future juncture.

136 DABAR / SHABAQ “led captive/left” (35-36) The word that is used of Christ left on the tree and of sins left unvisited is now used of those who are left un-rescued by God and un-conveyed by angels. Believers are to be “led away as sheep of the pasture” “Guided and conducted out” “steered with authority”. The future passive is used 3 times in vv 34, 35 and 36.

137 L’AICHA “exactly where?” (37) Our Lord refers to “eagles” in connection with the “gathering” together. The action in the skies and the carcasses on the land relate to those left-the word PEGARA contrasts with RUHANA –so our Lord is speaking about the “past action” of eagles i.e. “shall have gathered” where carcasses lie.

CHAPTER 18

138 MEAN “irksome, reluctant, lazy, inactive, negligent, indolent” (1) Prayer is the antidote to sloth and inactivity. Prayer is work. Precare laborare. Prayer ZAL itself is “inclining, reaching out, turning the mind to God on a matter”. This is illustrated by parable. A widow called on a judge to plead her case. The judge neither dreaded God nor had been shamed by men. Yet lest she “weary” me AMEL-(the APHEL or intensive verbal stem is used) the judge said he would “act on her behalf” lest she continue to annoy him. The expression HARA is used of “a fishbone in the throat” or a “ship stuck fast and run aground”. She was “going nowhere” till he acted.

139 NAGAR “lengthens (his Spirit)” (7) God shows great patience for the sake of His elect or chosen (GABAA clean corn separated from tares must all be ripe and harvested before it is gathered home). The Lord promises He will act in their defense “quickly”. The reference to the coming again of the Son of Man suggests a speedy resolution to times of persecution and tribulation in the end times. Outside the house of those chosen and taken our Lord asks will He at his coming if He will find faith on the earth. Clearly the days following the out redemption are halcyon days.

140 TACAL “claim” (9) The claim here put is of a legal sort and so it follows naturally in the teaching setting. Some such claimed to be righteous persons whilst scorning everyone else. This specifically refers to Pharisees. The story of the Pharisee and Publican begins “I thank You that I am not like the remnant of men –violent plunderers, overreaching fraudsters, adulterers with impure thoughts nor like this tax collector-I fast twice and give tithe”.

141 TAREPH “buffet again and again” (13) The tax collector smote his breast calling on God for “grace”. He went home a “justified man” newly made righteous rather than the Pharisee.

142 YILED /TALIA “infants, children” (15-16) The mothers brought those to whom they gave birth. The Lord said they should leave those whom we would call “boys and girls”. They could clearly come in close to Jesus as they ran along in His direction. It is in voluntarily coming into relationship with Jesus that we too enter the kingdom of heaven.

143ANIN “we” (21) The nobleman insists that “I” and adds “we” –a word entailing “kindred” but here used as the “royal we” so he was putting himself in the position of being good like God. The Lord said there exists only one “good” namely God. Further Jesus said “One thing is lacking-sell give the poor the proceeds and follow me”.

144 CARITH “grieved” (23) Jesus was grieved over the crowds in 14.14 and in Gethsemane in 26.38. It speaks of “heartfelt sorrow”. This young man came to godly sorrow. He is described as “well rich” “goodly rich”. Our lord said it was difficult for the rich to enter the kingdom-it was like stillbirth-like solemn hesitation. Nevertheless the grief of Gethsemane led to the full offering of Christ on the cross.

145 LOTH “intimate” (27) Those things not intimate and familiar with men are familiarly possible with God.

146 APHA “big multiples” (30) The promise that to leave home for Christ would result in many homes on earth is a promise familiar to every servant of the Lord. We ourselves have been comfortable in nine homes since our service together for the Lord began and at this present time we have welcome use of two. More than that we glory most in the eternal life which means we shall be at home with the Lord.

147 NERUQ “they will spit (on His face)”(32) Besides treating shamefully, mocking and scourging the Gentiles would kill Jesus. Luke writing to Gentiles reminds us that the Lord occasions us to know of His awareness of our sin. The disciples were not personally aware that these things had been spoken with them.

