


MASTER'S VOICE
ALBUM

HEBREWS
ARAMAIC

LEGEND
“ENCOURAGEMENT”

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HEBREWS

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INTRODUCTION

A biblical overview must declare itself not as in former days on “the key verse” or by content and analysis but in my view by pondering and supplying the legend or special moment of the book as a member of the canon.

The priority quest is not for more analyses or yet more deft categorization of genre of the bible library but to joyfully and dutifully imbibe the original insights of the historical Jesus and His earliest ambassadors and like them herald the Word with enthusiasm as genuine as lineal heirs of generation one. To realize such a dream the Aramaic scriptures of the Levant and ancient east as they reflect the mind of those who first heralded the message of Christ serve as an authentic monitor.

Tertullian tells us the writer of this letter is Barnabas-fellow teacher with Paul in Antioch within perhaps a decade of our Lord’s death. I have no reason to doubt Tertullian’s assessment given in the 2nd century-indeed I respect it and from the virtually exclusive allusions to the LXX and pieces of internal evidence I find it easier to corroborate than the unsubstantiated link with Paul.

Barnabas was “the Son of consolation (which is the book’s natural legend)” and like his Master he inspired faith and confidence and knew how to encourage disciples. “Cheer up boys” said our Lord to the nervous and spiritually comatose disciples on the beach in Galilee-“breakfast is ready”. The resurrection hailed a new dawn and for 40 days Jesus appeared as sure as the sun to raise the morale of the twelve. This task He continued with the ascension blessing and the Pentecostal showers and by working with the church and giving to her heralds who spoke in the Master’s tongue and tone- angels from heaven on the odd occasion and fathers like Barnabas who are not one-a-penny nowadays. Let the epistle be an encouragement to you today –Cheer up! He is alive!

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NOTE

As you read you will come across many AR references in the Aramaic set alongside their English equivalent.

The Aramaic "Peshitta" has very few variants and means "simple". It represents very early old Syriac texts. Syriac was spoken by the Assyrians Babylonians and Persians as well as by Jesus and the apostles. It had a Dead Sea script and Herodian (akin to Hebrew) both of which were popular in Jesus time. Jesus' use of Aramaic is very striking and most instructive.

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FOLLOW THE LEGEND OF ENCOURAGEMENT

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(1) ENCOURAGEMENT TO BE “READY” FOR ALL HIS PERFECT WILL

The unity of will between God and man was found unbreakable at Gethsemane. Freedom and sovereignty mingle through the medium of love and humility. “Readiness” intimates freedom acting alongside and under God's determined purpose.

Our initial encouragement is that from first to last the angels minister to the heirs of salvation and as heirs we exercise our *freedom of choice* in love for Christ and He exercises his sovereign will in love and together with the Father's inclination to redeem us as those who are "ready to be heirs" *μελλοντας κληρονομειν σωτηριαν*. Only the love of God can draw a self-determining creature who has fallen to redemption-and this is both marvellous and the solution to the riddle of the ages. Neither will is violated.

Before the glorious coming of Jesus Christ God sent many prophets and by this means the leaders of Israel received insight and seasons of uplift through their word. Now the "heir" as our Lord described Himself and as Barnabas presents Him to us-the heir has come. The Man of Consolation or Encourager as I shall call him henceforward gives us seven titles that the Heir wears with honour.

- (1) He is God's son and rightful heir
- (2) He was involved from first to last in creation of all ages (3) He continues to be the complete lustre[απαυγασμα] of the Father's glory
- (4) He is the complete instrument or stamp [χαρακτηρ] of the Father's title and has all the style of the author of our being
- (5) He continually carries everything by His dynamic flowing word
- (6) He from first to last made perfect *purification from guilt* for our sins *by atonement* [καθαρισμος]
- (7) He sat down at the right hand of the highest sharing greatness on high

Jesus has a name **AR SHEMA** [the word in Aramaic and Hebrew used by Jews in writing instead of "Yahweh"] that is a differential [Aristotle used διαφορα of another species]-Jesus is altogether of another sort from angels-He is God.

The Encourager flies to those valuable seasonal and shared revelations 9 which he calls **FRAGMENTS** of the past]-*Psalm*2.7, *2Samuel*7.14, *Deuteronomy* 32.43, *Psalm* 104.4 and *Psalm*45.6-7. Already this Son of

Consolation has quoted from David in Psalm 110.1 in verse3 declaring Jesus is the “Son of God David foresaw on the eternal throne. Now with a quiver of five pointers from bygone seasons and prophetic fragmentary insight the Encourager picks straight from Moses [Deut32] the final entry of Messiah raising His hand of power-an occasion when the heavenly host enthral in His worship. This occasion is inextricably linked in prophecy with the Incarnation and the Resurrection-all events heralded by angels as will be the final curtain raiser of His coming again.

Christ has made “His” angels so beautifully and well-they are such ambassadors of the words they carry. His mighty seraphim [λειτουργοι] are a flame of fire and yet they point to “the glorious man” as in Isaiah 6.7 “This one has touched your lips”. It is the cleansing and inspiration of the message of Jesus the first begotten from the dead that men like the Encourager proclaim as they daily travel the inhabited world. What love of sharing righteousness to bear a cross! What joy unspeakable alongside men and angels, what a foundation for the earth and the new heaven and earth as well! These will “pass away” **AR NABARON**-be destroyed but Jesus the guarantee of righteousness joy over 30 plus years will never be eclipsed or passed over even when the new world has come and the old is as a “cloak”... “folded up” or “changed” **AR THACISATHA ...NATHALAPHON** v.12 as a new garment for the glory of God. As distinct from the old creation Christ’s “years” shall not end. The sun designates a year in terms of twelve revolutions of the moon. Our Lord is called **MARYA (H)** numerous [*at least*30] times in the **AR NT** -the divine name of the Son occurs. All this is consolidated by reference to another *spray of fragments* from the Lord’s old time sharing of His sovereign word-*Isaiah61.1, Psalm 102.5-7, Psalm1101* again and *Genesis 28.12* where we are taken back to the Patriarch’s old view of heaven open with the angels ascending and descending as directed from heaven. The writer in v.6 says explicitly “when He inaugurates” his heir or “returns at harvest with the crop” **AR MAAL** He causes all angels to worship Christ. The “again” in this context is at once an OT quotation and a notice of the “*coming again*” or “*flowing back*” **AR TOB** of Christ-a fact not utterly distinct in the Greek. Even at our Lord’s first coming the armies of heaven heralded His coming. He is coming again as “heir of all” to be adored by all. V.6

All that shared power is tending toward bringing every enemy to the footstool of judgment and every saint to the worship of Christ and those angels see to it that the mission keeps its long arm of outreach to those who “are ready(both in the sense of ‘destined’ and ‘by voluntary choice of their will’ [μελλω] to inherit salvation. The **AR** has “going to” **ATHIDIN** “prepared or equipped as soldiers”. This must essentially involve those who have the “helmet of a sure salvation” and be “using the sword” and equipped with “loins of compassion” and “gospel shoes”.

(2) ENCOURAGEMENT TO THE BITTER-SWEET OF THE CROSS

This chapter reveals a series of obstacles to be considered by anyone in danger of closing heart and ears to the Holy Spirit.

The man of consolation goes on to describe **Apostasy**-a reality that Paul describes in three or four contexts in Timothy and Titus and in one of his earliest letters [2 Thessalonians2.3] he warns of a huge latter day apostasy. Apostasy is as real a factor in religion as fervent lifelong devotion and it is dependent on the same principle of recognition of the human will as sacrosanct.

The call is to give completely overflowing attention to take hold on what we have heard. We must not ever flow past or let memory slip. On the hypothesis that the word of angels has been absolutely steadfast and every transgression and disobedience got precise righteous retribution how should we escape who were unready for such a great salvation? The writer has regard to Eden and Sodom and such like events. He gives the most solemn warning against αμελεια -carelessness. Now the Greek for “free will” or “readiness” is μελλω and the Greek for carelessness is αμελεω and both reflect decision-one sort by deliberation and the other by neglect.

This great salvation was spoken of by Christ in common words easy to understand and confirmed by the apostles and witnessed to by signs and miracles and gifts shared by the Holy Spirit according to his will.

1. The first obstacle to apostasy is *the “Great Salvation”* presented in the day to day conversation of Jesus Christ
- 2..The message ratified guaranteed and made steadfast in the ministry of the apostles under *the power of the Spirit* by signs wonders miracles and *gifts of the Holy Spirit* divided to them.

