

BITESIZE NEW
TESTAMENT NO.4

LUKE

LEGEND
“CERTAINTIES”

ALBION BIBLE
CLASSICS

The gospel of Luke Bitesize Breakfast Series

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In these short excerpts from the Gospel of Luke you have a resource to help you understand Jesus' teaching in His own language and a small book to help you get closer to Him in your life.

Jesus came to lift those who fail and supply hope for those who have lost the plot. In this series of *word stories* you will quickly improve your grasp of Christianity and want to follow the series into Luke and John and onward to the epistles and apocalypse in this "simple" or Peshitta gospel presentation.

I set down alongside the Aramaic term Jesus used our English equivalent—a word a chapter. Remember 'man does not live by bread alone but by every word that proceeds from the mouth of God'. Bitesize Mark will give you the drift of each chapter and embed the material under a general topic. This series is not designed as full commentary coverage but it is enough to get you up and running as a Christian and whet your appetite for using fuller bible teaching that you will find in ABC Classics commentaries, What is here will stir your own meditation and devotion.

If you hear the Master calling "Follow me!" just take the way He shows you and have a little talk with Jesus to make it right when things go pear shaped. Remember He is the Friend of Sinners!

Bob Coffey

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Introductory remarks on Luke 1. 1-3

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

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

given because of Luke's careful approach to the facts of the Life of Christ and distinctly because of a specific document directed to Theophilus.

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

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

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

September 2016

PREFACE

Luke would have received his data in Aramaic and I should like to advise the reader that the Aramaic account contains 268 "happenings" or specific (researched) facts and 237 sequences in which Luke details the order of "his narrative" of incidents. These I have set out in the *ABC Aramaic commentaries* series. Strictly Luke's account is not time sequenced but an ordered string of factual events. He uses **SHABAQ** in twelve contexts and in 1.77, 4.18 and 5.20 it actually means "forgiveness"; "leaving sins unpunished" on account of the substitutionary atoning death to which Jesus words "My God my God why do I (yet) remain" direct us. The focus specifically is upon the necessity of our Lord's "**death**" and "**mediatorial intercession**" spelt out at the hour of prayer and validated by the rent veil. Luke may have written an early Greek account but the Aramaic source material is beautifully reflected in the Peshitta.

Some believe Luke wrote to assist Paul's defense although it is sufficient to understand that Luke showed Jesus lived to His manifesto in 4.18. Our Lord's whole Spirit filled ministry reflects the manifesto He declared from Isaiah 61.1 and the poor and downcast receive the glorious benefits of the healing and encouraging ministry of Christ -this gospel account bears sustained testimony to that reality.

Each chapter of the Bitesize Bible has themes and while they run concurrent with the chapters they often have subdivisions and elaborations.

CHAPTER 1

1 LUKE'S AUTHORITY AND ACCURACY-DATING OF JESUS'BIRTH

Where the Greek text has "I thought it good to write" the Aramaic has an expression meaning "He visited" or even "He appeared to" **ETHHAZI** me (v.3). The long series of events or "happenings" registered by Luke from the Life of Christ pivot on his use of the present tense of the verb "to be". Using the verb "to be" Luke cites hundreds of facts and this huge detail validates the account he renders.

His very first volley in defense of his account is that it has virtual apostolicity. The **KJ** asserts "perfect understanding" whereas the Aramaic intimates divine communication

be that direct or indirect. I understand Targum Jonathan uses this expression frequently of God- given vision in the prophets.

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

Luke then serves up a most significant fact. He says there **was in fact v.5 *****(1)one priest**** (or High Priest)in the(last) days of Herod the King **whose name was in fact Zechariah 1.5** from the ministry of the course or ministry section of Abia **D’ABITH ABIA** and his wife was from the daughters of Aaron-her name was Elizabeth. *The “course” puts Zechariah’s High Priestly ministry 12-18 Sivan June13-19 and John’s birth 28-29March so Christ’s birth was circa 29 Sept- first of Tabernacles. We have here the most accurate initial detail possible affirming the “tabernacling” of our Lord on earth.* There follows the angel’s vital statement on the “future perfection” of **CHRIST JESUS THE DIVINE PARTNER (BARAH)** vv31-35. He who will be begotten in you will be “holy” **QADISHA** and He will be called the Son of God. Mary replied *****(2)“How will This One have life since I know not a man?”1.34** *As elsewhere I have distinguished BARAH and BEN-the former can mean “a partner”-the latter “one of a new generation”.*

CHAPTER 2

3THE DEITY AND HUMANITY OF CHRIST

(3A) JESUS IS LORD “Do not be in dread-for behold I proclaim to you great joy which will be for the whole world or will continue to all eternity or continue for the gospel age **ALMA** For today a Saviour has been born for you who lives and is Meshiaha **MARYA** v.11 in the city of David. *****(3) The Shepherds spoke one with one** and said “Let us go now and see!”**2.15** *I understand there are 32 references to Maryah in the Peshitta and that this is the first pronounced record of Jesus as God and it is given by the angel of God. We do well to speak less of God and more of Maryah and Mari –“Our Lord God”.*

(3B) TRUE FATHERHOOD EMPHASISED **(4) There was one man in Jerusalem named Simeon 2.25**** who waited on the consolation of Israel. But Joseph and his mother were marveling at those things spoken about Him v.33. In v.48 upon finding him Luke [where the critical Greek has “parents”] records only His mother saying to Him, “My son, why have you acted on this account concerning us? Luke also faithfully reports her words “Behold your father and I with much agony have in fact been imploring for you” *The reference to Father is a general but adoptive statement not meant to disguise the reality but to bespeak the concern. The deep torture of mind of Mary and Joseph was relayed to Luke.* To this our Lord in reply said “Why were

you seeking me?” “Did you not know this house of my Father **D’ABITH ABI** and this is the place for me to be”. *The reply constitutes a gentle reminder of the reality Mary must have known- it is rather more profound than the Greek indicates and gently but in a memorable spiritual way corrects the “Fatherhood” disguise” by bringing that truth into the open and leaving Mary speechless-to which she testified to Luke.*

CHAPTER 3

4 BAPTISM OF MESSIAH

In the 15th year of Tiberius John preached repentance and demanded a life of holiness subsequent to baptism. He advocated sharing and caring and opposed immorality and graft. His greatest act was to announce Messiah and retreat under the adopted alibi of “the wilderness voice”. The day he hailed Christ as “the Lamb of God” he witnessed the Holy Spirit fall upon him and rejoiced that Messiah had come.

5 JOHN’S PERSISTENT PREACHING

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

6 JOSEPH’S GENEALOGY

Jesus at 30 began His ministry at the Jordan. He was parented by Joseph Bar Heli and that line ran through Zorobabel and Nathan to David; Nahson and Pharez to Abraham ;Peleg and on to Shem Noah and finally Seth to Noah.

CHAPTER 4

7 THE WORD OVERCOMES IN TEMPTATION

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

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

9 DIFFERENT FUTURES (v.5) He (Satan) showed Him all the kingdoms of the earth in a once for all or a “distinct moment of time” **ADANA ZAORA**[The “moment

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

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

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

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

CHAPTER 5

11 THE AWE OF OUR LORD “Upon your word” or pledge **MALTA ***(5) One of them Simon Peter 5.3** lets down the net. Jesus promised “a catch” and it was huge-such that two vessels almost sank harvesting the fish they enclosed. When our Lord spoke he very often spoke in promissory style which required the exercise of faith.

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

12 THE POWER OF OUR LORD *****(6) After the healing of the leper in one of the cities 5.12** an in a moment news spread and multitudes gathered as Luke says in his 68th fact reference [these historical reference points house around the historic present of the verb “to be” giving rise to the recurrent phrase “It came to pass”. **CHORHANA** is used inclusively of such “illnesses” as leprosy weakness and even glaucoma. *****(7)They brought to Him one man -a paralytic 5.18** on a pallet and He said to him “Your sins are forgiven” and this man was healed besides. In v.16 the word **TSALA** unites the idea of “wine-bibbing” and “praying” and the insatiable thirst often associated with the latter. Christ’s power and prayer life are integrated. We should understand it to have been true in our Lord’s life of fellowship with the Father that He had an insatiable thirst for the specific presence of Eloha and “prayer” in the special sense of devotion and vow exchange. We have here a popular verb **TIMEH** v.26 which expresses “awe” at the **healing of the paralytic**. The verb is often used by Luke and it contains the notion of that breathtaking wonder of the astronomer or gazing stargazer at the order glory and grandeur of the heavens. So the breath-taking placement of the man lowered by rope from the rafters and the stunning pronouncement of forgiveness and the arresting walk-out as he shouldered his pallet and left at the Lord’s command demonstrates the awe-inspiring new order our Lord brought about.

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

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

CHAPTER 6

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

15 PRAYER STREAM APOSTLES He was causing “outpouring” or “gushing” of prayer of God. The Greek gives an explanation which becomes part of the text “and spent the night” adding “praying to God” instead of “in prayer of Eloha. “The idea of a **WADI** of prayer that night leads on to the appointment of the apostles.

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

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

17 LOVE YOUR ENEMIES But **love** your enemies **BAALDEBBA** “husband of a fly or ‘gad fly” i.e. ‘goading fly’ and **do good** and **lend** and do not cut off **PASAQ/CAPURA** i.e. “shorten” or “discourage” /“break” or “destroy” **the hope** of any man and your reward shall be great and you shall be children of the Highest for He is kind **BASIMA** “sweet” or “fragrant” or “makes joyful” the evil ones and is kind to those who deny renounce apostasise. This can hardly mean that deliberate apostasy un-repentant of attracts mercy but those unapprised of the gospel i.e. unbelievers.

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

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

20 DISCIPLESHIP Every person who comes intimate to me and has heard my words and does them I will show you what he is like. He is like a courageous man who built **a house** and dug and went deep and set the foundation on the rock. When there was swelling waves or a flood it rushed against the house **TARAN** and it could not move it **ZOTZ** because it was founded on a rock foundation. And he who hears and does not do is like a man of adventure who built **his house** on dusty soil **APRA** with no

foundation and when the river rushed against it, it fell-the son of a moment and the fall of that house was great. *The river and waves confluence suggests an estuary. The digging or grave for the house is the first act. The house must be buried. Thus the first house was never "His" –it was a life crucified –buried with Christ –whereas the second was imagined to be "His own house"-Aramaic "possessive" pronoun "His" attaches only to the second edifice. This house of his was founded superficially-on the dust.*

CHAPTER 7

21. THE CENTURION'S SERVANT (4,6) The Jewish elders pleaded diligently "in a caring way" or "concerned manner" with Jesus **BATILA** saying "He (the centurion) is worthy(**SHUA**) that you do this for him." For he loves our people and also he built a house of gathering for us. But then when it in fact happened **89th** then when Yeshua was not very far from the house the centurion sent his compassionate friends back **to correct the impression** and they said "My Lord You should not trouble yourself for I am not worthy that You come under my roof. Jesus said "I say to you that not even in the house of Israel have I found faith exactly like this. And those who had been sent returned to the house and found that servant who had **in fact** been ill **90th** then healthy and well. *Worthiness derives its sense from the words "equal" and "sufficient" but no man can be equal to God's will in deeds or words or thoughts except Jesus in the utter obedience that this soldier understood so well.*

22 WIDOW OF NAIN'S SON "UNIQUE/ONLY" And it happened **in fact 91st** a day after when He and His disciples came to the city gate whose name was Nain ***** (8) the only son of a widow was carried out 7.12** and the crowd was with Him. And when He came near the gate of the city He then saw a dead man was in procession or being companioned or accompanied **MALOWIN** out of the city who was the **only special or unique YIHIDIA Son** of his mother and his mother was a widow and many **young men –sons of the city** were with her. Jesus said to the young man "I say to you 'Arise". And Awe held the people-all of them and they were glorifying God and saying "A great prophet has risen among us and God has visited **SA'R** His people. *They realized that God in Christ cared for this poor widow as did Elijah.*

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

24 ISRAEL DIVIDED And all the people that heard and also the tax collectors justified God *They JUSTIFIED YADIK or "agreed with" God and recognized God and the penalty of sin and granted the baptism was of God in respect of sin* for they were baptized by the baptism of John
Then on the other hand the Pharisees and scribes denied or rejected the favour **TALAM** in their souls of the will of God because they were not baptized by him...

John the Baptist came neither eating bread nor drinking wine and you were saying “There is a demon in him!” The Son of man came eating and drinking and you were saying “Behold a man who is an eater and a drinker of wine and a compassionate friend **RAHAMA** of tax collectors and sinners. And wisdom is justified from its sons or by building foundation **BANITH** *The word in the Aramaic appears to be “building.” The wise man builds on the best foundation. If it could refer to children it goes back to their family and home base. Primarily Jesus refers to “the foundations”.*

25 WEEPING, ANOINTING, CONFESSING She stood weeping but ***** (9) one of the Pharisees came to Him 7.36-7** asking to eat **LAS** *To dine* with him [It would be normal to lean on the other’s bosom at table but in this instance this is clearly not so—there is distance] and He entered that Pharisee’s house and reclined **SAMMAI** *sat near*. And a woman who **WAS** in fact **92nd** a sinner in the city when she also was aware that He was staying she snatched or conquered an alabaster jar **SHATIPHA** of ointment. *Eusebius of Caesarea speaks of a Shatipha of balsam.* And she stood **QUM** in the hidden *sheltered house space or refuge* **SATHAR** intimate to His feet **LOTH** and (kneeling) she had begun (a) moistening or immersing or even colouring His feet and wiping them with the hair of her head. *Her tears were clearly changing the colour of His feet from the dusty yellow to natural skin hue and her hair was being used to dry them* and she **WAS** in fact **93rd** (b) kissing His feet and (c) anointing them with ointment. *After she washed the feet she anointed them. What deep affection for her Saviour is this!* But when the Pharisee who had brought Him near (invited) **QEREB** saw he worked out or estimated in his soul and said “If this one were a prophet He would have known who she is and what rumour and renown she has of being a sinner—this woman who comes near to Him. *This verse notices two references to QEREB—in v.9—the word that speaks of “presence” and “intimacy”.* And He turned his face intimately to the woman and said to Simon “Do you see this woman? I entered your house—water for my feet you did not provide—***** (10a) this one with her tears** has washed my feet and with her hair has wiped them. You have not kissed me. But then behold -***** (10b) this one has not ceased SHALA been quiescent or at peace to kiss my feet** since she came in. You did not anoint my head but then -***** (10c) this one with precious ointment anointed my feet.** -***** (10c) On behalf of this one** I say to you that many sins are forgiven her because she has loved lots but then on the other hand he who has little love is forgiven little. He said to that woman “Your sins are forgiven you.” They who were reclining began to say in their souls “Who is this that even forgives sins?” Then Yeshua said to the woman “Your faith has given you life—go in peace!”