148 SHOBAHA L’ELOHA “glory to God” (43) Luke portrays the man who received sight following Jesus declaring “Glory to God” and the people who watched saying “Glory to God.” The sacred writer captures the moment and speaks as on other occasions of this man as “son of

the moment". The word DIN is used 237 times and possibly more by Luke indicating "But then" and by that means Luke records many vital moments in the Lord's life

CHAPTER 19

149 METUL "because" (3) (cf vv3, 4, 9, 11 also 18.29, 19.11, 21.17, 24.29-there are 14uses in all) The story of Zacchaeus is well known. When Luke wants to dramatise and accentuate a vital matter he makes his point by using the word METUL that goes right to the root of something important. Here it is important

A. How we are. We are given a body and mind and Zacchaeus used his head to gain a view of Jesus when he might otherwise never have seen or been seen. He also had a spirit and he was absolutely determined to see Jesus. We need to use our "push" and our energy.

B Where God's plan is going? v.4 God's plan is vital. Jesus was going to the cross but more than that he was going to take away the curse-Jericho was the city of the ancient curse. That day Jericho was released-the captain of the Lord's host was taking the curse for us.

C What assures us of life? v.9 The answer is "faith". Isaac asked questions of Abraham and they two went on together. Isaac trusted God's provision. Isaac also inherited all the wealth of Abraham and more than that the life-the resurrection life by faith. Isaac also digged many wells and not a few like Esek and Sitnah and Rehoboth would have brought life and wealth to those who resided near them-so Isaac like Zacchaeus had the capacity to share. He made a feast for the Philistines as Zacchaeus made a feast.

D Why did the disciples expect the Gala event of the kingdom? v11

The kingdom of Christ was not just Jerusalem and some land. Isaac's gift from God was not just some wells. The kingdom consists of souls redeemed over whom the king reigns. So our Lord spoke of going away to receive the kingdom. Some parallels with Archelaus might seem cogent but not so. God's kingdom grows as his saints use the gold of the gospel to trade worldwide. The parable Jesus told brings home the vital truth that the talents we are given (10,5,1) are for his glory and to bring souls to Jesus. When he comes how great will be our joy in those we have brought to Jesus. All around Zacchaeus there was such gold.

The 14th METUL of Luke is used in 24.29 when *the day is declining* - it shows us that so much can be accomplished even in the evening-or for that matter in the eventide of life. So much sorrow can be turned to joy.

150 MINA(mawneh) "coin anciently valued as 4 months wages of a labourer" (13) The weight would be 50-60 shekels. The Mina of Mark 12.42 was a copper mina coin of lesser value. In Mark 2 minas equal a Shimona(a few pence) . **The silver mina in this parable was 60 shekels (£600 in today's money)** or 1.50 of a silver talent-the gold mina was 100 shekels 1.100 of the gold talent. The Mina weighed 1.50th of a talent. The capital entrusted to the labourers was substantial. It is noted that 10 cities of protected safe souls and 5 cities respectively were given to the faithful workers. In these cities would be persons to whom they would relate -this gives us a clue to the eternal joy of seeing many in glory to whom we relate as harvesters and soul winners.

151 METHBA'A 'he has been sought, discussed, necessary, requested" (31) If the prophecy from Daniel 9.25 correctly predicted 173,880 days from the decree of Longimanus 445BC (69 prophetic weeks) till 6 April 32AD it is hardly surprising that the provision for a donkey on that very morning was haphazard or in any doubt. The verb is a Hithpaal strongly supporting the idea that "it had been discussed" so the words "Our Lord discussed it" were enough.

152 SHARIN SABAHIN "(crowds of disciples)began praising(loudly)(for all the mighty works they had seen)(37) Luke begins his narrative stating the awe and astonishment of all-then he speaks of the objections of Pharisees and scribes as "beginning"(7.9) over the doctrine

of “forgiveness” and the “burden of the law” imposed by them. Finally the Lord begins to declare the long wait for the kingdom in the parable of the talents and the parable of the “labourers”. Luke also gives us this picture of the huge festival like praise as Christ emerged for His Triumphal entry. That day began at Bethphage and was nothing if not a huge day of chanting of divine praise. It is set alongside the “message of the angels” for significance in v.38. Our Lord “began v45. to cast out the traders who had the support of the authorities and to take over the temple as a teaching base. We don’t know if daily he dismissed the traders- it would seem so as He made the vital point “My house shall be a house of prayer-you have made it a den of robbers”.

