

A DEVOTIONAL LECTIONARY SWEETNESS FROM THE STRONG

MATTHEW

Introduction

As a student I enjoyed reading John Newton's letters one of which spoke of the "sweets and delicacies" the Lord strews on the pathway of his disciples treating us much like a kind Father would the children upon whom He dotes.

This document is by intention a way of encouraging your soul in the Lord from the scriptures day on day. I use the Aramaic base because it keeps us near the heart of God and weds us to his mind through his voice which daily thrilled the apostles.

We begin with Matthew and as easily as the honey bee find the loveliest of pollens of promise that will make the sweetest honey of healthy devotion as we go from chapter to chapter and verse to verse.

I invite you to get buzzing and gather the gold of God.

Bob Coffey

Aramaic Bible Companion.uk

(1)1.25 He Joseph did not know her till she delivered her firstborn Son and called His name Jesus

Welo hacama admah di'yeledta

l'barah bokara u'karath shamah yashu

There's no sweeter name than Jesus, Name of Him who came to save us
At the precious name of Jesus every knee shall bow.

The Aramaic name on the lips of all from Herod to John the Baptist-
from Peter to Paul and the Samaritan woman to the Phoenician lady was
"Yashu". The formal Hebrew is Yeshua. Aramaic speakers today in the
western Levant say "Eesho" and in the eastern area they say "Eshoo".
Mary and Joseph would call our Lord as a beautiful child "Yashu". Over
600 years before Isaiah predicted He would be "Immanuel" (which
"has been translated "God with us"). His birth set Herod on the trail of
Meshiha(Messiah). His birth was lowly-in a stable in Bethlekhem.
Matthew records Mary's geneology and mentions her guardian parent
Joseph whose line runs back through Uriah's wife to Solomon and
David and 20 other kings of Judah. This is set beyond doubt as in

Luke3.23 we read Yashu was thought to be the son of Joseph Ben Heli whose line runs to David's father Nathan and onwards to Salmon and Rahab. Mary was that brave maiden who delivered her own son in a stable. To this day the Jews substitute the name Yahwe with Ha-Shem and Mary used that very term "Shem" for the one who was Lord. Matthew tells us all the predecessors are "begotten" of their Fathers but Yashu is begotten of the Spirit "in the womb" without human agency. She knew well He was "Barah" –the Creator-son. The angel firmly stated "She (and you Joseph)will call his name Yashu"[The Aramaic of the angel means both "you will" and "she will"- it is a dual acknowledgement that Yashu is God's Son and man's Saviour and has the noble exclusive mission to save His people from their sins.

And when we call Him Saviour(God who saves)

And when we call Him Saviour

And when we call Him Saviour –then

We call Him by His name"

(2) 2.2 And they were saying "Where is the king of the Jews who has been born for we were intently watching His star in the east and coming to worship Him

We amarin aiko meleka d'Yehudia d'ethyeled

khazing gir kokabah b'medinkha w'athin l'm'sagad leh

The Magi(used of fire-worshippers of the Persian *Zend* cultus).Darius was a Zoroastrian. Dr Graham Mulligan our Comparative Religion mentor at Seminary opened his summary of Zend religion referring to the Tradition of Alexander the Great destroying 20 of its 21 books at Persepolis. Zend goes back to 1500BC in India and earlier in Persia-almost parallel with Abraham's time. It is closest to Jewish religion and it is easy to see a parallel with Enoch and Noah and the very ancient concepts of mankind-though twisted by the Babel faith of Nimrod.

1 They call God "Wise Lord"

2 The worst of sinner can be save

3 Judgment at death

4 The devil returns t the end of the age

5 There is an Armageddon

6 There is hell but fire being holy is not associated therewith.

7 The recompense of good and bad deeds.

8 Three heavens

9There is resurrection & a different body
10Hell & the devil will be destroyed.

The down side is:

1There is no incarnation

2 There is no “image of God”

1By asking His earthly people of the book for guidance

2By bringing gifts and worshipping the Lord

3There are three particples describing their persistence

4 In paradise entrants gain a beautiful maiden-in their case the reflection of their fine deeds (adopted and made carnal By Moslems)

The Magi demonstrated their wisdom by:

Instantly setting out to seek the Lord

They were continually asking “Where is He?”

They were continually or rather nocturnally watching

They were continually travelling.

They had come according to the precision of the Aramaic from a city or capitol MEDINKHA not simply from the east. Their joyful duty of witness complete they left for their ATHARA or “holy place” by another route to avoid Herod. Jews are very impressed with signs from heaven and the Lord gave Israel such a sign and also through the angels a further such sign.

*King of my life I crown thee now Thine shall the glory be
Lest I forget Thy thorn-crowned brow lead me to Calvary
Lest I forget Gethsemane
Lest I forget Thine agony
Lest I forget Thy love for me
Lead me to Calvary*

JENNY EVELINE HUSSEY

(3) 3.16 *But when Jesus was baptized with instant joy He rose from the water and the heavens belonging to Him were opened and He watched the Spirit of God exactly like a dove tumbling come upon Him.*

*Mahada salaq min mia w'ethpathu leh
shamiaw'hazeh ruha d'eloha nahathaaik yona weatha
alohi*

The link of the teenage John with Qumran rendered him conversant with baptism or frequent washings. The ministry of John as our Lord solidly insisted to the Pharisees was “heaven orientated”. John testified that He was a man preparing for the “Prince of Righteousness” (not an unknown Qumran feature) according to special revelation.

The technical and spiritual altercation between the cousins-John and Jesus-concerning whether he was entitled to baptize one who had sanctified Himself to a far more glorious mission of baptism and outpouring of the Spirit is not irrelevant. It provides the backcloth to what happened as our Lord rose from under the waters.

With “instant joy” MAHADA (a word for “immediately” built on the root term “Joy” HADA) our Lord rose by Jordan to a precursor of the joy and outpouring of the Garden tomb and upper room.

Mathew is very aware of his Aramaic and he injects this word which retails for us an element of the Baptism we would otherwise miss. The Joy that was set before Him-the joy in heaven of sinners repenting-the joy of the Holy Ghost-these were the forthcoming elements that set the ministry of Christ on a course of supernal happiness reflected in His everyday touch of humanity in its morose and sad condition.

Our Lord’s first sermon was filled with happiness and everywhere He went he scattered love and joy-HADA.

*Joy joy joy with joy my heart is ringing
Joy joy His love to me is known
My sins are all forgiven
I’m on my way to heaven
My heart is bubbling over
with this joy, joy, joy.*

(4) 4.1 At that precise moment Jesus had a lead originated by the Holy Spirit to the wilderness that He should be tested by the “swallower –slanderer or chewer”

***Hidin Yashu athdabar min ruhaa d’godesha
l’m’debara d’nath’nasa min ocal’qaratza***

(A) AT THAT MOMENT and hour of joy - one that presaged the cross, resurrection and Pentecost –a moment chosen by the Holy Spirit as one that would merge immediately with a trial of the moral and spiritual fibre of Christ-with the “weighing” of Christ as the “Proper Man”. It was to be more than simply our Lord’s perfection that had come under

the scrutiny of the devil-it was His ability to fight and win-it was His valiance in the struggle for this world and its future. It involved the strength of His mind in liaison with the Father; it involved His capacity to face the unremitting ennui of stress in the discipline of faculty and body; it involved His testing on three fronts-those of body soul and spirit; it involved the understanding of scripture prophecy and God's plan for the world in ages ahead.

(B)HE WAS LED BY THE SPIRIT In the gospel of Luke 8.29 the demoniac was "driven by the Devil to the wilderness"-the Holy Spirit "led" our Lord as a Shepherd leads or "Steered" the Saviour as a helmsman steers a vessel. There is the utmost confidence of the Holy Spirit in the Son -as there is by naval architects in a vessel put under trials. There is the utmost care for the Saviour by the Spirit as one whose "shepherding" was a daily feature of our Lord's living. We too are loved and the Spirit from the moment of our joy in believing are to be conscious of being so led.

