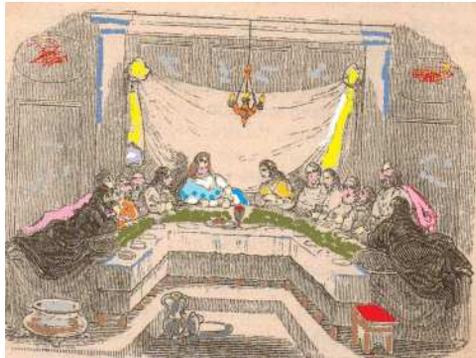


MASTER'S VOICE WORDBOOK NO.2

GOSPEL OF

MARK



LEGEND

FEED MY LAMBS

ALBION BIBLE CLASSICS

THE GOSPEL OF MARK (ARAMAIC)

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INTRODUCTION

The “legend” or plain purpose most easily demonstrated from the text and 70 short stories of Mark is “*Feed my Lambs*”. The “Wordbook” is an extract from Westgate Aramaic Studies (WISE). Just as the stories follow one another “quickly” so the teaching of the gospel like “*new waves*” joyfully splash on us and glorious stories fill us with **gleeful surprise** –in their first setting they were nothing short of “**thrillers**”.

From March 23-April 13 2015 I worked on the gospel of **Mark** in Aramaic diverting from the Greek to this cousin language of Syriac spoken by our Lord. The signature of our Lord’s speech and Peter’s comments is preserved best in Aramaic and there are fewer textual variants in the account which has about it the stamp of *the immediate*. Several issues are drawn from each chapter and related to “feeding the lambs” which was the original purpose of this quick moving account which the NT Greek account conveys by a serious widespread use of “immediately” indicating the speed of change in lives and communities under Jesus ministry. This book seems to be designed for the young and young people have kaleidoscopic minds appreciate the dramatic changing scenes of this account-with its instant answers!

Previous to this work from 24 February –March 22 two days after the famous solar eclipse “Devotional Approaches in **Matthew**” also based on the Aramaic was completed. An earlier modest commentary on the Peshitta text of the **1st epistle of Peter** explored the Big Fisherman’s mind as expressed in an Aramaic circular letter. The epistle of **James** is now added to the roster and digitized. In a somewhat less thorough but adequate manner for yearbook purposes “**Hebrews**” is also ready in simple desktop exercise book style. These NT writings first committed to Aramaic I believe get us as close as we are ever likely to approach the autographs of the apostolic fathers as their gospel equivalents carry us intimately within the thought forms and imagery of the first generation of Christians and to the kernel of the teaching of our Lord as first delivered. The Aramaic sections of the wordbook I trust by God’s grace to continually re-work and expand and the Wordbook on the Gospel of Mark derived from handwritten notes made in March- April of 2015 is undergoing extensive re-writing as of August 2016.

Bob Coffey

ABC Classics

MARKI: JESUS' LIFEWALK

We are immediately introduced by Peter to the devotional life of Christ-that unmistakable intimacy with the Father and that sine qua non “desert place” walk of Marya(Jesus) with Eloah(The Father) That is because Peter understood that priority. Such intimacy meant Christ was never, never, never separated from the Father.

1. **M'ATHNASIA 1.13** “And He was there in the wilderness 40 days when He was tested by the devil” 1.13 Jesus is described as “*tested*”- M'ATHNASIA. Our Lord is “*a veteran*” with millennia of service to mankind as “the angel of the Lord” throughout OT story so now as the NT story opens as “the Son of man” He profoundly wields the principles of scripture to highlight how we can win over the passions of the flesh -the encroachments of the world and the progress of the Evil One who seeks to kill and destroy. Jesus' life was very much from the start an *engagement with a mighty surge of demonic powers* that went beforetime unchallenged in Galilee and the Decapolis.
2. **SIBARITHA 1.14** “When John was imprisoned Jesus came preaching the gospel”. “Gospel” is the Greek word *EUANGELLION* from the original Aramaic *SIBARITHA* meaning “*good news, belief, profession, endurance and hope- all of these*”. Thus the Gospel as we preach it should be wider-good news first and foremost but also truth to believe, relationship to profess and a testimony of endurance and a message of hope and resurrection.
3. **YALEPHNA 1.22** “They were dumbfounded at His teaching”. Our Lord was distinguished by His *teaching* *YALEPHNA* meaning brilliance in conveying His lessons and authority and in this was truly very unique. This gospel time after time describes Him as “*beginning*” to teach –not that He had not done before-but that He had new ways of making truth unforgettable and ever new lessons like “*new waves*” of *truth- glorious themes to open up. The wonder was that His prophetic erudition did not come from reading.*
4. **HOREB 1.35** He went out to his **HOREB** [Aramaic] –that *desert place* where He communed through life regularly “a great while before day” as seen in His early ministry and again in His last weeks when He missed meals at Bethany beyond Jordan and was early gone to tryst with the Father before those momentous days in Jerusalem. In 1.45 our Lord is pictured as back in His devotional *HOREB* setting.

MARK TWO

Peter experienced the “authority” of Jesus at many levels-in the healing of his wife’s mother-in the storm-in the raising of the dead-eventually on the Holy Mount of Transfiguration and in numerous debates where the Lord was never wrong footed. This

1. **SHALIT 2.10** The Son of Man is *free or authorized SHALIT in the earth to forgive sins*. This central plank of Christ's teaching came early to the fore. It was a sticking point with teachers of the law who had a Mosaic blueprint for dealing with sins in the ceremonial and sacrificial sections of the law. This teaching akin to everything the Lord desired to inculcate in others derived from *who He was*. Just as Jesus QUM power of resurrection derived from His QNUMA or being fundamentally God so His authority derived from His being "Son" and "companion" to God the Father.

2. **KHALIPHI 2.14** Matthew is described as "the son of *KHALIPHI*" *an accountant* in the Aramaic. This may be a descriptor of himself or of his Father. It is kind for it does not associate him with the Roman taxation system and indeed he may well have been the scion of an established financial family. As in the case later in the gospel when Peter terms Simon "*the Potter*" (not "*leper*") in the Aramaic the professional term he uses lends authenticity and originality.

3. **BISH- BISH 2.17** "They brought to Jesus *the "ill-ill"*" *i.e. the very sick* The teaching of Christ was "with power" and it was *tested to the very limit* as this gospel observes distinctly from the evening healing at Simon's house to the immediate individual healings and the multiple healings at Gennesaret. The authority of the Lord finds no problem with either the weight of numbers or gravity of condition of the sick.

4. **BARAH D'ENOSHA 2.28** The Son of Man BARAH D'ENOSHA is the "*creator Son!*" This term is theologically associated with Daniel and often called Daniel's Son of Man. The Aramaic which Daniel also used makes it clear that something else must come into play-the "Creator" aspect of Marya (Jesus)-His inherent power not relinquished in the weakness of taking our flesh in what the Lord called "*the shortness of the flesh*"-*Matthew 26.41. CURIEA (i.e. Flesh that so easily loses courage and becomes sad)* though exercised in that state absolutely in conjunction and collaboration with Eloah-God (the Father) - "God in His strength".

MARK 3: N.T. BETHEL

Jesus from the word "Go" required disciples to stand with Him. He desires a confessing church. Wartime Germany paid dearly for its "confessing Church" (cf. Dietrich Bonhoeffer). With Jesus you were on the side of the angels or the side of the demons. The apostles wore their new names as decorations for valour. In the case of Boanerges and Simon the Reed or Peter the Rock they speak of what Jesus can do or needed to do for them. The family of Jesus is no different-they too must shoulder the cross.

1. **B'MEZATHA 3.3** The man with the withered hand was told to stand "in the midst". Jesus was not prepared to act covertly or out of the public eye. Ephrem (Songs translated by Beck) uses it of "standing in the middle" –also in his work on "Passover" he speaks of Christ in the middle of the robbers. In a sense this man represented Jesus and he was being obliged to stand with Jesus to cooperate with Sabbath work. The

man could have disobeyed but he did not. Everyone who will stand with Jesus and experience “Grace” or “good” must take such public stand.

2. **HAMATHA 3.5** Jesus was angry with those watching to accuse Him. We have here a case of divine anger. What is the reason? The reason is plain- their “hard, severe, violent” **QAHSIOTH** hearts induced that anger but it was modified by sadness **CARIA**. God’s anger is a theme deserving of more refined study for whereas God is angry in this vein with the wicked daily He commends His love toward the sinner at each and every opportunity as this case and multiple others demonstrates.

3. **SAGI 3.12** He “again and again” rebukes” the evil spirits. There were people “wounded, burdened and struck as by a blow” **MEHUTHA** by sinful, raping, desecrated “spirits. This speaks of the “fallen ones” who then and even now seek refuge in men’s souls and subvert the truth. In verse 15 they are called **DIWA demons**. The predominance of the demonic was arrested and its power curtailed through the effective ministry of Jesus.