153 SA’AR “visitation” (38) Visitation and “shearing” are one and the same Aramaic terms. This time of visiting as in all ancient similar caring interpositions of the Lord was to be a time of preparing the flock for a new season. The shearing precedes the heat of summer. So the people were being stripped of their attitude of “law first” to put “love first” and to engender a fresh dynamic of faith soon to be promoted by the coming of the Holy Spirit. Christ’s teaching by parable focused on the long haul and on the vital principles of the kingdom. Praise and prayer and the word all advantaged from this powerful emphasis He promoted in what we would call the end of Lent-before He suffered for us to bring us to God.

CHAPTER 20

154 SHULTANA “authority” (2) “conferred authority” or “imperial” authority(cf Sultan) The entire establishment which was undercut by Jesus popular support questioned his legitimate authority in respect of the changes he set in motion. His first level of response was the counter assertion about the authority of John which of course presumed and heralded his own God given role. His second response was the *parable of the vineyard* –a direct challenge foretelling His mishandling at their hands-casting Him out side the city. To this he added that He would give the vineyard to others-the land and city would be forfeit-the leaders said “May this one thing not occur” v16.. The Jews were the vine redeemed from Egypt. Now the vine would be the Christians redeemed from sin by trust in the lamb of God-John’s favourite designation of Christ.

155 DARA “thrash” or “winnow” or “scatter” (18) The quotation our Lord used (Psalm118.22) is an outstanding OT prediction of the Lord’s rejection. Christ is here extending the power of the stone in its head of corner *ZOITH* position by the image of a threshing stone which will have the effect of separating the righteous from the unrighteous and declaring divine judgment. “Everything that falls on it *will be broken* and whatever it will fall on top of, *it will scatter.*” Appear to take in Daniel’s “stone cut without hands”. The people were aware that Jesus had directed his parable against the authorities.

156 GASHOSHA “spies” (20) The idea of the spy in Aramaic is of “one who tests the depth” of a matter-and of “a contact” –one with “hands on experience” of something. These men acted constantly PAEL like “the righteous” yet they wished to hand Jesus through the court to Pilate. They enquired if it were legal to give “head or poll tax” to Caesar. The Greek *φορος* means “property tax”. In requesting use of a Roman denarius with Caesar’s head the Lord diffused the issue saying “Give to Caesar what is from him and to God what is God’s-the silver temple coin.

157 QIMOTHA “resurrection” (35, 36) Here Luke uses another “because”-one of 17 such *METUL* v36 to highlight a huge point-risen ones are like the angels and in that state they do not take wives-moreover quoting Exodus3.6 our Lord was emphatic about the law’s stress on the absolute reality of resurrection. God assured Moses that Abraham Isaac and Jacob were living with Him.

158 MARYAH MARI *“The Lord said to my lord” (42) (Psalm 110.1)* It has been observed that Hebrews 1.13 agrees with the LXX of Psalm 110 using “footstool”. Further the VATICANUS MSS has “David therefore Lord Him calls and how Son His is He” which reflects the Eastern Peshitta and Khabouris. As Bauscher observes the Massorettes changed 134 *YHWH (Heb)* statements to Adonai. The NT Aramaic has 239 instances of *MARYAH* which is the regular name applied to God in Aramaic where the Greek *κυριος* can apply to man as distinct from God. Our Lord advised his disciples that the Scribes loved prominence and in exchange for prayer chants were paid through the sale of widow’s houses-thus disenfranchising the family.

CHAPTER 21

159 SHARIRA *“The reality” (3)* The reality Jesus cited as “giving all” -this alone secures our approach to God. That is what the ancient “whole burnt offerings” signified.

160 SHAPHIRTHA WA-BA-QORBANA *“beautiful stones and Qorban gifts” (5)* The temple was built by massive well finished ashlar 25 ft by 6 by 4ft. They were golden in colour and shone in the sun exactly like gold. The temple was adorned by sacrificial gifts from many Jews. Our Lord prophesied AD 70 when “not one stone would remain SEBAQ on another.”