(C)TO BE TEMPTED As our Lord said-it is impious to tempt the Lord -(Deuteronomy 6.16). It was blasphemy for Israel to do so by following other gods. Our Lord extended this to Satan as a fallen angel. He was acting as if Christ was not deity-it was blasphemy-the unforgiveable sin-and it involved action against the Holy Spirit who was with every confidence submitting and committing our Lord to the encounter to demonstrate to Satan and to those who would know the utmost of Christ through the scriptures inspired by the Spirit that Jesus Christ is Lord. The same Hebrew word for agency-underlined above-tells us that there are two diametrically opposed designs. That originating with the Spirit exalts the Son in His well appreciated unison of the godhead and spiritual authority. That other which originated with the devil as in the case of Job is indicative of a proud belief that he can summarily undermine and depose the Lord by huge stress and a huge bribe and that in short order.

*When we walk with the Lord
In the light of his word
What a glory He sheds on our way
while we do his good will
He abides with us still,
And with all who will trust and obey*

*Stand up stand up for Jesus
Ye soldiers of the cross
Lift high His royal banner
It must not suffer loss
From victory unto victory
His army He shall lead
Till every foe is vanquished
And Christ is Lord indeed*

(5) 5.48 Therefore you shall be complete just as your Father that is in heaven is complete/perfect. Hua hacil anthon gamira aikna d'abocon d' b'shemia gamie ho

One needs to exercise care in expounding this summary of our Lord's characterisation of right behaviour. There are many statements made in this address but only five have "I am" contradistinction of highest quality or perfect conduct. The beatitudes are all positive attitudes-choices we make or zealous desire of our hearts-holy and good. Beyond that our Lord deals with five danger areas:

Our Lord is looking for goodness with big gross yield-not a tithed ethic that grows imperceptibly. Anciently justice was ranked nearest to perfection. The justice/righteousness we display must be a justice of the Sons of God not of the sons of the law. Our Lord affords 5 tests.

- (1) Everyone who is angry with his brother is condemned. This curiously but critically extends even to a sentence to Gehenna-which is the opposite of heaven. To spit on" a brother (Aramaic 5.22) or even to say "your fool" demonstrates injustice and cannot partake of the righteousness of God. God is not an angry God whose justice has anger forever embedded in it. God is not petty but kind. **Perfection includes kindness**
- (2) Everyone who puts away a wife or partner save for adultery displays hardness and fails of justice. The man-woman relationship is one of covenant in our case based on an oath. That of God is based on simple veracity (5.37). God is faithful to his Covenants from that with Adam to that in Christ. God is true to promise. **Perfection demands truth or faithfulness**

- (3) Everyone who swears by heaven (God's throne) or earth (God's footstool) or by one's head or person—for one has no power to maintain one's person or its features. Boasting or seeking to convince or affirm in such way is of the devil who calls things not his own as if they were (cf "If you bow to me I will give you the world!") Justice makes no claim to ownership—only trusteeship. Justice acknowledges the grace of Life and God's grace. God is originator sustainer and guarantor of heritage through humility & grace. **Perfection personifies grace with humility –there is no place for pride.**
- (4) Everyone who rises against evil person(s) or who litigates for details as a coat or who refuses military authority to avoid bearing a burden or because of nationality is acting with hostility or personal enmity and answering tough rough or rude and wrong action by wrong action—which is unjust. God allows freedom and gives space for repentance –issuing gospel amnesty. **Perfection has compassion on sinners**
- (5) Everyone who hates his enemy and curses one who curses him or hates a persecutor is unlike the Father who causes his sun to rise daily and rain to serve the just & unjust. Justice is not served by countering evil with evil. God is not knee-jerk in relationships. He does not hate-He loves-love vital to perfection. **Perfection demands love that blesses.**

*Breathe on me breath of God
 Until my heart is pure
 Until my will is one with Thee
 To do and to endure
 Breathe on me breath of God
 So shall I never die
 But live with thee the perfect life
 of Thine eternity,*

(6) 6.33 But seek first the kingdom of God and all these things will have been added little by little to you **Bau din lo'qadam malkothah d'elha we'zedekotha w'kalin halin maththosepen l'kon**

The quest of the Kingdom of God is prophesied and predestined and we are to pray for its progress, to desire it before all, to recognize its

necessity. The search is accompanied by prayer and the term for seeking or prayer in Aramaic BAA in participle form indicates that which is “near future”.

Now the adding of all that Jesus taught brings us to the life-story of Joseph whose name JSPH is the Aramaic and Hebrew “add”. It signifies gradual addition or “build up”. Slowly over 7 years Joseph built up the resources of Egypt so he had a treasure house that could feed the world. There are within this teaching section a number of things that will enrich the Christian life by **gradual practice**.

- (a) Learn the joy of incognito charity
- (b) Learn to have a treasury for Secret Prayer
- (c) Learn to lean on God daily as did Jesus over the 40 days for bread strength against Satan and in temptation and Passover forgiveness
- (d) Learn to bear difficulty secretly with fasting with joy
- (e) Learn to store & lean on hidden heavenly treasure
- (f) Learn to keep simple eye signals no mixed up relationships
- (g) Learn strenuously to serve to the master
- (h) Learn not to worry about food or clothes or tomorrow.

To become such a daily seeker is to realize how near the Kingdom comes in its benefits. It is to develop a strong relationship with the Lord that the world does not understand but can see in your character. Joseph has a single eye-he made Herculean efforts for his master, he learned to forgive-and we have no evidence that he was a worrier. Behind his life was the principle “God meant it for my good!”

*Seek ye first the kingdom of God
And his righteousness
And all these things shall be added unto you
Hallelu Hallelujah*

(7)7.24 Everyone therefore who hears these my own words and does them will be likened to a wise man who built his house on firm rock or gravelly bottom

*Kol hacil d'shama malihalin u'abedl'hin nathdama
l'gebera hakima hu d'litha d'bana al shua'a*

- 1 Your stone measure of judgment tests you
- 2 An eye chip problem dwarfs a plank problem-and shows you up
- 3 Your use of showbread and precious pearls defines you

4 Your care of children (bread & fish) & God's is definitive of love
 5 Your discernment of sheep/wolf & thistle/grape defines you
 6 Your sufferance of/dalliance with evil defines you (cf. fell the tree)
 7 Your deeds of obedience not right words define you (cf. Lord, Lord)
 "Building" in this case our Lord uses the Aramaic Peal which has to do with "founding" and "up-building". Christ is the foundation of our lives. Significantly our Lord speaks of "everlastingly" or "without beginning" METHOM knowing the believer so in judgment there is no point in saying "Lord" to suggest relationship. Neither do HILA or mighty miraculous works impress the Lord-actions like casting out demons or words which are prophetic. However mighty in energy or impressive such works might be if not wrought in Christ they are evil. The word "evil" in Aramaic is basic to our English-it is EVEL. Our relationship to Christ is "within the everlasting covenant". On our part the crux is not hearing but obeying and doing what the Master says.

*How firm a foundation ye saints of the Lord
 Is laid for your faith in His excellent word
 What more can He say than to you He hath said
 You who unto Jesus for refuge have fled.*

*Rock of Ages cleft for me let me hide myself in thee
 Let the water and the blood from thy riven side which flowed
 Be of sin the double cure
 Cleanse me from its guilt and power.*

(S) S.25 And His disciples came near to waken Him and they were saying to Him-
 "Our Lord deliver us -we are being destroyed. *w'qerebu*
talmidohia'airohi w'amarin lehi maran patzan abadin
hanan

The heart of this chapter is the stormy sea where "learners" find themselves as burly mariners gripped in a potential disaster. Matthew speaks of a quake in the sea. It is not the traditional wind which calls for skilled navigation. It is a massive tidal force from beneath. The Aramaic Patzan פד holds the key to the events either side of it. The seafaring disciples need "deliverance"

1 The leper is being destroyed by leprosy. He pleads for deliverance

- 2 The Centurion's boy paralysed, tormented with pain needs deliverance
- 3 Simon's mum gripped by fever needs deliverance
- 4 Doorstep sick in desperation need deliverance
- 5 Those avoiding the cost sold on home comforts need deliverance
- 6 Those caught in disaster zones need deliverance
- 7 Those in the thrall of the devil & demons need deliverance.
- 8 Those that live by bread alone need deliverance.