CHAPTER 8

26 THE HERALD OF HOPE And it was after these things that Yeshua was circling round in the cities and the villages and He was heralding and telling good news of the Kingdom of God and the twelve were with Him. *The KERUZ and SIBAR 2heralding and preaching or giving hope were the two ministries everybody needed—to know the kingdom was coming and with it the hope of perfection and eternal life. And his disciples were rejoicing in His presence all the while.* And women who had been healed **ASA** *Hebrew* **RAPHA** from sickness or invalidity or dysentery e.g. and evil spirits Mary called Magdalene from whom seven demons went out and Yohana wife of

Chuzza steward of Herod and Susannah (*lily*) and those many others were *in fact* ministering daily as the sun **SHEMESH** from their possessions.

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

28 THE PARABLE TELLER This *then* is the parable-the seed is the word of God. *There is a switch of letter from the term “PARABLE” to the word “word”-MATHLA becomes MALTHA so to those initiated it is the word-to those who do not receive it is a mystery. The NT holds 22 mysteries ARZA’S-the difference is “grace” and “seizing the moment” & the work of the Spirit. Then* they that exist on the side of the road are they who hear the word and the “husband of wasting or creeping” comes and takes away the word **MALTHA** *The pledge promise or action as distinct from the “word of enlightenment* **AMAR** from their hearts lest they might believe and might live.

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

30 THE GOVERNOR OF HELL’S ABYSS But when He un-boarded *****(11)one man from the city(of Gadara)saw Yeshua 8.27** he yelled out and fell before him and in a loud voice he said “What is to us and to You Yeshua Son of God most High-I implore you do not *torture or consume* me.” For Yeshua had commanded the raping or polluting spirit to go out from the son of man for in fact it had **101st** been long and it had in fact possession **102nd** of him and he had in fact been **103rd** bound in chains and he had in fact been **104th** kept in shackles and he would in fact **105th** burst his bonds and he would in fact **106th** be driven by the demon to the desert. And then Yeshua prayed or asked “What is your name?” and he said “Legion” because many demons had entered him. And they were begging Him that He would not command them to enter the boundary or the end (of time) **TAHOMA** –*this fear was*

that they would have no more time or opportunity. Their “long time” residence and their desert experience aimed to spin out their time on earth. But then there in fact **107ⁿ** existed a herd of many pigs grazing on the mountain they were imploring Him to translate them *NAPAS* that they might go into the swine and He brought them out or repudiated them. *The Aphel does not mean “permit” but rather “repudiate. The AL “go into” is not necessarily comprehended in the -and they –those demons-went out of the man and entered the pigs and that entire herd went straight (TARITZ-the word means “straight to judgment” or “set up for”) and fell over the precipice and were drowned.*

31 THE TEACHER (SOCRATIC METHOD)

Yeshua embarked on the ship and returned from being intimate with them. Then that man from whom the demons went out was pleading with Him that he might be intimate with Him but Yeshua liberated or “exegeted” *SHARAN* –set him loose and said to him

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

32 THE RAISER OF THE DEAD & HEALER OF THE BLOOD * (12)** One man the leader of synagogue called Yoresh **8.41** fell down and begged him to come for this *****(13)12 year old only daughter YEHIDITHA** was about to die *****(14)Then a certain woman whose blood had in fact been flowing TER’A** as an overflowing river- i.e. bleeding seriously for 12 years was of the house of physicians –she had spent all she possessed and she could not be healed by anyone. She came near **QEREB** from behind Him and she touched intimately **QEREB** the hem of His garment and **AT ONCE** the course or flow of blood stopped or stood. And Yeshua said “Who touched **QEREB** me and when all of them denied or refused to say **KEPHER-** i.e. wiped out the idea Simon Cephas and those with him said to Him “Our master the crowds are pressing and confining **ALAZ** and pushing you and you say “Who touched me?” **(QEREB)** Conversely He *then* said “One in the flesh has touched **QEREB** me for I am aware that power has gone from me **NAPAQ** been subtracted or drawn from or translated or been derived. *Then* that woman when she saw that she had not been consigned to oblivion **TOKA’H** been forgotten came trembling and fell worshipping Him and she made clear before all the people for what arm power or power **AIDA** she had touched Him **QEREB** and exactly how she had been healed immediately. *Then* Yeshua said to her “My daughter let yourself have been encouraged your faith has given you life-go away in peace.

33 THE RAISER OF THE DEAD And while he was speaking a man who was of the house of the leader of the synagogue assembly came and said to Him (the Father) “Your daughter has died-do not trouble **AMAL** press-add turmoil to the teacher!” *Then* Yeshua heard and said to the Father of the girl “Do not dread it-only believe and she will live.” *Then* Yeshua came to the house and He did not allow any man to come in with Him except Simon and James and John and the father and mother of the girl. *Then* they were in fact **112ⁿ** all weeping and wailing over her *then* Jesus said “Stop

weeping for she is not dead but sleeping-and they were *in fact* **II3** laughing at Him for they were aware she had died. *Then* He sent everyone outside and held her by the hand and called and said “**TALITHA QUMI**”. And her spirit returned and **AT ONCE** she rose **QUMATH** and He directed that they give what she might eat.

CHAPTER 9

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

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

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

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

38 EXORCISM-A BOY IS LIBERATED *Turn towards me* ETHP'A *****(15)** **One man pleaded "Teacher(9.38)** "Restore **my son** to me!" *The man had lost possession and benefit of his son—he was asking Jesus to face the situation and need.. In any light it is grave but in the light of Calvary it finds its answer. Jesus face was toward Calvary as a flint so that such need might be met in full* "He is my **only** child" *the man said. A spirit suddenly is upon him and he screams and gnashes his teeth. It was with resistance* **HASAN** *that the evil spirit left. The spirit sent the boy into violent motion and tormented him* **MA'AS**. Our Lord asked "O faithless generation until when shall I be intimate with you and wait in hope for you(r response)?" *When brought near* **QEREB** *the boy was thrown to the ground and convulsed or terribly shaken by the demon but Jesus rebuked the vile spirit and healed the boy and gave him back to his Father. The idea of the only son and the return to the Father finds deeply compassionate response from our Lord. Think only of the joy that would erupt in heaven on the entry Jesus. Think how grievous Calvary to the Father's heart. This story goes to the heart of the Father –Son Relationship. There is genuine psychology in Luke. Jesus said "You listen to these words-"The Son of man is going to be handed over to the power of the sons of men.*

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

40 READY FOR ALL GOD'S PERFECT WILL *He himself in the union of His natures* **PERZOPA SIM** *directing attention to go to Jerusalem.* It happened **126th** when the days of His increase or success or "lot" or elevation or departure **SELAQ** were complete **MLA** He prepared His face or person to go away to Jerusalem. *Other texts have "He set his face as a flint to go". Ephrem speaks of preparing himself for death in his sermon 2 23 1220. Christ was preparing His distinguishing mark –not just how He looked but how He loved as He faced Calvary. He sent messengers (cf. the 70 in 10.1)* before His face to a village of the Samaritans exactly that they should prepare **THUCAN** for Him. Was it favoured Sychar? Was it the place of the woman by the well? And they went and entered a Samaritan village to prepare *repair establish and arrange for Him.* But because they did not receive of His person or face He was set to go away to Jerusalem. *The effect was our Lord would break his journey in say Sychar and then move on to Jerusalem but this was not to be. They actually refused him possibly in person. The concept of Messiah needed filling out as Jesus went to die-but the Samaritans missed this vital opportunity which probably ended up being a*

roadside exposition to the disciples of the same great truth- Jesus took them aside you will remember and impressed them with His coming death for them

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

CHAPTER 10

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

43 SATAN DISCOMFITED *In the hour Satan fell and disciples returned joyful Jesus exulted in the Holy Spirit and said “I thank you **MODA** my Father *has the effect of confessing another person-in this case the Father and this was “in house” or in the family of persons we call the unity of the godhead-the **QNUMA**. The word is our word**

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

43 THE GOOD SAMARITAN *The Samaritan abolished his own interest* And behold ***** (16) one scribe stood up to test him and said “Teacher what shall I do in service to inherit eternal life?” 10.25** *The idea is to work as a son whilst the estate eventually falls into one’s lap. Then* Jesus said to him –“**exactly** how is it written in the law and how precisely do you read?” He answered Him “You shall love with all your inner powers the Lord your God with your heart soul and strength and your mind and your neighbour exactly as yourself.” Jesus said “You have spoken perfectly-straight and orthodox -serve in this way and you will live.” **Then** he wanted the pleasure to make his soul righteous and said to Him “Who is my neighbour?” Jesus said to him “One man on his own, was going in fact **156th** down from Jerusalem to Jericho and robbers fell upon him and plundered and beat him and let him remain. When they left only a little garrison of his soul-a little standing or abiding life was left in him. And by chance-or accident **GADASH** a single priest was in fact **157th** on that road and saw him as he passed. And thus also a Levite coming along arrived at that place and saw him and passed. **Then** a Samaritan man came precisely where he was and saw him and had loving compassion on him and came near and bound his wounds and poured oil and wine upon them and placed him on his donkey and brought him to an inn and was caring for him and *annulling making invalid or abolishing or preventing his own service* **BATAL**. At break of day he gave up two denarii... *i.e. he discounted two days wages...*for the innkeeper and said “take pains to care for him” **YAZAR** and anything extra you spend when I return I will give you. Who is it of these three it seems to you was close neighbour to him who fell into robbers’ hands? **Then** he said “He who took pity on him” Jesus said to him “You go away and be serving like that”.

44 METHBA'IA (38) one desire And it was so that when they were in fact **158** travelling on the road He entered ***** (17) one particular village and a certain woman whose name was Martha received Him 10.38** in her house. And there was in fact a sister of hers named Mary and she came and sat herself at the feet of our Lord and she listened to His words. **Then** Martha was busy serving up many things and she came to Him (Jesus) and said “Does it not annul your service **BATAL** that my sister has let me remain alone to minister –tell her to help me. **Then** Jesus answered “Martha, Martha-you take pains and provide **YATZAPH** and are urgent disturbed even frightened **RAHAB** about many things. But then ***** (18) one single thing is sought desired** or requested **METHBA'IA**-so **then** Mary has selected by preference for herself that good and gracious number or part –that part that will not be taken away from her. *The Lord's word is very touching. He is saying that one day serving tables will go but to sit at the feet of Jesus and have His fellowship is the eternal part.*

CHAPTER 11

45 WITNESSES PRAY THE LORD'S PRAYER *The fact is 161'*

***** (19) He was praying in one certain place 11.1** and when he finished the disciples asked “**Our** Lord **MARAN**, teach us **exactly** as John taught prayer. *The words “our Lord” personalized is only represented in ¼ of Luke's narrative translated into Greek-so the “personal” is largely lost! In the NT Peshitta there are 299 refs whilst in the Koine Greek only 68. In the NT Peshitta Aramaic 625 and only 144 in the LXX Greek-a 77% loss of the personal pronoun in both testaments.* Jesus said “You will be saying “Our Father in heaven let your name be hallowed, your kingdom come, your will be done **exactly** as in heaven so also on earth, give (allow **YAHAB**) us bread we need each day and forgive leave or pass over our sins as we pass over all who are guilty or debtor [**HIB**] to us. And lead us not to temptation but save us from the evil one or evil” - **BISHA** *(The Greek text omits “Deliver us from evil” & “Thy will be done”.*

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

47 WITNESSES PRESUME ON THE FATHER I am also saying “Ask –it will be given –seek or plead **BA**-for everyone who asks receives and whoever seeks finds and whoever knocks it will be opened to him.” **NAQOSH** speaks of “knocking in a tent peg—sitting it out. Making sure a hole is there to hold the tent. It can also mean to “hammer the door” or to make nerves quiver”.

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

48 WITNESSES UNITE SATAN IS NOT “ONE” (ONE OF 15 NT QNUM’S) “essential single foundation” (17) He was casting out a demon from a mute man and it was a fact **162nd** that when he went out the mute spoke & the crowds were astonished *The sequel* is men among them said “This one exorcises by Beelzebub-chief of devils.” *Then the sequel* was Jesus who knew their thinking said “Every realm divided in its soul will waste and a home divided against its **QNUMA** or “fundamental oneness” falls and if Satan is divided against his soul **exactly** how will his realm stand? *The use of QNUMA is very telling here –it links “soul” to the fundamental of being*. So the “Soul of God” as in John 5 would bear equivalence to his fundamental oneness. *Though God strictly is not a soul in our sense of the word his unitive being is similarly understood i.e. His mind will and sensitive perceptions of love and judgment.*
Whoever is not with me is against me and whoever does not gather the harvest is dispersing confusing and disordering (i.e. wrecking) BADAR.

49 DEMONS DESIRE TO RETURN

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

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

While he was saying these things *****(20)one woman cried out “Blessed is the womb that bore you and the paps that gave you suck!”11.27** And He said “Blessed are they that hear(relish) and keep the word!”

50 WITNESSES BROADCAST NEW LIFE LIKE JONAH

For exactly as Jonah was a sign to the Ninevites thus also in fact*****(22) the Son of Man shall be for this single generation HADAH.** *The evidence was momentous for that generation-Jonah’s message told of the need to repent and limited the period besides being a “whale of a message” through the 3-day stay in the great fish.* The queen of the south shall rise in judgment with the people of this one generation and she shall condemn them guilty **HIB** because they repented at the heralding of Jonah and behold one excellent beyond Jonah is here.

51 WITNESSES POSITION AS LIGHTS IN THE DARK AS SALT AMONG THE DEAD

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

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

52 INNER HOLINESS FOR WITNESS

*****(23)But one Pharisee invited Him to dine**1.37 but that Pharisee was amazed that he did not first wash before dinner.