3. The Encourager proceeds to another glorious ancient fragment from Psalm 8.4-6-an extended quote. Through this prism he leads us to the profoundest mystery of the cross and the godhead. He brings us to the “throne” and the “hand of power” which are unshaken by the experience of the cross. “We do not see-we do not yet have full awareness [οραω] of everything subject to the Lord. This quote in the Peshitta reads “***We see that He is Jesus-he who was a little lower than the angels for the suffering of His death; and glory and honour are placed on His head for by His grace God Himself tasted death for every man NOSH.***” Here *the Aramaic scholar George Lamsa excepts “God”* translating “He tasted death for everyone **but God**” in the sense that “without God” in the Aramaic would imply God’s “exclusion” not on account of *wrath on Christ as sin-bearer* or “to tear up the entire old order”(cf. ‘the rent veil’) but were God included the implication would be *the abeyance or dissolution of the Godhead* and out of non-existence to restart the world(as might be argued from the darkened sun)-in this context Bauscher(in company with Moltmann and Barth) argues *God died*. As difficult as the other reality is possibly “understanding why the sun went dark”- but that God died simultaneously is an incongruous concept and logic by symbolism. God by definition is “immortal”. Some breach the unity of the trinity by the dogmatic of the wrath of the Father being poured on the Son; some against first principles and axiomatic definition of God as everlasting propose the death of the eternal God – whilst I prefer to read Isaiah 53 as stating that “in putting the Son to grief” the Father’s empathy was akin to Kierkegaard’s “*sickness unto death*” –a deep but living experience. Isaiah’s Hebrew entails “***sickening in grieving***”-a reflexive hiphal is used. On the basis of John 5.19 & 30 Bauscher holds *Jesus saw the Father die*. There is a mutuality of impact but Eloha is always addressed as “alive”. Yet with Isaiah we are to apply mutuality correctly like Paul who said “***God was in the circle of Christ reconciling the world to Himself***”. There is indeed no prejudice in this mutuality to **impassivity** for a Spirit is naturally impassive and indeed the Nestorians can argue that the divine **QNUMA** [AR for “consciousness” within the personae i.e. “The eternal “being” often termed “one substance”] may at once be impassive and yet consciously share the purest appreciation, highest sensitivity and deepest empathy. A proper linguistic exegesis of Isaiah 53 enables us to side-step the inherent problem for the psychology of God and hiatus in

the trinity which a stubborn phalanx of modern preachers hazardously but very tenaciously proposes as epexegetis at the crescendo of Christ's suffering when the Father is perceived as heaping wrath upon His Son. From Genesis to Revelation "death" is the penalty of sin and the cross and the thorns represents its curse. Christ though established to be our judge as our mediator has borne that judgment in a substitutionary manner on the cross-nothing need be added to that-certainly creating "attitude" presumptuously within the Godhead can only serve to confuse. It is *redeeming love* in that atoning blood shed freely by Christ (Marya) that cleanses and brings us to God (Eloha) who was in Christ reconciling the world to Himself. Proper exegesis secures us in the *unbroken Love* of God Father, Son and Holy Spirit, *unbroken fellowship* of Father and Son while the Son serves unto death a ransom for our souls and an *unbroken justification of life* for the believer in that Judgment without anger is borne by the Son to secure the eternal life of God's children. We can and must acknowledge "sickness unto death" not only physically in Christ but spiritually in the Godhead. Thus heaven is silent, the throne seems inert-Isaiah says "in sickening He (The Father) was sick" [i.e. In the traumatic passion of Marya- Eloha was empathetic. Angels are in awe and heaven silent whilst on earth the sun is uncannily dark for several hours and still the earth rolls on. Great is the mystery of God (1Tim3.16). The Western Peshitta and Greek MSS prefer the reading with the vulgate "He tasted death for every man except for God"-that ancient reading is tell-tale.

The Father's was an exceptional and utterly personal tasting in His especial **QNUMA** or consciousness. To God involvement with the death of the Son was the ultimate in the "bitter-sweet" and went hand in hand with the ultimate in "strength and weakness". The birth of the "New Creation" at the cross is an imponderable once-for-all but glorious eternal reality. Christ's "being allowed to remain" on the accursed cross till in death His atoning ministry suddenly gave way to His rule from the throne and exercise of the keys in hell as His spirit passed to the realm beyond marks a glorious finished work of redemption. *St Ambrose along with the vulgate and the manuscripts of Origen the Nestorians have this imponderable" without God he suffered death for all."* The significance of the valediction "My God why do I remain?" is not "forsaking"(as in turning away) but "leaving"(as in dying) of God himself going into the darkness which

many theologians call the “death of God” –an incredible experience of our Lord in the depths of the cup.

This stupendous act of God that circles the cross is not a “self-destruct” but within that “hour” of which Jesus often spoke in which the functions of deity represented distinctly by the Father’s presence in the world that then passed and was no more but equally and expeditiously His presence in the world that was then newborn was everywhere to be realized-even on the cross where Jesus said “Father into thy hands I commend my spirit”. It is most encouraging that though “none but the Father could comprehend the Son” and “only the Son the Father” nevertheless this which is at the heart of the mystery of the cross offers the highest encouragement to believers in the one who is alive for evermore since He rent the veil in two.

George Lamsa correctly points out that the NT verb curiously joined to the OT AZABECTANI (Why have you forsaken me?) in the dirge of David which is adopted as a *dereliction* in Matthew 27.46 & Mark 15.34 appears there as SABACHTHANI (Why do you allow me to remain?-a *valediction* cry.) is not a notice of breach of relationship but a statement of purpose intended and fulfilled-albeit signaling distress in its query form on account of Christ’s traumatic experience of enduring a broken heart. Christ’s heavenward committal as He expired alongside the immediate shredded veil spell out the integrated and immediate response of the Father.

4. “It fitted Him in whose hand are all things and for whose sake are many children -to bring many sons to glory that the Prince of Life would make himself absolutely complete by suffering –so *in Aramaic “the death of God” or more accurately “the tasting of death” by God signals the Father (in the weakness of God) “fully spent”* as if the creation of this “new man” and provision of forgiveness led to God being all in. *God had not disappeared but GAMAR-God had “fulfilled a promise” “spent all” “put an end to all he had made” and “brought new life to birth” “put out all his strength”*. Hence Paul said “The weakness of God is stronger than man”.

5. The encourager speaks of Christ glorifying God within the church (v.12) where his brothers meet. The Aramaic says “Within it, of or belonging to the church” are holy ones, brothers, children. Jesus is spoken of as incarnate

6. The Encourager wrote that Jesus had destroyed him (even Satan) who had authority over death. This was anciently used of “dominions” and the “sixth order of angels”. Christ has destroyed “dominions” and powers taking full responsibility for our lives and their length-yet has Satan a very notable role *where those who are apostate* are concerned.

7. The Encourager adds in the Aramaic to say “*death did not take hold of or have authority over angels but over the seed of Abraham*”. The **SYRIAC COPYIST** seems to have lost **MASLAT** and came up with **NASAB** by looking at the Greek MSS. The original word enables us to understand that it is not about God holding angels or men but about death being applicable to men not angels. Thus Christ died to conquer death for men who trust him and help those who are “tempted” or “tried” [The **ARAMAIC** speaks of “those who have the labours of Hercules” and are in “stiff contest” of faith. ***Christ Himself is said to have had “the labours of Hercules” in this sense and He can “help” [as an auxiliary force]***]

(3) ENCOURAGEMENT TO PERSEVERE IN HOPE

God has put all possible obstacles in the way of apostasy. Paul is clear that “Apostasy” is a real problem in the church whatever clean Calvinism of the sterner sort may try to maintain. God houses both the validity of “free-will” and the reality of “denial” within His plan of salvation and judgment.

There are several examples in Paul as:-

- (1) 1Timothy 1 where Timothy as a Christian warrior who would hold faith with a good conscience which some have denied under oath [this term αποσάμενοι “pushing back” or “driving off course” or “banishing” or “rejecting” (used of a soldier driving back what he defended-a defector) is tantamount to apostasy and constitutes its clearest NT evidence]. These have committed shipwreck and Paul quotes two men-Hymenaeus and Alexander whom he has handed over to the trial of Satan that they should be taught not to Blaspheme Christ. Kelly sees this as a *stern punishment* not a remedy.
- (2) On younger widows in 1 Timothy 5 we observe *Paul’s caution and in especial his inculcation of attitude*. They will feel sensuous impulses tending against Christ they become determined to marry –***they have judgment for they have set***

aside the first faith. (Here is one of several N.T.test cases of apostasy).

- (3) 1 Timothy 6 addresses the *temporal effects of apostasy* with words for the worldly minded “For the love of silver is the root of all bad and evil things-after which certain persons who have stretched out their hands or neck *erring as shooting stars from the faith* have run into the sword or put themselves like meat on a spit[περιεπειραν].”
- (4) 2 Timothy 2 Paul cites Hymenaeus and Philetus as men who have missed the mark and gone astray (*a further case of primitive apostasy*). These urged that the resurrection has already happened and they upset overthrew and refuted the faith of certain significant believers. In face of this Paul states “The foundation of God stands firm and solid[στερεος] having this seal “The Lord knows those that are His own” and “Let everyone who names the name of Christ leave off from unrighteousness.
- (5) Titus 1 The apostle quotes one of the people who taught for repayment (Epimenides *De Oracula*)-their prophet who said “Cretans are for ever false, evil beasts, fat bellied.” This witness is open and true. For this reason rebuke them sharply that they may live healthily in the faith not holding with Jewish myths and the commandments of men who convert from the truth. *Paul avers to apostasy of a lower order from truth within the Jewish conceptual framework.*

The encourager exhorts us to observe and learn from Jesus our High Priest – **Yeshua Meshiaha** as **THE PESHITTA** terms our Lord in v.1. Jesus was faithful to the Father who made the perfect appointment.

Our Lord is spoken of as the one who “prepares his house” [κατασκευαζω]. Moses was a servant in God’s house but Christ was owner and in his word at the temple acted as possessor of the house. “My house shall be called a house of prayer for all nations” was how he summed up its purpose.

In v.6 the Encourager boldly states his principle of perseverance. “Whose house we are *if at all events* [εανπερ] we should hold fast the confidence and boast of our hope solid and firmly rooted until

the end.” There can be no doubt that Paul is speaking of an important principle of sticking to our “hope” in Christ –not particular points –but Christ Himself with openness boldness and frankness and with open confession[καυχημα]

In vv.7-13 the writer looks at a further ancient fragment from Psalm 85 7-11 and adduces details to prevent falling away.

- (1) Be obedient to the Holy Ghost and scripture
- (2) Do not harden your hearts
- (3) Do not become bitter under trial
- (4) Do not test God or scrutinise Him or presume to examine if He is fit to rule your life-especially when blessed by His providences
- (5) Do not continue to fly in his face for years-there 40!
- (6) Do not grieve the Spirit [προσοχθιζω] till He is burdened down with you-laden with grief & exhausted.
- (7) Do not err in heart because you have not studied God’s ways.
- (8) Watch lest there is at some time or any time or at length an unbelieving heart in the circle of apostasy from the Living God.
- (9) Beware the deceitfulness of sin and take responsibility for other in that matter. This care is to continue till “the very bottom” of the day-till its closing moments.
- (10)The ultimate apostasy is continued “unbelief” where there is no true faith in Christ as Lord!