Further expansion of the "Key verse" shows that there are many roads to destruction. Some of the fastest are illness and disaster. The slow road to hell is to live comfortably with books or property in abundance but without our Lord. One of the darkest roads to hell is to be captive to demons. Yet another is to live in cities without God and to depend on "pork pies" as Gadara did but to dismiss our Lord out of hand. Thus many of these well fed city-folk reached hell by way of the high life.

The antidote to these disastrous situations is to call on the Lord. The other antidote is to listen to His messengers-in this case the converted demoniac(s) who carried the message to the careless and ignorant.

As in Isaiah 53.4 quoted in v.17 we are told our Lord "lifted" our pains and carried our sicknesses. He took on Him the burden and the traumatic sores of mankind. Like the camel He bore the burden. Our Lord commends the Centurion's faith and refers to the ruin of many in Israel in later time and of the joy of foreign nations in those same days. The difference is made by "faith".

There is yet another factor found in v15 where we read "The fever passed over her". SHEBAQ Because Jesus was at the door of the house-the lamb at that door was the key both to Peter's wife's mother's recovery and to the healing of the plethora of sicknesses that evening. He who took the burden and was set to become the Passover Lamb was at the door of Peter's house. Deliverance first and last is by the work of the Lamb centered on His death and received by faith.

*Souls in danger look above
Jesus completely saves
He will lift you by His love
Out of the angry waves*

*He's the Master of the sea
Billows His will obey
He your Saviour wants to be
Be saved today*

9) 9.36 *But when He Jesus looked carefully at the crowds He had compassion on them for they were fatigued from care & labour and broken and camping as nomads like sheep without a shepherd. kad hazah din Yeshua l.kenosha ethrakham alihon d'lain hua w'sharin aik arba d'lith lhon raia*

The shepherd care of our Lord “sought” the lost-moved literally throughout the land to seek His people-reached out and furthered that outreach by asking disciples to pray for “labourers” PAALA פאלא who would really commit to work.

1.Movement 1 Jesus crosses to Capernaum(city of comfort(Aramaic פאלא “raising” or “awaking”) to raise the Paralytic whose “rose up”v6

2 Move 2 Jesus at Tabgha calls Matthew-he rises פאלא v.9 Our Lord insists on mercy פאלא and not Passover sacrifice פאלא Hosea6.6 and seeks the very sick.

3 Move3 Jesus accompanied the ruler’s party

4 Move 4 Jesus en route healed the woman with12 year’s illness

5 Move5 From the Rulers area two blind men followed our Lord to “the house” (His?) and there their faith was rewarded.

6 Move 6 Jesus went out again and the demonized man who was mute was exorcised

7 Move 7 Jesus travelled to the cities of all the twelve –possibly a month or more of visiting and ministry healing all diseases & ailments

As a result we have the above statement-His assessment of the broken world He was touching. On the base of His daily work he appealed for prayer for those who would take on the heavy task of discipleship.

*Work for the night is coming
Work thru the sunny noon
Work while the dew is sparkling
Work mid springing flowers
Work when the day grows brighter*

*work in the glowing sun
Work for the night is coming
When man's work is done.*

10) 10.16 Behold I am sending you like lambs among she-wolves therefore be wise like snakes and harmless like doves ***Ha ana mashadarana lecon aik amara bini daba hoa hakil hakimaaik hootha u'tamima aik yona***

The first major mission to herald the gospel was not a coveted task and since there were many pitfalls there is detailed direction but there is a huge acute and valuable aim.

1 Cast out evil, heal all illness and herald the kingdom

2 Seek wanderers of Israel –avoid trodden paths abroad & Samaria

3 Herald first-then heal

4 Retain nor obtain gold silver or bronze

5 Then stay in one house (up to 3days or more)

6 Shake off dust -at judgment worse than Sodom for rejectors

7 Future- Gentile opposition in courts trials –the Spirit will defend

8 Worldwide hatred finally-reach wider and endure till the end

9 Israel will disperse –reach her in all the world cities

10 Persecution-Baal-zebul – they call you “troublesome flies”

11 Fear not-

(a) It happened to me-so you will experience it.

(b) They may kill body –not soul-God can deal with their souls.

(c) You are valued as confessors though ordinary as sparrows

12 No peace treaty in gospel-it divides-

13 Household “locust like flies” disinherit. Don't love home 2.5 times more than me (idea of a merchant adding profit)-don't let love die

14 Your reward is those who receive Christ, receiving preaching & churches established, receiving hire in children believing even as they lead parents receiving chilled water from a water-seller on a hot day


Our Lord's instruction holds good for ages to come. This party of 12 must have had opposition but they returned with joy and found the spirits subject to them. In later time these apostles paid the ultimate sacrifice.

*Facing a task unfinished
 That drives us to our knees
 A need that undiminished
 Rebukes our slothful ease
 We who rejoice to know you
 Renew before your throne
 The solemn pledge we owe you
 To go and make you known
 (Frank Haughton-one time Liverpool vicar
 joined C.J.M –principal of Paonin Sichuan &
 served 1934-40 –also Gen Dir C.J.M
 & later Lemington & Oxford Vicar)*

(11)11.29 Take my yoke upon you and learn from me for I am restful and meek in heart and you will find rest in your souls. My yoke is fragrant and my burden is for a short time and little by little

***Shakolu niri alikon w'yelepu m'ni d'niah ana w'makik
 ana l'lebi w'm'shakkhin anthon nikha l'nephehthkon.
 niri gir basim ho w'mobali qalila hi***

When our Lord had finished instructing or reviewing his twelve disciples He moved from there to teach and herald in their cities. This chapter is His specific **encouragement** to John and every future disciple.

1. John heard of the wide ministry and in his despair was told of the blind lame lepers deaf and dead who were receiving what they needed whilst the poor had good news.
2. Jesus highly commended John's wilderness prophetic ministry as the last prophet
3. Jesus acclaimed John as an Elijah figure to prepare his own ministry-an early fulfillment of the prophecy of Malachi
4. Our Lord spoke of change-of His kingdom taken by those who tie the knot like Rahab  QATIRA –not vandal violence but the force of the bridal knot (love) or faith as with Rahab.
5. By comparison with John's Essene detached style Jesus mingled with men and women in their worst conditions

6. Wisdom is justified in its servants or works. Christ's righteousness proactively met need whilst still encouraging homecoming or repentance. His message identified with John's "Repent" and added "believe the gospel".
7. John said "Woe to you generation of vipers, fleeing from coming wrath"-Jesus said "Woe to you Bethsaida Chorazin Capernaum your future is severe beyond that of Tyre and Sodom.
8. Our Lord laid the whole matter before the Father. John may be downcast-the towns may be unappreciative-Leaders may view Him as lax but He went to the Father for encouragement!
9. Jesus encouraged by covenant faith where love abounds-miracles uplift and burdens are lifted-so "Come to me"
10. Christ travels with us and like an experienced ox bears the heavy part of the yoke. He who made yokes knows how much we can bear. **That is the wonder of his encouragement to John-to whom he gave such encouragement** concerning the "take up nationally and such extra joy by calling him the greatest born of woman.

Days are filled with sorrow and joy

Nights are weary and sad

Burdens are lifted at Calvary

Jesus is very near (John Moore of Prestwick)

(12) 12.6 But I say to you –One lives here who is greater than though from the temple ***Amar ana l'con d'rab minhikala aith haraka***

1. **Mercy is greater** Our Lord encountered Pharisees who were picking trifling points over his disciples picking corn stalks on Sabbath. Our Lord quoted Hosea 6.6 about the need for mercy above sacrifice-even Passover sacrifice.