“Now at this very hour you Pharisees are cleansing the outside of the cup and dish but then conversely (i.e. applying it another way) the inside of some is full of ill-gotten spoil and wickedness. You are ones who lack intellect –did not the one who made the outside also make the inside. However what is yours *give it in alms* and behold everything is declared ceremonially clean and cleared up for you. **DACA** *The Lord was saying that this sorts your basic problem without which clean hands are useless and He meant also that the big issue of what soiled their lives was being made crystal clear to this one Pharisee. Charity solves eye trouble.* Then *****(24)one of the scribes answered “Teacher when you say these things you insult us!”**1.45

53 BURDEN BEARING IN OUR WITNESS

But He said, “Woe to you Scribes also for you load the sons of men with burdens and you do not offer to come near with even one finger to these burdens. **YABEL** –*the burden is that which is translated as in scribal language-but it is being done not in the virtual scholarly sphere but in the real world of work where it is hard and heavy. Jesus is calling for the educated to help the underprivileged.* “You build the tombs for those your fathers murdered -the blood will come on this generation.”

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

CHAPTER 12

55 THE SOUL IS DESTRUCTIBLE The Lord’s demonstration **KHAWA** (*show as in theatre*) of this lies in His own future role-so He says “Yes I say to you be in awe of “who this one is”. Cf. John 5.22&27. The contrast is with Satan and the physical murderer. The power is further expounded in Matthew 10.28 where *what belongs to body and to soul* is all destroyed in one judgment. **Judaism views Gehenna as a place where the soul stays one year and then either continues in self-torment**

or perishes. Christians similarly differ. Jesus uses the word “destroy” and affirms He is the one of whom to be in awe.

56 CHRIST'S TEACHING (1) Don't be concerned or study out and be anxious (*YASAP*) how you will return breath or “make (spiritual) defense- the Spirit will “make” your defense *ROHA RUHA*.

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

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

(4) **“Don't let your mind wander”** *NAPHA* into worry about food or clothes.

(5) **God “has counted out the clothes you and I need.”** *METHSEPHER* **“Life is not the abundance of things we possess”.**

He put forth a parable*** **(25)One rich man said “I have no place for my goods-I will pull down barns and build larger”12.16** He did not reckon with God- “Tonight your soul shall be required of you” “Take care-watch the ravens-look at the lilies-and the grass. Seek first the kingdom-these will be added!”

(6) **“Give what overflows in the balances”** *God's desire to give us* *NATHAL* **the kingdom is the greatest gift of all.**

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

58 SECOND COMING & DISSOLUTE SAINTS **“You hold out no hope”** The return of Christ in the Lord's teaching will occur when most have no longer hope *SIBARIN* of such a cataclysmic event. The drunkenness of those who should have known better means that many appraised of the gospel will be left behind.

59 PEACE WILL NOT COME BEFORE CHRIST RETURNS **“tranquility” a peace treaty or a truce by capitulation.** (51) The Lord dissuaded His followers that earth itself would resolve all its issues and dwell in peace *SHINA* as a harbinger of his coming. It will not happen anytime following His first coming. Not till Shiloh and His second advent!

60 DO A DEAL-UNDER AMNESTY BEFORE THE DOOR CLOSSES The Lord asks us to judge of what is “doctrinal truth” and “do a deal” *PERAQ* with God expeditiously much as in law men make an out of court settlement using lawyers. This is not a method of redemption for the soul-just a story to enforce the need to seek divine redemption expeditiously. *This is not a one-off payment but a running commitment of similar nature to “I will pay thee all” in the Unjust Debtor parable. It is an acknowledgement of the need to deal with God as our Judge.*

CHAPTER 13

61 JESUS' PARABLE SUMS UP HIS MINISTRY PERIOD mingled (1) Pilate's assassins acted to mingle *HALAT* human blood and animal sacrifice in a murderous onslaught like "cotton & silk" or "wine and myrrh" they were acting at the altar in this brutal manner. Our Lord's linked parable connects with Pilate and his life and He sets the span of ministry at 3 years.

62 GRACE EXTENDED TO ISRAEL (THE LEGENDARY 40 YEAR TRIAL PERIOD) The Lord in the wake of Pilate's slaughter using assassins in the holy place tells the parable of the fig tree and its three-year reprieve pending fruit-bearing. This reflects the opportunity given by His own ministry *TUV/ ABAD* "turn (or) be destroyed" v.5 is the message-the parable of the fig tree effectively illustrates this and the frank truth of John 3.16 underscores it. The Lord has no time for the idle *BATAL* tree. Our time on earth is precious and it is for His glory. The pronouncement is made "next year cut it down" *Khabouris has L'MANHITH* "Why should I make it live on?" This reading according to Paul Younan represents a copy of a pre-AD 360 MSS

64 THE JOY OF SKELETAL SIMPLICITY * (26)** In one of the synagogues there was a woman who was bent 18 years & could not lift herself. 13.10 Our Lord healed her on that Sabbath defending his act stating "Which of you does not lead his ox or donkey to water on Sabbath?". The woman was made "right or "simple" *PESHITTA*. She was afflicted *CORHONA* and *CAPHIPHA* "bent" from "shortening" (of joint) *KARAH*. Like the version of the NT Aramaic which gave us the "simple gospels" instead of the mixed extractions and extrusions of Tatian's *Diatessaron* she was a welcome sight.

65 MIRACLES STAND-JESUS THOROUGH WORK Our Lord dismissed the synagogue leader as a favourer of faces" *NASAB B'APA* or "hypocrite because he resisted this good work done on the Sabbath. The miracle was no flash in the pan-Luke is at pains to show that like the resurrection of Lazarus and all Jesus did it stood the test of time-it was "Thorough". *ESHATHRUA* "resolved or released permanently" The *Ethpalel* emphasises a continuous cure to last a lifetime after Satan held her 18 years. The Jews often asked for signs from heaven so Luke obliges using an Aramaic word for the response of awe in this instance -the word is *THUMITHA* a term drawn from "stunning wonders of the heavens"

66 KINGDOM PARABLE OF MUSTARD SEED & BIRD

Our Lord renders the parable memorable by connecting two Aramaic words -the "seed" or grain and the "free flying bird" *PARADHA* and *PARHUTHA*. Luke is retailing the Lord's remarkable Aramaic which passes from one similar sounding word to another to make His story easily remembered.

67 THE METAPHOR OF THE NARROW GATE *BATHR'AA ALITZA* Our Lord travelled and taught training *MALAPH* "train" his disciples for "battle" against the "swallower stinger" v.16. His doctrine was related to "handling life" and it urged

buying up opportunities. Our Lord's time was short and his hearers' time opportunity was vital. He travelled the cities and villages and*****(27) One man asked Him 13 23-4** "Are there few that are saved?" is answered by the "door analogy. The question is special to the period and a sort of ministry assessment is wanted! Jesus warned that the door as in Noah's time would be closed. He urged that his hearers "*struggle(as with the raging sea)*" **ETHCATHASH** to enter the door. The *Greek* has "agonise" and the currency of the word is that warring commitment that is set even at the cost of losing one's life to gain something. Thus the answer to the question "Are there few that have life or salvation?" is "Only those who want it at the cost of very life as it is obtain it!" Some translate "Will not be able" to reach the gate **SHACAH**. Those who at the coming of Christ would associate with Him are rejected and many are represented as standing outside the gate of salvation and pleading for acceptance within the heavenly kingdom and are asked to "remove" **PAROQU**. There will be **HAREQ** *gnashing/grim fixing of teeth/destiny accepted and decree settled* The word "weeping" **BACA** as for the dead conveys a parallel experience-the die is cast-hope is gone.

68 WORLDWIDE RESPONSE TO THE GOSPEL Clearly Luke in his Greek translation takes the Aramaic "four winds" **MEDINA ARABA TIMAN GARABIA** statement of Christ as the original form of the statement. We do not know in all cases if Aramaic text existed or if the original Aramaic thought conveyed verbally was **directly transposed** into Greek. With Matthew and Mark and to a lesser extend with Luke and John Old Syriac text may be affirmed with credibility and this is reflected in the Sinai palimpsest and the writings of Araates Bishop in 3rd century Edessa.

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

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

71 NO JEWISH SIGHTING OF MESSIAH TILL HIS GLORIOUS COMING "*You will not see HAZEH (me)until you say 'Blessed is He who come in the name of the Lord'*" v.35 The end time fulfilment of Isaiah 66.8-13 and Psalm118.26 beyond the Triumphal Entry is clearly in mind. Between this advent and that lie "a desolate house" There is the grief that **remained (ELI, ELI LAMA SABACHTHANI)** to Christ on the cross but there is here reference to the *grief MESHATHBAQ* v35 *of the whole people in the*

long interval before His glorious coming. This would begin with the sack of Jerusalem and continue with the historic harassment of Jews worldwide for long centuries passing through the bitter satanic holocaust and coming to its final episode in the relief of Jerusalem by Messiah as the Armageddon is halted.

CHAPTER 14

72 THE ODEMA *****(28)In the house of one leader of the Pharisees****14.1** on the Sabbath -they were observing Him. *****(29) Behold one man swollen with fluid was (seated) in front of him** **14.2.** Our Lord heals a man *“having a gathering (of fluid)” AHADAH CANISH* v1,4. - a gross edema condition. The Lord in the English text following the Greek is said to “dismiss him” but Luke is very positive –he shows Christ as the supreme physician-rabbis could not solve the problem of the ox that falls in the pit on Sabbath where owners would *“draw it up like water from a well SHALAQ* i.e. act. So, Jesus “solved the problem” *SHARHA “solve the problem”* of the life in acute difficulty and danger. Notice v.6 they could not give Him a *PETHGAMA*-scripture textual answer.

73 BANQUET OBEDIENCE & HUMILITY v11 This term can mean “to bring low like the Greek term ταπεινος The Lord hates pride and commends taking a lowly place-*MAK “humble”* in public life.

Our Lord further commends the needy to our care- *“show appreciation or flower of thanks” PAR’A* v14 Those made poor *MASECAN* –those incapacitated disabled *HAGASH* i.e. from birth-those who are blind *SEMA* in the Lord’s eyes deserve care. Heaven rewards this care in resurrection time. *****(29) Hearing this a guest at the meal said “Blessed are those who eat in the Kingdom of heaven!”****14.15** Our Lord told the parable of the feast and the invitee excuses. *****(30)Each one made excuse or “prayed leave”** **14.18 MESHTHAAL** on grounds of merchandising and marriage. The basic answer as then so today is “leave us alone” *SEBAQ* vv18-19.

74 OUTREACH The Lord’s imperative of *NOPAQ* demands a “military type” sortie *PAQ /AL “Go out/bring”* to the populated city places and green suburban areas calling people to God. Reach the poor *SECAN*-those who became afflicted *MECA’A*-those who were made lame *MEHAGARA* and the blind *AUIRA* -disenfranchised by impotence of one sort or another. Jesus said *Let each “Shoulder his cross” SHACAL ZULIBAH* v.27 for a cross is not a cross until it sits astride a shoulder. Finally “Pray”; the Aramaic word “insipid” *PACAH* can be rendered “light praying” –the easiest way to lose fervour and ardour. Thus **Christianity loses its tang when prayer is neglected.** “Salting” has to do with (a) salting companions” and “sprinkling oneself”

CHAPTER 15

75 HOMECOMING V REPENTANCE The context of the three great stories of Jesus is told when scribes & Pharisees complain that He receives and eats with sinners. The word *“complain” RETAN describes the sound of a sword vibrating with a swipe and cut that is deep and bitter* As the taxmen “offered themselves” to Christ the teacher-the scribes threatens “reverberated” everywhere

76 THE LOST SHEEP The shepherd left the 99 and “sought” **BA’A** *****(30)the lost one 15.4.** The term “seek” is only in the 6th Cent. Bezae-no other Greek text. The term means he was “calling out” all the way-he was praying-pleading! The High Priest’s ephod had a shoulder piece and all the Jewels of the breast depended thereupon. Christ puts the lost one-the ABADDON one near his face. Such love! The question of “lack of need for repentance”(Greek & NIV) is not the point-the Aramaic has **THIBUTHA/THUB** “homecoming” v7. There will be joy in heaven over *****(31)one sinner that “comes home”15.7** (**TIBUTHA**-with a different prefix is *grace*). The righteous do not need “homecoming” -they are “at home”. In the Aramaic vocabulary “conversion” or “repentance” is homecoming. It is the will to turn not the deeds that matter-cf. “Lord, Lord we have cast out demons in your name”.

77 THE LOST COIN **ZUZIN** “a quarter shekel” *****(32)To that one woman who lost her dowry15.8** it was worth 20 weeks wages-just under half a year’s wages. To lose 2 weeks wages(1/10TH was not the whole issue-the intrinsic value lay in the integrity of the necklace). *The dowry coin was Jewish but the Greek has the Latin coin “denarius” which is a day’s wage.*

78 THE PRODIGAL SON was given “half” the Father’s wealth[possibly in jewels and portable property] wasted his “substance” **QNINA** v.12 *This is not QNUMA “very soul” but rather “real estate” as opposed to “silver”.* When we account of **QNINAH** in v.13 however we are hard put to it to believe he had bought investments as land or stock abroad though something of the sort is implicit. Another interpretation of “substance” is “jewelry”. In his penury following extravagance he joined him to *****(32)one of the citizens of that country15.15** and was sent to feed swine. Humiliation and minimalist pig food for sustenance he planned to go home. The prodigal is accused of “letting fly” **PARAH** his wealth v30 and indeed this is confirmed in v.13. The term **PARAH** is applied to the speed of a bird in flight or of the whirlwind. *One interesting usage is “as a bat flitting about” so his wealth was blindly dispersed. My father used to say “Riches take wings and fly away”.* There are two phases in his life-the first is **HASHA** “Up to now” cf. v.19 and he second **MACIL** “from now on” The prodigal is making a striking distinction between his former way of life and life as he wishes it to be in His Father’s house. His call to be made a “servant” is swallowed in love but doubtless that is what he would ever be! The joyful father runs and embraces him and **NASHAQAH** “Kissed him again and again” v20 The Pael emphasizes the repetitive kiss of great joy. The intensive comes out of long continued compassion displayed in the series of gifts-the shoes ring and robe of sonship.

The elder son was in “the village” **QERITHA** “village” v.25 It seems that the first meaning of this word has been neglected in favour of the idea of a good son working in the field-but this son may have been cultivating friends in another village and actually made *a separate life* for himself. *****(33)One of the boys informs the elder brother”15.26** Your father has killed the fatted calf for he received him “safe & sound” (NIV) whereas the Aramaic has **CHALIM** “like a dream” v.27 This son is finally compared with **Joseph** in that the first sight of Joseph by Jacob was nothing

short of a dream. This also impacts on the general attitude currently of those critical of Christ's ministry.