4. **KAYPHA 3.16** Peter tells us that Jesus called him “Rock” and he gives the Aramaic which persists. The Greek NT does not transliterate because Jesus did not say **PETROS**. The Aramaic name takes us back to Syriac of Genesis 28.22[*This CAPHA(rock) SIMTHA(set) as ABANA(stone build)*] where Jacob took a stone and(*as we read*) “set it up for a pillar to mark the house of God”. This early mention of the church is picked up in Peter’s name and it was Christ who set Peter to be a witness in the NT story as Jacob’s pillar was in the O.T. *All our play on Rock shelves and stones at their base falls short of the most likely allusion to the Bethel of Jacob.*

5. **QANNIA 3.18** Simon “the jealous” or “reed-like” translated by sound to mean the Canaanite-which substitutes two “a’s” for two “n’s” in the Aramaic. Simon who would have been in the Simon Judas duo if he were indeed like a reed and easily shaken was much in need of Christ’s character-and that is typical of Jesus-he takes broken things and things that are not to glorify Himself in changing them.

6. **NAPAQ HONAH 3.21** The family of our Lord thought He was “out of His mind or reason!” *He is “beside or outside himself” “He has lost it” “He is insane” even “carried away”- NAPAQ.* The Lord’s relatives were acting at a time when thousands assembled from Judea, Edom and Sidon to Jesus and He had appointed the twelve. It must have seemed that the direction of travel was to set up an independent authority. The scribes from the capitol came and accused the Lord of the ultimate religious crime-blasphemy. Both Church and State considered they were slighted. Family acted in the hope of cancelling Jesus passport to what seemed a transition to an early death.

7. **MAHIB LADINA D’L’ALAM 3.29** “Who blasphemed the Spirit of Holiness – there is no intimate forgiveness for him for life or eternity but he is guilty of the judgment of eternity.” **MAHIB** tells us that “blasphemy” against the Holy Spirit means one is caught in the “shame” and “culpable guilt” and “condemnation” and “destruction” –in a word “the debt that cannot be paid”. Our Lord spoke about the

inner forgiveness –not the words of men–forgiveness is a matter between God and me-
LOTH it is personal and experiential.

MARK 4: “TIDAL TEACHING”

Jesus “again” TUB enters the synagogue–the concept of TUB is one of “advance” of ministry like the advance of the sea–equivalent to “the knowledge of God shall cover the earth as the waters cover the sea”. Like every good teacher Jesus in line with TUB begins where He left off but often rehearses truths previously learned

1. **TUB SHARI 4.1** The Lord “begins” to teach cf.(I) TEACHING, SYNAGOGUE TEACHING, TWO BY TWO, TEACHING AFTER JOHN’S DEATH, TEACHING AFTER CAESAREA–HIS RESURRECTION 2.1, 3.1, 4.1, 6.2, 6.7, 6.34, 8.31,(II) WE HAVE LEFT ALL, JESUS ON DETAIL OF REVILING 10 COMPLAIN, WARN OF DECEIT 10.28, 10.32, 10.41, 12.1, 13.5 (III) LOSE HEART, SPITTING, PETER CURSES, KINGS GAME 14.19, 14.65, 14.71–2, 15.18 and it is not that He begins fourteen times over from the start but that He teaches in an orderly manner and “line upon line” and moves inexorably ahead as He teaches fresh truth and themes –the tide of spiritual and moral and kingdom teaching from His lips has changed the world. Jesus builds “line on line” and His fame as a teacher excels the most learned doctors of all time. The concept of **SHARI** marks “beginnings” of episodes and can be understood much as the **SURAS** of the Koran.

2. **MALAP YALAP 4.2** The Lord “*skills them*” in parables. This aspect of Jesus’ new style teaching enabled Him to teach of the Kingdom’s reach over centuries and millennia to the end times and expand the minds of first century disciples like never before. It also enabled Him to hit hard at entrenched evils though that did not play well with authorities.

3. **BAR SHAAATHA 4.5** “*Immediately*” is the term most frequently encountered in Mark’s gospel. In Aramaic it is “Son of the hour” **BAR SHAAATHA** and is found in the teaching on the “Word of the Sower” also in vv.16 and 29 **MAHADA** “*at once*” is found–two words akin to the Greek εὐθὺς. **MAHADA** is used of the *immediate melting of snow* and the *immediate ascending of incense* The expedition of the Gospel owes everything to Peter’s awareness that Jesus made dramatic –even fundamental change wherever He moved in ministry. His fame and later notoriety among the elite derived from sea-change and miracle and teaching. Another Aramaic word of similar meaning is **AGAL (4.17)** which derives from *a stone rolling down a mountain at speed* –something like the wheels of the modern motor vehicle.

4. **M’QABAL MALTHA 4.20** The word is to be accepted as a gift–**KABAL MALTHA**. The word **gospel** in Aramaic represents hope and truth and reality so indeed it is a very precious gift to all who properly lay store by its value. **QABAL** supplies the notion of the express need of “petition” and of the delight of “pregnancy” and of “willingness to carry”. The seed parables were given(as helps) “as *they* could hear” or

“comprehend”(or “bear to carry”) demonstrating that our Lord used the parabolic form for “steady” development of disciples’ comprehension of His Kingdom and how it would grow and be opposed and almost be eclipsed and then fill all the earth. On the one hand there is exponential growth as with the mustard seed and yet as in the “Parable of the Sower” there are hindrances to faith namely Satan, persecution and distress or offence, riches and worldly cares. Finally as in the “Parable of the Virgins” and the “Thief” there is a sweeping away of saints to the Marriage banquet and as in the “Sheep and Goats” story an emergence of justice and righteousness at the Lord’s return.

MARK 5: “STAY & WITNESS”

The chapter takes us through the SABACHTHANI of the Gadarene demoniac-the 1st SHABAQ He might well ask “Why allow me to remain in Gadara-why can I not go with you to Galilee and be with you Lord?

Now let’s learn the lessons of the man’s life and the Lord’s purpose for him!

1. **TENAPA 5.2 “foul”** The Aramaic describes the Gadarene as more than a man “with an unclean spirit”. He is a man who is an unclean spirit. He has become virtually one with the abhorrent spirits that have taken up residence within-like the Legion. Bauscher notes that the “tense” is masculine which is unusual so the spirit governs the man completely. The concept of “foulness” is one of “rape” so the notion of overpowering and control is paramount and accompanies the idea of fouling or desecrating a religious building. The NT scripture presents the body as a temple following Jesus statement “destroy this temple”.

2. **M’ZALAP 5.5** The Aramaic describes him as not just cutting his body but as **opening up his soul**. He is self mutilating. Recently we hear that a high percentage of male deaths are down to suicide. The Pope has called priests in Rome to get involved in exorcism. Spiritual wickedness that only responds to the mighty name of Jesus is raging in the world. In the last days Jesus warned –Apocalypse 12.7-12 Satan is filled with fury for he knows he has but a short time. There is a “self-destruct” operation going on where powerful satanic forces operate in the soul and little short of exorcism can avail.

3. **SHANAQ 5.7 “To inflict pain”** The evil spirit speaks of meeting Jesus as “torture”. **BASANOS** (Greek NT equivalent) style torture is one of two also associated with Hell. When the unrepentant spirit possessed of the demonic is placed in the company or presence of the un-sinning Christ- the true nature of the spirit is rubbed on the touchstone of character and by parallel with the gold touchstone the yellow metal or fools gold of evil immediately becomes evident. What of course we cannot know is the utter filthiness and guilt that this man experienced. In Revelation 20.10 the devil is dispatched to the lake of fire and unknown any more -besides in that same “lake of fire” the beast and false prophet will have endured “**BASANOS**” torture day and night-for ages.

4. **SHEBAQ 5.19** The 14 times used word *SHABAQ* now gets to the heart of the story. “Allow me to remain” with you! is answered by *SHEBAQ*- NON LICET- you are to go home and go to tell your story-and obediently he did it-he did it well-he reached 10 great cities-one was Jerash-in whose streets I have walked admiring the pillars and structures and buildings akin in 20th century grandeur to those of the city of Leicester where we now live.

NOTE ON SHEBAQ 5.37

Mark would later preach the message in Cyprus and possibly in Egypt and maybe even Antioch and northern Italy. He was not party to so much that the “twelve” experienced. He did share the upper room experience or experiences and the Gethsemane betrayal experience and no doubt was there at the crucifixion and participated in the joyous scenes of the resurrection and powerful aftermath of the initial coming of the Holy Spirit.

The chapter brings us to the **SHEBACHTHANI** experience of the ruler of the synagogue the 2nd *SHEBAQ 5.37*. Why did God not leave the lovely little girl to live out her life? Jesus came to the ruler’s house and told the body of the disciples to wait while He allowed just three to remain. Why? He was going to make them aware of the power of the resurrection.

“Little girl arise!”- *TALITHA CUMI*. Nothing bespeaks Jesus person as God the Son in His work like the word *QUM* which is cognate to *QNUMI*-the word that tells us Jesus is “fundamental God”.