161 HARATHA *“the end or last thing” (9)* Jesus spoke of commotions or tumults as stirring his disciples to fear of the end-but this Roman war would not be the end. Spiritually there would be Messianic claims and many claiming “another God and Messiah- Politically there would be a world of nations in conflict after the Roman empire divided and commuted- pandemics and famines would afflict many parts of the world Socially-also Christians would be heavily persecuted for the name Christian as the dispensation draws to a close. The name of Jesus is omitted from Greek MSS in 17.11,20.3, 20.25 & 21.5-but it is for that precious name that the Lord’s servants have ever suffered.

162 SATHOA *“storm” (11)* Geo-physically there would be great terror from the sky and massive winter” *SATHOA* This warning is triplicated –we find the word “storm” in Matthew 24.20 and Mark 13.18 and it is associated with such tribulation as has never been equaled in history. I think it is the Lord’s warning of a nuclear winter and the only defense is prayer and the divine exodus.

163 METUL SHEMI *“hated (by all) for my name” (17)* The total rejection of Christ among men is coming. Elsewhere it is put 2hated of all nations” *Matt 24.9* The Lord puts this twice because it occurs in pagan countries where prosecutions abound and it still occurs where “not a hair is lost” and perseverance is called for. Thus the world of the last days is divided into two cultures –one mightily antichristian and the other mildly antichristian.

164 (TANAPHTHA) HORBAH *“desolation” (20)* The “heresy” sign of Daniel was to precede the final destruction. The “desolation” by the Romans is also comprehended in this prophetic remark of our Lord.

165 MATHDISHA *“trodden down” (24)* The prophecy of the loss of sovereignty by the Jews over Jerusalem until the very last days is an absolute fact. Also approaching a million Jews died in the Roman war –multiple thousands by the sword as the Lord indicated.

166 POSHEQ YADYA *“clasping of hands” because of the voice of the sea (25)* The rise in sea levels and the melting of the ice caps has as our Lord predicted led to clasping of hands in agreement on account of the serious fears of global warming. There will be “last days” signs in the sun moon and stars. These ATHA are “time has come” signs.

167 ZAW'A "a disturbance or menace" (26) This quake drives out lives or leads to an exodus of souls and the powers HAYIL (military powers?) of heaven shall be shaken. This may mean a wholesale ruin of satellite communications. This vast shaking is noted at least 5 times in prophetic scriptures. It is a total earth tottering.

168 HIDIN "at that exact point" (27) When the earth totters and the military communications go down the Son of Man comes with huge military powers and great praise.

169 PERAKA "redemption/departure" (28) The first heavenly signs-including the "blood moons" of 2016 are very telling. We are told when these signs begin SHARI we are to look up for Christ's coming. We are to pay attention to the "fig tree" (Israel) and all the trees when they flourish PAR'A or "pay a vow" or yield fruit for God together. It will be recalled that Christ found no fruit on the fig tree at his first passion but in the latter days there will be fruit-not just numerical but a harvest for the Lord.

170 ABAR "vanish, pass away, depart remove" (32, 33) Our Lord affirmed that "heaven and earth will pass away" cf Matthew 5.18, 24.35, Mk13.31 with 2 Peter3.10. He also affirmed that His words or promises and verities would not pass away. Despite passing through the tribulation our Lord affirmed thirdly that Israel would not pass away. This is affirmed by Isaiah who says "Come my people enter your rooms and shut the doors behind you hide yourselves for a little while until his wrath has passed over. Isaiah26.20

171 ZAPHATHA "A sprung trap" (35) The coming of our Lord will be like a trap which will catch multitudes in a state of utter unpreparedness. We re advised to "watch and pray". It used to be said that "gold keeps watchers awake" and the gold of the coming of the Lord keeps watchers awake. The 38th verse illustrates this for the keen hearers were there in the temple early before our Lord arrived to teach.

172 SHAWA "worthy, equal to it, in agreement with it, in cooperation with Christ at the time-essentially made worthy" (36) Some have divided the elect on the basis of those who are vigilant and those who are not. There must needs be some loss but genuine believers will be taken home and I refer to "pollution" and those living apostate and out of agreement with our Lord and Master. To be sure you are ready- keep seeking souls. To be sure you are ready keep in touch by prayer. To ensure you are ready watch for the rapture and study prophecy to enlighten others and warn them too.