We often say "They had a ball" *MABASAMA* "a sweet-smelling celebration" v32 The extensive use of fragrant oil makes this banquet very special. It was an experience heretofore unparalleled in the life of the family. The Holy Spirit is in it -and every homecoming sinner is an anointed Son of the Father.

CHAPTER 16

79 THE RICH MAN AND THE STEWARD Jesus told a parable to the disciples beginning *****(34)"There existed one particular rich man"16.1 AITH HUA** The use of the word for "existence" in duplicate in respect of the rich man and his steward and the additional use of the factually precise verb "to be" signifies that this story falls into historic narrative not fictional classification.

The steward calls in favours on the basis of setting aside huge portions of the debt of two debtors. Luke uses the word *AGAL* "Your roll/scroll" The existence of books in the first century amongst the Jews was very limited. The original language conversation in Aramaic would cite a "scroll". *MATRAYA* is the NT Aramaic equivalent of "Bath"-here 100(1000 gallons) was cut to 50(500gallons). *CORE* which is Hebrew/Aramaic is a grain measure and 100 was cut to 80.

"Our Lord sustained the credit SHABAH HACINAITH of the wise or shrewd (steward)." It was not the evil or perversity and fraud that was commended but the practical wisdom and craft of the worldly man.

The Lord stressed the benefit to the steward is only a "lifetime tent" *MATAL L'ALAM* v9 The word *AOLAM* is intentionally **duplex** in meaning. Our Lord as a wordsmith par excellence commends such "everlasting tents" if they could ever conceivably exist-but He is also saying "homes of lifetime tenure" since the word bears this meaning too. The effect is -you get temporary help this way but "eternal" welfare is not bought with money(but redeeming blood) *MAMOMA AOLA /SHARARA* v11 **"(trust) with evil wealth -trust with truth"**. The confidence of men in one who can well handle wealth is commensurate with confidence that can handle truth. Reality and truth are commendable in worldly and godly settings alike. The Lord in conclusion counts the procedure out as disgusting- **"abominable/foul and unmarketable"** *NUDID* v.18 The idea of justifying oneself which also comes out of the story of the steward is now brought to book. This is a necessary follow up-there are no grounds for giving money priority-God must have first place in our lives.

80 A short reality check is put in here by Luke who speaks of the integrity of the law's detail to the very TAAG and YODH. It appears that the matter of the sublime nature of ethics and right-even beyond the existence of earth itself is the point. So adultery and John feed into the context as vital elements and with that the thrill of Christ at the populist and effective ministry of this last great prophet. **"at that very moment HIDIN NABATZ as a sequel to John's ministry men squeezed /pressed/pushed (into the kingdom)."** (16) Our Lord explains that scriptural teaching really began to take hold in the forerunner and through His (Jesus' word) truth continues a victorious run and will stand when the world itself will pass away. This is a glorious interlude. Our Lord is very upbeat about his message-Amen!

81 THE RICH MAN AND LAZARUS(EL-EZER-“God my help”) This story of riches is marked by feasts *METHBASMIN GAIATH* “celebrations with perfume laden air -- bright pleasurable occasions” vv19-20 Meantime *****(35) This singular rich man wore linen and purple16.19** and feasted daily *****(36)this single poor man Lazar 16.20** suffered with (cancer)? sores *SHUHAN* that were licked by the dogs. The scene changes and the rich man is in Hell’s prison *SHANAQ SHALHABITHA* “suffering in the flame/feverishly”. Lazarus is called to “cause him to remember” and it is put to him what torment he has had since his life’s end and “what has been” in Lazarus comfort since his arrival in Abraham’s bosom-these Ithpael’s and Aphel’s emphasise the now settled change and our inexorable eternity.

From the dread and torture of mind in Sheol of the wicked the Rich man pleads for his brothers. Dives asks that Lazarus *LOTHHANUN* “Go away *INTIMATELY*” to them. Dives is asking for a particular embassy but Abraham insists **that the scripture by the conviction of the Holy Spirit is most effective.** The resurrection of our Lord greatly added to the impressive role of scripture in the exact regard the man would have wished. Jesus rose from the dead-yet as Abram said **this would also be set aside where worldly disobedience prevailed and a hard heart.** Scripture’s most powerful witness is the risen Lord-this chosen testimony God uses and the Holy Spirit in the conscience the most impressive witness.

CHAPTER 17

82 LITTLE THINGS ARE VITAL (A) The welfare of children would be beset with “scandals, stumbling blocks, suspicions” *CESHAL* The deliberate placing of a “stumbling block” is spoken of. For this action an equivalent serious penalty -the millstone and drowning is envisaged-a paedophile would be better not born!

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

83 THE NATURE OF A SERVANT This interlude on service contrasts with the “elder brother” laid back style. Here a real tiller of the ground gets in from ploughing the field *HAQALA* and begins to serve at table, so different from the brother of the prodigal who comes in from the hamlet *QERITHA 15.25 where he has been socialising* and won’t even join the party.

“*I hope not*” *SIBAR ANA* Our Lord stuns us by speaking of a servant who demonstrated “grace” *TIBUTHA* by going beyond the call of duty. He then asks if that gains the servant or slave especial acclaim with the master. As servants who were redeemed everything we do is as of debt *HAIB*. For Christ service is *SBEMESH* “all day long” and marked by the “apron”.

85 THE TEN LEPERS * (37)Jesus approached to enter one particular village17.12** when10 lepers met him shouting “Rabbi Yeshua have mercy on us!” He said “Shew yourselves to the priests” and “*As they were going they were made clean*”

AZALIN ETHDACIN v.14 To the idea of “obedience” the concept of “gratitude” is now added. Luke uses this incident to show that wider world interest had begun and to underline Gentile appreciation.

*****(38)One seeing he was pure returned with the voice of praise**17.15. “*It is a fact one returned*” *HUA* v.15. There are 269 references at least to *surprising facts* in the gospel of Luke of which this is 187th. This one is highly suggestive of a Samaritan who recognized Yeshua as God. His “loud voiced” gratitude “Glory to God” and his worship at the feet of Jesus are pointed out by Luke and Jesus’ pronouncement of Salvation seals the work of faith.

86 PROPHETIC CIRCUMSTANCES OF THE LAST DAYS “*The kingdom does not come with observation*” *NA’TURTHA* v.20. This does not mean “looking for it”. It means “by keeping the law”. Jesus added “The Kingdom of God is within **“some of you”** cf. also *M’ANCON* in 1Cor 10 7-10, Luke 11.49, Apoc. 2. 10. Jesus is courageously asserting that already **some of the Pharisees** had grasped by the Spirit the nature of the Kingdom and its appearance in the coming of our Saviour.

“*This generation*” *SHARBATHA HADA* v.25 A similar reference in 21.32 refers to a specific generation close to the second advent at the time of the prophetic events then coming to pass just as “this generation” in 17.25 refers to the events at Jerusalem during Christ’s current first coming. There are two precedents quoted by our Lord (1) *Lot “went out” NAPAQ CABARITHA ...Marya rained “brimstone”* (2)The solemnity of Noah’s escape and the equal sudden angelic-navigated escape of Lot bespeak the last late great rescue allied to a great judgment in the last times. The fact that days of marital joy and times of feasting, schemes of building and booming sales continue in the last days is underlined twice. The word “exactly” *AICHNA* is used to portray an exact equivalence between Noah’s glorious world and Sodom’s wealth and prodigality of life **when the rapture comes.**

“*On that day some will be led captive, some left*” *DABAR / SHABAQ* “Two will be in a bed-*****(39)one will be taken the other left**17.34- two grinding at the mill-*****(40)one taken the other left**17.35.The word that is used of Christ left on the tree and of sins left unvisited is now used of those who are left un-rescued by God and un-conveyed by angels. Believers are to be “led away as sheep of the pasture” “Guided and conducted out” “steered with authority”. The future passive is used 3 times in vv. 34, 35 and 36.

The conundrum of **the eagles** is to be understood in the light of the situation on the ground concurrently by contrast with the heavenly rapture-“*exactly where?*”

L’AICHA Our Lord refers to “eagles” in connection with the “gathering” together.

The action in the skies and the carcasses on the land relate to those left-the word *PEGARA* contrasts with *RUHANA* –so our Lord is speaking about the “past action” of eagles i.e. “shall have gathered” where carcasses lie.

CHAPTER 18

87 THE UNJUST JUDGE & THE WIDOW This parable our Lord told presents

*****(41)one judge in one city** 18.1 without “awe of God” who was also “*irksome, reluctant, lazy, inactive, negligent, indolent*” *CAHAD* “*not respectful*” toward men

(1) Prayer is the antidote to sloth and inactivity. Prayer is work (Precare laborare).

Prayer ZAL itself is “inclining, reaching out, turning the mind to God on a matter”.

Prayer is effective.

*****(42)One widow in that city** called on that judge to plead her case. The judge neither dreaded God nor had been shamed by men. Yet lest she “weary” me *AMEL-* (the *Aphel* or *intensive verbal stem* is used) the judge said he would “act on her behalf” lest she continue to annoy him. The expression *HARA* is used of “a fishbone in the throat” or a “ship stuck fast and run aground”. She was “going nowhere” till he acted.

88 FEW BELIEVERS AT HIS GLORIOUS COMING! Our Lord now speaks of the patience of God who “*lengthens (His Spirit)*” *NAGAR* – this may mean He seems not to answer-but it is grace and extended amnesty not intransigence. God shows great patience for the sake of His elect or chosen (*GABAA* clean corn separated from tares must all be ripe and harvested before it is gathered home). The Lord promises He will act in their defense “quickly”. The reference to the coming again of the Son of Man suggests a speedy resolution to times of persecution and tribulation in the end times. Outside the house of those chosen and taken *our Lord asks will He at His coming if He will find faith on the earth*. Clearly **the days following the out redemption are halcyon days** and therefore at His glorious return believers in tribulation times will be few..

89 THE PHARISEE & PUBLICAN Some such claimed to be righteous persons whilst scorning everyone else. “*Claim*” *TACAL* The claim put is of a legal sort . This specifically refers to Pharisees. He follows up by upbraiding those who thought themselves righteous in the parable of the Tax collector and the Pharisee. *****(43) There was one Pharisee 18.10** who prayed “*I thank You that I am not like the remnant of men –violent plunderers, overreaching fraudsters, adulterers with impure thoughts nor like this tax collector-I fast twice and give tithe*”. There was one publican at a distance who beat his breast and asked God for mercy. The tax collector smote his breast “*buffeting him again and again*” calling on God for “grace”. He (as the Lord said)went home a “justified man” newly made righteous rather than the Pharisee.

90 THE LORD RETAINS TEACHABLE YOUTH The mothers brought to Jesus those to whom they gave birth *YILED* “*infants, children*”. The Lord said they should leave those whom we would call “boys and girls” *TALIA*. They could clearly come in close to Jesus as they ran along in His direction. It is in voluntarily coming into relationship with Jesus that we too enter the kingdom of heaven.

91 THE NOBLE’S QUERY ABOUT ETERNAL LIFE. *****(44)There was one nobleman who asked how he could inherit eternal life** by his own actions. Jesus cited the law and he claimed he kept it fully. He was asked to give all and he demurred. The noble was “*grieved*” This young man came to godly sorrow “heartfelt sorrow”. *CARITH*. He is described as “well rich” “goodly rich”. Our Lord said it was difficult for the rich to enter the kingdom; the ruler showed solemn hesitation.

*****(45)One thing is essential -sell & follow me.** Often as in Gethsemane grief leads to commitment so as Jesus said ”things not intimate *LOTH* “*intimate*” and familiar with men are familiarly possible with God. Peter’s follow up was “We have

given up all-what about us?” Our Lord said “You will have many houses to use on earth and an eternal home!”

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

92 A THIRD MENTION OF THE CROSS Our Lord contrasts his own future as He became poor that we might be rich. He spoke of being treated shamefully *NERUQ “they will spit (on the face)”* mocking and scourging, the Gentiles would kill Jesus. Luke tells us the disciples did not yet comprehend the full extent of the stoop Jesus took for us.

92 THE BLIND BEGGAR GIVEN SIGHT When He(Jesus) came ***** (46) near Jericho there was one blind man sitting 18.35** begging who cried “Son of David have mercy on me” Luke portrays the man who received sight following Jesus declaring “Glory to God” and the people who watched saying “Glory to God.” *SHOBAHA L'ELOHA*. The sacred writer captures the moment and speaks as on other occasions of this man as **“son of the moment”(The gospel is full of opportunities grasped and let go)**. The word DIN is used 237 times and possibly more by Luke indicating “But then” and by that means Luke records many vital moments in the Lord’s life

CHAPTER 19

93 THE STORY OF ZACCHAEUS (cf. vv3, 4, 9, 11 also 18.29, 19.11, 21.17, 24.29- there are 14 uses in all) ***** (47) A certain man named Zacchaeus 19.2-**chief tax collector wanted to see Jesus & climbed a sycamore tree. When Luke wants to dramatise and accentuate a vital matter he makes his point by using the word *METUL* that goes right to the root of something important. Here it is important **A. How we are.** We are given a body and mind and Zacchaeus used his head to gain a view of Jesus when he might otherwise never have seen or been seen. He also had a spirit and he was absolutely determined to see Jesus. We need to use our “push” -to take our opportunity.

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

C What assures us of life? v.9 The answer is “faith”. Isaac asked questions of Abraham and they two went on together. Isaac trusted God’s provision.

94 PARABLE OF THE TEN MINAS Why did the disciples expect the Gala event of the kingdom? v11 The kingdom of Christ was not just Jerusalem. The kingdom consists of souls redeemed over whom the king reigns. Our Lord spoke of ***** (48) A certain great man going away to receive the kingdom 19.12.** Some parallels with Archelaus might seem cogent but not so. God’s kingdom grows as Christians trade

worldwide. The parable Jesus told brings home the vital truth that the talents we are given (10Minas,5Minas,1Mina) are for His glory to bring souls to Jesus. When He comes our joy and crown is those we have brought to Jesus. Zacchaeus sought such gold.

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

The *MINA*(pronounced *mawneh*) *coin anciently valued as 4 months wages of a labourer* v.13 The weight would be 50-60 shekels.. **This silver mina in this parable was 60 shekels (£600 in today's money)** The capital entrusted to the labourers was substantial. If the capitol was big the reward was awesome-shared rule in the kingdom.