The great word of the cross *SHEBAQ* is strewn **like autumn leaves in a forest throughout the gospel** and it brings us to the kernel of God’s sovereign work. The heralding of the gospel is reflected in each instance of its use.

Going back to why Jesus uttered the word *SHEBACHTHANI* is it not because the cup must be drunk-and the blood shed from the broken heart of the Lord. He had to remain on the cross until that He spoke about in Mark 14 24 & 36 Did He not know that this unrelieved time would come? Of course! Did He welcome the experience-of course not! But He endured it for the joy set before him. The Aramaic of “shed” (for many) is **MATHASHAD** -“shed over time-‘stretched out’ the term pulls together “outpouring blood” and “lengthening” or “stretching out”. With the sacrificial lamb it was swift-the throat was cut. With Christ it was the cross but not without the crescendo of the 9th hour when the heart was broken in love and the curtain rent in two. He drank the cup of suffering to its dregs. I believe it was not a scene where the perfect lamb became the worst sinner but rather the best sin offering. It was not some uncharacteristic and strange separation of the trinity-some curious aversion of a loving Father to His glorious Son that we are to proclaim as gospel but the precious sacrificial covenant love of the Lord who finished the work and took the news of victory over Satan and sin to hell and heaven and best of all sent ambassadors to the whole earth—and so entered His glory to open an era of increasing light and increasing salvation as He returned to the bosom of the Father and the governance of the throne.

SHEBACHTHANI spells out the unfailing love and entire faithfulness of Father and Son and the triune unity of reconciling love and the obedience of the Son in the reconciliation and substitution of Calvary bearing in weakness the judgment of sin through death. Within 40 years the whole church would find its new centre well

prepared in Pella-one of the ten cities in which this fabulous first century evangelist worked so hard and prepared the ground for the future.

The *SHEBAQ* moment for the Gadarene closed off participation in the events the Lord shared with the twelve but this moment led to his evangelization among other places of Pella-where when Jewish Christians get desperately alone they could find a profound welcome. Was that welcome not a thousand times better because of the evangelistic ministry of the Gadarene?

In this case we have a “*SHEBAQ*” moment occurs when Jesus does not allow the other disciples or anyone else to enter the room of death. Whoever entered that room went in moved with sorrow and came out utterly and forever changed and convinced that there was “life after death” and that death does not hold the victory. We may often reflect on why we are not admitted to the most glorious events of the spiritual pilgrimage that others enjoy. We have to reflect on the sorrows however that others are given to endure.

James and John as brothers were admitted to that scene-Peter was admitted but Andrew did not get to go in. In the life of all of these there would later come a time when they felt dreadfully alone and when they would live through great darkness. Whoever did or did not enter all benefited from the infectious joy and the evidence of life from the dead that the little girl embodied.

Be thankful to be spared many sorrows and to have news of great joy in the resurrection of our Lord Jesus Christ.

MARK 6: CLOSE TO CHRIST *The intimate devotion of the woman who only touched the hem of His garment exceeded the closeness of the ruler-but even that was very real in his time of need. Jesus “visited” again and again in this section where need was crying for His presence. The waning devotion of Nazareth was a terrible disappointment but even there a few trusting souls were found. Herod the Tetrarch for all his worldliness and plotting probably through his steward knew of our Lord’s care for the sick and the storm on the sea tells us so much of how then and now the Lord visits to lift us above circumstances and to demonstrate his power to “ascend” above all difficulties.*

1. ***DABIK’IN 6.1*** “He went out from the city and his disciples *stay close bound* like leaves of a book [codex] by adhesive. The adhesive that held disciples close to Jesus was that of devotion. In 5.24 we are told that Jesus was “close to” the ruler of the synagogue as they walked together. Then the lady with the issue interposed and she “touched the hem” of Jesus’ garment. She in effect came closer still-through that redemptive touch. Her approach ***QEREB*** (5.27) was intimate and one of faith. Peter now in 6.1 contrasts the closeness of the Rabbi with that of the disciples who “were staying close”-the participial use speaks of continuity of fellowship.

2. ***SHARI 6.2*** Jesus “began” *SHARI* “untying difficulty” as He taught in His “wave on wave” technique in what might be called “truth flowing like the waves or the tide”. Life throws up many knotty problems and there are knots that only Jesus can untie and difficulties only He can tease out. The amazement of listeners was a normal response to hearing how simply long standing difficulties of thought could be explained.

3. **HASIROTH 6.6** “*Lack*” of faith. The “want” “loss” “damage” or “decrease” of faith. The Lord was in His own city-Nazareth. There had been considerable confidence in Him during His years as a carpenter. But now the Lord recognized a strong lack of confidence. His name had suffered damage and there was a steep fall off in appreciation to which He referred. Clearly the locals despised His claims and discounted His supposed aspirations.

4. **M’SATHARIN 6.14** (“visitations” or “works of care”) Herod recognized Jesus’ works as opposed to his own **MATHORIA** or fortresses. Jesus works were “works of healing” proceeding from His careful “inspection” of the state of people. He might be called the “Great Physician” whereas Herod the Tetrarch was discovered to be a great “Plotter” by his nephew Agrippa.

5. **HOR 6.41** Before Jesus performed the miracle of the feeding of 5000 He **looked up** -i.e. HOR “He contemplated” thinking of the bread that was His flesh and of the means by which man would truly live eternally. Our Lord said “This bread is my flesh which I give for the life of the world”. When we read about or herald the fact of the feeding miracles we dare not do so without comment on the Lord’s heavenly gaze. There were lots of questions about “feeding people” questions like “Whence shall we buy bread” or “It would take 300 denarii worth of bread!” or “How many baskets were left over?” or “How many loaves have you?” or “Beware of the yeast!”. Prayer before meals should be laced first to the atonement then to supper.

6. **SHANAK 6.48** The disciples were “tortured, in severe pain, using terrible exertion and labouring hard **SHANAK** when He came on the waves. There is an appreciation of our struggles in heaven. When Christ shall come the church will doubtless be in a social and cultural framework posing problems as severe and requiring deft and strenuous helmsman-ship.

7. **ATH’LEBABU 6.50** He said “Take heart” **ATH’LEBABU** and “don’t panic” **DAHAL** Our Lord very often spoke to silence fear. A God who constantly says “Do not fear” is a creator ever instilling confidence in His creation. In this instance our Lord speaks to disciples as in the $\theta\alpha\rho\sigma\epsilon\omega$ of Matthew 14.27 “Be of good courage it is I!” That word to prevent panic as Matthew shows led directly to Peter’s adventure on to the surface of the waves. The associate “Be strengthened” or “Be established” results as in 1Samuel 17.52 in a “surging forward” or “shouting” in the case of Peter-when they see Jesus like David heroically conquering the irresistible foe-the wind and the waves. The Lord is calling for confidence and a sense of victorious joy. Matthew has “Why did you divide” form me?”

8. **SALAQ LOTH’ON 6.51** (cf 16.19 *The term is used precisely of “Ascension”*) “He lifted up” to ‘join’ them”-Aramaic means “to serve, to care, to live with, and to be in union with as partners in a life union”. Peter does not record his walking on the waters. We are told “He ascended up to join them” **SALAQ LOTH’ON** They wondered and expressed admiration **METH’DAMARIN** and were shocked **TEHAR’IN** in their souls. There is something of an added miracle about Jesus’ ascending into the ship and

his traditional position high in the aft of the vessel. There seems to be no assistance or climbing involved. The utter mastery of sea and wind and air left the disciples utterly amazed.

9. **ATHU L'ARAA 6.53** "They drew to the shore" added in the Greek is not in the first Greek **exemplar found in Cave 7 of Qumran**" It has "they came to land". Because this Dead Sea Text is identical with the Aramaic as opposed to other Greek texts it is possible that Mark was in Greek by AD 50-60 and hidden by the Essenes of Qumran at that location even while the apostles and Mark were alive and Peter and Barnabas were still ministering. The fact that "land" not "shore" is used in just this one Greek translation-and that very early-authenticates the early existence of this gospel.

MARK 7:37 HE DID ALL THINGS WELL

Jewish washings-they cause their traditions to "rise from sleep" or "resurrect" tradition V9 but their heart is "far from God". By contrast with tradition Jesus here and frequently "looks into heaven" and shares with the Father the core of His mission and how it touches Him in His humanity.

1. **CORBAN 7.11** exemplifies the religious boy's heartlessness. The **SHEBAQ** character of Jewish consecration was selected by our Lord for especial criticism. The division it forged between Father and Son supposedly for the sake of devotion to God was said Jesus the direct opposite of righteousness. There is no way that God is glorified by the aberrant spirit of failing to fulfil duty to parents. Jesus himself could have insisted on living so as a child-He strenuously did the opposite-He was careful to secure both obligations-that first to the Father and that to those *in loco parentis* whom He loved. **Corban** helps us to see through this 3rd **SHEBAQ** what is involved in the deep experience of the divine will to suffer and allow suffering to run its course to death-even the death of the cross without any heartlessness or aversion but only in sympathetic identification of Father and Son in care for those who would otherwise die in sin without the interposition of a sin-offering and basis of reconciliation.