Apostasy means there is an absolute divine restriction against entering the rest of God.

Apostasy begins when though we have become sharers in Christ yet in events that proceed later the beginning of our guaranteed rights is no longer ours -our **title deeds** [υποστρασις]are lost we are ruined.

Apostasy is characterized by the burden of grief in God over all 40 years during which unbelief continued. This is blasphemy against the Holy Spirit.

Apostasy is inevitably linked with “**angering God**” as the **PESHITTA** places that word at v.8 where *the rocky place of provocation* stands in the Greek. It is the plain action of Christ in life-giving which is denied-this angers God. The writer brings us back to the place where Israel either believed or remained faithless. We need to

come back to the beginning-our first anchor-the cross of Calvary-and reaffirm our faith and love often and often.

(4) ENCOURAGEMENT TO OBTAIN MERCY AND FIND GRACE

There are four sources of encouragement in chapter 4 viz “Let us have been frightened never to abandon or leave a heritage promised”; “Let us study and hurry to enter that rest pointed out as an example” and “Let us bring ourselves with confidence to the throne of grace to receive mercy and discover grace for a time of leisure and devotion and abundance.”

The first ground of failure was *failure to enter into the rest of God when those who heard “were evangelized”* (v.6).

The herald must not be despised and the expense of the purchased inheritance must be appreciated. Barnabas first encourages us to lay hold on our heritage. To hear about a promised home in heaven or Canaan below and to care not a fig is to lose an eternal joy and reap utter loss. The fragment from Psalm 95 warns of missing an inheritance. David was so conscious of his heritage and that of his household that he impresses this truth on future generations

THE ARAMAIC of v.7 contains “*that from above*” which means “God’s eternal rest” (cf Psalm 95.11, Ex 34.14). Beyond Canaan was ever that eternal rest which is the heritage of the faithful.

The second ground of failure is *failure to think and apply heart and mind –also failure to act with expedition on a promise*. The “thoughts” do not reflect the “intents” in ordinary guarded conversation but the living energy of the word is the Holy Spirit and He can plumb the heart just as a sharp sword two mouthed sword may pierce to divide the joints and marrow and the bones themselves. The word “answer” or “account” can be “a word of scripture”.

The third ground of *failure is failure to hold fast to His confession* of Christ’s name as “Son of God” and “Messiah” (Aramaic) –especially as He is able to sympathise with our infirmities. We hold to what Jesus said of Himself who was tempted or put to the proof as we are without sin.

The *fourth failure* is failure to come with confidence to pray to carry off as a prize a great booty of mercy and to discover the kindness of majesty and favour of the Lord and the boon of His grace at an opportune time and one of devotion and abundance [ευκαιρον].

The Jews came to the high priest bringing sacrifices and seeking forgiveness but Jesus is a King and a Priest and He is able to bring the benefits of His life and ministry to us. The reverse of the old system makes for a rich devotional life and therefore a life of joy and service when we frequent His presence.

(5) ENCOURAGEMENT TO BE MATURE

Chapter 5 presents our Lord as appointed by the Father and as “clothed” [Aramaic] or “surrounded” [Greek] with weakness. The word clothing is taken by the Syriac and ancient commentators as “the body”. Hence our Lord had the very same nerves and concerns when great events and suffering gripped Him.

The Encourager contrasts the Mosaic priest as offering for himself whereas Christ offered for others.

The narrative proceeds to say that a man did not propose himself but was selected for priestly honour. So Messiah “did not glorify His soul” to be high priest but the one who said to Him “My Son today I have begotten you”. (Psalm 2.7) .

This expression was repeated at the Baptism and Transfiguration with the cross at the heart of the revelation of an open heaven and glorious affirmation of the Father.

1. The point is that He did not give Himself any credit or repute or express great opinion.
2. The next point is that He offered prayers with shouting and tears not like the quiet silent priests who simply lit fragrant odoriferous oils on the altar
3. He had dread and suffered under its weight like one “carrying corn [**ARAMAIC DHL**] but what a harvest. Jesus spoke once of “planting a seed in the ground” and “not abiding alone” but gathering a harvest.
4. His “suffering” [**ARAMAIC HSHA**] was mingled with pity sympathy and the sense of obligation and will to put up with it all-all these are linked with the meaning in the Language of Jesus.
5. He became the CAUSE [**ARAMAIC ALATHA**] “introduction to” or “argument for” or “article of” or “offering and sacrifice” or whole offering” hence like ολμαρτίας in 2Cor5.21 (Alexandrinus) Barnabas urges our life sources in His whole sin offering for us.

6. He is called “He who finishes” [**ARAMAIC ʿMR**]-the term is used of a bishop who is perceived as ordaining and rendering validity to priestly ministry thus supposedly validating the sacraments. Christ is the one who is the chief liturgist of the gospel who is the “Great Shepherd” or Bishop as we read in Hebrews 13.20 and 1Peter5.4-thus distinguishing Jesus as through his death putting the stamp on all who serve him and all the remembrances of His *once for all* sacrifice. He is the one and only “Finisher” is what the text is telling us.

The chapter concludes with the Encourager speaking of the Hebrews as *unready to face the boisterous seas* [**ARAMAIC for uninstructed in “senses” and this because they do not “shine as the sun” or “issue from the divine presence”** [**ARAMAIC ʾDQ**] or “practice” devotion but are as babies. They need to be able to “read right through the truth as here taught”-they need to be mature to “make sorties” –to be capable in faculty or expert [**ARAMAIC MDS** –like one who can prune for greater life-one who can mind a garden or cut off a limb and save a life]. This chapter seems not to be very encouraging-but it is encouraging Christ like devotion and humility and not baby-like conduct. This chapter really reflects on **THE FIRST PRINCIPLE OF THE CROSS IN THE ARAMAIC** and shows that Christ’s expertise as a “finisher” (He did all things well) was also shown on the boisterous Sea of Galilee. His sense of God and purpose was paramount. Amid the waves He was in command-equally on the cross He was in command. His devotion and inner walk were in evidence in how He lived and died.

(6) ENCOURAGEMENT TO BE ANCHORED BY FAITH AND PATIENCE

Chapter 6 begins “Let us” is an expression of exhortation and many indeed over 20 in all are found in the letter penned for the help of those in Jerusalem some time before it was overwhelmed-when the Roman camp may have been outside the walls and there was yet opportunity to escape the nemesis. These exhortations arise from the **ARAMAIC VERBAL ROOT** which is both a future and hortatory and a habitual verb. It speaks of what (a)we “may be doing” already and what (b)we “will do”(DV.) and (c)what we are encouraged to do, and what (d) we should do and (e) what we should keep doing-(f)indeed what we

must do. The Greek MSS choose one or other –either the future or subjunctive for what we “ought to do”.

It seems curious to say “Let us leave the word” at all! It seems strange to leave the “beginning of the word”-yet that is what is being asked-but what does it mean?

The writer is living like others in “turbulent times” when disciples like those on the Sea of Galilee in the storm were “little faith’s” or “babies. They needed to be instructed or deeply in touch with God in these times. Is not the word part of this!

Leaving is connected with a scholar leaving school –a hen leaving eggs, a husband leaving a wife, an heir leaving his wealth. The next word in **ARAMAIC** is **SHRA** meaning “novice stage” “rudimentary instructions” of the “war of words” or “complications” and “verbose matters” so we are not leaving what the Greek calls the `WORD at all – we are leaving the complications of Christ’s instructions. Is that not a very disrespectful notion? Well maybe-but Christ spoke in parables and much of what He said was very mysterious and disciples went into heavy debate about what He said. There is another slant-that much of what was understood about His Messianic claim was in the first century hotly disputed-as if the Kingdom would come or the end was nigh. Over this as in eschatological debate there are still heated words and different theological camps and some details could not become clear till later days.

The Encourager asks them to go on to the perfection of the “finisher” and to be themselves like Him who was “complete”.

He asks the question “Why are you laying again another foundation?” In Aramaic “*Are you high and mighty supercilious and proud* [**ARAMAIC RM**] in respect of *conversion from dead works* and concerning faith which is in the house of God or because of God. The Christians are to humbly wear their doctrine and so do credit to their faith. Laying on of hands with baptismal teaching and teaching concerning resurrection and judgment are all good doctrines but they are to be accented with humility. The Encourager counsels humility and gentleness.

By divine permission (hardly!) –It means” *If God makes one capable or expert*”–because these principles are important-the Hebrew Christians will be Christ like and devotional and become far more competent-so why should they ever have *wars about conversion and*

faith which comes from God anyway? Why should they be supercilious and seem to possess the best of the arguments about *teaching on baptism* and *ordination* and the *nature of resurrection* and *eternal judgment or the judge of eternity*?

The writer stresses that there is need of expertise in these fields but there is also enough clarity on the part of some who have apostasised.

1. They “**formerly**” went to baptism[**ARAMAIC**]
2. They “tasted”–probably participated in communion or they were “grafted in”.
3. They “tasted” the “price” [**ARAMAIC TMN**] “ransom” “the inestimable price” “the priceless ransom” from heaven
4. And received the Spirit of Holiness-as partakers in union
5. They have tasted the “verbal detail of the good word” of God-**MALTA**[**ARAMAIC**] means the veriest detail-they have been keen students
6. They have tasted the “intrepidity” “power” “courage” and “fortitude” of the age that is future.
7. But they are not able to be *renewed or converted again* [literally” to be sick and become better” Aramaic TOB] who **sin from the beginning [Jesus spoke of Satan as a murderer “from the beginning (again and again)” [darish] John 8.44.** This does not say a true believer cannot sin [that conflicts with 1 John8 but if we habitually and consistently and imperturbably sin [1 John 1.6-7] we are in this category. The writer adds they who *from the beginning* crucify the Son of God and become despicable or “debarred from office” ignominious **ZA’R. THE ARAMAIC FOR “CRUCIFY” IS ZEKOFQ or ZEKADA**-West and east Syrian respectively. The Niphal Prefix indicates the Aramaic “contemptible” refers to themselves not the Christ. **THE ARAMAIC READS** “sin” whilst the Greek reads “fall away”. **The Dead Sea Scrolls has “they sin”** and in that Aramaic script the words” fall away” and “sin” correspond very closely. The letter f in “sin” can be made up of the letters l p in crasis in Aramaic. The statement means that such as “commit open sin” or “lead sensuous lives” or “”behave arrogantly” or “sin with the tongue” in denial have denied the Lord that bought them.