95 TRIUMPHAL ENTRY The AV and Greek render “The Lord needs him(the donkey). The Aramaic *METHBA’A* renders *‘he has been sought, discussed, necessary, requested’*. This historic opportune moment for Israel predicted by Daniel 9.25 has been calculated at Greenwich as 173,880 days from the decree of Longimanus 445BC (69 prophetic weeks) till 6 April 32AD. It is hardly surprising that the provision for a donkey on that very morning was haphazard or in any doubt. The verb is a Hithpaal strongly supporting the idea that “it had been discussed” so the words “Our Lord discussed it” seem clear.

Crowds of disciples began praising(loudly)(for all the mighty works they had seen *SHARIN SABAHIN* Luke begins his narrative stating the awe and astonishment of all. Luke then pictures the huge festival like praise as Christ emerged for His Triumphal entry starting at Bethphage. In the temple our Lord “began. to cast out the traders v45 who had the support of the authorities and to take over the temple as a teaching base. We don’t know if daily he dismissed the traders- it would seem so as He made the vital point “My house shall be a house of prayer-you have made it a den of robbers”.

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

CHAPTER 20

97 (A) BIBLICAL AUTHORITY *(49)On a day when Jesus taught with hope**

20.1 the priests scribes and elders questioned His legitimate authority *SHULTANA* “*conferred authority*” or “*imperial*” authority (cf. *Sultan*) in respect of the changes He set in motion. He counters asserting the authority of John which of course presumed and heralded his own God given role. *Our Lord told the parable of the vineyard-***(50)A certain man planted a vineyard 20.10* . He directly challenges

them in the parable foretelling His mishandling at their hands-using *the parable of the vineyard* He rehearsed the murderous treatment of the prophets and of Himself and predicted that the land and city would be forfeit-the leaders said “May this one thing not occur” v16..

98 (B)POLITICAL AUTHORITY Christ cited and His power to “*scatter*” **DARA** as the judgment corner stone **ZOITH** of Psa.118.22 and Daniel’s prophecy for “All that falls on it *will be broken* and whatever it will fall on “*will scatter*.” The men **spy GASHOSHA** v.20 [“test the depth”]. They acted *constantly* (PAEL repetitive) like “the righteous” yet planned to get Jesus to Pilate. They enquired if it were legal to give “head or poll tax” to Caesar. Using the denarius “poll tax” coin the Lord diffused the issue saying “Give to Caesar what is from him and to God what is God’s-the silver temple coin.

99 ETERNAL AUTHORITY QIMOTHA “resurrection” (35, 36) The further query reveals divine appreciation-“risen ones are like the angels and in that state they do not take wives”- our Lord using Exodus 3.6 was emphatic about the reality of resurrection stressing Abraham Isaac and Jacob were alive. On the resurrection Jesus quotes **Psalm 110** as the Lord **MARYAH MARI “The Lord said to my lord”** It has been observed that Hebrews 1.13 agrees with the LXX of Psalm 110 using “footstool”. Further the VATICANUS MSS has “David therefore calls Him lord and how is He his son” Eastern Peshitta and Khabouris. The Massorettes changed 134 **YHWH (Heb)** statements to Adonai. **The NT Aramaic has 239 instances of MARYAH which is the regular name applied to God in Aramaic where the Greek κυριος can apply to man as distinct from God.** Our Lord advised his disciples that the Scribes loved prominence and in exchange for prayer chants were paid through the sale of widow’s houses-thus disenfranchising the family.

CHAPTER 21

100 THE WIDOW’S OFFERING Our Lord saw *****(51)a certain widow casting a SHEMONA coin in the treasury** The reality **SHARIRA** Jesus cited was “giving all”- this alone secures our approach to God. That is what the ancient “whole burnt offerings” signified. This is Paul’s “logical service”. This mirrors what Jesus gave.

101 END TIME PROPHECY

(1)The temple was built by massive well finished ashlar 2 **SHAPHIRTHA WA-BA-QORBANA “beautiful stones and Qorban gifts”** 5 ft by 6 by 4ft. They were golden in colour and shone in the sun exactly like gold. The temple was adorned by sacrificial gifts from many Jews. Our Lord prophesied AD 70 when “not one stone would remain SEBAQ on another.”

(2) Jesus spoke of commotions or tumults as stirring his disciples to fear of the end-but this Roman war would not be the end. Spiritually there would be Messianic claims and many claiming “another God and Messiah- Politically there would be a world of nations in conflict after the Roman empire divided and commuted- pandemics and famines would afflict many parts of the world Socially-also Christians would be heavily persecuted for the name Christian as the dispensation draws to a close **HARATHA “the end or last thing”** The name of Jesus is omitted from Greek MSS in

17.11,20.3, 20.25 & 21.5-but it is for that precious name that the Lord's servants have ever suffered.

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

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

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

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

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

(8) The first heavenly signs-in the sun moon and stars-signs of **“redemption/departure” PERAKA** resulting in further “clasping of hands” **POSHEK AIDIA** And on earth **QALA** the voice of the sea We are told when these signs begin **SHARI** we are to look up for Christ’s coming. We are to pay attention to the “fig tree” (Israel) and all the trees when they flourish **PAR’A** or “pay a vow” or yield fruit for God together. It will be recalled that Christ found no fruit on the fig tree at his first passion but in the latter days there will be fruit-not just numerical but a harvest for the Lord.

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

(10) When the earth totters a *HIDIN* “*at that exact point*” and the military communications go down the Son of Man comes with huge military powers and great praise.

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

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

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

CHAPTER 22

102 THE PASSOVER SUPPER The preparation involved a man with a pitcher *GARBA DAMIA* “*a shaped pitcher of water*” This pitcher was “borne on the shoulder” *SHAQIL* Essene style –possibly a pre -arranged sign or a sovereign occurrence -scripture says no more. Our Lord said “He will show you *****(52)a single large upper room furnished 22.12 ALITHA MASHWIA**. There prepare. Our Lord’s apparent abstinence from the fruit of the vine *YALDA* “*fruit*” (cf. “divide it among you) appears to speak more fundamentally of the associate joy of the second advent. George Lamsa- a native Aramaic speaker- confirms that verses 17-18 on the non-participation of Christ in the 3rd cup are in the Peshitta (Eastern)

103 HIS BODY AND BLOOD The body of Christ was given proleptically from eternity and consecrated to sacrifice by our Lord’s eternal will. The Lord emphasises that His blood *METHYAHAB* “*has been given*” for us *HALAPH* v20-hence the phrase “divide it among you”.

104 THE PROPHECIED TRAITOR *They began to “enquire” AQAB* The word “*heel*” as in “lifting up the heel against” and the term “*enquire*” are *as one* in Aramaic. Thus the enquiry was about the man who would lift his heel-and Jesus answered in terms rather of the “hand”. The condemnation of Judas “*Woe to the man*” at least suits his death by hanging on a tree for it is a curse. It’s eternal implications have been poured over by countless persons-and certainly the severe word stunned the disciples.

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

When your faith *ETHPANNA* “turns back -a powerful process begun next day as *Jesus turned and looked at Peter*. This conversion was as significant as the turning back of the sun’s degrees on the dial of Ahaz. People speak of “losing their faith” what happens is that it is sifted-mingled at the world’s fire and veered away temporarily and so often comes back in earnest. Then our Lord in the context of supplying every need without money (and sword) reiterates *****(53)**“**This one writing about the Son of Man must be fulfilled**”**22.37** Our Lord is referring to Isaiah 53.12 (Lk12.50). It is very notable that our Lord looks distinctly to this ancient word.

106 Our Lord sought “expedition” not delay *THECAB* “more urgently”. (a) He had said to Judas “Act quickly” and (b) in appealing to the Father said “let the cup pass (quickly)” and on the cross (c) “Why do I remain”. The Beth Zitha or Mount of Olives scene declares the unitive will of God and the weakness of the flesh which is our humanity. Whereas our Lord first placed His knees on the earth latterly he fell flat upon it. Sweating profuse clots *SHALTHA* as blood He collapsed on the earth. He called on His disciples to arise and not sleep. *****(54)****One called Judas went in front of them and kissed Jesus****22.47**. So came the betrayer’s kiss and shortly afterward *****(55)** **One of them struck the servant of the High Priest and cut off his ear****22.50**-this was the sword thrust of Peter, then escape of John, the arrest and trial are recorded.

107 TESTIMONY TO THE PRIESTS Our Lord stated that they would neither answer nor release Him much less believe him. Nonetheless He stated plainly “You will see me at the right hand” v.69 *YAMINA D’HALILA ‘ELOHA* “*The right side of the power of God*” and he insisted their charge entailed “you are saying I am the living God.” This He affirmed ; this they maintained that He was Yahweh ANA, ANA. To them that expression was blasphemy-to Him it was truth undeniable.

CHAPTER 23

108 PRIESTS & PEOPLE Satan is called the “swallower stinger”. The people were in Satan’s hands as they blasphemed the Lord *OCAL* “*they were consumed (with slandering Him*. But Pilate had no legal case *A’LTHA pretext scare cause fault* to show that would set Christ in conflict with the law. The charge by the Chief Priests was that as a “wild creature” the Lord *SHAGASHAH* “*Stirred up our people*”

109 PILATE AND HEROD *Herod himself a king became a king’s jester SHATAH* “*he played the fool*” -but he had no wisdom in his gesturing nevertheless he arrayed the Lord as a king though he treated Him as a slave.

Pilate told Herod he would whip our Lord and release him *ARAD* “*I shall teach him a lesson*” or “*discipline*” Him and release Him. This “lesson” idea comes not from the Aramaic and reflects in the Greek $\pi\alpha\iota\delta\epsilon\omega$.

110 SIMON THE CYRENIAN Like the brave son of Ham who helped Jeremiah Simon met up with the crucifying party and in divine providence his whole family were converted. He carried the cross with Jesus *NAT'A "carry luggage"* Samuel Rutherford the Scots Covenanter well said "He carried the light end of the cross".

111 JACOB'S TROUBLE Our Lord speaks to the weeping women of Jerusalem' & Israel's "long future trouble"-under the Romans through the pogroms and the holocaust and on toward the tribulation in the last days. *HIDIN "at that very time (69-70AD) you will begin to say to the mountains 'fall on us'"* Our Lord appears to hint there would be much more suffering following the Roman conquest. The European and Roman world has inflicted continual suffering on the Jews and this is implicit in the word "begin". And when they came to ******(56)a certain place called the place of the skull there they crucified Him.23.33***

112 FORGIVENESS & MEDIATION BY PRAYER UNTO DEATH The effect of Christ's mediatorial prayer *SHEBAQ "Father leave them(unfinished)" -the impact is "Father forgive them"* "hinges on the other *SHEBAQ* for our Lord Jesus is left continuing under the **judgment** which sees Him undergo the death of the cross in our place.

113 CURIOSITY TRUMPS MOCKERY The soldiers *QEREB "came near"* at this point they were mocking. Then the good thief rebuked the bad thief for mocking of the same sort and then the darkness fell for three hours. After that the centurion was in some fashion converted to see Jesus as the Son of God. The coming nigh of the soldiers offering vinegar was a type of grotesque cynical worship-coupled with their vile chant and hypothesis "If you are the Son of God come down"

114 By the reckoning of the good thief our Lord did nothing amiss *SANA "criminal" "hateful" as opposed to "compassionate"*. Our Lord though exonerated by the thief of anything worthy of crucifixion in Christ Himself was dying in place of the thief himself and of all believers. He was commenting on our Lord's perfect disposition—one without hate or reviling antipathy. Peter also noticed this—there was no revenge—no counter reviling. The twin observations declare the perfect character of the Lord who is without hatred even under huge duress.

115 WORLD WIDE DARKNESS CALA HER'A A "all the earth" (44)This darkness is the 240th startling fact of the Gospel marked by Luke's distinctive use of the verb "to be". As Paul urged before Agrippa—"This thing was not done in a corner"

116THE CURTAIN OF THE TEMPLE The curtain was rent as clothing *ZATAR "ripped apart"*, broken like a wineskin, like the heart bursting into tears so it expresses the heart of God and the end of an old era and the act of displeasure at an act of God that something others have done—sinners—so touched His soul.

117 THE SHROUD *(57) A certain man Joseph from the city of**

Ramatha23.50 wrapped *CIRCAH* the sheet around the body of Jesus. It is this encircling sheet that carried for generations the imprint of the wounds and the flaying and very truly appears to be preserved in the form of the shroud of Turin. My conversations with the Secretary of the Turin Shroud Society Ian Wilson confirm the detail extensively and researches since have done nothing to disenchant me of the belief in the shroud's authenticity –indeed served to confirm the data by modern methods of scientific research.

118 THE ANOINTING OF THE BODY act was time friendly for they faced the end of the week and the beginning of Sabbath at 6pm so they used the 100 liters of myrrh and aloes and *HITZA D'COTHNA a linen cloth or sheet* in view of the women who possibly may have been given some spices and even contemplated continue the task for which they were well qualified as relatives and could have gained the fishermen's help to roll back the stone-but found the situation had already advanced beyond Roman control and in angelic hands. The gospel of Matthew adds that this "sheet" was *NACADA* "pure white linen". The women were concerned that the burial manner was hurried and Mark tells us they came with *HONATHA* "mixed spices" on Sunday to anoint the body. Mary Magdalene and Mary of James had seen where our Lord was laid (Mk15.56-7). Luke confirms that the Galilean women were approaching the tomb-coming close and saw exactly how the body was laid and they clearly prepared their own spices and felt the need to complete the work so hastily conducted by Joseph and Nicodemus.

CHAPTER 24

119 THE EMPTY TOMB EMMAUS & UPPER ROOM APPEARANCES

THE TOMB The women arrived at the tomb *SHAPHAR* "at first glimmer, dawn, after cock crow, when earth adorned with light" witnessing the stone removed from the entrance and meeting two (presumably raised)"men" in gleaming garments. They observed that the stone was "quickly rolled" "with speed of an engine" *AGEL (2)* as a sudden act and they wondered *TAMAH* as one might do at the stars-they "stared stupefied"

and with dread *DAHIL* at the *might demonstrated*. The expression "the living among the dead" may refer to the soldiers who had swooned or died? The dead *MITHA* "mortality" does not refer to a graveyard.