CHAPTER 22

173 GARBA DAMIA "a shaped pitcher of water" (10) This pitcher was "borne on the shoulder" SHAQIL –and it was either a pre arranged sign or a sovereign occurrence presaged by our Lord.

174 YALDA "fruit" (18) Our Lord's abstinence from the fruit of the vine –apparently even on this occasion(cf "divide it among you) appears to speak more fundamentally of the "vine that came out of Egypt" which would not come in and that in abundance with its associate joy until the second advent of Christ. George Lamsa- a native Aramaic speaker- confirms the verses 17-18 as contained in the Peshitta (Eastern)

175 METHYAHAB "has been given" (19) The body of Christ was given proleptically from eternity and consecrated to sacrifice by our Lord's eternal will. The Lord emphasies that His

blood is not shed for His sake but for ours HALAPH v20-hence the phrase “divide it among you”.

176 AQAB “enquire” (23) The word “heel” as in “lifting up the heel against” and the term “enquire” are as one in Aramaic. The condemnation of Judas “Woe to the man” at least suits his death by hanging on a tree for it is a curse. It’s eternal implications have been poured over by countless persons-and certainly the severe word stunned the disciples.

177 MISHTHAWADA “promising” (29) The promise of Christ is contained in his hand or arm YAD. This is a very long word-its M means “I am actively doing it”-its SHATH means “it is a given” or “has been set aside for you” and so we are down to **the hand** which gives it-it is the hand that normally promises by stretching up to heaven-this is exactly what Jesus did on the cross-his hands did not droop-they reached up in promise to all who would trust Him.

178 ARUB “sift” (31) Satan has desired to “sift” you. It can mean “mingle” but also “sunset” (so close off Peter’s interest)”. Satan was actively trying to get Peter mixed up and make his passion for Christ fail as the sun which went down at noon.

179 ETHPANA “turned back” (32) When your faith turns back-that happened as Jesus turned and looked at Peter. This conversion was as significant as the turning back of the sun’s degrees on the dial of Ahaz. People speak of “losing their faith” what happens is that it is sifted-mingled turned away temporarily and so often comes back in earnest

180 THECAB “more urgently” (44) Our Lord sought “expedition” not delay. He had said to Judas “Act quickly” and in appealing to the Father said “let the cup pass (quickly)” The Beth Zitha or Mount of Olives scene declares on will and one understanding and the weakness of the flesh which is humanity. Whereas our Lord first placed his knees on the earth latterly he fell flat upon it. He was seating profusely-then he collapsed on the earth.

181 CADO/CAD HU “Enough (or) more than enough” (51) The Lord added “for now” –it suggests that the matter of defense against wrong must wait.

182 YAMINA D’HALILA ‘ELOHA “The right side of the power of God” (69) Our Lord stated that they would neither answer nor release Him much less believe him. Nonetheless He stated plainly “You will see me at the right hand” and “you are saying I am the living God.” He affirmed they continued to insist He was Yahweh ANA, ANA. To even use that expression was blasphemy-but for Him it was correct.

CHAPTER 23

183 OCAL “they were consumed (with slandering Him)(1) Satan is called the “swallower stinger”. The people were in Satan’s hands as they blasphemed the Lord.

184 A’LTHA pretext scare cause fault (4) Pilate had no legal case to show that would set Christ in conflict with the law.

185 SHAGASHAH “He stirred up our people” (5)The charge by the Chief Priests was that as a “wild creature” the Lord scared the people.

186 SHATAH “played the fool” (11) Herod himself a king became a king’s jester-but he had no wisdom in his gesturing nevertheless he arrayed the Lord as a king though he treated Him as a slave.

187 ARAD *“I shall teach him a lesson” or “discipline” Him and release Him (16)* Pilate told Herod he would whip our Lord and release him. This “lesson” idea comes not from the Aramaic and reflects in the Greek παιδεω.

188 NAT’A *“carry luggage” (hence the cross)(26)* Simon was escorted to the side of Christ and carried the light end of the cross as “Samuel Rutherford” described it.

189 HIDIN *“at that very time (69-70AD) you will BEGIN to say to the mountains ‘fall on us’” (30)* Our Lord appears to hint there would be much more suffering following the Roman conquest. The European and Roman world has inflicted continual suffering on the Jews and this is implicit in the word “begin”.