2 **A greater priesthood** Our Lord quoted Lev 24.5-8 about priests breaching the Sabbath without blame-every Saturday the priest took the fresh bread and placed it on the table.-but the disciples need was greater-they were hungry-and often that other bread was never eaten. They were a greater priesthood

3 **A greater rescue** Our Lord healed the man with the withered hand on Sabbath and pointed to a sheep's rescue from a pit on Sabbath and again by *ab minore ad majore* argument pointed to man being greater than a sheep and the Son of man being Lord of Sabbath.

4 A greater judgment & victory Our Lord then quoted at length Isaiah 42:1-4 which prophecies He would not proclaim His prerogatives till He had brought victory and justice for the innocent. He would wax yet greater to be Shiloh-hope of nations and then He would be content to be fully known on that greater day.

5 A Greater than Satan The healing of the demonized blind mute brought criticism-he was acting with Satan or Beelzebub-he argued the allegation was self-defeating because that would bring defeat –Satan against Satan. Rather a greater than Satan –Christ with the Holy Spirit was present.

6 A Spirit greater than the spirits When a strong man's house is attacked he must be bound by a stronger-so by the Spirit our Lord overpowered Satan. The spirit gives fruit and good words. In the world a-preparing Blasphemy of the Spirit will not be forgiven. The Pharisees were solemnly rebuked

7 A greater than Jonah Scribes of the Pharisees took up the debate looking for a very great sign in the heavens above. Our Lord said He would die and rise after 3 days like Jonah-but in a greater setting and with superior power.

8 A Greater than Solomon The Lord continued that the queen of Ethiopia was brought to the Lord by seeing Solomon's wisdom but that of our Lord was superior.

9 A greater heavenly home This wisdom our Lord showed by demonstrating how opposition to Satan means that demons reinforce lost positions and seek to recover spiritual losses-because spirits seek a home. His wisdom was further shown by His demonstrating that the Christian family is superior to the natural family and it alike has a home-a heavenly home.

*No more doubting no more fears;
in that home the Lamb shall find them
He shall lead them in the way
Where the living fount is flowing
And shall wipe all tears away.(Sankey)*

*I have a home eternal home
But for now I walk this broken world
And up ahead eternity
We'll weep no more and sing for joy abide with me.(Redman)*

(13) 13.3 Hewa speaking hosts of sayings with them in parables and He said
"Behold a sower went out to sow" *W'sagi m'malal hua amhun
l'palatha w'amar ha nephaq zerua'a d'nazeroa*

As mainly in Galilee it would have been a beautiful day. Jesus spent a little time along the sea (whilst his family lingered?). Then as the crowds gathered He spoke with them. He was embarking shortly on the ship such was the crush on the shoreline—and he was embarking on stories we call parables not to confuse but to make people think.

1 The sower whose handfuls fell on the path the rocks the thorns and the good ground—the latter yielding 30, 60 and 100 fold. The disciples ask clarity. Its Satan's swiftness, man's shortlived joy, problems & persecution and wealth & worldly success that compromise **the word** which is the central tool and message of the church

2 The day & night sowers otherwise known as "the wheat and tares". The moral is God is patient to cultivate much good seed so wait for harvest and separation. The entire field of the world is exploited by Satan. The Kingdom of light faces the kingdom of darkness.


3 The mustard seed protected in a hamlet *ܐܘܪܝܢܐ* grows like Gracie Fields "Aspidistra" so it provides a roost for a big bird—possibly a bird of prey—prepares its home *ܐܘܪܝܢܐ* in its branches. The village then lives with a threat to its lambs and livelihood. The parable plays the PARDATHA (the seed or that which scares away) against the PARKHATHA. The well watched garden becomes a wilderness through **indolence and carelessness** and just a fruitless tree laden with danger.

4 The yeast The kingdom is like yeast which was added in right proportion to flour. The work of the woman who shouldered enough yeast for three measures of meal (660 liters)—about 13 liters which is half a donkey load. This parable shows **the enormous work undertaken by the church** in service of her Lord.


*The parables engaged disciples in truth not known since the world was founded—truth about the church heralding another king and kingdom and another world. The "Tares" as detailed by our Lord are the sons of the evil one. The gathering of tares for the furnace at the SHOLMAH *ܫܘܠܡܐ* or "finish" of this age (the church age) will also be marked by weeping & gnashing of teeth. As well as doers of iniquity there will be *ܐܘܪܝܢܐ* those who live lives of scandal whether involving children or adults. The righteous will shine as the sun in the Kingdom of the Father*

5 The treasure tells us of a man who found a hoard of treasure (Malachi 3.17) in a field and sold all and with joy bought the field –this parable retails **the commitment and vision of our Lord Himself** who sought us and bought us with His own precious blood

6 The pearl merchant who was engaged in gain and this gain was specific to pearls which were fished inside oyster or clam shells from the depths by others who risked their lives. The pearl he discovered was worth all he had previously amassed in jewels. He is not phased by losing all else to make the faith investment. **Kingdom business is motivated by faith** and those who succeed hazard all and gain their soul's salvation

7 The trawl net  with its wide mouth scooped up all types of fish and akin to it the networks of faith draw in men of every colour and clime, every rank and race. The broadcast nature of the gospel is followed by a selection of the righteous and a dispensing with the bad. Fishing for men is paralleled by the work of the angels at the end of the age. **This is the eschatological approach to the ministry of the church.**

With this and other parables our Lord had taken the church away towards its final denouement.

8 The well taught scribe—The Christian Talmudist is essential a “disciple” who does not look at the minutiae of comments on the law but understands the teaching of Christ in these parables. Such a person can bring out old truths and new teaching to inspire and equip the church. The great house of the Church has Christ as its Sovereign Lord and its treasure is silver  which is the colour of the moon and the type of “salvation” **Thus a true scribe is involved with the salvation which is heralded in the gospel.**

This substantial body of divinity—the true basis of the new Talmud was a prelude to our Lord's renewed teaching in the synagogues around Nazareth or Capernaum (depending on which is “his own city”) to the wonderment of all. They connected him with Joseph Miriam Jacob Joses Simeon and Judah and his sister. The locals knew every member of the family personally and said “they are with us” and indeed the building business must have reached these major towns since the work in Nazareth had been going on for well nigh 30 years. The worshippers were in the dangerous position of being stumbled or scandalized. Jesus said “A prophet is not without honour save in His home and city”

*O teach me what it meaneth
 That Cross uplifted high
 With one the man of sorrows
 Condemned to bleed and die
 O teach me what it cost Thee
 To make a sinner whole;
 And teach me Saviour teach me
 The value of a soul (Lucy Bennett)*

*(14) 14.13 And when Jesus heard he departed from there alone and when the crowds heard they went after him by land from the cities. **Yeshua din cad shama sheni min taman b'alapha l'athra horeba balkhodotha w'kad shemahukansha azalu bethra b'yebisha min medina***

A This chapter opens with an assessment by fearful Herod of ‘Who Jesus is’. His verdict is Jesus is John risen again-a bothersome but brave prophet

B The storyline presents our Lord as creatively feeding the 5000 with 5 loaves & two fish-a miracle that takes us to the heart of creative power

C The authoritative and joyful dismissal of the apostle/fishermen with no return journey concern reflects Our Lord’s deeper desire for the Father

D The “water walking” and “storm stilling” earn our Lord naturally “worship” as only God deserves-a signal moment in the chapter.

E The touching of the hem of his garment mark out our Lord as so special we must name him as “the Redeemer”. No illness however bad-and these were **רע רע** literally “bad, bad conditions” was beyond his immediate cure. This was none other than Jehovah Ropheka.

1 **Loneliness** is devastating for most people. John the Baptist suffered in a dark dungeon and ended his life without explanation as a martyr.

2 The news of John’s death and its circumstances deeply moved our Lord. He commissioned the disciples to deliver him **alone** **באדם אחד** to a desert place. There the boat dropped our Lord and proceeded back over the lake. Our Lord had climbed higher but He came down on seeing the crowds that followed him.