They returned to tell the apostles and "the rest" *SHARACA* "family as set up" v.9 -the Lord's relatives. Their words *SHANIVAGTHA* seemed "frenzied, frantic, mad" -a mistaken verdict. Peter & John however also *MITHDAMAR* "had been trembling amazed" (past participle)

120 THE EMMAUS ROAD The two *en route* to Emmaus spoke of events *GADAH* "heaped up, ready to harvest" v.14 The death and resurrection of our Lord enfolded a huge series of events raw & unprocessed. When the Lord appeared their eyes were *AHIDAN* "closed" v16. *The Aphel verbal form speaks of an outside cause*. As a result they did not "consider him closely" *SACAL* and so they are *CAMAR* "gloomy". It is of interest that the Aramaic of *QLIPHA* "Cleophas" is "skin of an apple" He got

beneath the layer that arrived at the underlying truth of resurrection. They expressed their hope of “breaking” with Rome -that Messiah would *NEPARUK* “*break her loose*” v.21. The Lord described them as *HASIRI RAINA /YIKIRI LEBAB* “*deficient in thought and dull of heart*” v.25. The latter means both “stupid” and “burning or ‘set on fire’ –perhaps the idea of “dullness” is what both the lord and they were so aware of though not unlikely alongside increase of interest and passion v.25 It was *HIDIN* at this *exact* point when they side-lined the women’s testimony that the Lord rebuked them. He “explained” *PASHAQ* the scriptures. The men spoke of *NASIBIR* “*continually hope*” and *PAIEL* “*enduring*”-hence to “*endure to the end*” v.26. They prevailed on Jesus to stay *METUL* “*because*” *the day is far spent*” -it was possibly about 4.30pm. This is the last of 14 such vital “BECAUSE” statements of Luke. It is never too late to be patient and wait for the Lord. He endured the cross-the disciples were being taught to wait until He came-we too must learn this gospel patience. They invited the Lord to “delay” *PUSH* and He “stayed” *QAWAH* as one “awaiting a fair wind”. They became convinced of his person by his arms (presumably the nail prints) and *SHAQEL /SALEQ* “*He had flown off or lifted Him*” as opposed to “*ascended*”-He left by disappearance. *****(58) And they said one to one “Was not our heart sluggish/set on fire YAQIR as He expounded the scriptures on the road 24.32.** Back in Jerusalem “*they related*” [a metaphor from playing ball] so they filled in the gaps *SHEA* v35. The upper room narrative involved taking questions and the “back and forwards dialogue”. They also spoke of the “breaking of the bread” *QATZ*-when the Lord broke the “end” of the bread. It is this “atoning conclusion” to the life of our Lord -His death that we celebrate.

121OUR LORD MANIFESTS RESURRECTION FULLY “*They were made to talk on*” *MEMALLIN* and at this point when the apostles wanted to know more that our Lord stood in the very centre and said “shalom” and added “I, I” –in other words “I am”. They were in dread. As to “doubt” the Lord said *METHZ’AIN* “*why scurry back*” and “*speculate*” v39 attesting that He had “flesh and bones”. “*explore touch plumb the bottom probe further*” *GOSH* – word used of the depth of the sea-so our Lord invites investigation. When they were *THAMAHIN* “*astonished*”(adverb) –cf. (4,12,41) or “astonish-able”. He asked for food as one who smelt the cooking of fish. They gave Him roasted or fried fish and honeycomb and watched Him eat. The Lord delightfully referred back - *LOTH* “*when I was intimate*” to the Emmaus pair. *EMMAUS* (“essential life of the people”) He went on that they might *SACAL become wiser*” (45). The Lord opened the mind of the apostles so they knew the meaning of the scriptures and in particular of the call for “turning” *TIBOTHA* to God and *SHOBAQNA* or “leaving of sins” and forgiveness. And in particular *MULCANA* v49 “*the promise*” the Pentecostal promise -the vital specific point of our Lord’s address “endued with victory” and strength for the contest against evil. So “*He brought them to Bethany*” over Olivet again it’s darkness lit up by moonlight-and when He blessed them[did He kneel? the Aramaic word *BARAK* “kneel” suggests that our Lord knelt] and then separated Himself as unto a new office *ETHPARASH* and ascended to heaven. “*They worshipped*” *SAGAD* suggests bowing low to the earth. Our Lord in this instance went from their horizon at twilight. The ascension of Acts 1.2 is a “daytime event” some 40 days later. It would appear that our Lord frequently

went away by air –the concept is of daily “appearances” akin to those of the rising sun. Thus understood his appearances spelt His authority not only on earth but also in heaven. **AMEN.**

FINIS

MATT MARK LUKE JOHN STUDY COMPARE

<p>NAGE</p> <p>DAWN PRAYER</p> <p>FIRST RAYS</p>	<p>SHOPHAR</p> <p>AT SOUND OF RAMS HORN</p> <p>SUNRISE</p>	<p>SHOPHAR</p> <p>AT SOUND OF RAMS HORN</p> <p>SUNRISE</p>	<p>ZOPHAR</p> <p>WHEN SPARROW CHIRPS & HOPS AROUND FEEDING</p>	<p>Luke John messengers at the tomb- Mark one man and Matthew the angel- fast personnel change!</p>	<p>TIME</p> <p><i>All greeting persons are “messengers”. Mighty angel (Mt) switches for man (Mk)?</i></p>
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MASTER'S VOICE
ARAMAIC
CLASSICS NO. 3

LUKE

LEGEND
“CERTAINTIES”

CHAPTER

THE LORD AND LUKE 1-4

1. Because many were willing to write an account **b3x HESHAB** a consideration exactly according to those things delivered to us through those who in fact **1**were the first eyewitnesses and servants of the word **MALTHA** [*The significance of “the Word” in Aramaic is that it is a word to which the Lord is absolutely committed*]it appears or **He appeared** **yzxt0 ETHZHAZAY** also to me because I had in fact **2** reverently approached **all of them** with care and attention that I should write everything for you, Theophilus, in its narrative or historical order **TACAS** that you may experience or be aware of the reality and truth of the words that you have been taught in connection with these things. *Luke has apostolic credentials!*

GABRIEL APPEARS TO ZECHARIAH 5-25

5. There was in fact **3**one priest in the days of Herod the King whose name **was in fact 4** Zechariah from the ministry of the course or ministry section of Abia and his wife was from the daughters of Aaron-her name was Elizabeth. *The “course” puts Zechariah’s ministry 12-18 Sivan June13-19 and John’s birth28-29.March-so Christ’s was circa 29Sept-first of Tabernacles. We have here the most accurate initial detail possible affirming the “tabernacling” of our Lord on earth.* Both of them **then 1a decisively DIN** [*The word DIN has a temporal and also mild adversative effect –but perhaps more significantly a link to the Aramaic for “decision”*] were righteous before God and they were walking in all the commands and **righteousnesses** **CANOTHA** of Marya without blame or fault. *We see in this statement a description of “sanctification” where saints keep the laws of God but in addition walk “without blame”.* There was in fact **5**not conversely a son belonging to them because Elizabeth was infertile and both **were** numerous in their days. While then he was in fact **6**in the course of priestly duties he was in fact **7** in the order of his daily ministry before God (notice the detail!). According to the role of the priesthood it fell due or reached **the time when** **MATAN** he was to offer libation of **NQN** incense and he entered the temple. And all the crowds of people were in fact **8** praying outside at the time of libation. And there **appeared** **ETHZHAZAY** to Zechariah an angel of Maryah who stood from the right hand of the incense altar. *The use of “He appeared” as in v.3 seems to confirm that the appearance of a person in both instances is the best understanding of Luke’s usage. The right side is usually associated with blessing and power.* And Zechariah was troubled when he saw him and deep fear fell upon him. **SHAGASH-Zechariah was excited but also disturbed or agitated. It seems he became disordered as if by the effects of a stroke.**

And the angel said to him “Do not be fearful, Zechariah because your prayer has been heard and your wife Elizabeth will bear you a son and you will call his name Jokhanan **GOD’S MERCY OR GRACE**. Surely this break from fear and interposition in respect of offerings to please God was highly significant. It represented a mighty change from law to grace. And there will be joy and gladness (or) initiation for you (to do) and many will rejoice at his **birth KHADOTHA** and **AROZA** “**initiation into the secret**” or “**secret information**”. **ROZA** is “**joy**” and I can’t imagine why the noun should be prefixed when another noun with interesting related implication may be involved. The birth would indeed initiate a new family name but also a new era of Grace in the forerunner. For he will be great before Maryah and he will not drink wine and strong drink and he will be filled by the Spirit of holiness while he is in the womb of his mother. *The greatness of John was in his holiness which was created by the Holy Spirit in his earliest life whilst yet unborn. He was “separate” from indulgence from birth and a Nazarite. This made him a man with a distinct role.* And he will turn multitudes of faces of the Children of Israel to Marya their God. And he will away or depart before Him (Marya) in the Spirit and power of Elijah the prophet to turn the heart of the fathers toward the children and those who are not **convinced SYP** [*–the usage in v.1 which means John did for Israel what Jesus would do for the whole world-he*

made faith and repentance a convincing reality] to the awareness and experience of the Righteous One and he will prepare a complete people for Marya. And Zechariah said to the angel “Exactly *AICHNA* how shall I know this for I am old and my wife is in the house of many days?” The angel answered and said to him “I, I am Gabriel [*This double pronoun is used by Jesus and clearly heaven’s angels follow suit. Their yes means “yes” and they like saints do not swear!*]-I am he who rises and stands before Eloha and I have been sent to speak with you to give you these good news items or hopes. *The hope of Zechariah’s begetting and Elizabeth’s conceiving and John’s birth and the reviving of a nation and at John’s birth the revealing of this mystery was a tranche of encouragement indeed.* Already or henceforth you will **be dumb SHOTHEQ** [*silent as a child in the womb*] and you will not be able to speak until the day these things happen. *The irony is that like the baby in the womb dad also would be quiet but on the birthday he would shout again* because you did not believe my words that will be fulfilled in their time. The people then that were in fact **9** standing waiting for Zechariah wondered at his delaying which was in the temple. *Understandable concern would occur since priests might be struck down for disobedience.* When then Zechariah came out he was in fact **10** not capable of speaking with them and **they recognized SACAL** that he had seen a vision in the temple and he was in fact **11** making nodding signs for them and then remained mute [*as a babe in the womb*]. And when the days of his day to day service were completed he went away to his house. And in fact it happened **12** after and separate from those days that Elizabeth his wife conceived and she had **secluded herself METASHIA** [*“made covert”*] for 5 months and then she spoke to cast light. *The last day was a Sabbath and so Zechariah walked home the next day-June 20th to Ein Kerem-a short walk of well under 10 miles.* These things Marya has done for me in the days **He considered me thoroughly...** **KHOR** [*The verb has the connotation of “wait” or “be mindful” or “advance quickly”*] *There is a lesson here for those who in relationships or without live circumspect and righteous-God will hear and answer in His perfect time...to take away my reproach MSB my discrimination of the house of the sons of fleshly men.*

GABRIEL VISITS MARY 26-38

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

And He will reign over the house of Jacob for an aeon and to His kingdom there will be no **end** **SUPH** “perishing” or “destruction”. Miriam said “**Exactly** how will this happen for no husband has had intercourse with me?” mxx **HACAM**. The angel answered and said “The Spirit of holiness will come and the power of the Highest will rest gently upon you-because of this He who will be begotten in you will be holy 04YdQ **QADISHA** and He will be called the Son of God. “*As elsewhere I have distinguished*

*BARAH and BEN-the former can mean “a partner”-the latter “one of a new generation” and behold your cousin Elizabeth also has conceived a son in her old age and this is the sixth month for her who was called barren “because nothing is difficult for God” ATAL i.e. “A hindrance”. And Miriam said “Behold I am **the handmaid/mother** hm0 of Maryah-let it be done to me exactly according to your word”-and the angel left her. *The word “handmaid” answers to God the father and the word “mother” answers to the Christ. Mary can be credited with seeing both implications.**

MARY VISITS ELIZABETH 39-46

39. But Miriam rose among them in those days and went away to the mountains of Judea carefully or **unemployed BETILAYAH** to a city of Judea. *Miriam was now taking the precautions of a pregnant lady BETINAYA. Luke plays on the word “pregnant” without stating it-rather puts a substitute word in to declare her state.* And she entered the house of Zechariah and pleaded the peace of Elizabeth. *The expression means she asked for temporary residence.* And it happened in fact **13** when Elizabeth heard the peace greeting of Miriam the baby leapt **cd DATZA** jump –leap like a horse, rejoiced- in her womb. And Elizabeth was filled with the Spirit of Holiness-the Holy Spirit.

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

THE MAGNIFICAT 47-56

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

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

He has served to effect or **laboured to accomplish EBED** justice righteousness or **victory ZACOTHA** with his arm He has scattered the boastful in their **religious opinion THARAITHA**. He has cast down **the mighty** strong firm populous or ferocious from their thrones and raised high the meek. The hungry he filled with good things but the rich He has sent away empty or **destitute of capability SAPHIQA**. He helped Israel His servant and has remembered His **grace** Nnx **HANAN exactly as** He spoke to our fathers, with Abraham and with his seed for eternity or His lifetime. *The singular “seed” is by general consent “of Christ” whose life being eternal*

makes the word one that stands eternally. But then (at the time) Miriam remained with Elisabeth three months precisely and returned to her house.

BIRTH AND CIRCUMCISION OF JOHN 57-79 cf DUMBNESS HEALED

57. Then it **was in fact 14** Elizabeth's time that she should give birth and she bore a son. And those around and the sons of her family heard that Eloha had caused His **grace** toward her to be heaped up or gathered like waters in a **reservoir** *ASAN*. And it was **in fact 15** on the eighth day they came to circumcise the boy and they were calling him by the name of his father Zechariah. *Clearly everybody thought that such a late and wondrous arrival would carry the priest's name.* But his mother answered and said to them "Not so, his name will be called Johanan". But they said to her "There is not a man in your generations who has been called Johanan". And they made a sign or nodded to his father concerning which exact way he wanted to name him. And he asked for a tablet and wrote and said "Johanan is his name and all were amazed". *They had all known he became dumb in the temple and at this vital moment God gave him back his speech-when his faith waxed firm and stood as adamant.* And at once his mouth and his tongue were opened and he spoke and blessed Eloha. And there was **in fact 16** dread over all those neighbours of theirs and in all the hills of Judea while these things were being talked about. And all those who had been considering them were saying in their hearts "For what will this boy be?" And the hand of the Lord was with him. And his father Zechariah was filled with the Holy Spirit and prophesied and said, blessed is the Lord God of Israel who has visited or inspected and shown care of his nation and served to work redemption for it. He has raised up a shophar or trumpet horn of redemption in the house of David His servant. *The horn suggests an army-the trumpet a victory.* This is **exactly as** he spoke by the mouth of the holy prophets from the age or *AEON* (before). *The prophets were largely grouped within the period 1000BC until Christ. Only Moses lay outside that period-even David was within the aeon* that He would save us from our enemies and from the hand of all those who hate us *SANAN* or loathe us. And He was working in **grace** with our fathers and He has recollected or been **mindful of A'HAD** His holy covenants and the oath that He swore to Abraham our patriarch that "He would yield and make it so that...that we should be saved from the hands of our enemies and without fear we would serve in a retinue *PALAH* before Him "All our days in justification and righteousness". And you lad will be called "prophet of the Highest for you will go away out before **the person PERZOPA** of Marya to prepare His way...that He may grant the experience of life to His people in the **leaving aside SHABAQ** of their sins in mercy and grace of our Eloha who in such grace and mercy **the rising dawn DANEHA** will visit us. To give light to those in darkness and in those sitting in the shadow of death -that **He may direct THERATZ** our feet into the path of peace. *The direction must be right-the direction of travel correct to arrive at peace. The work of righteousness is peace as the prophet says. It is a question of "living straight" or "getting our feet travelling towards and not away from God. This demands repentance.*

JOHN'S EARLY DESERT LIFE 80

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

surmise of a prophetic community focusing on John's teaching and a new and more public elective than that to which the Essene order could cultivate.