Adding “from the beginning” classifies the sin as cardinal and continuous.

The writer uses an illustration of the earth being blessed with rain again and again but when it continually produces thorns and thistles it would be rejected and end up being set on fire.

The encourager commends the works, ministry and love of the saints in Jerusalem and classifies them as “ministering ones” even currently. He goes further to request diligence a harvest of hope—a gathering in or autumn joy and commitment [*THE ARAMAIC NUANCE IS SUGGESTIVE OF SEASON*] till the end or the “remnant” or “final result”. The writer is facing with his Jewish friends the serious circumstances of the hour but his hope is “secure”.

This courage of hope he impresses by reference to those who in similar circumstances endured [*IN GR ARAMAIC*] “for a long time”—even death by slow fire—it even relates to the act of a carpenter—and could refer to Isaiah’s terrible death or to the persistence of Jesus as a carpenter—hence the idea of “imitating”. The Aramaic is very expressive here in the context of trouble in Jerusalem]. He also encourages them to continue in “faith” [*ARAMAIC HIM*—the word for “creed” or beliefs]

This call he impresses by the exceeding greatness of God who was Abraham’s utter confidence. God of course promised Abraham the land and it was outside Jerusalem that Abraham met Melchizedek who is at the heart of this presentation. —It would seem that the writer is saying that the God of Abraham is our hope and he encourages us to make Him our confidence—and He is no less than the Christ who keeps us!

It is exactly how the Encourager uses the connection of Melchizedek and Abraham in the context of Jerusalem under siege or at least in the throes of its difficulties in the run up to 70 AD that is most interesting. In the text the verb for “patient” is *an Aphel of purpose* in *ARAMAIC* which means that Abraham “made himself patient”. The words “received the promise” mean “accept the terms of” *AR QBL*. Swearing is the “culmination” or “consummation” of a promise in disputes. Thus the encourager helps the Jews to see that the Abrahamic

promise consolidated by God holds their title as heirs to the city for perpetuity and their greater heavenly title which must be in his mind. The encourager urges that these two matters (namely the promise and the oath) give “comfort” or “consolatory discourse” **BDYAA AR** would be tremendous for those who “*go for refuge*” to *Him*. The Jerusalem Christians were indeed becoming fugitives and this word speaks of those who run to cities of refuge. The encourager addresses himself to those who “have already” [ITHPEEL past tense] sought refuge in Jesus. We may take hold on the promise as something bolted to or fastened in our possession (**AHOD AR** like Hebrew AHAZ). Jesus is as an anchor –one cast down to the depths and gone in His flesh to heaven to hold us. He holds us fast and is entered in or has invaded the veil [**ARAMAIC AI** takes account of Christ’s death and the dividing of the veil of the temple] The Encourager appears to be saying that Jesus opened the holy place and has ended the regime of animal sacrifice. Jesus will not change the rules back-it is confirmed by the TORN VEIL. The writer speaks of the “faces of” the “veil” or better **IN ARAMAIC** “the Gate” and “the palace”. Jesus is entered into the palace and become priest to eternity. The Lord has entered heaven where He cannot be touched or moved by crises and there appears” on behalf of” us [**HLDHA**]-on our account. The ship of Christianity is safe with his promises and in His keeping.

(7) ENCOURAGEMENT THROUGH THE TIMELESS MODEL OF MELCHISEDEK

The Encourager opened his manuscript or papyrus (in our Chapter1) with some memorable words “Jesus is the very stamp of the image of the Father-the express image.” Now in Chapter7 he says Jesus is not in the genealogies though as a priest in and around Jerusalem he appeared to Abraham. He is posing a major issue-where did this priest come from? How did He know the significance of Abraham? Where did He get the bread and wine and why were they so important for Him to carry? Why did He receive so much from Abraham and wherever did the tithes go? Who was this priest anyway? Did His father build the small hamlet of Salem or was it even in existence? Where did He end His days? Where was he born?

To many of these questions our RT of the English Bible offers no answers. But the Aramaic text of the Peshitta composed in 420AD probably in Edessa gives us the answer textually. Abraham rejoiced to see his day! Cf. Melchizadek who came from nowhere! Some say Shem. Some say a Jebusite king. But Shem had parents in the genealogy and a Jebusite would be too late.

“Melchizadek (v.3) was “Without his father or his mother being written in the genealogies, neither beginning of his days nor end of his life but in the likeness of the Son of God, his priesthood remains for eternity.” This is enough and it comes from the earliest preserved texts in the language of Jesus. It is saying that the real proof of Jesus and who He is- is the model and manner of life He lived. It is the life of the *God-man*. It explains the whole Genesis 14.20 incident and the Psalm 110.4 reference to a mysterious priesthood. It supplies vital detail or lost information that is of the *bene esse* of scripture as originally given-once the whole text of Hebrews contained it –so let’s take each of the manner or model statements of Chapter 7 separately.

1. **ETERNAL SON v.3** He was without genealogy when he appeared to Abraham. He had never been born-but he lived. He had never died as *yet but He handled bread and wine-symbols of His future death* as a priest of the highest order. Again we look at His manner! He was an “eternal one” whose life was not counted in days. He was in the manner of the heir of God when Abraham met Him-a model of what God would be in approach and dignity-appearing and disappearing from that page of history just as the risen Lord did day by day for 40 days. The sons of Levi (in the loins of Abraham) paid Him tribute in these tithes. On this count we must call Him our pre-incarnate Lord.
2. **THE PERFECT SAVIOUR PRIEST v.11** that “arose” though He was not “written in their genealogies”v.6 (our NT says “accounted” or “reckoned” (where Greek says γενεαλογουμενους εξ αυτων and any schoolboy knows that the Greek “Genealog” means “genealogy” –a testimony to the original Aramaic. What the second “model priest” statement says is Jesus “Rose”-another priest “arose” but the verb in **ARAMAIC** is **QUM**(as in Talitha Cum). His perfection was declared by His resurrection from the dead. The manner of the

Christ-Melchizadek was not to have a glorious funeral and line but never to appear again.

He lives He lives Christ Jesus lives today
He walks with me and he talks with me
Along life's narrow way

His offering was acceptable because it was flawless and our salvation is assured. He is a model-the stamp of the Son of God.

3. **THE KING v.15** Jesus alone fulfils all prophecy and especially prophecy concerning the Lord awaited Kingdom of Messiah. In fact there is a verse in the psalms-Psalm 110.4 which reads “The Lord the Father swore ‘You are an eternal priest after the model of Melchisadek’ *-the Lord at your right hand will strike through kings in His day of wrath*”. In other words Jesus will come as Judge and before that ascend to the right hand of power as judge of all and the key to this in Psalm 110 and Hebrews 7.15 is that He “rises”-He is the Risen Lord. His manner includes His power to act as judge of all.
4. **THE MODEL OF HOPE v.19** who **justifies or makes us perfect in His sight and brings us near to God** and give us hope. Like Melchisadek He lives on and on and one-like Melchzadek He has power over the unseen city of God. It is very doubtful if Jerusalem existed as a city in 1800BC. *Its earliest mention is in 1400BC in the Amarna tablets* when the Horites or Jebusites(A Canaanite people) were under Abdi-hepa and Asiatic overlord faithful to Egypt when the land was roamed by Habiru(Shepherds expelled from Egypt after the Pharaoh sympathetic to Joseph fell) and attacked by Hurrians from the land we know today as Turkey. But Melchizadek was not a pagan ruler of the Hurrians-and that they had a city pre-dating Amarna by 400 years is pure speculation and myth. Christ in David's day was indeed King of Salem and *king of Zion that is above*-and so He is the one who has a city of foundations for which Abraham in 1800 BC looked spiritually. When Abraham stood with Melchizadek- or rather bowed before Him he felt at peace-he felt all his warring was worthwhile-he knew that his battle was won by Melchizadek who deserved the spoil. This was his greatest moment and only in death was it ached when he came near his Melchisadek again face to face. The secret of the

spoil is unspoken-but this great Melchizadek has a city-one of foundations-and there he takes his ultimate spoil-that is the rapture-and the city is the New Jerusalem

5. **A COVENANT PRIEST.** Under the Old Testament there were no oaths and promises attaching to the priests. They were just lineal heirs of Levi. They served 20 or more years from about 30 years of age. In v.21 and in accordance with Psalm 110. Which is the Resurrection psalm-Jesus was sworn in for ever. No-one will replace Him-no one will outlive Him-no-one will present a “model” like His. The **ARAMAIC** for “image” or “model” is **BADMOTHA**-His “manner”. Look at Jesus-how He operated. “Go and sin no more” “The son of man came to serve and ransom”. “Be of good cheer” “I am with you all the days” Is there anyone like Him? No once, no twice No, No, No, No, No. **Men would drop all and follow Him.** He is Lord. Your brother will rise again. Come to me on the water! Command the men to sit down. Let these go their way. Bring the boy to me. This do in remembrance of me. His commands are our enablings. They are great. To obey is sheer joy!. He is just such a model-**He keeps His word. His covenant love secure us against death-it is foolproof. His manner in the flesh is the same-He has the very very same authority and in the ascension goes to the very same place where unseen He rules.**

The encourager adds i. He gives life to those who come near. The KJ has “to the uttermost” at v.25 The old word -PANTELES-our pantiles-which means a “tile made in a pan” but originally it meant “aware of the greatest of mysteries”-how to be saved. “To see Heaven” “to live with God”-he is able to sort all this. The word “come near” reminds of Moses-of Joseph and his brothers-of Abraham-of the woman with the issue-“Come” with all your need-he is so great. **THE ARAMAIC SPEAKS MERCIFULLY** not as the KJ saying “Separate from sinners” (GK) but “separate from Sin” He “offered his soul” “He applied the remedy” **“He fought the battle”** “He came near God and us” so he touched both the Holy one and the sinner and united them in his death. “Pantiles” were one inch thick individually made tiles fired to be strong and they gave paved areas for shopping areas and markets of ancient medieval times where everything was provided. Our civic spaces are being reinvigorated

with similar work today. They speak of “everything basic”. That is what Jesus does-he provides all our need.