3 He spent the day in compassion healing their sick and later the fishermen arrived insisting it was late and time to ask the crowds to get food in the rustic country hamlets. He asked the disciples about what they had-hence we read of the miracle of 5000 fed by 5 loaves & 2 fish. At once with joy He forced compelled-even tormented His disciples to go and leave Him alone-He did that immediately they gathered the 12 baskets of bread-and the word is **אֵלֶיךָ**-He acted with **immediate joy**-because He was going to resume converse **alone** with the Father.

4 So He went up a mountain alone **בְּלִילֵי לַיְלָה** without human company-but to lean **עָלָיו** on the Father.

5 And when it was dark He was alone **בְּלִילֵי לַיְלָה** there. The time was 6pm or thereabouts because when the disciples arrived with Jesus it was getting late. Now in the first light of morn our Lord sees the ship tossed by the waves. It is between 3am and 6am(v35)

6 Now the disciples –however many were in the boat felt deeply alone on the turbulent sea. But Jesus came walking on the waves saying “It is I” Matthew calls Him “Son of the moment or the hour”. He arrived when they needed him-amid their utter despair

7 Peter greeted the sight with “MARI AN ANAH HU” ‘If you are he (the Lord) command me to come to you.’ Jesus said **אָמֵן** and Peter jumped down as he would from a horse. He found support and he walked to get near to Jesus. Peter was delighted but suddenly the power of the wind hit him-he may have wobbled. It was a stiff severe strong wind-**מִצָּפוֹן** and he began to sink. The word “began” also means “untied the knot” and indeed this beginning of loosening his look to Jesus as he took a deep and concerned look at the waters roaring around him got him to the point where **he was now alone** like a man space walking. He cried out “Lord save me”.

8 Jesus the “son of the moment” acted in what we would call the “nick of time” and held on to Peter. So they walked to the ship. Our Lord’s words were “O small of faith-why did you divide from me”-separate. It seems Peter turned away –first by lacking faith and then by moving. This simple action was a vital one-but happily they both joined again as “sea-walkers”.

So our Lord was worshipped as **BARA ANA D’ELOHA**-the Son of God. and shortly by Gennesaret He was again in love healing the very sick **וְהֵצִיאֵם** and they gained their healing from the redeemer as they

only touched the hem of His garment-so their loneliness in suffering was ended.

*She only touched the hem of His garment
As to his side she stole
Amid the crowd that gathered around Him
And forthwith she was whole
O touch the hem of His garment and you too shall be free
His saving power this very hour shall give new life to thee*

(15) 15.9 *In vain they revere me while they teach the doctrines and commands of men* **Sariqaith dahalin li cad malpin yolpan d'pokdana d'baninasha**

The chapter records three double encounters which show the need to respect the word and ways of our Lord.

1. The Pharisees and scribes from Jerusalem accuse our Lord of breaking with revered tradition. Jesus quoted Isaiah 29.13 to reinforce his reply that they were encouraging prospective rabbis to dip out of honouring parents for the privilege of having a ministering son.
2. The disciples had come back—"You have offended" the Pharisees—this was over the breach of God's commands and by His reference to food being processed by the body whilst ill words and acts as evil thought, murder, adultery, fornication, theft, lies and blasphemy come from a wicked heart at source. Jesus counseled—don't engage them!
3. PRAYER 1 A Canaanite woman appealed for her demonized daughter. Jesus did not return an answer—**لما**—maybe He did not look her in the face.
4. The disciples came and asked for dismissive treatment. Our Lord gave the answer to the disciples "I have come for the lost sheep of Israel"
5. PRAYER 2 The woman made a "come-back" saying "Lord help me" Jesus said "It is not good to throw childrens' bread to dogs". PRAYER 3 She came back again the third time "Even the dogs eat from the crumbs **الانان** crumbs that fall from their master's table and they live or **have precious life!** There is reason to appeal to the Lord three times as we learn here! There is no way

our Lord would prejudice the life of any soul seeking Him. She was not of Abraham's Israel elect but she was God's and of the families the Lord wished to reach.

6. PRAYER 4 Back in Galilee our Lord went on a mountain but even there hosts of people laboriously mounted the hillside with prayer for lame blind dumb crippled persons and others and laid them at His feet. He healed them and called his disciples seeking what they had to help feed the crowd.
7. The disciples came back with the retort- "It is a desert type" place-where can we get bread. But on our Lord's enquiry they had 7 loaves and a few fish. When He had satisfied them and the disciples took up seven baskets of crumbs Jesus fare-welled them all and they set out south along the shore to Magdala.

*God answers prayer in the morning
God answers prayer at noon
God answers prayer in the evening
So keep your heart in tune*

*(16) 16. The Pharisees & Sadducees came close actively testing Him and asking for a sign from heaven. **Cerebu Pharisha w'cedokia mnasin leh w'shalin leh aoth min shamia d'nhoa anon***

1 THE SIGN OF THREATENING SKY The type of sign sought was one above and beyond earth and so unmistakably of divine provision-like the magi's "Bethlehem star" or Joshua's "sun that stood still". Our Lord summarily dismissed this and from His perspective it was a denial of who He was and that He was self-evidently the Christ by His works alone.

Our Lord referred to angry & peaceful skies and to the sin that displeased Him and had dalliance with sin

2 THE MIRACLE SIGNS The Lord warned against such "yeast" as the leaders but the disciples when they heard Jesus imagined He was calling them out for bringing no "yeast bread" provisions (which had been called on twice already- ~~כמירא~~ HAMIRA means "cakes" or "risen" bread). He rounded off that discussion by referring to the miracles that showed a little was enough and the miracles proved the point of who He was. They to targum learners were signs enough

3 THE SIGN OF THE SPIRIT At Caesarea Philippi our Lord asked Peter about his own (Christ's) person-who He was? The reply was "The Son of the Living God"-this reply itself was a sign from the Father by the Spirit's revelation that occasioned Jesus' pronouncement that he would by the same Spirit open the kingdom to the world at Pentecost. Here we have the sign of the Holy Spirit –who is from heaven and reveals the truth purely.

4 THE SIGN OF THE ANGELS Immediately Jesus speaks of his death at the hands of the Elders Chief Priest (Sadducees) and scribes of the Pharisees. Peter sharply rebuked the Lord and Jesus as solemnly rebuked Peter insisting on the way of the cross for Master and servant and adding that the era ahead would end with **angels coming in the glory** of the Father to reward those who took the way of the cross. Such angels significantly were witnessed by the women at the Resurrection and by Peter in Acts when he was imprisoned.

5 THE SIGN OF WITNESSES The sign of men who would not taste death till the Son of Man comes. These might be such as Enoch and Elijah standing by incognito-seen by the Lord but unknown to the disciples-or they might be John the divine to whom the Lord appeared

*Give me a sight O Saviour
Of thy wondrous love to me
A love that brought thee down to earth
To die on Calvary
O help me understand it
Help me to take it in
What it meant for Thee the Holy One
To bear away my sin.*

*(17) 21 This kind does not go out except by fasting and prayer. Hana din
genesalo nephegala b'zuma w'b'zalotha*

This chapter is about true religion.

1 THE FIRST PILLAR of such faithfulness to God is to receive the message of the transforming and glorious Lord who by his Exodus redeems the soul. On the mountain the Father referred directly to Isaiah 53:10 and His "pleasure" in grieving to grieve his Son that the "pleasure" of the church and true religion could sweep over the earth to the glory of God

2 THE SECOND PILLAR of true religion is the fast of Isaiah 58 6-9 to which our Lord referred in v.21. Anyone faithful to the master must pray “leaning on God by trust and by importunity” but also acting by persistently fulfilling five principles of life-

a loosing chains of injustice

b untying the yoke of oppression

c providing shelter for the nomad

d clothing the naked

e helping one’s own family-the results healing, heard requests, safe guidance

The appeal of the man with the “son of the rooftop” whose perverse religion meant praying at the beginning and end of each month to the moon on the roof-and whose fate associated was to fall-sometimes into water and sometimes into fire.