CHAPTER 2

THE BIRTH OF JESUS 1-7

1. It then happened **18** in those days that a command went out from Caesar Augustus that every nation of his empire should be registered.

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

THE MAN WHO IS GOD

THE SHEPHERDS AND ANGELS 8-20

At that time *there were HUA* **21st searched fact** shepherds in that region who **decisively 1b** were lodging there *TAMIN-used in Genesis 2 12 in the Aramaic of a region where there was gold. There truly was in Bethlehem the gold of heaven on this occasion.* They were watching **22** the watch (the last) of the night over their flocks. *There is a parable here. The watching is emblem of what all true pastors do as they await the coming of the Lord. Their lodging is also an emblem as they watch but temporarily.* And behold the Angel of God came close to them *LOTH* and the glory of Maryah shone over them and they were in dread of great dread. *Clearly, they felt a great judgment was due them.* And the angel said to them, "Do not be in dread-for behold I proclaim to you **great joy** which will be for the whole world or will continue to all eternity or continue for the gospel age *ALMA*[This deserves to be a "recorded fact" but it is a future fact which Luke lived to see become a living reality in Europe and North Africa]. **1, GOD MAN**For today a Saviour has been born for you who lives and is Maryah Meshiaha in the city of David. *Bauscher records that there are 32 references to Maryah in the Peshitta and that this is the first pronounced record of Jesus as God and it is given by the angel of God.* And this is a sign for you-"You will be the ones who find a baby that is wrapped in swaddling clothes and placed in a manger *Oyrw9* The word "manger" differs by a vowel from the word "west" but the scripture is distinct-Jesus was placed in a cattle or donkey trough and the inn stood on the east

of the city of David hard by the route to Hebron. **2 GOD-MAN** And y!4 Nm MEN SHELI after or breaking from the silence (suddenly), calm drawn out quietness or rest and stillness the serried armies of heaven appeared with the angel proclaiming xb4 M'SHABAH praise to Eloha and saying "Glory to Eloha in height apart or raised MEROM (at the top of the ladder) and over the earth peace and "good news of hope" or "hope report" SABRA TABRA the sons of men. And when it happened **23 HUA** the angels went away from close to them toward heaven the shepherds spoke one to one and said "Let us fly RADA as far as Bethlehem and we will see **3 GOD-MAN** this singular WORD MALTHA ...that happened **24 exactly as** (when) Maryah revealed to us." *There is an uncharacteristic confusion of grammar here suggesting two things the shepherds said (1) Let us go and see" and (2) the Lord revealed this to us exactly as it was happening or had just occurred.*

And they came **quickly** or in a hurry SHURUBAITH and found Mary and Joseph and the baby who was laid in a manger **4 GOD-MAN** and when they took in the sight, they made known the word MALTHA that had been spoken with them about the boy. *The use of "boy" suggests that they told of His future not just His birth. They communicated not just the event but the WORD which includes the "narrative" and the "promise" of peace and of hope by the man who is God.* And all who heard (it) marveled or "expressed amazement" at those things which were spoken to them from shepherds. *The glory of God is that he is accustomed to use lowly vessels to express grace. This in the first instance was grace in operation!* But Mary was **25** was **decisively** guarding all these words and comparing, equating, interpreting, or **fitting them together** in her heart PAHAM. *This fact again Luke records as one obtained from Mary.* And those shepherds returned when or while they glorified and shouted Hallelu to Eloha over all they had seen and heard exactly as it had been spoken or sung to them MULEL

JESUS CIRCUMCISION & CROSS 21-27

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

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

this person **30th researched fact** had come in the Spirit to the temple and when His parents brought the boy Yeshua to enact for Him exactly as it was commanded in the law.

THE NUNC DIMITIS 28-35

28. He took Him on his arms and blessed Eloha and said. Hereafter or henceforward you are unbinding or untying a riddle or giving a dispensation or loosing Or4 *SHARA* your servant O my Maryah **exactly** according to Your word. Behold my eyes have seen your grace *HANAN*. He whom You have prepared or determined *TIB* in the presence or person 0Pwzrp *PERSOPA* of or under the pretext of all peoples. *The determinate purpose of God (Acts2) to at on behalf of all people to provide a Saviour is implicit ...a light for manifestation of the Gentile peoples and the glory of your people Israel.* The word “manifestation” may simply be “enlightenment” but equally it may be “uncovering” so that the Gentiles would become captives of Christ as their conqueror and also Israel’s “glory”. But then Joseph and His mother were decisively Nyd marveling over those things that were spoken about Him. And Simeon blessed them and said to Mary His mother “Behold this is placed or set for the fall and rise of hosts in Israel and for a sign of dispute quarreling and contention. Onyx *HARINA*. And in your soul that belongs to you a spear 0xmwr *ROHAMA* will decisively pass through **exactly** in order that the thoughts of the hearts of many will be taken captive or revealed. *The same word as is used for Jesus capturing the Gentiles is used for Mary holding and then declaring for the entire world her heart.*

HANNAH –THE CENTENARIAN 36-39

36. So then Hannah the prophetess daughter of Phanuel [Face of God] from the tribe of Asher- she also was **31** aged in days and she had lived seven years with her husband from her girlhood virginity *presumably he had then died when she was but 20 [the parallel with Mary is very significant].* She had been a widow **exactly** eighty-four years and she had not departed qrp *PARAQ* (*She had never sought freedom from God-she counted His service perfect freedom*) from the temple with fastings and prayers and she was serving 0lp *PALAH* (in worship or work as in making showbread- i.e. kneading-day and night. And she was also in that hour and gave thanks to Maryah and she was speaking about Him with every soul who was waiting for the **redemption release-freedom PARAQ** (*she herself was never released or free from the temple service*) of Jerusalem. *Hannah clearly spoke often with Simeon but she spoke to every Adventist of the era.* And when they had accomplished every thing exactly according to the law of Maryah they returned to Galilee to Nazareth their city.

JESUS ABIDES AT FATHER'S HOUSE 40-52

40. Then the boy was **32 decisively HIDLIV** growing big and strengthened in the Spirit. *The Hithpaal MATHHIL indicates the Lord had been made powerful by the Holy Spirit. He was most remarkably steadfast and committed to service long before soldiers undertake arms- whilst still a “boy” TALIA and He had been filled [another Hithpaal] with practical and spiritual wisdom. Luke attests his uncommon purpose of life and His uncommon wisdom...And the grace of Eloha –there it is –it was **33** upon Him LO “upon” is used of a soldier bivouacked in a tent. Luke is saying “grace dwelt in him”. In John 1.14 “He was full of grace and truth”. There was “truth bread” John 6.32 alongside the abundance of grace as John’s cousin recalled and experienced. You could feed on what Jesus said like Manna and He exuded grace. He was most beautiful in His ways and most wonderful in His words! And His people were going away every year to Jerusalem at the celebration ADAD of Passover. And when He was **34** the son of twelve years **exactly according** to custom they had been to the feast. *We know that from year 12 Jesus visited Jerusalem at least once a year-that is 18 times before his ministry began.* And when the days were complete there was their returning but Yeshua the boy remained POSH on His own*

[The sense of *hl* is “belonging to His own business or office] in Jerusalem but Joseph and His mother were not aware. For they were hoping *SIBAR* for the good news that He was with the sons of those close to them but when they had come a journey of one day they searched closely or asked *B’A* among their friends and closely among those who knew them. And they did not find Him but finally they returned to Jerusalem and they were **35** seeking Him. And from the remainder of three days they found Him in the temple when He sat in the middle *MIZ’A* [the position of an intermediary as cast by Michel the Syrian-our Lord was not simply operating with the Socratic teaching method of question & answer but as a mediator of current views- and one has to reckon with a three day school of study and converse and think of scholars who taught Gamaliel and Nicodemus.] of teachers and listening to them and questioning them. And all those who were listening to Him were **36** astonished *TUMIAH* at His spiritual wisdom and at his word or matter *PATHGAMA* [The term has to do with actions or events discussed or prophesied]. And when they saw Him they were amazed and His mother said to Him, “My son, why have you acted on this account concerning us? Behold your father and I with much agony have in fact been **37** imploring for you” *The reference to Father is a general but adoptive statement not meant to disguise the reality but to bespeak the concern. The deep torture of mind of Mary and Joseph was relayed to Luke.* And He said “Why were you seeking me?” “Did you not know this house of my Father and this is the place for me to be ” *The reply is rather more profound than the Greek indicates and gently but in a memorable spiritual way corrects the “Fatherhood” disguise” by bringing that truth into the open and leaving Mary speechless-to which she testified to Luke.* But they did not then understand the statement that He spoke to them. And He went down and came with them to Nazareth and was **38** obedient to them. But then His mother was decisively *DIN* guarding all these words in her heart. And then Yeshua was **39** great in rising and **40** *th researched fact* great in wisdom and in grace in His close relationship with Eloha and with the sons of men.

CHAPTER 3

JESUS’ FORERUNNER’S DESERT MINISTRY 1-18

1. But then in the year “five and ten” of the kingdom of Tiberius Caesar during the hegemony of Pontius Pilatus in Judea when Herod was **tetrarch** *0w9wbr 04wr RASHA RBIYAA head of a quarter* in Galilee and his brother Philip **tetrarch** in Iturea and in the region of Trachona and Lusania and also **tetrarch** of Abilina. *To make up the four parts we need Judea and Samaria but technically Pilate was ruling that area.* In the highpriest-hood of Hannan and Qaiphaz it was in fact **41** that the word of God was upon John the Son of Zecharia in the wilderness. *The names of the priests combine to speak of “grace” and “annulment or “removal” and these names are vitally significant. More significant by far was that the “Urim and Thummim” were not to be found in Jerusalem but the guidance of God was upon John and in the wilderness.* And he went into the whole region that is around Jordan when he preached the baptism of repentance for the leaving of or forgiveness of sins. *The term SHABAQ has such relevance in the Christian message as it refers to our leaving sins and His (Jesus’) remaining under the condemnation of sin until death and His heart was broken.* Exactly as it is written in the writing of the words of Isaiah the prophet “a voice which cries out in the wilderness ‘prepare the way of the Lord and straighten in the valley plain a way for our God. *The Aramaic “valley” The Hebrew has ARABAH where Luke has PAQA’THA “valley” –so John began the work in one valley or plain and it was to be taken to the nation and the world. “Every valley shall be exalted! “And all the valleys will be filled and all mountains and high places will be leveled and the rough places smooth and the difficult region a plain. And all flesh will see the “life” of God.”(cf Luke 35- God’s salvation)-so closely is the “life of God” and His “salvation” allied that one stands in place of the other.* And he said to the crowds that were coming to him to be baptized “Offspring of vipers who has taught you to get away from the wrath or “divine punishment” *zgrw*

ROG.AZ (cf **ROG.A wages**) that is coming?” Therefore produce fruit that is worthy of or merits and equals repentance and do not settle or guide yourself saying in your souls that “The father Abraham is ours” for I say to you that from these “Stones” or Cephas[not *ABNA-smooth stone-cf our “knocking off the rough edges”*] fellows God can raise up children to Abraham. *It is notable that Jacob set up a stone and it became a pillar and the beginning of His worship of the Lord on a regular basis. So Peter became a stone and the fishermen stones turned into children of God. Satan could think of nothing to do with the stones of Qarantel but make them loaves-Jesus could take the hard men of the time and make them children of God.* In addition behold the axe is **decisively1e** Nyd placed on the root of the tree. Every tree therefore that does not produce good/grace fruit has been cut down [*MATHPASAQ*] and fallen into the fire. *John is telling us that this operation of God has been going on and kings have been dealt with in short order throughout Hebrew history.* And the crowds were pleading with him and saying “What therefore should we do?” And he answered “Who has two coats let him give to him who has none and whoever has food do likewise.” *In Aramaic the words “hope” or “gospel” SIBR and “nourishment” or “food” SIBRATHA are closely related.* The tax collectors [*MACASHA those who auctioned and collected tax*] also came to him to be baptized saying to him “What shall we do?” He at that time said **decisively1f** Nyd to them “Do not seek anything in addition to what is commanded to you to seek 09b “to require” or “summon”.