ALL MY NEED HIS HAND SUPPLYING
EVERY GOOD IN HIM I SEE
ON HIS GRACE DIVINE RELYING
HE IS ALL IN ALL TO ME!

CHAPTER 8 ENCOURAGEMENT –SURE COVENANT

Our Chapter 8 presents a precious Saviour with a precious offering. Christ who is sat at the “right side” of the throne is “approved” and “endued with might” and “very God”. Saints who are given to sit with him are simply “approved” as in Apocalypse 3.21 The encourager observes that it was right for “This one” (Christ) to “Be-” “having-” “belonging to Him-” “something to offer”. The Received Text cross reference to Ephesians 5.2 rightly fills this space-i.e. He had himself.

*The ARAMAIC says categorically “His being” was “His offering” –the ARAMAIC is DANHA'YAH “dust of the Living one” or DINYAH “the judgment of the living one” –so all the offerings foreshadowed the perfect Lamb. The encourager is saying in Aramaic that He (Jesus) is the perfect sacrifice of which all things of Moses’ production in the tabernacle are mere model and shadow. Thus they were accepted by use as foreshadowing the Lord’s sacrifice. These “foreshadowings”v.5 (ARAMAIC TLL were “protective” for this is the metaphorical use of “shadow”) In v.6 The ARAMAIC has “**Yeshua Meshiha** –Greek just “He” Jesus is:-*

1. MESSIAH the anointed one
2. MINISTER OF THE COVENANT [**SMSH'AR**] fulfilling that office for a perpetual term
3. MEDIATOR v.6b of a better covenant [**MEZ'AR** He who stands between or intervenes-the peace-maker and intercessor or “go-between”].

The new covenant work of Christ was promised in the extended reference of Jeremiah (31.31-34) which is called “new” [both innovative and repairing].

The Jeremiah reference is not to be passed over carelessly. Jeremiah was in virtually the same position as the writer and the apostles when Jerusalem again was on the verge of being attacked and overthrown by the new Babylonians of Rome.

“There is hope” Jeremiah cried. He turned the despairing to the coming Messiah-just as Barnabas turned the saints of the N.T.times to the Mediator who was crucified between two thieves, who took the hand of God and of man, who stood at the centre of history, who amid the pressures leading to dispersion and diaspora had a continuing plan and care for the faithful.

The “family of the house of Judah” is ***AN ARAMAIC EXPRESSION SHOWING THE BOOK TO BE OF SYRIAC ORIGIN.*** The Lord’s “rejection” implies “neglect of” the Jews. [***AR BASITH***]-the word for “await” in respect of the Jews “abiding” in covenant means “to wait for” the Messiah and His covenant...yet God promised in Messiah to bless Israel distinctly after those days of O.T. neglect.

1. The reference runs on to the blessing believing Jews of Meshiachim whose hearts have the covenant written thereon
2. And onward still to National Israel undoubtedly because the word ***Eloha*** speaks of the “strength of God” as on their behalf and on their side.
3. And of the nation at the Lord’s advent for no man will need to teach “a son of his city” to know God personally.

THE ARAMAIC IS CLEARER THAN THE GREEK. The RT has “I will be merciful to their gross sins” whereas the Aramaic has “I will atone for their gross sins and “purge them away” [***AHOS***-from ***HOS*** which speaks both of the mercy seat or blood and the breastplate or prayers of the atoning Lord.]

The Aramaic gives credit to what Jesus pleaded as to what Jesus suffered in shedding His blood. These two elements of “grief” and of “strong cryings” on our behalf have both prevailed as elementary to atonement.

CHAPTER 9 ENCOURAGEMENT –CHRIST IS SUFFICIENT

The Encourager (in our Chapter 9) marks first:-

1. AN ORDER of holiness. The command was for the house of holiness which is called “Age-long” i.e. the command was for its life-and for our lives too however long. All the contents enumerated in vv1-5 were glorious and “fashioned of gold”
2. OUTER AND INNER curtains and tabernacles were designed differently-one to display prayerful and active ministry on behalf of the people. The other (INNER) to demonstrate A ONCE FOR ALL act of ministry of Melchizedek foreshadowed by the high priest. His offering was represented by *his soul* and it was on behalf of the people. There was always the thought he might give his life in coming nigh. But Aaron brought blood that showed he was only a shadow of the priest to come.
3. The high priest sacrificed for the “evil-doing” of the people v.7 *THE PESHITTA* has **SAKAL**- which means “offence” “want of reason” –really “sin of a perverse sort”. The Greek “ignorance” misses the perversity involved in it.
4. The Holy Spirit was teaching through this “a way” of holiness-[*AR AORHA*(v,8)- a king’s highway-a manner of life-“The Way” of the Apostles[Aramaic definition of the Acts]
5. The Messiah v11 is High priest of the “good things”[a rendering which in Chester Beatty Papyrus 46 1-2nd cent and Codex B 4th C reads “about to be” or “in store”-the Peshitta has “good things which come to pass”].[*AR DASAR*]
6. But Christ v.12 entered with “the blood of Himself” once and has attained acquired or invented [*AR. SHKA*] eternal redemption v12. He found it by means of sacrifice. God says “I have found” a ransom. Jesus entered the earthly tabernacle as He went to the cross to shed His own blood. His sacrifice was vital to the tearing of the veil and open entrance was effected by His outpoured blood. But v.11 says He entered the “Great” tabernacle or mansion or place of the host which is His dwelling in heaven. The *ARAMAIC* does not say “with his blood”. In fact the contrast is the “blood” shed on earth and the “soul” and “intercession” of the Christ appearing Himself for us –His work on earth finished.

7. The worshippers were formerly sprinkled with blood of kids and calves and the ashes of the red heifer (v.13) which is here linked to the residual value of offering once for all.
8. Jesus death shows who made the New Covenant-the testator-our Lord Jesus-is the “argument[**AR MFWIA**] or “index” or “demonstration” of the covenant & its love v16
9. The point the encourager makes in Hebrews 9.19 about sprinkling the book baffles even Donald Guthrie though as he says it must be a mute point under Moses action in reading the law in Exodus 24(Tyndale IVP “Hebrews”). Clearly when Moses said “Behold the blood of the covenant” he was not just saying “Look at yourselves! He was saying “Look at the book!” Aaron read it daily-the Encourager says it was sprinkled with blood. Assurance is associated with the fulfilling of the law through blood sacrifice-this is the crux. In Aramaic “word” and “lamb” share the same root **AMARA**
10. “Without shedding of blood” 9.22-without “pouring out” of blood there is no release” or “leaving” of sin. The word **SHOBAQATH IN ARAMAIC** involves the element of “forsaking”. Thus when Christ’s heart broke and He poured out of blood there is a divine “releasing” of our sins that runs in parallel. (cf. Lev 17.11).
11. The encourager speaks of the heavenly things being purified by better sacrifices-the blood of Abel speaks “better things”. The better sacrifices that make heaven so pure are the “reasonable sacrifices” as referred to in Romans 12.1 and these compliment the purity of Christ who alone purged our sins. With Him are those whose lives are all sacrifice-and that is meant to encompass us all who seek a better resurrection.
12. **Once** in the last time of the world or furthest part of the age or life afforded the world-not often since the beginning or origin of life on earth He offered His soul through sacrifice [**AR DBIA**] or giving all to “destroy sin” [Peal perfect of **AR BHL** –causing it to cease-to put it into disuse or unemployment and remove it as leaven and so abolish sin].
13. It is similarly appointed to men to die and *after their deaths* [not just one’s own death-but the consolidated hold of death-judgment follows [ie last judgment].

14. Messiah sacrificed His person for the sins of “many”-
15. “How many?” The Calvinist says “the elect few”-the Arminian says “for all”. Here and in other places in the writings of the apostle Paul the **AR** word **SAGIA** means “increase” so He planted His life for “a great harvest”. Each who is involved is linked to Him by His death and appropriating it as much as in his pouring it out for them. The willing and obedient are the elect ones-and this expression can read in reverse. No prejudice is done to the human will and volition of man but prejudice is done to the desire of God who is “not willing that any should perish but that all should come to repentance.” God is disappointed but not frustrated because He is pledged to deal with man on the moral basis of salvation and judgment.

Let me summarise this long chapter in this way

There is but one atoning sacrifice and its singular merit is enforced by references to Moses.

- A. The gold of the altars was sprinkled and never free of blood-speaking of the once and continuing offering for sin
- B. The book was sprinkled in Exodus 24 where Moses told the people to look on the book of the covenant-this once off act spoke of the once for ever sacrifice
- C. The ONCE A YEAR entry of the high priest was a prefigurement of the “Once” offering
- D. The once appearing of Melchizadek was a prelude to the once offering of His body and blood.
- E. The rent veil is a sign of the once for all sacrifice.
- F. The ashes of the red heifer perpetually at hand is but another testimony to the once for all yet ever available sacrificial merit of the blood of Christ.