190 SHEBAQ *“Father leave them” –the impact is “Father forgive them” (34)* The effect is “leave them unpunished” –whilst “Jesus is left continuing under the judgment which sees Him undergo the death of the cross for us.

191 QEREB *“came near” (36)* The soldiers at this point were mocking. Then the good thief rebuked the bad thief for mocking of the same sort and then the darkness fell for three hours. After that the centurion was in a sort converted to see Jesus as the Son of God. The coming night of the soldiers was a type of grotesque cynical worship by offering vinegar-as they chanted their vile hypothesis “If you are the Son of God come down”

192 SANA *“criminal” “hateful” as opposed to “compassionate”(41).* Our Lord is now exonerated by the thief who saw nothing worthy of crucifixion in Christ Himself. He was commenting on our Lord’s perfect disposition –one without hate. Peter also noticed this-there was no revenge-no counter reviling. The twin observations declare the perfect character of the Lord who is without hatred even under huge duress.

193 CALA H ER’A A *“all the earth” (44)*This darkness is the 240th startling fact of the Gospel marked by Luke’s distinctive use of the verb “to be”.

194 ZATAR *“ripped apart” (45)* The curtain was rent as clothing, broken like a wineskin, like the heart bursting into tears so it expresses the heart of God and the end of an old era and the act of displeasure at an act of God that something others have done-sinners-so touched His soul.

195 CIRCAH *“wrapped” (53)* Joseph wrapped the sheet around the body of Jesus. It is this encircling sheet that carried for generations the imprint of the wounds and the flaying and very truly appears to be preserved in the form of the shroud of Turin. My conversations with the Secretary of the Turin Shroud Society Ian Wilson confirm the detail extensively and researches since have done nothing to disenchant me of the belief in the shroud’s authenticity –indeed served to confirm the data by modern methods of scientific research.

196 HITZA D’COTHNA *a linen cloth or sheet (53)*The act was time friendly for they faced the end of the week and the beginning of Sabbath at 6pm so they used the 100 liters of myrrh and aloes and seemed to have been seen by the women who possibly may have been given some spices and even contemplated continue the task for which they were well qualified as relatives and could have gained the fishermen’s help to roll back the stone-but found the situation had already advanced beyond Roman control to angelic control. The gospel of Matthew adds that this “sheet” was **NACADA** “pure white linen”. The women were concerned that the burial manner was hurried and Mark tells us they came with **HONATHA** “mixed spices” on Sunday to anoint the body. Mary Magdalene and Mary of James had seen where our Lord was laid

(Mk 15.56-7). Luke confirms that the Galilean women were approaching the tomb-coming close and saw exactly how the body was laid and they clearly prepared their own spices and felt the need to complete the work so hastily conducted by Joseph and Nicodemus.

CHAPTER 24

197 SHAPHAR *“at first glimmer, dawn, after cock crow, when earth adorned with light” (1)*

MATT MARK LUKE JOHN STUDY COMPARE

NAGE	SHOPHAR	SHOPHAR	ZOPHAR	Luke John messengers at the tomb-Mark one man and Matthew the angel-fast personnel change!	TIME
DAWN PRAYER	AT SOUND OF RAMS HORN	AT SOUND OF RAMS HORN	WHEN SPARROW CHIRPS & HOPS AROUND FEEDING		<i>All greeting persons are “messengers”. Mighty angel (Mt) switches for man (Mk)?</i>
FIRST RAYS	SUNRISE	SUNRISE			

198 AGEL *“quickly rolled” “with speed of an engine” (2)*A sudden act

199TAMAH *“Wondered as at the order and structure of heaven” (4) “to stare stupefied”*

200 DAHIL *“reverence awe or dread” of might demonstrated (5)*

201 MITHA *“mortality”, so “life with death” (5)* It is not that this was a graveyard-but the soldiers were “as dead men” and our Lord was alive.

202 SHARACA *“family as set up” (9)* perhaps the Lord’s relatives.

203 SHANIVAGTHA *“frenzied, frantic, mad” (11)* A mistaken verdict.

204 MITHDAMAR *“they had been trembling amazed” (12)* (past participle)

205 GADAH *“heaped up, ready to harvest (14)* The death and resurrection of our Lord unfolded a huge series of events raw & unprocessed

206 AHIDAN *“closed” (16) This Aphel speaks of an outside cause.* As a result they did not SACAL “consider him closely” and so they are CAMAR “gloomy”.