2. **NAPAK 7.21** 13 sins-*issue out* like solar rays, like weeds from the ground, like passengers disembarking-like soldiers **NAPAK** evil ideas[reasoning or considerations], adultery, fornication, theft, murder, greed, wickedness **BISHOTHA**["opinion" or "glory"], deceit, harlotry, evil eye, blasphemy, boasting, senselessness [*stupidity, contempt, impertinence*]

3. **ATH-THANA 7.34** He looked up to heaven with a deep sigh-"**groan**" or "repeated moan". The word **ETH -P'ATHAKH** that follows is virtually a repeat sound and when combined with the word "sigh" it constitutes four plaintive sounds-the latter word is one of 200 Aramaisms found in 12 of the NT books. Our Lord looked right into heaven as if to communicate with the Father and see His face or share with Him. The notion of "repetition" in the word **ETH'PATHAKH** hints a refrain that the Lord used in unveiling His heart to the Father. Jesus is acting as Mediator of the needs of this man and at such times recognizes as at Lazarus' tomb that the "new man" requires His atoning work. He could fix this man but sadly this was not enough-the man would die and needed much more-the redeeming blood.

4. **PASHIQAITH 7.35** He spoke “plainly” or “easily” **PASHIQAITH**. It is significant that in a “moment” this man was healed of a double problem-hearing deficiency and speech impediment. The man spoke with facility and with clarity and with boldness—one hopes not with “rashness”. There was no difficulty understanding his Aramaic even though he had never heard a word. This is a case of giving a man more than “ease of speech”. He was afforded a vocabulary and a linguistic capability. He who made the tongue in His actions heaped miracle upon miracle once and again.

5. **SHAPHIR 7.37** “He has done all things well” This was known in a subsequent age as “*the motto*” of Jesus. The Lord asked them not to “tell” what He had done—and Jesus bidding was firm and repeated but as much as He warned they heralded it as the work of the King. They were more and more astonished as they listened to the man who was healed and kept saying “He has done everything well”. This phrase immediately brings to mind the work of God in Genesis. Jesus worked creatively and at this point lots of people saw the marks of their Messiah and Creator in the Lord’s acts.

MARK 8: TABLE IN THE WILDERNESS

The chapter records another instance of the MANNA provision—not just the miracle of the bread but the miracle it symbolised—“Christ for the nations”. He came down from heaven to give His flesh for the life of the world. The Chapter also witnesses to the “covering” of self—the application of the atonement to the soul of the Christian.

1. **MANA 8.2** Give them to eat MAN Aramaic for “What” and for “Manna” differ by one NUN—as we would say one “N” which in Hebrew stands for “fish”. The Lord who delights to lay a table in the wilderness contemplated the need of those who had been 3 days in a desert place with Him. Jesus incorporated the seven loaves and few fish in the miracle act He performed. There were a few fish **AWITH HAWA NUN**

2. **MANA 8.2** “*Something*” or “*What*” It did not reduce the glory of the miracle of feeding the 4000(v.9). There is even greater equivalence here because in Sinai long ago the people asked “What is it”. In the OT text of Exodus 16.15 the Syriac uses the words **MAN** and **MA** and the Hebrew **MAN** and **MAH**. The word our Lord used is at least a pun but it is identical with **MAN** in Aramaic—so Jesus is asking in this case “What is there?” and we record that Philip on another occasion said “What are these among so many?”. To cut to the chase **MANNA** takes us to what heaven provides and taking the disciples’ little He added heaven’s **MANNA**. In answer to their question they could have said “We have YOU!” **QATZA L’HA’MA** is **Ephraim THE Syrian’s term for “breaking bread”** “broken bread” or “morsel”.

3. **QATZA 8.6** Jesus “looked up” and “blessed” or “contemplated”. This is a model of his manner of providing—He always looked to the Father—for as a mirror of the atoning act—the redeeming provision this looking into heaven and contemplating the Father’s grief and joy meant more to Him than the exhilaration of the disciples and the multitude.

4. **ATHA 8.12 “HE groaned”** ATHA- Aramaic means “He repeated words”-In this matter I refer you back to 7.3. We do need to observe along the course of ministry that Jesus sighed or groaned on a number of occasions because of the hardness of the human heart and lack of faith flew in the face of the Father’s great love and provision and the turmoil of soul and spirit faithlessness occasioned gave the Lord sorrow as He set his face steadfastly towards Calvary. He was contemplative. It’s not that He was saying “Is it worth it?” but He is factoring in the fact that despite it all there would not be a full response to His great mercy.

5. **THAQAN 8.25 “Fixed”** Jesus holds the hands of the blind man. He spits and thus give life to his eyes-He lays His hands on not in a second act that supplements the first but *to shade the eyes* so they are introduced to light properly. The man is “fixed” “put in order” “restored” “repaired” with the connotation of “being at peace” or “set up for life” **THAQAN**. There is “firmness” and a notion of being able to stand secure in the word “fixed”.

6. **HAR 8.33 “He looked each in the eye”** At Caesarea Philippi where Peter creditably and with inspiration declares Jesus is the “Unique Son of God” the apostle after Jesus “new beginning” v31 or “new wave” of teaching on the cross rebuked the Lord in an aside but an aside in “the public eye” AYIN B’ GALA. Our Lord turned and looked each disciple in the eye and then spoke about the implications of atonement-Peter atoned by falling silent and coming behind Jesus as he denied what he wanted and accepted the Lord’s will.

7. **KIPPUR 8.34 “Let him renounce self”** KIPPUR is the famous atonement word for “covering up or rubbing out “self” since there is no other “substitute” or **KHALOPHA** v37 for the human soul-no money or sacrifice other than Jesus who can save the soul we like Peter must come behind Jesus and COVER SELF and put CHRIST in the place of honour in our lives. This is atonement applied.

MARK 9: GLORY CHANGE

Protection the rights God gave children was a principle very close to the heart of the Lord. Harshness exploitation and unsympathetic exclusion of children who can be taught comes in for stern rebuke of the Lord

1. **ATH-HALAPH 9.2 “transfiguration”** registers a change as would characterize a servant becoming Lord or winter commuting to summer and the Aramaic word marks a “clothing” of Jesus’ body of humility with His body of glory. The word is used for “alteration” “renewal” and “change”. **EPHRAIM** speaks with disapproval of many Sheols in place of **HALAPH** one. In Acts 7 Stephen speaks of the “God of glory” and the Psalm1 reads “You will set your glory above the heavens” There the word “SET” is **TANAH** called by Gesenius a “future” tense and linked to **SHANAH** meaning “change” or “repeat” so David prophesied that God would change His glory –not give it to another of course but set it upon the risen Christ. God in His glory established a covenant with Abraham who offered His son and in the NT established

the covenant through Christ whom he raised up and glorified! Thus this “change” is the “very change” that David predicted.

2. **SHALIA 9.8** “*stillness*” follows the penetrating sound of the voice and the conversations and for Peter this was very marked. The disciples looked up for they had their faces earthwards and they thought to see the men but they only saw Jesus alone in (the house) with them.

3. **TUQEN 9.12** Elijah will “*restore*” broken creation-does this mean fix morals? It seems his coming relates to Christ’s in such a way that just as the gospel changed the world prior to the rapture after that event Elijah will appear and have a world ministry to repair and re-institute peace. The world is not going to be left to its own devices – otherwise a curse would wipe out humanity-the passage in Revelation 11.1-12 taken with Malachi 4 5-6 predicts a huge turning to the Lord and defence of the righteous and probably the building of the temple. **TUQEN** speaks of repairing structures not just a moral order *so* in the day of these witnesses we may envisage the restoration of godly worship prior to the final onslaught of Satan and the beast.

4. **DARASHIN 9.16** The boy with the Spirit became the subject of a debate where the disciples were “*pounded*” **DARASHIN** by the Pharisees debating the impasse and their inability to heal the boy. The evil spirit was also in the habit of “beating” the boy v17 Jesus in picking up the conversation excused the disciples for the moment asking the parent “Are you able to believe?” The **SHACAH** or “ability” that was queried was the father’s. **SHACAH** means attain to or “find possible to acquire”. Jesus reassured him “Everything is possible to the one who believes!”

5. **A’SIBR’CON 9.19** “*(I)Endure(you)*” The Lord asks a question “How long shall I endure this generation?” that question is relevant to how long He would tolerate the Jews in their unresponsive faithless state. The word “endure” and the word “evangelise” or “declare good news” are one and the same. The term tells us a lot. It tells us God’s patience is not infinite with the unbeliever.

6. **GENESEN 9.29** This sort alludes to a “*generic species*” perhaps relating to fallen angels acting in concert with Satan as evil spirits gaining possession of our race. The word **GENESEN** is as in Genesis 1.21 a “created order” though its creation is not referred to by Moses. There is no human way of overcoming powers of this sort-only the Lord and His name may be invoked to conquer their insurgency.