CHAPTER 10 ENCOURAGEMENT TO WORK AND WITNESS LIKE NOAH

In our English Chapter 10 the Encourager calls us to exercise boldness in prayer, steadiness in profession and passion for good works. It is at the core of the emphasis on the “once-for-all” nature of Jesus’ sacrifice-having multiple notices of that inestimable work of grace.

The law as written was not in itself the essence [**AR QANOMAI**]-the Canon –the hypothesis or “personification” of the “good things” that were prepared or devised [**AR ATHD**] because each year afresh sacrifices were offered by virtue of their in terminal insufficiency. They would have ceased but their consciences troubled them like bees or daubed them like mortar or chased them like waves-even when they were “completing” offering by imposing hands but for this stubborn fact which he now brings out as follows:-

The encourager says (v.5) quoting *the fragment* of Psalm40.6-8 that it was not the law but a person with an incarnate body to sacrifice was **wanted** [**AR TZBIII**]”sought” or “preferred”. The verb indicates pleasure and inclination and agreement. There can be no doubt that this was a “hard choice” but at the same time God’s delight. Though this is expressed 1000BC in the psalm the “entrance” is forecast as divine experience and stated “when He **entered**” or “enters” He said or “says...” This indicates the “covenant, will and purpose of **God** in Christ”.

The encourager does not stop there-he frames the response of Christ the Son in the additional words “Then I said ‘Behold I come to act because in the beginning of the writings (the Psalms) it is written of me “**To do Your will O God**” (v.6). **The wording [I come to do your will] is active of the experience of the incarnate-not a prophetic but instant remark.** The “will” is **TZBTH AR** meaning “desire” “pleasure” “delight”. This demonstrates the Father’s deep love to enter covenant at incredible expense for man’s salvation and it indicates equal agreement of the Son despite the element of suffering to be borne-and the death to be died after the manner of sacrifice and under priestly circumstances.

Now we are drawn to the singularity of Christ’s offering. With it the Old has been abrogated, voided, endedv.9.

1. The body of Jesus offered ONE TIME or in due season or at Nisan-springtime **ZABAN AR** has made us holy.v.10
2. This one peace-offering **DABHAV.12 AR**. This “single” or lone offering has been enough for sins-cf. OLMARTIAS-2Cor. 5.21.

3. For by one “coming near to offer” He has perfected and accomplished to completion those sanctified for all eternity.v.14 **The fragment** from Jeremiah 31 and at v.34 says “I will remember their sins no more” and on that precise account the sacrificial chain is broken. This results in “openness of face” as with Joseph and his brothers-no more fear-for God has forgotten! The way of the Life that renewed us is at this very hour within the veil in His flesh in the holy place.

The encourager would have us do three things as a consequence:-

1. Let us approach with a heart rock-solid and proven true” **SHR AR** “confident” of the promise of treasures **BATHUCAL AR** “brought safe to its haven”**DAHIMNOTHA AR** and a purified conscience(instruction)
2. Let us grasp firmly or hold bravely in combat to the doctrine **HAMASAN AR** -the confession of our hope
3. Let us breathe hard as in deep affection by stimulation [**GRG AR**]-enticing coaxing and stirring up-exciting desire-v24.-This is the word PAROXYSM which is **used by Luke in Acts15.30 of the strife (sharp contention) between Paul and Barnabas-and here is used to great effect where saints “strive in competition to encourage”**. Here is I think some evidence appearing equally well or even more clearly **IN ARAMAIC** for reversal of bad relationships-and for Barnabas hand in the writing. He, as Acts 15.30 records, was not sympathetic to the heavy chastisement of Paul to Mark and disputed its necessity. Understandably he weighs in against paroxysm or “ill-tempered treatment of others”.

Do not “**divorce**” or “leave” like one leaves another in relationships but “**ask for**” or “**look for**” [**DAY**] each other as you see the day of the Lord draw nearer. He is encouraging the equivalent of “romance” in the church-the intimacy that goes with the public face of real and considerate relationships-the positivity that enquires of others’ relationships.

If one sins **after receiving experience of the truth**[**SHR**-the sure foundation-the true faith –the promise-the deposit-the meaning extends to “the genuine” “the confirmed” “the sanctioned” “the

fixed or ratified will” in the precise **SHARIRA AR** term used here] there is not “thenceforward or “after this”[**MAKIL AR**] a sacrifice of equal bartering power for the sin[i.e. the particular deliberate avoidance of the cross] The “sin” involved means denial of the whole creed and belief system espoused and so it is called “the sin” and parallels Matthew 12.31 “the blasphemy of the Holy Ghost” and is apostasy.

Now the Hebrew writer speaks of the “Lake of fire” and designates it as the ultimate judgment which swallows or eats up enemies- especially the devil. It would appear from this that as hell is designated for angels and “the being or soul that sinneth shall die” the “Lake of fire” consumes evil finally. The fact that there was no mercy (v.28) by parallel with Mosaic law confirms this fact.

The one who tramples the Son of God as a “gymnast” and “objector” pounding [**DDSH AR**] against the gospel and esteems the blood of Christ to be like that of everyone else [**CALNOSH AR**] makes little of the Holy Spirit of “Grace” [**TABOTH AR**]. The Hebrew writer speaks of the “terrible” nature of falling into the hands of the living God. The “dread” or “terror” [**DHL**] is “Terror of God’s might” finally expressed in the dissolution of all that is the human spirit and soul.

The critical point being made is that what the Christian possesses does not “pass away” [**ABADDON AR**] V.34.

The encourager ends his solemn warning with a reminder from great *fragments* (as he earlier called the O.T.) Habakkuk 2.3 that the vision of the just one though it has been tarrying in the person of Christ who is coming will come-He will not “Do a Noah”—there was in Noah’s day a delay of 100 years whilst the ark was being built-God will not prolong his judgment so long. The verb **NAWAH** in **ARAMAIC** means “assuage His wrath” or “lay down His arms”. Again quoting Habakkuk 2.4 Barnabas says “the righteous one will live by MY faith [doctrine & faithfulness]”*He who “beheads”* or “causes to cease” or “brings to an end” Jesus reign. God does not accept him or his prayers or desire him.

“We are not of *the despondency that leads to Abaddon* or annihilation”. Despondency may be understood here as “flinching” or “disgust” complicated by “extreme dejection” or “despair” and

“mutilation” whether self-harm or such extremism as harms others. [**QOTA AR**] but of the faith or faithfulness that “restores” or “has a friend” or though losing the world gains one’s soul and so exercise caution and possess our souls.

CHAPTER 11 ENCOURAGEMENT TO LEAVE THE WORLD’S SIDE

The Encourager’s words (in our English Chapter11) when they appear in Greek speak about faith as the guarantee-the “title deeds”- the word “**Hupostasis**” [**QNUMA AR** means singularity of being/person] means “incontrovertible evidence of ownership”. There was once a servant of a lady in Egypt who carried a stone inscription of her title to a court in that land-he and his goods were burned in a fire whilst overnighing. The stone remained in the debris and testified to the lady’s holding. It was called “hupostasis” in the original legal tablet.

The definition of “faith” in the Aramaic runs “we hold a conviction that the things we expect by faith **are actually** or in action” our own. By faith there is a testimony [**SHD AR** -a witness of the ancients- and we even understand by faith that the eras or “ages “ were settled or created or restored [**THAQAN AR**] by the word of God. “These things” that are seen exist from those that are not seen.” We are as convinced as if it happened before our eyes-not by hypnosis but hypostasis-the word of God.

He speaks of three prediluvians and many saints of the days of promise and of the law in the context of testimony-v5 “established reputation”. The gospel of Matthew according to a note in the lexicon of Jessie Payne Smith (Mrs Margoliouth) based on her extensive **ARAMAIC STUDIES** contains 38 quotations of OT witnesses. It also contains as many NT witnesses to Christ as God. This chapter alone presents as one great hall of witness to the faith of 40 witnesses: 3 prediluvians-8 Abraham Sarai & the Patriarchs, 5 Moses & Israel, 8 Joshua & the Judges, with 16 prophets-4 major and 12 minor. The fact is every one was prepared to endure hardship.

(1)THREE PRE-DILUVIAN EXAMPLES OF FAITH

Every reference to these worthies in the **ARAMAIC** has **BEHMANOTHA**-which means “In the house of faith or a faithful friend” or “in the house of belief and creed and doctrine”

1. Abel was a witness **to the cross** and the Saviour’s blood-and it was accentuated by his own life-giving. It is ever recalled because of his righteousness. “The bloods” appear to be his own and Jesus’ blood-since Aramaic speaks of him as bringing an offering as if he was killed without slaying it (i.e.before he made his offering).
2. Enoch was a witness to “**the advent** of the Holy one with a myriad” **AR**
3. Noah was a witness to **the Judgment** against which he preached and prepared an ark. When warned he worshipped (**DHL AR**)in dread or panic.

(2)EIGHT EVIDENCES OF PATRIARCHAL FAITH

1. Abraham left Ur, sojourned in an alien land, his wife conceived out of time, both died in faith and Abraham offered Isaac in faith.
2. The Patriarch Isaac blessed Jacob by faith, Jacob blessed Joseph’s sons by faith and Joseph at the end like the others gave instructions about his bones.

(3)FIVE EVIDENCES OF MOSES FAITH

1. By faith Moses was hidden
2. By faith Moses refused to be heir to the Pharaoh
3. By faith he forsook Egypt
4. By faith he kept Passover
5. By faith he with Israel passed the Red sea

(4)EIGHT INSTANCES IN JOSHUA & THE JUDGES

1. By faith Rahab was spared
2. By faith Joshua, Gideon, Barak, Samson, Jephthae, David and Samuel lived out their testimony.