207 QLIPHA *“Cleophas=’skin of an apple’ (18)* He got beneath the layer that arrived at the underlying truth of resurrection. The supposed “stranger/alien” was the crucified Lord.

12 NEPARUK *“break her loose” (21)* The notion prevailing was the restoration of Israel’s sovereignty- no less.

208 HASIRI RAINA /YIKIRI LEBAB *“deficient in mind and thought and dull of heart” (25)*The latter means both “stupid” and “burning or ‘set on fire’ –perhaps the idea of “dullness” is what both the lord and they were so aware of though not unlikely alongside increase of interest and passion v.25 It was HIDIN at this *exact* point when they spoke of the women’s testimony that the Lord rebuked them. He “explained” PASHAQ the scriptures

209 NASIBIR “*continually hope or PAIEL “endure”-hence to “endure to the end”*” (26) This word is also “hope” and gospel” or good news” The gospel and its hope pivots on the endurance of Christ until “It was finished”.

210 METUL “*because the day is far spent*” (29) It was possibly about 4.30pm. This is the last of 14 such “vital BECAUSE” statements of Luke. It is never too late to be patient and wait for the Lord. He endured the cross-the disciples were being taught to wait until He came-we too must learn this gospel patience. They invited the Lord to “stay” or delay PUSH and he “stayed” QAWAH “awaiting a fair wind”.

211 SHAQEL /SALEQ (31, 51) “*He had flown off or lifted Him” as opposed to “ascended”*”. The Lord raised Him and left by disappearance whereas in the ascension he went up and up gradually into the heavens.

212 SHEA “*they related/ played sport in retelling or filled in the gaps or played ball v35*”. The narrative clearly was lively and involved taking questions and the “back and forwards dialogue”. They also spoke of the “breaking of the bread” QATZ-when the Lord broke the “end” of the bread. It is the “atoning conclusion” to the life of our Lord we celebrate.

213 MEMALLIN “*they were made to talk on*” (36) It was at this point when the apostles wanted to know more that our Lord stood in the very centre and said “shalom” and added “I, I” –in other words “I am”. They were in dread.

214 METHZI’AIN “*why scurry back” and why “speculate”*” (39) Our Lord attested that He had “flesh and bones”

215 GOSH “*explore touch plumb the bottom probe farther*” (39) The word is used in telling the depth of the sea-so our Lord used a term of familiarity.

216 THAMAHIN “*astonished*” –*cf (4,12,41)* The adverb tells us despite the previous information they were “astonishable”. He asked for food as one who smelt the cooking of fish. They gave Him roasted or fried fish and honeycomb and watched Him eat

217 LOTH “*when I was intimate*” (44) The Lord reminded them that they too had heard what He told the Emmaus (a name meaning “essential life of the people”) couple.

218 SACAL “*to become wiser*” (45) The Lord opened the mind of the apostles so they could have not just a repetitive knowledge but an intellectual comprehension of the meaning of the scriptures and in particular of the call for “turning” TIBOTHA to God and SHOBAQNA or “leaving of sins” and forgiveness.

219 MULCANA “*the promise*” (49) The Pentecostal promise is the vital specific point of our Lord’s address Yeshua speaks of them being “endued with victory” and strength for the contest against evil.

220 APHEQ “*He brought them to Bethany*” (50) The road over Olivet –again in the darkness but in moonlight-after He blessed them-did He kneel –the Aramaic word BARAK “kneel” suggests that our Lord knelt and then separated Himself as unto a new office ETHPARASH and ascended to heaven.

26. SAGAD “they worshipped” (52) This word was used for “sun worship” and suggests bowing low to the earth. Our Lord in this instance probably ascended or went from their horizon at twilight and He was as the very “sun” in more ways than one to them. The ascension of Acts 1.2 is a “daytime ascension” some 40 days later. It would appear that our Lord frequently went away not by land but by air –a point we can affirm in connection with the concept of daily “appearances” which word is not infrequently applied to the rising of the sun. When He appeared he would declare that He had authority not only on earth but also in heaven. **AMEN.**

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Albion Bible Classics