7. **RAWOHI 9.36** Jesus later in a second child related episode and in the house placed another boy in the midst in response to the disciples’ desire for prominence. The boy who illustrated faith according to the Aramaic text was put like a lamb *on Jesus’ shoulders* **RAWOHI**-a beautiful illustration of the Lord’s joyous understanding of the heart of a child and lovely evidence of His shepherd care and immediate deflation of the distinction seeking disciples!

8. **CASHAL 9.42,43,47. Scandal** is a word for “subversion” a typical notion being the death of a boy at his parents’ hands so it involves harm from a normally protective privileged caring source. This third context involving the care of children serves notice of the severity of judgment awaiting those who destroy children. The Lord says it were better that such drowned with a “donkey’s millstone” around their neck or voluntarily cut off their hands in preference to being cast into Gehenna where the bodies of criminals were cast. The Lord advises the draconian circumcision of hand and eye rather than losing title to THE KINGDOM OF GOD. Jesus is advocating early and solemn action though I believe circumcision of heart is behind all this His real message its implications for remedying carnality of the mind. He stresses the *peace offering DABHATHA* and the covenant of salt which speak of *eternal promise v.49*. Christ ultimately urges upon us being at peace one to one at knowing the calm of reconciliation. In vv 44&46 Jesus both asks and affirms “Where does their worm **TOLA** not die and where is their fire **NORAH** not quenched?” “**Where**” **AICHA** in Aramaic is frequently interrogative! This reference no way promotes belief in perennial flies, grubs, worms, with perpetual billowing smoke and smouldering. The historic garbage dump disappeared long ago with the fall of Jerusalem but Hell remains and for the wicked and impenitent and there the sustained “flame of desire” is not extinguished nor does the “scarlet or double dyed sin” of the heart die. Our Lord does not speak of *worm* and *flame* as belonging to hell but contrariwise as belonging to the people who go there like Dives inured in and troubled by “their flame” and “their worm”. In face of this place of awaiting judgment He calls urgently for the promises of the eternal covenant of life to be believed.

MARK 10:WHAT DO WE WANT-JESUS

The Chapter enables us to think through “What we want” in life and to see that if we have Jesus as the manna of the soul we have all things necessary for life. The first Aramaic word you meet below (SHABAQ) is everywhere in the NT and is the touchstone of commitment.

1. **SHEBAQ 10.2,4,7** This term features centrally among the last words of Jesus and colours the whole gospel account and how we understand commitment. (1)Mark uses the word SHABAQ for “putting away” or “*allowing to remain apart*” in the case of Moses-but Christ uses SHARA [absolute dissolution or freedom-repudiation unbinding and dissolving] for “divorce” proper. Here is another –the 4th **SHEBAQ**-another case of deep trauma-when a man disowns the woman he married and professed to love till death. The breach of such love is as darkness and leads to much sorrow. On account of the parallel with the Lord’s “dereliction” cry there is deep gravity & trauma associated with this act. Mark and the apostles became stout ambassadors of maintained covenant love in marriage. Jesus directed to carefulness of vision and of thinking as to the opposite sex. Christ resolved the matter by revisiting the creation days when God first instituted marriage. Christ desired to galvanize marriage of disciples and ensure it was held sacrosanct. The heralding of the cross and the Lord’s last great act of sacrificial love is ever related to the purchase of a bride. This makes highly effective and emotionally charged the Pauline statement “Love your wives as Christ also loved the church and *gave Himself for her* that she should be beautiful.”

SHEBAQ 10.2,4,7 also 14 (2) Jesus continues to teach and Mark records his 5th SABAQ [“ALLOW”] the children [TALIA “boys or maidens” to come to me.”] Jesus is using the exact term used in the so called dereliction cry—a SHABAQ uttered in face of the deep chagrin and sadness of mothers whose active youthful children were being disenfranchised of the gospel and the blessing of Christ. He says “**Allow them to remain**”. Mark writes has special relevance for youth. It could be said this gospel fulfils in writing Peter’s commission given by our Lord “Feed my lambs”. The evident love of Jesus for youth is significant and at deeply in His heart is the welfare of young children. Peter elsewhere says “God is not willing that **any**—and the Aramaic word in 2Peter 3.9 **ENOSHA** takes in everybody and especially **family**. When people are despairing in their childhood weakness or age—when that kind of SHABAQ experience is allowed the Lord is nigh! **SHEBAQ 10.29**(3) The Lord spoke straight to disciples *who “let their relatives and possessions remain”* behind and go follow Him. He asks them to consider friendships and homes that He will supply and to balance with those persecutions and to make the ultimate telling consideration “Eternal life”. For the apostles as for Elisha the days of their intensive ministry brought a moment of truth—a moment of sadness even—one when they felt they were on a cleft stick. We can imagine sad kids and taciturn wives waving their goodbyes. What a juncture. Had the Lord the right to demand it?—of course He had! He who left the glories of heaven for the rigors of a cross had all the right in the world. Besides He would to re-endow and to provide for every household and begin the task of making a better world and bringing back true family life and household salvation. It was again the very heart of the gospel—but it was not to be easy for the gospel ambassadors or their loved ones—not easy at all. But just think of all these Galileans now gathered in Glory—what eternal times of rejoicing. What singing! It has been...” you can hear them say—“It has been worth it all”.

2. **HAR 10.21 & 23, 27** Jesus “gazed” first at the rich young man and then at His young disciples. In both instances that was a look of love **KHABv.21** but also thoroughness decisiveness and mindfulness. It was KHUB “kindling love” for God “first” loves us. There is directness love & awesomeness in the look of Jesus! It was love that “inspires” love by the way it beholds. It was love that increases. Now to deal with the “one thing lacking”. The word of Jesus was “Go away sell and bestow or provide for the poor” and “come”. The young man did indeed go away but he was “sad” and “gloomy” and “grieved” **CAMAR v.22** because he had great possessions. It was the unwillingness to give what he could not hold to get what he could not lose.

3. **COL MADAM MAHACHA LOTH ELOHA 10.27** “**Nothing is impossible keeping close to God**” In this new start or phase of His teaching **TUB** about the benefits of “intimacy” our Lord Jesus explained it was easier for a camel [**GAMALA**] to enter “eye of a needle” [**HARIR**] than for a rich man to enter heaven. “If that is so who can live?” said the disciples. Jesus answered them “It is possible only with God”

4. **METHTAMIN 10.32** “**They were stupefied**” or astonished as in a stupor and dull comprehension as if the idea of “leaving all” was sinking in and the idea of “eternal life” plus “persecution” with new friends and houses was all too hard to get one’s head

around. They continued the steep climb toward Jerusalem and Peter records they were fearful souls *DAHILIN* They were on the “robber’s route” and the word is used of fear of “rivers & valleys” or terrain and indeed robbery was rife if executions as of the thief that died with Jesus is anything to go by-but it was more than that-were they going to be called on to die? In this very context Jesus drew them aside and said categorically that He was going to die.

5. **MANA 10.36 “What?”** This overworked word resurfaces. Jesus asks the question again and again. This time James and John want every prayer to be answered-almost to half of the kingdom! Jesus asks “What” they are pleading for. As ever Jesus is enough-but we all want more-something we think is more important.-this question takes us back during Jesus ministry over and over again to Exodus 16.15. The “manna from heaven” was enough for Israel and Jesus is enough.

“Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Through eternal years the same.

Refrain:

Oh, the height and depth of mercy!
Oh, the length and breadth of love!
Oh, the fullness of redemption,
Pledge of endless life above!

Take the world, but give me Jesus,
Sweetest comfort of my soul;
With my Saviour watching o’er me,
I can sing though billows roll.

Take the world, but give me Jesus,
Let me view His constant smile;
Then throughout my pilgrim journey
Light will cheer me all the while.

Take the world, but give me Jesus;
In His cross my trust shall be,
Till, with clearer, brighter vision,
Face to face my Lord I see. (Fanny Crosby)

6. **MATHAL 10.40 “To give”.** There are in Aramaic two identical twins of “giving” *NATHA* and *NATHAL* The term Jesus uses here is *NATHAL* which means “to give outright” as opposed to “give on a scale or proportionately” or “a little of”. Our Lord obviously had great authority but the decisions about places in glory are for another time and place and remain matters for the triune God.. The subsequent complaint of v.41 demonstrates if any proof were needed the un-wisdom of wholly premature declarations on such matters. In v.43 Jesus describes “service” as “greatness” and

ostensibly that type of service which like “sunshine” *SHEMESH* is ever at work and radiates warmth and life.

7. *POREQ 10.45* Jesus came to give his soul “a ransom for many” *POREQ* means “an abandonment of self” and thus “a ransom”. In this situation he left his whole powers of deity in the absolute commitment of the cross. This was in “exchange” or “to transform” *HALAPH* “many” The word “*SIGA*” means “an increasing number” so Jesus was speaking not of a minimal elect but a number growing to the boundaries of the earth and all nations-it was as large as “every creature” in its desired expansion-that was the potential.