(5)SIXTEEN PROPHETS KEEP THE FAITH

1. vv33-38 The prophets and indeed some before them endured in all 20 different conditions of life none of which a man or woman would choose-all willing to suffer because they remained in the household of faith.

NOTA BENE We need to note how many of these saintly ones were at or near their end when they showed consummate trust. Some like Abraham and Sara were said to be “failing in old age” **AR** or “dead” in Greek. If they were not literally near death they were threatened with their end-as Moses at the Red Sea or Rahab in deadly circumstance. Gideon and Samson are kindred examples and David is yet another. However, like Barak they escaped in some instances by great courage and women not mentioned here outmaneuvered death by receiving their dead revived in the days of Elijah and Elisha as indeed Abraham did in a figure when he offered Isaac. In verses 36-37 Jeremiah, Isaiah and Daniel are referred to without being named.

NOTA BENE God foresaw our benefit in their not being able to “interpret” what was happening to them fully nor be complete in realizing their vision but we with the benefit of their faithfulness can see clearly how perfectly resolved the promise became in Christ whom they looked for. God was looking to our “Paradise” or our “healing” [v.40 in the **AR AODA**-“relief and healing for the departed” or “Paradise where ills are redressed”] and so they would not understand it all till we joined them where all wounds are healed. Looked at this way later saints who express their appreciation in glory contribute their part to healing the wounds of earlier times-to show how precious was their sacrifice and worthwhile -to realize their dream to glorify their Saviour. So the benefit falling to us and especially ours is that they could not understand or be made complete without us. In that also is a great joy for them. All is validated by the cross!

CHAPTER 12 ENCOURAGEMENT TO PREPARE AS PILGRIMS

The relevance of “witnesses”-of which there are 40 named in our Chapter 11 and so many more unnamed is that their faith demands we disengage with worldly weight and besetting sin.

The encourager in our Chapter 12 warns us that “sin” is always near like the “dog at the door” of which God warned Cain-like a beggar in the street or “appointed time” in the day. He also warns of sin under the figure of “weight”-The Aramaic is instructive-it suggests

“burden of dearth” or “expense” [**SHADA AR**] and the action of throwing it off means “hurl it away” or “toss as a bull would” or a “horse its rider”-even “shoot as an arrow” so Barnabas could well be appealing to the Christians to come from under their weight of difficulty or poverty in the city-he who earlier helped them could be seen as advising retreat in line with what Jesus said. The race set before them and us is one where the fathers were brave and also left their homes like Abraham of old to follow God’s new purpose. The strenuous life of “to-ing and fro-ing” or “hard work” [**DADAT AR**] is a given but it is “set before us”. The race is described as “set before” which in Aramaic means “constituted” or “a statute” i.e. “go into all the world”. It is a covenant as such [**SIM AR**] and one connected to the risen Christ. So we look to him who was the first teacher and the final interpreter of Christianity-who even as he endured the cross had the future joy of “greeting and congratulation [**HADAH AR**] of the throne ahead.

A most interesting word is used about the cross-it speaks of the end of Christ’s endurance-it is the PAIEL of the verb to “believe in” or think through” [**SIBAR AR**] or even “to preach”. So in announcing the tidings of the kingdom from the cross Jesus said “*My God, my God why do I remain?*” or “For this I remain (in this state)” of what though true and vital to us and sustained by Him in the ordinary was intolerable to think about or endure. We preach Christ-who in His flesh did abide true to purpose enduring the severest pain of the cross.

The Encourager in asking us THEREFORE to look to Jesus asks us to see “how much” or “how long” He endured [**CAMA AR**]-not from God-but from sinners. They were “void of understanding” [**SQWBLA** from **SBL AR**] unreasonable and stupid as to the wellbeing of their own souls besides being terrible sinners. For such reason Jesus said “Father, forgive for they know not what they are doing”.

This opening statement of Chapter 12 puts the Romans into relief and the next verse tells of a situation approaching a bloodbath of a kindred kind for the nation of the Jews and in particular Christian Jews struggling against sin endemic in their people and in the Romans.

This chapter essentially has eight tender rebukes for those who are “children”-essential first century discipline for Hebrews who are suffering in Jerusalem and Israel under Roman rule in the mid to late 60’s of the first century. As children are “drawn aside [**NAGAD AR**] v.6 to be solemnly rebuked. As David Bauscher shows the **ARAMAIC VERB TZABA** which is reflected in the Greek PARADECHOMAI (v.6) speaks of the “pleasure” of God in His children and yet there is correction which like the plagues will recur pending obedience. But the force of **NAGAD** is “leading” so the Lord “leads His dear children along”. *Thus the encourager says “Endure “rebellion” or “rebellious fortified city” or “tyranny” [RABAD] as a “sore evil” v.8.* In the RT we have “If you do not you are *illegitimate*” In the **ARAMAIC** the word is NOCARIA meaning “a foreigner” or “an alien”. Thus the Christians may be called to be “strangers in a foreign land” but they are not to be “aliens separated from the father” but humbly to be drawn aside as under this instruction of the word for their times. God wants them to be “Holy” and that is what James (whose death is fresh in the writer’s mind and in the mind of his correspondents) had been among the Jews of his time –He resisted sin “unto blood”.

The Hebrew writer uses two very long words in **ARAMAIC** “joyful” and “sorrowful” (v.11) before he presses his **sevenfold critique of first century faith in the city alongside encouragements to spiritual preparation for literally crossing the Jordan once again-a call he presses upon them in Chapter 13**

The range of problems ascends to the most serious

1. Strengthen [**SHRP AR**] *your hands*-which “by laxity of conduct” or more significantly through paralysis in to prayer must therein be strengthened.
2. Set firmly [**SHRP**] your *shaky knees*. Again “recovery” is required-and that through the knees-or by prayer and devotion to the Lord. The people are timid to depart.
3. Set straight paths that *the lame IGDA*[Those who crawl or creep] may not be wearied or distressed by exertion but be healed *by nursing* or *salve ASA AR*
4. Run **AR HRT** first after “peace with everyone and (then) holiness without which a man will not see our Lord.”

5. Be watchful among you lest any man be found lacking the grace of God –i.e. *diminished* of the necessity by *deprivation* or *damage to HMR*
6. Or lest a root or “radical sucker”**AQR** of bitterness of soul or poisonous *bitterness* produce high shoots and harm you and by it a growing number be defiled or made *irresolute THE*.
7. Or lest a man who is a fornicator [**ZANNI AR** –the word is a vocalized “imperfect” tense intimating habitual sin] be found among you
8. Or a debauched one *dissolute and loose* like Esau who for one meal sold his birthright-he afterward desired or *was willing* [**IZABA AR**]to inherit blessing but was rejected[**ASATHAL AR held in disgust or ejected**]for he found no place[**GIR AR**] of *returning conversion repentance restitution*[**LETHIBOTHA/THOB AR**]while *considering or silently contemplating* in tears[**DAMA AR**][he sought it *or discussed and disputed it*[**BAH AR**] . Perhaps the time with Jacob as they talked is here alluded to. Esau was drawn irrevocably backwards to his chosen profane lifestyle at Petra.

Next the Hebrew Christians are told they have not like ancient Israel approached Sinai on smoke with its first and gross darkness and trumpet clarion with words they could not bear to hear and endangerment from cascading stones was very real-and it was mirrored in the current Roman assault.

The Christians are reminded that they have come near to Mount Zion above though they are not yet there-but it is in close prospect. By grace and prayer we communicate with heaven. There must be a parallel with the Romans encamped and soon to shut up Jerusalem in a terrible siege -the Christians are seiging heaven and will presently enter but meantime they are in receipt of this letter that makes them fully aware that they must once more be pilgrims and move out of the city.

1. Mount Zion
2. The city of the Living God –The very **MEDINA** (X3 Ch.11) that Abraham sought. It is a royal city-the capitol of heaven
3. *To Jerusalem that is in heaven(the anticipated universe that will remain for ever)*

4. And to the church of *the firstborn* who are written in heaven
5. To an assembly of myriad angels
6. And to God the judge of all
7. And to the spirits of the righteous *who are made perfect*[*The “ithpael” is a passive-these persons there present “have been” made perfect* **GAMAR AR** “*ENTIRE*”and “*complete*”in *heaven!*
8. And to Yeshua the Mediator of a New Covenant
9. And to the *sprinkling of blood* RSS that speaks better than that of Abel. Its message is “purity”. The pure in heart see God. The final danger is to “refuse Him who speaks from heaven” and at Sinai shook the earth and promised again in the OT fragment to shake not only the earth but the heaven one more time. [Haggai2.6] This “shaking” **AR AZIAI**/can have a “present” reference to Jerusalem but also a future reference to earth and heaven in the latter days. The writer helps us by adding “This indicates the change **SHOHALDA AR** of those things that can be shaken that those which cannot be shaken may remain. THEREFORE we have received the kingdom that is not shaken –we shall receive grace by which we shall serve and please God in awe and worship. Whilst Noah received his news with “panic” we receive this news with **TAKHMATSTA AR** or bashfulness and modesty and **DAKLATHA AR** reverence awe and piety. Our writer finished “Our God is a consuming fire” In this we sense the ultimate “eating” or “devouring” and destructive consequence of divine judgment to which the Saviour gave testimony in John 3.16 in His “Shall not PERISH”.

NOTA BENE I am convinced that the fivefold OT reference to an end-time shaking and its NT equivalents refer to an epic nuclear exchange of the days ahead during the tribulation-a devastating hour accompanied by darkness fire and gross loss of life. Hence the Epistle has a two fold frame of reference-to Jews leaving the city of Jerusalem during a divinely provided interlude-and second it serves as a warning to believers of the latter day to be ready for again we shall not suffer wrath but be called in out-redemption at the margins of that day.