3 THE THIRD PILLAR is right living in society. The poll tax men of Capernaum approached Peter and asked for the traditional “double” tax of two and two (or four) quarter shekels. Peter was asked about Jesus payment and he gave two quarter-signifying he would not give the inflated double payment. Our Lord asked if Kings should pay or just foreigners [the Roman tax was imposed on Israel-a foreign province] Jesus sent Peter to the sea and told him he would fish out a Peter’s fish with its tendency to hold objects in its mouth-even its own sprats. He pulled out a fish and sure enough in its mouth a shekel-not the full “inflated poll tax the Romans were demanding- but the tax Jesus owed and cover for Peter and Jesus. This on a righteous basis was our Lord’s acknowledgement of the powers and responsibilities of the state. Jesus had taken the initiative to insist that as Lord he had no duty of paying tax but as a citizen of Herod’s realm he had duties as a citizen.

The old time religion

It was good enough for Moses

It was good enough for Jonah

It I s good enough for me

*(18)18.3 And he said “Truly I say to you that unless you will turn around and become like a lad (from 7-12) you will not enter the kingdom of heaven. **Amar amin amarna l’con d’ala thathhapcon u’tahon aik talialo talyon malkotha d’shamia***

Disciples approach to join Jesus. Some had seen the glorious Christ. Prospects positively glowed –just to think about being prestigious amongst the immortals! Who would be greatest?

1 FORGIVENESS REQUIRES HUMILITY Jesus stood a boy among them-he humbly crouched low or sat shyly in a lowly manner.

Relationship with God requires humility-Micah6.8

Three lessons were learned-the boy turned round –probably away from the men to the Christ-that’s the first necessity-conversion **بني**

Second the boy clung close to the Lord-at His feet-he was **بني**

Third who cares for sees need and receives the boy receives Christ **بني**

2 FORGIVENESS REQUIRES CONSCIENCE OBEDIENCE Jesus taught that intimacy needs discipline of eye and hand for “one offence” against the person especially the child is critical. It is what a reef is to a ship-a trip rod to an animal trapping it in a pit-Our Lord in using **بني**

is employing a term used of castration. He is calling for radical action in matters of conscience on the part of the transgressor himself.

3 FORGIVENESS REQUIRES MESSENGERS There is a heavenly defense-angels watch God’s face concerning children they protect. The Son of man came supremely motivated by children-hence the child. The 100th sheep is a lamb v14.

4 FORGIVENESS HAS A CHURCH CONTEXT The doctrine of forgiveness is declared by disciples but has been affirmed as has the judgment of the rebellious in heaven primarily.

Equally our agreement in prayer is affirmed by our heavenly Father Equally our meeting in His name ensures His presence-even only two.

5 FORGIVENESS MUST BE FROM THE HEART The parable of the unforgiving servant who owed 10,000 talents (2million pounds) teaches that to be forgiven is to appreciate the gross debt we have been forgiven. The man in question flogged and imprisoned a fellow servant owing £125. Forgiveness is a matter that needs to be wholehearted –a true representation of our Lord’s attitude.

I've wandered far away from God

Now I'm coming home

The paths of sin too long I've trod

Lord, I'm coming home.

(19)19.26 In the intimate company of men this is not possible but in the intimacy of God all things are possible *Loth bennosha hadah lo*

masikhathaloth elha din calmadam m'shacatha

1 THE BEGINNING Our Lord “broke up camp” **בָּרַח** in Galilee and went to the other side of Jordan-the territory of John-and healed many. The Pharisees came with a marriage query to test Him. “Can a man divorce for any cause?” The Lord said that short of adultery God’s original intent of life long union was breached by hardness.

The word **בָּרַח** speaks of “a rough road” “A severe winter” “a drastic tumour” “a heavy yoke” “a calloused hand”-so something unwanted and unremediable. The disciples observed that this left marriage without “blossom” as it budded when there would be tension and it would hardly be possible to be without cross words.

2 THE COMMITMENT Our Lord spoke of the single life as a clear option. This could be by being born without the power to produce a family

It could be because of slave or high court service castration

It could be because disciples decide on celibacy. Christ, who left heaven recognizes the wrench of absolute surrender & commitment

3 THE CLOTHING Children were brought for prayer and the laying on of the Lord’s hand. Disciples saw no purpose therein-our Lord was agreeable to the request and spoke of “such clothed ones” **בְּיָמֵינוּ** as good examples of the Kingdom where the robes of righteousness are gifted.

4 THE ENDING The young man **בְּיָמֵינוּ** asked about what to do to inherit the kingdom. He was a man between 12 & 25 (**בְּיָמֵינוּ** is under 5 **בְּיָמֵינוּ** is 5-12)-one whose enjoyment of his wealth was just begun-his inheritance had just come to him. It was a matter of grief to the youth **בְּיָמֵינוּ** for he had many possessions. The image of a camel going through the needle’s eye shows the problem of deliberately shedding wealth.

5 THE REWARD Peter piped up saying “They had done it”. Jesus referred to providence here-many homes-and to a sure heritage in the “new world” **בְּיָמֵינוּ** and He promised that the twelve would sit on 12 thrones and judge Israel. This is not the *παλιγγενεσις* of the Greek but the genuine newness of 2Cor5.17

*(20)20.16 Many are called but few are chosen Sageain anon gir
qariau' zaorin gabia*

1 The parable of the vineyard labourers covers the rolling period of the church. The first hour-6am early shift is supplemented by workers at 9am 12noon, 3pm and finally at 5pm. The debate on wages questions the rightness of equality of reward. **The “sweetness” here is in v.13 where the custodian RABITHA v8 addresses the complainants as HABARI –“My comrades, intimates, friends, partners or associates”-that is what Christians are in the Kingdom’s work.**

2 The next “inequality” is suggested by the mother of John & James-effectively our Lord’s aunt. Her “manna” or “requested food” is the promotion of her sons in the coming kingdom to be in a triumvirate in which Jesus is the central triumvir. The sweetness is our Lord’s reversal of pomp and pride of place by his words “The Son of man came not to be ministered to but to minister and give his very life a ransom PORAQNA for many.

3 The next inequality was the deficit of care of the blind. The disciples would silence them but the “manna” they sought was “That our eyes might be opened”. Great crowds had come after the Lord but these went away-they left Jericho after Him. These knew another work-the ancient curse of the place was gone and shortly at Calvary our Lord would bear the curse of sin itself. The sweetness is that these blind men would become BETHARI –those who “succeed” the Lord in witness. Think of it-the glorious ministry of Christ handed down to two who were formerly blind beggars-truly our Lord is HABARI –your partner and friend”

*What a friend we havein Jesus
All our sins and griefts to bear
What a privilege to carry
Everything to God in prayer*

*(21)21.10 And when He entered Jerusalem the whole city was troubled and they
were saying “Who is this?” w’cad al l’aorshalem eththaziah
calah medintha w’amarin houmanu hana*

The triumphal entry begins low key at Bethphage. This one thing נאח happened to fulfil prophecy (Isa62.11 & Zechariah9.9).**What sweetness**

is in vv2-3 where “Immediately with joy” **ܡܫܝܚܐ** they find the animal and at the password of Jesus with joy the men release him.

The triumphal entry is full of joy-enough to get men waving palms and others casting their cloaks on the road as is traditional at festival-even in Greece where flowers are used. They also call out from Psalm 118 using the Aramaic **ܡܪܐܢܐ** MARA as in MARANATHA.

Matthew returns to chapter 2.3 as he uses the word ܡܫܝܚܐ,ܡܫܝܚܐ “shaken”-not since the coming of the wise men had the city been so universally surprised and amazed.