8. *AZAL 10.52* On the way out of Jericho Blind Bartimaeus wanted something. Jesus as was typical of him said “What?” and he meant what “manna”. His manna was *sight*. But the true Manna is forever Jesus. Jesus said “See” and again “Your faith is your life”. And immediately it was seen concerning himself and leaving he was on his way. He either saw the fuss or he saw his plight –what he looked like-or saw what he looked like without his outer garment. *AZAL* he took himself off. It was by grace he “cried out”, by grace he “rose” and by grace he “followed” in the way.

MARK 11: JESUS’ TEACHING AUTHORITY

Aramaic is characterized by somewhat repetitive usage or “tandem phrases” or a duplex style. This is reflected also in Jesus teaching “duo’s” a few examples of which occur in this chapter. You will find many “duo’s” in Jesus’ teaching-here are a few:- “You are forsaking God’s commands to keep your traditions” Jesus teaching was marked by singular authority as on Palm Sunday, the Temple clearance and His teaching on Prayer

1. *METHBAA 11.3 The Lord needs him* Jesus said, “You go –you loose the donkey” and “if a man should ask “why?” you say “the Lord needs him”. The men did indeed say “Why are you doing this –you are untying (the donkey)” but they “*allowed*” (7th *SHEBAQ* of the gospel) the donkey to be borrowed. The words “The master needs him” may have been an agreed password or Jesus who was well known at Bethany would never have been refused a favour. As in Mark 8.11 it is a “big ask” and in the light of prophecy an absolute requirement. It fulfils Isaiah 1.3 “The ass knows its master’s crib”. There is in this story the simplicity and beauty of humbly serving Jesus

2. *SHEBAQ 11.16* Jesus did not *allow* 8th *SHEBAQ* baggage to be carried into the temple. As often as this mighty word from Jesus’ lips at the ninth hour occurs it demands contrast and comparison with the value of redemption. For that reason its context is ever lustrous. The truth is much suffering has proceeded in life from people putting money first. The love of money as the source of much sorrow is well annotated in the bible in the parable of the Rich Fool, in the story of the rich young ruler, in the narrative of the farmer who built bigger barns. The gospel herald will do well to challenge any audience with the danger of putting the world before the Saviour.

3. **BETH ZALOTHA 11.17** When our Lord spoke of the temple as a “House of Prayer” for all nations He used the term *ZALOTHA* meaning a place of “*inclining/ listening*” & for the other part “*asking*” so it is a house where man meets God. He did not speak only of our approach but of God’s attention. He also intended that the Jerusalem temple following the tabernacle would be available for every nation and all earth’s people and a testimony to One Lord God Almighty.

4. **MEZALIN HEMANU 11.24** In another “teaching duo” Jesus says “What you pray is what you *believe* you will *receive*”; A further duo occurs in the following verse “Wherever you stand *praying* you must *forgive*”

5. **SHIRIRAITH** As to John Jesus in confirming John’s baptism as “from heaven” “*ratified*” John’s ministry. Our Lord spoke of John as fundamentally true to his heavenly calling to preach repentance and baptize in view of forgiveness through the Lamb of God. .

MARK 12: RESURRECTION

How many new beginnings Peter understood as phases of the teaching ministry of Jesus should be of interest. In 12.1 we have another SHURI or short foundational beginning-so Mark records what the Koran calls Suras-short sections or exordia. The gospel begins with Suri 1 Chapter 1.45-3.35, Suri 2Chapter 4.1-5.16 and Suri 3 Chapter 5.17-5.43 Suri 4 Chapters 6.1-8.30 and Suri 5Chapter 8.31 to 10.27 and Suri 6 from 10.28-10.31 and Suri 7 from 10.32 to 10.46 and Suri 8 from 10.47-11.33 and Suri 9from 12.1to 13.3and Suri 10 from 13.4-14.18 and Suri 11 from 14.19-14.31 and Suri 12 from14.32-64 and Suri 13 at 14.65-70 and Suri14 significantly14.71... and Suri15 at 14.72 and onwards and Suri 15 from 15.18onwards as reviling is recorded to illustrate the sinless perfection of Christ. So we have 15 interesting theme sections marking the flow of the gospel lest we get the impression Peter’s information is selected from the hurly burly of life with Jesus and thrown together without rhyme or reason.

1. **SHURI 12.1** Jesus’ parable of the tenants was deeply disturbing for the Jewish leadership who ell understood that the field was Israel and the towers the prophets and the winepress was the sacrificial system which would be replaced by the cross and this was God’s plan. Martin Turner of London’s central Methodist spoke in April 2015 on the topic “Who’d be a landlord?” illustrating from his experience of a tenant who had illegal firearms. The Lord’s tenants had also proved to have murder in their hearts-hence the cross.

2. **AOHADA 12.1** God “*entrusted*” His vineyard to workers or “made a riddle”

AOHADA. The vineyard story is both a factual reality as to the inheritance entrusted to Israel and a riddle for Israel also-in other words this is a pun. He “gave it” literally and He gave a “pun”. The story Jesus tells in itself was to remain a parabolic lesson to Judaism throughout history. They were to ask “What is the vineyard?” “Who is the man that planted it?” What is the hedge?”-That would be easy-they would say ‘the law’ -Jesus would say “my teaching!” “What is the carefully dug press?” It could

be a winepress or an olive-press. It could represent grapes of joy or olives of judgment. "What is the tower?"-that is prophecy or the sending of messengers. "What is the going abroad about?" This is the Ascension of Christ. That is the interpretation as the "press" has come into faithful hands-but it had an OT interpretation as the Lord applied it-though Jesus takes full responsibility for His work in the OT era also as **GIBORA HAD**. He sent His Son with the idea they might be ashamed. The text says "the leaders left 9th SHABAQ but did not "utterly forsake" AZAL pestering our Lord for they were back within days. They disappeared because they were abashed-the gospel has about it a psychological moment when hearers either respond positively or leave the scene.

3. QUM "resurrection/rise" 12.18-25 On Resurrection v.18 Peter reminds us "The Sadducees say "there is no resurrection" or **QUM**. The word "**LITH**" and its associate **LITHIOTHA** "**annihilation**" "**not constituted**" means they taught all pass into annihilation in death. This denies judgment and heaven and the lake of fire. The Sadducees thought to make Jesus' teaching of Eternal life through His death the butt of a joke. It is noteworthy that whereas the Greek has "They shall or may rise" the Aramaic has "**when they have risen**" IE "as often as" or "after" ("when" is **CAD**) the Aramaic has "As often as they **have risen**" (past tense)-Jesus is stating an already established fact in Aramaic. There is no "shall" about it - it is a fact long since proved" cf. My Father "raiseth" the dead" (**Greek Aorist Subjunctive/ Aramaic Past Tense**). Whenever men have risen they **are** like the angels in heaven-they have bodily form. Jesus gives us another lovely duo "You neither are familiar with **the scripture** or **the power of God**".

4. D'N'RHAMIOTHI "a man shall love him" The young man was pleased when Jesus AFFIRMED God was one **HAD**. He commended Jesus for answering "skilfully" **SHAPHIR** v.32 He re-affirmed "There is one God and none (out of doors **LEBAR**) from Him." and repeated Jesus formula stating the need to love God with heart and mind and soul and strength and one's neighbour as oneself. He quoted **impersonally** however. He was not far from the kingdom but God requires that each adopt that as His or her own duty. Jesus pressed the point and then said "How is the Lord David's Son?"(Psalm2) He was drawing the scribe to the mystery of the incarnate Son. Scarcely ever had the Lord in personal discussion brought a learned man closer to acknowledging Himself save in the case of Nicodemus and the rich young ruler. The Lord reproved the hypocrisy of the Scribes immediately indicating that they robbed widows and sought priority and loved beautiful robes. It appears our Lord by contrast wore a seamless garment of Mary's homespun excellence.

5. HASIROTHA 12.44"diminished provision" or "little". The poor widow cast in **HASIR** from "diminished provisions". Others cast in of their "interest" or a tenth part of their increase of wealth. It appears that this lady was singled out not because of her poverty but because of her generosity and faith. She was "alone" **HAD** and of all the worshippers she alone committed her whole way to the Lord. She gave every existing thing she had.

MARK 13:: THIS PASSING WORLD

SURI 6 is the most dramatic section of Mark holding as it does reference to the fall of the city, the beginning of travail-earthly throes, the worldwide heralding of the evangel, the Jewish return to the homeland, the rapture, antichrist and the tribulation –all these harbingers of the kingdom of Christ. Peter grasped them all and set them in simple form as in 2 Peter 3.

1. **SURI 13.5** Jesus *began* the 6th *SURI* or wave of teaching on the eschata or the *last things*. In v.2 He insists that not one stone will be “left” or “allowed to remain” (10th SHABAQ) on another in the future national crisis. For all who listened to Him this represented a horrific idea and was a gruelling thought. It would advise of solemn coming judgment and invoke a very decided intake of breathe. This word spells out the utter destruction of Jerusalem in a word used by Jesus when His own spirit wrestled free from the body in death- namely SHABAQTHANI.