CHAPTER 13 ENCOURAGEMENT TO BROTHERLY LOVE

VALUABLE PRE-CONSIDERATIONS FROM DR BRANDON

If indeed the Jerusalem Christians fled the city, we do not know whether they did so in mass, in small groups, or as individuals. Furthermore, the time of this exodus has been variously placed. Most likely are following the Jewish victory over Cestius Gallus (A.D.66/67), or in the period following the temporary withdrawal of **Vespasian** to await developments in Rome (**A.D. 68/69**). The latter would seem more logical to Dr.Brandon

I believe the advice of Barnabas in this letter links with a chosen moment during this breathing space when the Roman legions were taking up positions but tolerably free movement remained possible. They would have already seen Jerusalem "surrounded by armies" (cf. Luke 21:20) and presumably been free to travel toward Jericho since the Tenth Legion had pretty much left the area and was already established on the Mount of Olives; in any case, at this point in time Roman military activities had been halted.

They probably left the city through the Essene (or possibly the Tekoa) Gate, into Hinnon and on to the Kidron Valley. Although it is likely they would have avoided the Roman road, there were a number of more secluded routes through wadis and other paths open to them. This

had been an escape route used before, for example by kings David and Zedekiah, a route that descended to the plain south of Jericho (the Buqeiah).

Upon arriving in the Jordan Valley the friendly terrain to the north and the desire to move away from Jerusalem could have invited travel in that direction. As they neared Scythopolis they crossed the Jordan and settled in the region of Pella. Later, some remained in the Pella -

Decapolis region and formed the nucleus of both the orthodox and heretical Christians found there in following centuries. Others returned not only to Jerusalem, to their old area on the southwest hill.

Those who returned became a bridge between the original Jewish Christian community and the predominantly Gentile church which had arisen by the beginning of the second century. The Jerusalem-

Jewish Church, weakened though it was, provided the early church with continuity from the historical Jesus through the apostles. Their presence and their ties with the past made it unnecessary for Christianity to be "virtually reborn." The "Mother Church," frail from her experiences and limited by her environment, was back to help guide her children and grandchildren in the narrow way, the way of the truth and the faith which, through her had been "once for all entrusted to the saints" (Jude 3). **Brandon** argues that the destruction of Pella by Jewish revolutionaries at the outset of the war (ca. A.D. 66) rendered it an impossible haven by any Jewish group. The fourth century church historian Eusebius says that as the Romans approached the city, "The people belonging to the church at Jerusalem had been ordered by an oracle revealed to approved men on the spot before the war broke out, to leave the city and dwell in a town of Peraea called Pella" (EH III:5). The destruction of the city, **Eusebius** says, came only after the Jerusalem Christians had made their escape. A late first or early second century sarcophagus found beneath the floor of a church in the western part of Pella may be a relic of the Christians stay in the city. The mid-second century Christian apologist, **Aristo**, came from Pella. Early Christian historians Eusebius and Epiphanius claim that prior to the destruction of Jerusalem by the Romans in A.D. 70 the Jerusalem Christians fled to the Decapolis city of Pella. So despite Brandon's view there is strong circumstantial and historical evidence to set alongside the Lord's prophecy confirming the flight to Pella. It may be that the Christians were then invited by Abgar-whose family were highly sympathetic to Jesus-to Edessa-where the faith was fostered for several centuries thereafter. (note also Mark 13:14; Matt 24:15; Lu 21:20-22; cf. 19:43-44). Finally Chapter 13 in English may be supplemented with the following Aramaic considerations

1. Let brotherly love like "coals of fire" [**HOBAN**] **AR** "continue"[cf 1Cor 13.8 "fails" **NADHAL** "falls prostrate" "deserts" "breaks vows"] (Aramaic K & B interchange gives **BATHAR AR** "persisting love" like a bishop "staying for years" or a girl "remaining a virgin" or to dwell "long term"). The figure comes from the old tradition of putting warm coals on a cauldron carried on the head-coals that will stay warm enough

to kindle fire -to reflect the love of the gift and the “heaping” shows love in action.

2. Kindness or “tenderness” of the same nature as is associated with the gentle washing of the body is to be employed towards strangers. Such careful consideration invites the visit of angels.
3. Remember those in prison-meaning “come to a right mind” or “remember what you were” like the prodigal –so remember how ordinary life is longed for from within prison walls-so come to a right mind about the incarcerated. Think what it is to “wear their bodies”.
4. Marriage is “precious” as a most valued possession. It is at once weighty in its burden but also like a dear servant-as Moses to the Lord. Purity is vital to it as to any gem. Gemstones like gold have various degrees of perfection
5. Your mind has not *a magnetic pull* of money but let “enough” suffice-as with the lady who in “pouring out oil and measure in out meal” always had enough. The idea of “pouring out even the last drop and having enough” lies here. In the context of a “pull out” from Jerusalem no qualms about money should obscure the need to evacuate with simple necessities. The very important use of two verbs-**SBC** and **RPA AR** is attached. The Lord knew the EGKATALEIPO experience [*unmitigated misery*] and immediately called out in face of it as **His work was done** and He gained immediate release in death-the complete and glorious sacrifice of the cross. EGKATALEIPO does conform to (a) the first definition of **RADHA AR** meaning “to leave behind”, “allow”, “to leave in on the field of battle” but not to (b) “to leave”, “desert”, “renounce” *per se*. **The verb KATALEIPO GREEK** conforms to **SHABAQ AR** (a) “go away” like a fever /”expire” and is neutral or pointless (otiose) with verbs of motion as “taking flight”. (b) It can mean “to leave behind by will” and (c) it can mean “to give leave” or “let be” or “allow”. If we put **SHABAQ** and **AZAR** “leave and forsake” together we get “to let go” or “lose hold of”. So as he finishes his letter the Hebrew writer gives us *a magnificent commentary on the atoning work of Christ*. Our precious Lord Jesus Christ was not “deserted” but He felt that incredible “misery and grief” of our estate to the last so when His work was done and He was

faithful to the end He attained release with immediate effect. His object was to die and with the “breaking of His heart” and the knowledge that the battle was ending in victory He made known His grave sorrow and pain –His close association with the Father and his glorious sense of victory in three statements running in a short sequence.

6. Our confidence is in **ELOHA** as was that of Jesus so we do not fear men any more than He feared the Romans. To the Romans the “surprise” of Jesus early expiry is but sign of the mercy of God the Father and this lessens our fear-“for with trouble there is a way of escape that we may be able to bear it!” So it is for us “confidently” to say ‘My Lord is my helper and not fear what a son of man does to me!’
7. We need to be appreciative of “guides”. These tutors or **bishops** –copy[**MIRA AR**] the “ripeness” or “perfection”[**BESHEOLMA AR**] of their conduct and copy their faith. Barnabas (if I be correct along with Tertullian) is referring to people like James and Peter and John the divine. These followers of Jesus believed basically and as a first principle in “Yeshua Messiah yesterday today and for the age to come”. They are not to be lead into “profane” or “willow-like changeable” teaching[**MASHHALDA AR**] for it is excellent proper and virtuous doctrine[**SHAPHIR AR**] that we make our hearts genuine steadfast and fixed[**SHR AR**] by grace.[**ARAMAIC FOR GRACE** includes the concepts of “good” “kindness” and “favour” and often is associated with a specific association. **Thus this grace is not “food”-but Christ the unchanging one is the heart of grace.** To be established in Him is the truth being taught.
8. As Barnabas follows this topic of grace he speaks of an altar which is not in the temple nor at all connected with the blood and priests of the temple. He comes to his FIFTH **MEDINA**(city) reference and reminds us that Jesus our Melchisadek unlike at His first appearance “suffered” outside the gate[Literally “as an alien removed”][**BR**] The “gate”[**TDA**] **IN THIS INSTANCE IN DEAD SEA SCROLLS ARAMAIC OF THE PERIOD BEING THE CITY**

GATE OR THE COURT OF THE PRIESTS-OR THE AVENUE. The Greek παρεμβολης . The Greek appears to translate “camp” thinking the Aramaic of “city” was the word “camp”.

9. However the Peshitta in v.13 is affirmatively “camp” [**MASHARITHA AR**] and Christians are called to go outside “bearing on our shoulder and packing up camp and proceeding out” [**SHAQAL AR**] His shame (as being identified with the crucified Lord) for we look for the “coming city”. Barnabas makes a sixth mention and a covert seventh of the “City from heaven”. Clearly the advise is to withdraw from Jerusalem but with praise on their lips. He again asks for compliance with leaders in the evacuation and no murmurings about advantage. Barnabas asks for prayer and using the Aramaic present of his advice and direction he believes he is conducting himself in the same obedient manner as when it seemed good[**SHADHAR AR**] to the Holy Spirit and to the leaders”(Acts 15.28).
10. Barnabas wants what we might call a swift Exodus and connects that with his visit. It may be that he would join the Christians at Pella. His final encouragement is that God who promotes PEACE brought the great Shepherd from the house of the dead (and clearly Jerusalem was soon to become such a house) is at the heart of an eternal covenant and the Jerusalem church shall “rise” to spread and prosper. Barnabas assures them that the Lord will perform what is “excellent” –*again he uses the expression linked to Acts 15.28 as it shall seem good to the Holy Spirit and their leaders*. He adds an allusion to the escape from Sodom-pardon me the **ZOAR AR** of my letter-“the littleness” of Pella was in mind. The writer’s final very pertinent pun would surely bring laughter to the recipients of the letter. He finishes by promising that he will also have Timothy with him when he meets with the Christians.
11. A **SHUAL AR** -a prayer for the safety and peace of the leaders concludes the letter. He is praying for the safety of all of the saints with great earnestness. He finally assures them that all the Italian or Roman Christians in the greatest irony of the times invoke the peace and safety of the Christians in Jerusalem and its

environs. The letter ends with the words “Grace (benefits of)
TOE AR be with all of you” Amen.

FINIS

Bob the Scribbler Westgate 2013.