Sweetness continues to roll as the children shout “Hosanna” in the temple and the Lord ever diligent to encourage the young quotes Psalm8.3 “Out of the mouths of babes you have perfected praise”. Next comes the shock to the eyes of a fig tree wilting “in a moment” **ܡܫܝܚܐ** at a word of Christ who stirs faith saying a mountain will rapidly be marched or carried and fall in the or sprinkle like ash into the sea. It appears the speed of volcanic eruption is being given as a signal of the haste of the Lord to answer dependent prayer. The words “fall” and “sprinkled” are both PAL (“sprinkle has an A vowel and “fall” an E).

The authority of our Lord was queried by the chief priests and elders-it was a momentous confrontation. Our Lord was clear-asking them to answer on the authority of John in baptizing. They demurred. He told the parable of two sons stressing John’s word “Repent” and putting the leaders in the shadow of prostitutes who do better. In the vineyard parable our Lord directly challenges his detractors who would “kill the Son”. Our Lord quotes Psalm118 citing His rejection as prophesied and the glorious joy and wonder of the “Stone raised to the corner of the temple-church” **ܡܫܝܚܐܡܫܝܚܐܡܫܝܚܐ**

*Hosanna loud hosanna
The little children cry
Through pillared court and temple
The joyful anthem rang
To Jesus who had blessed them
Close folded to His breast
The children sang their praises
The simplest and the best*

(22)22.14 For many are called but few are chosen *Sagiain anon gir qaria w'zoarin gabia*

The chapter has two telling parables-that of the wedding feast where servants show contempt and will not come –indeed they kill the bridegroom! Horrendous! In the second a man was found at the banquet without a wedding garment-one reaching the feet. (The significance is that it excludes works –it is occasioned by the Master’s provision)

A Herodian party queries paying coin tax to Caesar-a popular anti-Roman cry of the assassins. Jesus’ “Render to Caesar what is his and to God what is His” stumped the interlocutors.

The sweetness of the Peshitta in v.23 where the Sadducees say “to Him” (omitted from the Greek) there is no resurrection. They illustrated their contention by the woman who married 7 brothers of the same family at the death of the former. The question was “Whose shall she be in heaven?” Jesus in a sweet confirmation of resurrection said “They are **אנשים** even now as the angels of God. In Exodus3.6,15,16 God affirms it is even so saying “I am God of Abraham Isaac & Jacob”. The Pharisees took up the question/answer testing asking Jesus “What is the greatest commandment?” Our Lord replied quoting Deuteronomy 6.5 “You shall love the Lord your God with all your heart soul power and mind”. **The sweetness of Jesus reference to “mind” or “whole span of the bridge of thinking” **כל לבבך** reflecting the Hebrew of Deut6.5 JMNQ which is where our “mind” in the English comes from. How truly we should love Him with “the whole span or range of our mental powers”.** As a boy I sang FRH’s hymn with deep purposeful commitment-having no silver-only a mind& heart to give! Our Lord ends the queries with a stumper from Psalm110.1 which makes this Psalm of Resurrection “sweet” forever. “Whose son is Messiah?”-they say David’s –He says “Why does David call him Lord?” and here we have the word **יהוה** which is Jehovah –this term is changed in Psalm 110.5 by the Massorete scribes to Adonai- “lord” (“I” lower case) . From that day no man dared to “consult” or “debate with” **אלהים** Him

*Take my intellect and use every power as Thou shalt choose
Take my will and make it thine –it shall be no longer mine
Take my love my Lord I pour at thy feet its treasure store
Take myself and I will be ever only all for Thee*

*(23)23.13 Woe to you scribes and Pharisees who accept the faces for you shut the kingdom of heaven before the children of men-for you are not entering and those who are entering you do not allow to enter **Hoi l'kon sephera**
w'pharisha nasabi b'apa d'anthon malkotha d'shamia
qadam beni enosha-anthon gir lo aolin anthon w'l'ailin
d'aolin lo shabakin anthon l'maal.*

The word “woe” **Hoi** is the most dreaded word in the Hebrew-cum-Aramaic language. Our Lord uses it seven times as follows:

- 1 Swallowing (prices) of widow’s homes for chanting prayers
 - 2 Showing favour, but shutting & disallowing heaven to the young
 - 3 Exalting gold gifts above temple and animals above the altar
 - 4 Tithe granular spice forsaking justice grace and faith-the big things
 - 5 Washing cup externals but full of the spoil of the poor
 - 6 Creators of nice faces and full of heresy or abomination TANAPOTHA
 - 7 Builders of prophets’ tombs but going on to bring blood on Israel
- Many delightful touches make this final litany of spiritual crime lurid and unforgettable(a) swallowing the camel (b)sea-voyagers returning with converts to fill Gehenna (c) weighing spices who count grace & faith as small dust; making donkeys of men without steadying the load; (d)the common understanding of “Rabbi”(Great one or Prince) severely criticizes the common use of “Rabbi” (My prince or great on)(e)Rabbis enjoying a “dinner of houses” with chanting of prayers. In this penultimate rounding on the hypocritical leaders of Judah our Lord joins John the Baptist in declaring the Pharisees a “Generation of vipers”.

The hen and chicks picture is veritable “sweetness” from the heart of Christ-Christ the perpetual lover of youth. The deep concern of our Lord for the young of His time comes out in his “Sons of men” locked out of heaven-youth on the cusp of entering the kingdom. In this “hen and chickens” ministry statement our Lord contrasts His loving care with the hypocrisy that seeks GIORA or “pilgrim/stranger/converts” binding them and delivering them on return to Israel to Gehenna v15-image of destining them for hell.

*Jesus loves me this I know for the bible tells me so
 Little ones to him belong, they are weak but He is strong
 Yes Jesus loves me! The bible tells me so.*

*(24)24.3 What is the sign of your advent and of the end of the age? Mana
hi atha d'athithek u'd'sholemah d'alama*

A chapter of signs –a great appeal to confirm the disciples on two matters critical to the future.

1 BIRTHPANGS Our Lord supplied numerous indicators-impsters, wars and rumours of wars, national conflicts, quakes famines plagues in specific classic places-the labour pains of another age oncoming.

2 EVANGELISATION OF THE WORLD The call is for perseverance- and the promise is that the gospel would be preached worldwide. With this the SHOLMAH ~~שולמה~~ would come- (the church received home)

3 ABOMINATION/ANTICHRIST The “abomination that desolates” accompanying the short anti-Christ era of TRIBULATION is then expounded. **But it is sweet to know that by reason of the “chosen ones” these days will be cut short**-and that will be the “lightning” coming of the Son of Man and the gathering home of the church just as the “fig tree” cursed at the first advent begins to flourish toward the second.

4 ISRAEL RESPONDING The generation ~~שורבתי~~ SHARBATHA that sees the fig tree blessed will see the advent finalized. **This tells us that God’s people will be “hidden” from its worst effects-a sweet promise of the Lion of Judah.**

5 NOAH’S GENERATION RE-MODELLED People will work hard, play hard drink hard and marriages of all sorts will go on.

6 THE CHURCH The “Lord of the house” parable-the unready church which is broken into by angels at the rapture is another sign-preachers in a decadent church will despise prophecy and the rapture

7 THE CHURCH ~~שבתה~~ SIBARTHA which is feeding saints on the glorious hope and gospel news will be blest at the resurrection-those who know how sweet the message of scripture herald it to the end. There has to be vigilance but not carelessness of “second coming” truth i.e My master delays” nor lethargy and moral laxness and carelessness of fellowship. Such as so live will be cast into outer darkness-the experience that awaits at the tribulation.

*There’s going to be a meeting in the air
In the sweet sweet by and by
I am going to meet you meet you there*

*In that home beyond the sky
Such singing you will hear
never heard by mortal ear
I will be glorious I do declare
And God's own Son will be the leading one
At the meeting in the air.*

(25)25.40 The king answers and says to them Amen I say to you-as much as you have worked for (cf "Baked for")one of these little ones my brothers you have done it

*to me **Dabdathon lehad halin ahi zaara li ho abdathon***

The Lord told three parables

1 The ten virgins: 5 wise 5 foolish-by virtue of oil. What was in view was the **joyous** marriage feast of the Son. Note that the virgins meet both the "groom and bride" for Christ returns with His church.