2. **HABALA 13.8 (A)** Nations and kingdoms *in conflict* mingled with earthquakes famines and seditions in classic but different settings. These are the earth’s labour pains and they are accompanied by serious persecution of the end-times. Today this setting is all but fully realised.

3. **SABARATHI B’CALHON AMMA13.10 (B)** The *gospel* will be heralded by mission and as we now know by satellite among all nations. Gospel penetration worldwide within the 2nd decade of the 21st century is considered within reach.

4. **OTH D’HOREBA / TANAPTA13.14 (C)** The *sign of the “heresy rape or abomination of the desert”* which has a “sign” –and as Daniel said it would “stand in the holy place”-this sign has to be a sanctuary related to the desert peoples in Israel’s sacrum. At that time the reader should understand and admonish and distinguish *SACAL* what is involved and escape. There appears to be a total antichristian take-over moment ahead-a time when this abomination will rise to power.

5. **CARI YOMATHA GABIA13.20 (D)** The *shortening of the days* for the “elect” who are chosen means that they will not proceed through the harrowing years of the Great Tribulation. The days are not shortened by serious change to the clock in my view but by God’s attention to the prayers of those in Glory and by the coming of our Lord who cuts out the trials for those He takes home to glory.

6. **AULZANA AKOTHA 13.24 (E)** *Tribulation unprecedented* since creation- a time of trouble which for devastation exceeds the flood that carried them all away.

7. **SHEMESHA HASHOK 13 24-25(F)** *Sun goes dark and the moon gives no light and stars fall* Celestial signs follow and form the climax of earthly travail fix the parameters of the church and the approach of the tribulation. Our Lord warned of False prophets and Christ’s appearing as the end times drew on (12. 21-23)

8. HIDIN ATHA HIDIN N'CANASH GABOHI 13.26-27(G) “*At that exact time He will come and gather His elect.*” This is not the Lord’s return to earth for the elect are taken from the four winds of earth or from north south east and west to the highest part of heaven. Where then does this fit in? It fits in not with the Great AULZANA but with the AULZANA of the deceit of other cults and religions (21-24). The heavenly signs include ZIA a moment when heavenly powers go mad or are agitated and shaken. The prophets describe it in 4 places at least and Peter elsewhere notes it.

9. PALATHA The allegory of the fig tree 13. 28-30(H) (Israel) blossomed in May 1948 when the state was founded and v28 its branch lengthens as it develops. Israel in 3 years time 2018 celebrates its 70th anniversary.

10. SHAATHA LO YADHA unknown hour 13.32 (I) The angels will gather in the elect but the day appointed is within the Father’s prerogative so we must watch and pray-it seems like the advice at Gethsemane. Peter refers back to the parable of the Vineyard and advises that we do not repeat the folly of Israel but be awake and waiting for the Lord whether at evening or midnight or cockcrow or morning.

MARK 14: WRITER AND RUNAWAY

The chapter records the anointing of Jesus at Bethany, the Passover in the Upper Room and the Gethsemane with testimony about though not full reportage of three prayers and the arrest –cum- trial of the Lord and finally the frank account of his own denial by Peter.

1. L’ZEBEN “times of purchase” 14.7 There were several disciples who were “hurt ATH’BASH and bristling or very stiff in stance(as we would say “stiff lipped” M’ZEDAPHIN but Jesus reminded them that He would not be with them at all “times of purchase” L’ZEBEN He said “let her alone” SHABAQ or “let her stay. This ubiquitous word associated with the last breathing of our Lord invests the remark with feeling. The Lord said “she has gone before QADAM and with her insight she has forever been associated with the gospel and the recognition of the anointed Messiah. How vital for us to “buy up the opportunities of demonstrating our love for Jesus! It was not the market worth of oil as Judas saw it but the eternal value of redemption as the woman saw it that truly mattered!

2. PATZHA “Passover” or “joy” 14.12 The root word in Aramaic tells of joy and life and illumination and even jesting. It was Jesus after the resurrection that made the week following one of pure joy and even fun. For centuries there was feasting but just think of the simple joy of breakfast on the beach and of the appearance on the Emmaus route. Behind that there was a glorious grown up hide and seek and it was no different at the tomb. Yet was this far from frivolous-it brought new life to view with the young man at the tomb imported from glory and it brought huge joy to the twelve who had been deeply morose. Passover is gladness extraordinaire.

3. GIBURA D’SHAQIL M’ANA 14.13A man shouldering a goatskin bottle The plausible idea that an Essene prepared M’ATIBA(VV15-16) for the Lord and that that

water carrier coming from Siloam was a secret guide is identified with a plan is not out of the question. Jesus had spent time in Bethany prior to Passover and the Essene community was centred just due south at Qumran. Doubtless obtaining a large room so late would have been very difficult. We should judge our Lord a person of meticulous care not least concerning this last deeply desired Passover. What intrigued Peter was that it was “exactly as” **AIKNA v16** Jesus said-so assuming the room was booked the timing of the watercarrier’s convergence Jesus described as “happenstance **PAGAA**-God’s timing.

4. METH’THAICHIN “to lose heart” 14.19 (SHURI 7) From the middle of the repast of Passover a solemn and gloomy atmosphere enveloped the disciples-they lost heart. The Lord spoke of betrayal by one of them and quoted a Psalm to affirm the fact. Jesus added that it were **better for him PEQAH** “expedient” or preferable” if Judas had not been begotten. This statement relates to the future of Judas.

5. AITHOTHA “This is (my body)”14.22 The “Hoc est corpus meum” of Luther spells consubstantiation in Latin. For others it entails “transubstantiation”. The Aramaic **AITH** differs from **QNUMA** as nature differs from soul-Jesus is speaking of His body and blood. **AITH** means “is”. Furthermore the “this” **HAN** and “bread” and “cup” and “body” and “cup” are all masculine in Aramaic so there is no mistaking the elements relate to the Lord’s physical person very clearly. ***It would appear that our Lord took the remaining bread which He might have eaten and gave it away and that He took the residual Messianic cup likewise and as the very last element of the meal gave it to the disciples and spoke of substitution HALAPH by “breaking” the bread and the “pouring wine” ASHAD thus representing His body “broken” and “blood poured out” for them. In John 22.20 the cup is served after supper. It is the very last act that impacted all before they sang and departed the room.***

6. D’AMAHA “attack” “wound” “afflict”14.27 The OT scripture speaks clearly that God will “afflict” the Shepherd. This is part and parcel of the action of the Godhead by which the Lord describes how it is essential for the Father to act partially in order to redeem humanity. God is just but serves justice upon His dearest for our sake yet does He remain just and the justifier.

7. KARIAH PEGERA “shortness of flesh” 14.38 Our Lord experienced great weakness in Gethsemane. Elsewhere He is recorded as **sweating** as if He was bleeding. He prayed thrice [cf Matthew’s account]-(i) for EXPEDITION alongside the Father’s will exactly fulfilled,(ii) for EXPEDITION of the cup on Calvary and finally(iii) a third prayer of utter DEVOTION marked by the address “O Father, My Father”. The expressions “While He was speaking” and “Son of the hour” in vv43 & 45 evidence the Father’s answer to the first prayer.

8. SIDONA “a loincloth”14.51 Though Peter informs Mark generally about the life of Christ according to Papias Mark was present at Gethsemane though wearing only a loincloth. Even this he lost as soldiers grappled with him-and he records his embarrassment and flight.

9. SHAHAN “warmed” 14.54 Peter warmed himself at the fire in the courtyard. It has been well described by F.W. Boreham as the “world’s fire. There and near the gate he denied the Lord three times (cf 14 66-71). Peter was cold but he became “hot” by the fire. This was very temporary comfort and to that fact Peter gives eloquent testimony. Fanny Crosby began one of her best loved songs with “Take this world but give me Jesus all its joys are but a name!”

10. D’ABID B’AIDIA “made with hands” 14.58 The accusation that impeached Jesus was that He would destroy the temple. The phrase the accuser used was imported. Jesus simply said “Destroy this temple” and His reference was to His body. The accuser said it would be “another temple” but Jesus was raised up the same Lord. The same humanity was present for Jesus asked his disciples to prove that matter by touch. Clearly the charge was garbled. Jesus words are retailed by John (2.19) ***Loose this temple and in three days I will raise it***” and they were given three years before when Jesus cleansed the temple as His ministry began. Actually to truly change the temple ministry He must needs die as the Lamb of God.

11. ANA ANA “I am” 14.62 This form of words in Aramaic is to say “I am that I am” and immediately Jesus was arraigned for blasphemy though He spoke precise truth. He also declared that He would sit on the throne of judgment in contrast to the High Priest who sat uncomfortably judging his maker. Jesus served notice on the entire establishment that they would come to judgment- ***“You shall see the Son of Man coming and sitting at the Father’s right hand of power”***. All present in that Sanhedrin judged Jesus guilty. We conclude from that verdict that neither Joseph of Arimathea nor Nicodemus attended. Luke (23.51) tells us Joseph neither acted with them nor agreed to them in these irregular deliberations.