2 The talents given in 5/2/1 proportion .The master went away "immediately" **ሁለት** which is a word laden with joy desire and enthusiasm as our Lord had at His ascension. Equally the faithful entered into His "joy" **ሁለት** .The return of the Lord greets only those

who work for the kingdom with joy. The idle servant did not use the merchants of the kingdom (cf the "sellers of oil in Parable 1) ultimately became silent in destiny which leaves the careless as the rebellious speechless but angry. The comment "You "harvest" and "gather"

3 The sheep & goats judgment of nations is pinioned on 5 caring acts which relate to such as can help Israel or the church-who are the least of the brothers (one assumes the parable is set at the end of the Tribulation time).

Help features:

Aid to hungry nations

Help to refugees

Help to devastated ones without clothing

Help to the sick

Help to the persecuted

v.35 simply and beautifully highlights "little ones" **ሁለት**-children most affected by these conditions/

The righteous go into the "joyous age" of Messiah-the wicked to the long era before the judgment-one thousand years of exaction and torture much more vexatious spiritually than the pains of the hungry during the

tribulation. It is not possible to go from the judgment of nations to “eternal destiny” as even for the righteous nations it is only possible to proceed to the millennium. The third parable in company with the first and second has a themes of joy and grief at its heart.

The midnight call divided the virgins-some had not trimmed their lamps nor bought oil. The need is for scripture light and the Spirit’s inner work
Two of the servants doubled their talents. The other hid his talent

*Now redemption long expected
See in solemn pomp appear
All His saints by man rejected
Now shall meet Him in the air
Hallelujah Hallelujah Hallelujah
See the day of (the Lord) appear(2Pet3.10 not 12)*

*Yea Amen let all adore Thee
High on Thy eternal throne
Saviour take the power and glory
Claim the kingdom of Thine own
Hallelujah Hallelujah Hallelujah
Everlasting God come down.*

*(26)26.64 From this hour you will see the Son of Man who sits at the right hand of power and comes with the clouds of heaven **Damin hashath'hasonihi lebarah d'anosha d'yehel min yamina d'hila w'athaal anani shemia***

The cogency of prophecy is powerfully illustrated in this chapter.

- 1.The prophecy of Jesus re crucifixionX3times already +Isa53
- 2 The prophecy re the woman’s love being heralded worldwide
- 3 The prophecy re the man with the pitcher
- 4 The prophesy(with scripture) of Judas’ betrayal
- 5vThe prophecy of the New Covenant v28 (central)
- 6 The prophecy of the scattered flock Zech 13.7 quoted
- 7 The prophecy of Peter’s denial coupled with cockcrow cfv.34
- 8 The prophecy fulfilled “All forsook Him” cf. Zech13.7
- 9 The challenge to prophecy “Who makes the next hurtful strike?”

The chapter has “sweetness too but it is “**bitter sweetness**”.

There is:

- 1 The bitter sweet of the fragrant anointing money & the poor
- 2 The bitter sweet of the blood covenant
- 3 The bitter sweet of the song Psa 113-118 in the upper room
- 4 The bitter sweet of “Let this cup pass quickly”
- 5 The bitter sweet of “Friend-have you come to this”
- 6 The bitter sweet of the priest’s ear severed & healed by miracle
- 7 The bitter sweet of seeing the Son Coming as judge
- 8 The bitter sweet of Peter’s tears.

I would select 49-50 “Friend has it come to this” variously translated into English from Greek for example ““Why this charade” or “do what you came for!” (NIV in which Jesus seems to command the act) Judas says “Shalom” which is a “good-by” as well as “hello”. Then he kisses Jesus. The wording ܫܠܘܡܐ ܕܥܝܢܐ “Is this what you have come to/reached?” can be used to indicate a “higher offer”. “Is this the value (of your love) or the worth of me” appears to be the meaning.

*Lord you are more precious than silver
Lord you are more costly than gold
Lord you are more beautiful than diamonds
And nothing I desire compares with you
Lord your life is divine eternal
Lord your life regenerated me
Lord your life is growing within me
Until I am fully conformed to thee*

Don Harris

(27)27. *And he said –I have sinned for I have betrayed innocent blood*

we’amar jatith d’aslamath dama zacia

The text of the Aramaic is written most remarkably. The impression of Judas on observing the trial was sure Jesus “was **conquered** ܩܘܨܘܬܐ and condemned. He brought back the 30 pieces and said “I have betrayed innocent or **victorious** or righteous (as the NIV has it) blood ܕܚܘܬܐ, The subsequent comment of the priests is “What is to us belongs to us-your affairs are yours-that is clear” ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ

The point was they had Jesus in their power-he had the silver. For this very distressful reason Judas determined that they would have the

The Jews imagined within 3 days as Jesus said the disciples might steal the body and so create a further deception –an apparent resurrection-so Pilate said –“Set a guard according to this perception” and this they did with expedition and also sealed the stone at the door of the tomb. The effect would be that no further attention of the women to the body would be humanly possible-excepting a miracle.

*Up from the grave He arose
with a mighty triumph o'er His foes
He arose a victor from the dark domain
and He lives forever with His saints to reign
He arose He arose
Hallelujah Christ arose
Robert Lowry “Low in the grave”*

(28)28.6 He is not here- for resurrection is His אֵלֹהִים exactly as He said.

Lo hoa tanan qum leh gir aikna d'amar

The women (Mary Magdalene & the other Mary) came on the Sabbath but as it dawned Sunday. They began their journey before 6am..

1 **BEHOLD** there was an earthquake They could watch the earthquake signs –but as they neared the tomb –a very short walk from the city an angel sat on the stone he had rolled from the door of the tomb. His look as one concentrated was as lightning and his clothes white. The guards became as corpses from awe of the angel who rolled the stone. The angel spoke kindly-“Fear not-I know you desire or seek Jesus of Nazareth who was crucified.

2 The angel said “Come **BEHOLD** concentrate in looking אֵלֹהִים where our Lord יְהוֹשֻׁעַ was laid”. The sweetness of sharing Jesus with angels is part of the privilege of being a Christian.

3 Go quickly – He said “tell my brothers” – He is going earlier than you to Galilee-**BEHOLD** I have told you.

4 **BEHOLD** there you will see Him
And they ran with great joy וְהָיָה לָהֶם שִׂמְחָה from the tomb-joy mingled with dread. And **BEHOLD** Jesus met them and said “Peace is yours” וְהָיָה לָהֶם שָׁלוֹם They came close-held His feet and worshipped Him. Precisely at that time וְהָיָה לָהֶם שָׁלוֹם Jesus said “Go away tell my brothers that I am going to Galilee-there they will see me thoroughly וְהָיָה לָהֶם שָׁלוֹם. But as they were going

men from the guards came to the city and told the chief priests everything that happened. They gave not a few shekels to the guards and called a council.-and they were saying to them “Say that his disciples came at night as we slept and stole the body. And if this is reported before the governor we will make it that you need have no anxiety. This they did and to the day of writing this story was current.

The disciples went to the mountain where Jesus appointed them and there worshipped Him but some were divided or doubtful ܦܠܘܢ

5 And He Jesus came intimately close ܘܢܝܚ and spoke with them and said to them- “All supreme power ܘܟܠܘܬܐ has been given to me in heaven and earth and exactly as my Father sent me so I am sending you. Therefore go disciple all the peoples and baptize them in the name of the Father Son and Spirit of holiness and instruct them that they guard all that I commanded you and **BEHOLD** I-I am with you all the days until the completion ܘܟܠܘܬܐ of the age-Amen, *Note –It has been calculated that the majority Greek text has 700 times more variants than the Peshitta taking any pair of manuscripts-one Greek and one Aramaic.*

*Jesus the name high over all
In hell or earth or sky
Angels and men before it fall
And devils fear and fly
Happy if with my latest breath
I might but gasp His name
Preach Him in life and cry in death
Behold behold the Lamb*

FINIS