MARK 15: WHY STAY?

The death of Jesus and specifically the ninth hour-the hour of effective mediatorial prayer and atoning shed blood is ever hallowed. The early church gathered during this siesta time for prayer showing how greatly the “cup” and the heart cry of the cross moved early Christians. Jesus drank the cup to its dregs and then repeated His Gethsemane call for END OF Passover.

1. HASMA 15.10 Pilate knew Jesus had been handed over out of **jealousy HASNA** but that did not excuse his actions though his efforts to spare Jesus death failed and his hand-washing was a façade and his hope of offloading the prosecution failed and his wife’s protestations lost their force amid the ploy of pitting him against Caesar.

2. EIL, EIL L’MANA SABAQTHANI 15.34 The soldier who would have offered more poisoned wine was commanded to “wait longer”. Jesus cried out ***“EIL, EIL L’MANA SABAQTHANI”***... “Why leave me?” or “Why permit me?” or “why allow me?”- the 14th SHABAQ of Mark. This is as our Lord testified in Gethsemane the ghastly experience of the “shortness of the flesh”-we are heir to severe suffering. The real and precious suffering our Lord undertook was allowed to be seen and heard then

and through scripture faithfully in the whole world. Yet as Peter in his letter attested He never “reviled” and almost immediately He “committed Himself to Him who judges rightly”. The call of Christ was the utmost moment of weakness and the Father it would seem within minutes at the most took Him to His side in paradise and opened the way to forgiveness for the increasing numbers of the repentant.

No-one can preach the verities of the cross without testifying to the true humanity of our Lord Jesus Christ. He did ask “Why?” That is inexorably embedded in the text. His “Why” caught the attention of those around the cross like nothing else He ever said? Even “Father forgive them” seems to have gained not a murmur from the surrounding soldiers. *ELI...* was the heart-rending cry that drew attention. We need to know that it meant everything to Him to righteously complete His mission and bear away our sin. It was like a thousand deaths for Jesus –it was “when the Son of man was glorified and God glorified in Him” but what an hour and what turmoil of spirit and utter devastating bodily trauma. He was the guilt offering, the sin offering, the heave offering, the whole burnt offering, and the reconciliation, the mediator gracing the cross with intercession and shedding His own blood for my soul.

3. D’AN MIN KADU 15.44 *If there was enough time (for death to occur)* that uncertainty led to the piercing of the Lord’s side and the fulfilment of another prophecy. Pilate was well aware what was entailed and how long fit persons usually survived-both thieves lived longer and we presume they took the draughts offered them. Jesus life extended till the ninth hour struck-the hour of prayer. The early church observed that hour in offices of worship and witness as the book of Acts records. The “passing of the cup” prayer and the “leave-taking prayer from the cross” has its answer in this expedition.

MARK 16: GOLDEN DAYBREAK OF RESURRECTION

1. SHAPHIRA 16.2 Three ladies Mary Magdalene, Mary wife of James and Salome or “Shalom” go to the tomb at approximately 5.30-600pm. Mark is using not the usual *TZAPHIRA* “morning” or “dawn” but the simple *SHAPHIRA* “golden” which describes daybreak as “beautiful” “exhilarating” “marked by a golden glimmer” It was an exploratory visit and their souls were perplexed about the stone so they may have carried spices. The stone was both “great” and “good” *TOB*- indeed so good that it went elsewhere for use or the Authorities demolished it.

2. HORTHA 16.5 The “young man” in “silver” or “shining” *HORTHA* garment sat on the right side as the ladies entered the weeping chamber-for the stone had been rolled away. *H.V. Morton* in “Who rolled away the stone” speculates that this was John Mark the gospel writer. This is little short of preposterous. The person is heavenly and clothed in a stole *ASTOLA* like those described in the Apocalypse. It is further described as “white” or “silvery bright”. This garment was like the person “heavenly”. Further the young man knew all the facts of Jesus plans and was conveying a message with specifics for Peter very purposefully. The invitation of interest of the messenger was “Behold the *place* where He lay *DOCATHA* (cf *Gen24.31*)-a specially prepared place-the garden tomb shows additional chisel work at the foot to accommodate a taller body. It was not just a *DOC* “a place” but indeed a

“prepared place” however speedily.-and the “young man” also observed this. For us it is highly encouraging that heavenly souls like this young man have bodily form and full orbed capability and eternal youth (ζωη)

3. **TAHURAH RATHITHA** The women were frightened and they failed to tell anyone at this stage. Peter is explicit-he never heard that early morning message for him till Mary Magdalene came to the apostles and still they did not believe Jesus had appeared “for them” **LEHIM** v.11. The plural may be **one of “witness”** in that the other ladies saw Jesus with Mary or it may be that the plural is **one of “intent”** for the benefit of the apostles (and Peter) and so filtered through a woman whose gross sin could not prevent Christ’s pardon.

4. **QADAM 16.9** Peter attests that Jesus appeared to Mary Magdalene first. The order seems to be (a) The exploratory abortive spice visit (b) Eventual return in the wake of Peter and John (c) Mary’s lingering stay when she meets Jesus. The “golden dawn” background is maintained-it is still early-the song says “The dew was still on the roses”.

I came to the garden alone
While the dew was still on the roses
And the joy we share as we tarry there
None other hath ever known”

5. **B’DEMOTHA AHARATHA** “*in another form*” Jesus appears to the two on the Emmaus Road as is more fully expounded by Luke. Luke probably got his facts from Paul who gained the “history” from Peter. Peter told Mark that these two had been with them in Jerusalem but were going home in the evening to a village. The detail he wanted to impress on Mark was that Jesus looked entirely different.

6. **16.14-16 L’QASHIUTHA** He speaks to them of the callousness **L’QASHIUTHA** of their hearts. The word applies to the increase of hard frost or the growing severity of a storm. The call to preach in all creation **CALAH BARITHA** will demand a soft and a kind and pure heart. Doubtless the mood of the Emmaus travellers and the reaction to the women who met Jesus suggest a stubborn attitude. He reminds them of **believing** and “washing” or “**baptism**” **AMAD**

7. **MASHER 16.20** The various signs they would be enabled to perform are listed and then after speaking with them Jesus “ascended” or ascended praying or lifting up praise and prayerful blessing over them. They preached and the Lord worked with them by His Spirit “making steadfast” or “strengthening” or “confirming” **MASHER** their words. The Peshitta ends with the words “The end of the holy gospel heralded by Mark. In 1.1 it is called the “gospel of Jesus” and like Mark we are called to make it our own as heralds and exemplars. The Lord’s help **ADAR** is seen as supplying “auxiliary forces” without which it would be impossible to join battle. Thus “linguistic gift” and “protection” from natural dangers and “miracles” and “healing” were regular helps to the apostles.

FINIS

Bob Coffey Albion Bible Classics

The uses of SABAQ in the Gospel of Mark

1. 5.19 Jesus did not **“allow”** the Gadarene to accompany Him but said “Go to your house and tell them what the Lord has done “
2. 5.37 Jesus did not **“permit”** any to accompany Him save Peter James and John with the Girl’s parents
3. 7.12 The Jewish waiver of Corban –Jesus commented “You do not **allow** him to do anything for Father or Mother.
4. 10.14 **“Allow** the youths to come to me and do not forbid them”
5. 10.28-29 We have “left” everything...Whoever **“leaves”** houses or land etc.
6. 11.6 In Bethphage the men who stood around **“allowed”** the donkey to go with the disciples.
7. 11.16 Jesus did not **“allow”** any man to bear merchandise into the temple courts.
8. 12.12 The Jews who wished to stone Jesus **“left”** or “departed”. They did not go entirely-AZAL for within days they were back crying “crucify”
9. 13.2 Not one stone will be left or **“allowed” to remain** on another.
10. 14.6 Jesus said that the woman bearing the perfume was to be **“let alone”** and “not troubled”.
11. 14.50The disciples “left him”(“forsook”) Him except a young man [who remained]with a towel around him-but he also fled when they tore it off.
- 12 14.52 Mark “left”(allowed to remain) the towel in their hands or “allowed it to remain” in their hands.
13. 15.34 My God why have you **allowed me to remain**”? (Regularly translated “utterly forsaken” better expressed by the verb AZAL which is Aramaic for “forsake”. A perusal of earlier notes on this word in the gospel will bear out the import of what Jesus said more comprehensively.
- 14 15.36 “Leave it” or **“allow”(let be)** till we see that will happen-a direction of the commander at the cross when Jesus used the word “SHEBAQTHANI”.

It is to be noted that Mark preached the facts that this gospel proclaims-he is the young man in the towel. Rather curiously he appears to have been the last man standing when the disciples fled. He gained the bulk of his facts from Peter according to Papias. The gospel represents the way in which Mark “heralded” the word of God.