And those who were deeply committed to military matters were **42** saying “What shall we do?” And he said to them “Do not torment or struggle by intrigue and indignation with a man rfg *TAGAR* and do not slander and oppress a man and be content with your wages. *The Aramaic APASONIA reflects the OPSONIA of the Greek word “wages” which comes from the concept of “fish” as a well respected source of reward. John’s guiding principle was “sufficient but not more”. In actions “discipline not excess”.* Then when the people were *in fact* **43** placing their hope on John and they were all **decisively2** Nyd calculating in their hearts whether he was Messiah. John answered and said “Behold I am baptizing in water but then there is coming He who is stronger than I –He whose sandal straps I am not worthy to loose. He will baptize you in the Spirit of holiness and with fire.” *By this there is the gift of life and burning holiness-of awe and haste to do God’s will and spiritual light.*

He who holds the winnowing shovel in His hand and wipes His threshing floor clean and gathers the wheat to His barns and He will burn the chaff in fire that is not allayed or extinguished. *In Matthew 25.7 the torches of the virgins went out for lack of fuel and in Ephesians 6.16 the darts of the devil could be extinguished by the shield of faith. In Job 17.1 Job says “My spirit is in great pain or destroyed”. This is somewhat significant for it speaks of the sort of holy anger that ends the life of man.* He also then taught many other things **decisively3** Nyd and he preached the good news with hope to the nation. *Luke is telling us that John was not just emphasizing doom but had a message of hope and a teaching plan and a great capacity to proclaim the coming Lord.*

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

19. Then Herod the tetrarch because he had been reproved or shown to be guilty [*ssk C.ASIS can mean “reduced by boiling” so it means John turned up the heat and made him look small and undignified*] on account of Herodias the wife of Philip his brother and for all the evil he had done. *John clearly spoke out against the king on many, many counts.* He also added to all (his crimes) this one-he shut John in the house of prisoners. Then in fact it happened **44**

Decisively4 Nyd when he had baptized all the people (who came) he also baptized Yeshua and when He prayed the heavens were opened. *This event was not done that men might see into heaven but that the people of heaven could see their redemption. The phrase is similar to that we use “The heavens opened in a downpour”. So the Holy Spirit came thence in the beginning of the former rains.* And the Spirit of holiness was descending on Him in the manner or by

comparison like or imitating the body of a dove and there was in fact **45** a voice from heaven that said “You are my beloved Son and partner in whom I am pleased Bfz ZATAB. *The Father was willing pleased and content with this submission to the role of redeemer. This was in a sense the giving away. Here the bride prepared by baptism met the bridegroom prepared by love and the Father’s approval.*

JESUS FOSTER PARENT JOSEPH’S GENEALOGY 23-38

23. Then this **Yeshua-this Saviour-this Joshua** was exactly (general trans. “about”) **KYO AIK thirty years of age** and He was thought to be the son of **JOSEPH BAR HELI**. *Bauscher argues that Luke is recording Joseph’s genealogy-but the following lines Heli Matthat Levi Melki Yanni Yoseph Matatha Amotz Nahum Hesli Naggi do not compare in any shape or form with Jaqob Matthan Eliazer Eliud Akin Zadoq Azor. Baucher is adrift.*

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

CHAPTER 4

THE TEMPTATION OF JESUS 1-13

1. When Yeshua decisively Nyd being full of the Spirit of holiness returned from Jordan the Spirit lead him to the wilderness. And He would be tempted for forty days from the devil and He did not eat s9l LAS food in those days and when he had completed them at the end [HARTH is used of “afterbirth”] He was hungry Npk CUPHEN as when there is famine or naturally famished. And the devil [OCALQARAZA-the eating accuser or swallowing stinger] said to Him “If you are the Son of God, speak to this stone and it will become bread.” *We learn from the Aramaic that only one stone was involved and it was big enough for food and such stones shaped in the form of little baps were strewn on Mount Qarantel and are laid there till this day.* Yeshua answered and said to him “It is written ‘It is not by bread alone but it is by every word or verse of God that the son of man lives. The word “dainty” Omgbtp and the word “sentence” OmGtp differ only by one letter and even under duress our Lord was playing on the idea that for Him the scripture was a dainty more attractive than food in times of hunger. And Satan awaited Him (or) took him to the extreme or exceeding Km Okm [There is no such verb for “took up” as hksO ASAKAH meaning “took up” so Satan did not take Jesus-our Lord met him when He had His devotions and in His time. The verbs meaning “take” are EKHAD BETSAR GELAZ DEVAR YABEL NESAV DEA QEVAL AND SHEQAL-SAK the noun or SAKA the verb supply a very difficult Aramaic expression-where it seems the meaning is Satan **hoped as he waited** to explore the final shape of the kingdom he had in mind knowing that Christ

had come with similar but different intent. The difficulty arises because the verb is formed on a noun which means “exceeding” among other things high mountain and showed Him all the kingdoms of the earth in a once for all or a “distinct moment of time” Ond0 ADANA[The “moment of time” is what we would call a “one-er”. This occasion was for Satan a mighty incentive. It was tantamount to saying “We can arrive promptly at this final deal without suffering-it was an attempt to split the Messiah from His purpose of redemption and to go the way of evil power. Thus Satan is called here “adversary”. This is a total adversarial act. We absolutely need to have recourse to the Aramaic to understand what is happening in the second temptation. And the swallower stinger said to Him “I shall make all this authority hang on or depend on you or “raise up” this authority lt0 ATHAL not YAHAB (to give) and its glory for it is completely mine or mine in the end and to whoever I am delighted with or am pleased with I give it. Satan is saying as an inducement that he sees Christ as lovely and righteous. Christ had refused comfort and in hunger had avoided entrapment and even stated that the Father’s simplest word was sweeter than all the miracles Satan might prompt. Therefore if you will worship in my presence and support dgs SAGAD me it will all belong to you! This single act was of course impossible –Satan was presenting what he called a “complete and perfect” option that he insisted he had the right to offer to a “perfect” Saviour who had actually the crown rights to the kingdom of God already. This was a fraudulent proposition. Yeshua answered and said to him “It is written that you shall worship Maryah your God and Him “in the house of His possession alone... yhwdxlb BELAHODOTHI ...you shall serve Him with all your energy.” Then he brought him to Jerusalem and raised Him upon the wing0pnk CANAPHA of the temple and he said to Him “If you are the Son-partner of God fling or throw yourself down nmr RAM’A as on a bed from here.

“For it is written that He will command His angels concerning you to guard you.” “And upon their arms they will shoulder you lest you strike your foot on a stone or a pinnacle!” Then Yeshua answered **decisively**5 Nyd and said to him “It has been said luminously that you shall not tempt Maryah Eloah. And when the swallower stinger had completed all these temptations he departed from his close presence twl LOTH until a time or once. *It may be seen as a reference to the period of Anti-Christ and the final opposition and “swallowing” in the tribulation but whilst Satan harassed our Lord by demons throughout he made his greatest and most determined thrust in the passion period.*

JESUS NAZARETH PROCLAMATION REJECTED 14-30

14. And Yeshua returned in the strength of the Spirit to Galilee and there went out an account or sweet story Obf TABA. And He was in fact teaching **46** in the gatherings and was in fact**47** being praised 0xbw4 SHOBHA “glorified” or treated as a king or Messiah by every person. And He came to Nazareth where He had grown up and entered the synagogue exactly as in fact He was**48** used to do on the Sabbath and stood up to read. And there was given Him a scroll of Isaiah the prophet and Yeshua opened the scroll and found the place where it was precisely written. The Spirit of Maryah is upon me and because of this He has anointed me (Meshiah) to proclaim **good news** of hope to the poor and sent me to **heal those broken as to their heart** and to **herald liberty to the captives** and **vision to the blind** and to strengthen or **establish the gloomy and disheartened** Orybt THOBIRAH with forgiveness. *There is nothing cures depression and gloom like forgiveness-taking away the burden.*

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

There is nothing like heralding the delightful life or acceptable year or desired era of the Lord. *The use of the word "Herald" in respect of Christ suggests that he is immediately announcing His atonement and further intimating His messianic rule.* And He rotated the scroll and gave it to the minister and went and sat down and then all in the gathering **were decisively6** Nyd gazing or staring with their eyes ryx *HIR* in fact on Him **49 as opposed to the Law scroll**. And He began to speak luminously and intimately twl *LOTH* to them saying that "Today this scripture is fulfilled in your ears." *Clearly the first and most obvious meaning is that this was the very day Isaiah wrote about when Christ made the proclamation and before Him were poor, broken, enslaved, ignorant, gloomy Jews who needed Christ and His pardon.* And they were all questioning and answering to establish witness concerning it and they **were** in fact amazed (with an element of standoff like a bull mad but inactive) rwt *TOR 50th researched fact* at the words of grace that came from His mouth and were saying **51** "Is not this the son of Joseph?" And Yeshua said to them "Already or increasingly rbk *KEBAR* you will say to me this proverb "Physician, heal yourself and everything that we are hearing that you have done in Capernaum do also in your own city." He then said **decisively7** Nyd "Truly I say to you that there never lived a prophet who was received in his own town. For truly I say to you that many widows lived in the days of Elijah the prophet in Israel when the heavens were shut three years and six months and there was great hunger in the whole land." And Elijah was not sent close to any one of them except to Zarephtha in Sidon to a widow woman. And there were many lepers that lived in the house of Israel in the days of Elisha the prophet and not one of them was purified except Naaman the Aramean or Syrian only. And when they heard these things all those in the gathering were filled with rage. And they arose and flung Him outside of the city and brought Him to the ridge of the mountain on which or by means of which the city was built to cast Him down Od4 *SHEDA* from the rock OPYQ4 *SHAQIPHA* the broken rock or the "quarry" top. *The idea of ending in the Nazareth quarry not the Jerusalem quarry occurs-truly He was the "rock of ages" and is the "rock cut without hands".* But He then passed **decisively8** Nyd in the midst of them and left.

JESUS' CAPERNAUM MINISTRY OF EXORCISM 31-37

31. And He went down to Capernaum a city of Galilee and He **was in fact 52** teaching them on the Sabbath. And they **were in fact** astonished **53** Oxynt *TAMIHA* awe inspired as if watching **(54)** the heavens at His teaching for His word **was in fact 55** of authority. And **there was in fact** there in the synagogue gathering a warlike man who **had in fact 56** in him the spirit of a filthy miry dirty Opnt *TANAPH* demon and he cried out in a great voice. And he said "Leave me –what is in common between you and us Yeshua the Nazarene –have you come **TO DESTROY** US-I know who you are-Holy One of God. *The word ABADDON and ABAD refers to the demons but not to men whom the Lord came to save.* Yeshua rebuked it and said "Shut –rk4 *dam up the floodgate SHACAR* of your mouth and come out of him". And the devil threw him down Od4 *SHEDA* with disregard and passion in the midst and the demon came out of him while it had not done him any harm. And great amazement held every man in its grip. And they were in fact **57** talking to one another saying "What is this narrative pledge or affair for with authority and by power He commands the foul spirits and they come out. And a story or account Obf *TABA* went out about Him in the entire region round about them.

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

38. And when Yeshua went out from the synagogue gathering He entered Simon's house and Simon's mother in law was afflicted or tormented Ocy|0 *ELIZA* with a great fever and they sought Him for her.

And He arose to reach her and rebuked her fever and it left her and she at once arose and she was **in fact 58** ministering to them.

And the ministering sun was setting br9 *ARAB the idea is “mingling colours” as it sets* and all of those who had those very ill of illnesses and with a variety OPlx4 *SHAHALAPHA “transforming” (in the worst sense) as we would say “life-changing”* (of) diseases brought them to Him and then He laid His hand on each one of them and He healed them. And the demons **were 59** going out from many

And when they screamed they were saying “You **are in fact 60th researched fact** Messiah Son of the living God”. And He was **in fact 61** rebuking them and not allowing or leaving them to enlighten that they knew He was Messiah. *Jesus did not wish the demons to advertise his person. Their disobedience had disenfranchised them as to witness and their lost estate meant the abandonment of righteousness was irreversible.*

And at dawn of day He went out away on His own to a desert place and the crowds that were in fact **62** seeking Him came to his immediate presence Otwl *LOTHA* and they held fast to Him lest He should go away from their intimate presence nwhtwl *LOTHU*, But then He Yeshua said **decisively9** Nyd to them that it is my mission (for me) to belong to other cities to speak the good news of the kingdom of God because for this I am sent. And He was heralding in the synagogue gatherings of Galilee.

CHAPTER 5

LAKESIDE SERMON, GREAT CATCH & CALL 1-11

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

And one of them who in fact belonged to **65** Simon Cepha and Yeshua went up and sat down and said that they should pull it out rbd *DABAR* a little from the land into the water and it happened **in fact 66** that He sat down and taught the crowds from the ship. And when He became silent from eloquent speaking or **proposing union** llm *MALAL* He said to Simon – move out or pull out to the deep and cast your net for a catch. Shimaon answered and said to Him “Rabbi all night we have laboured and have got hold of not a thing but then upon your word Otlm **MALTHA** I pledge I will **decisively** Nyd cast down the net. *From verses four and five it is possible to recognize that our Lord finished His teaching addressing the need to stand with Him and Peter got the message and immediately took His pledge and stood with him. The “word of God” in the mouth of Christ was one of promise and commitment and the promises He gave were meant to be adopted.* And when they had done this as servants they caught a host of fish-so good their net was **in fact 67** rending or tearing Ozr *RASA* [like a garment]. And they made a sign or nodded zmr *RAMAZ* to their partners in another ship to come to help them and when they came they filled those two ships **exactly** that they were **in fact 68** close to sunk or immersed or swallowed Obf *TABA*. And when Simon Peter then caught the vision he fell at the feet of Yeshua and said to Him – “I beg you my Lord that You **abandon (traditional)** qrp *PARQ* except for Exodus 13.15 where it means “redeem” it otherwise signifies separate. But it can mean “pluck out” or release or absolve/ Peter’s position does not agree with the meaning “depart” so I elect for “pluck me out”!... me for I am a hardened sinful man *GIBORAH*. For awe... Ohmt *TAMHA WONDER –THEY WERE STUNNED- AMAZED SILENT...* had in fact **69** seized him and all concerned who were with him over that catch of fish they caught. Similarly **decisively10** Nyd James and John sons of

Zebedee who were partners Optw4 SHOTHAPHA of Shimeon-but Yeshua said **decisively11** Nyd to Simon ‘Do not fear—from this hour you sons of men will be catching for Salvation or life. *The suited Greek ζῳππεω* “taking alive” reflects the Aramaic. And they brought those ships near the land and they left everything and went after Him. *The effect of the “word” is immense fruit- also partnership encouraged and solidified-and convinced discipleship.*

JESUS HEALS THE LEPER 12-16

12. And when Yeshua was in one of the cities there came a man who was all full of leprosy and he saw Yeshua and fell on his face and begged Him and said to him “My Lord if you are willing you can make me clean!” And Yeshua extended and spread out f4p PASHAT His hand—he touched him or came close to him and said “I am willing—be clean”. And the son of a moment his leprosy left him and he was clean.

14. And He commanded the man not to tell anyone but to go away and show your soul to the priest and bring near an offering on behalf of your cleansing exactly as Moses commanded for a testimony. Odhs SEHEDA. And fame or rumour about Him became current or passed along qpn NEPAQ more and more or in multiples and there were in fact **70** *thresearched fact* crowds of people gathered to hear from Him and about those they were healed from their sicknesses CHORHANA is used of leprosy and weakness and even glaucoma. But **then** he was in fact **71** **decisively12** Nyd retreating to the wilderness and praying 019 TSALA unites the idea of winebibbing and praying and indeed the deep desire and insatiable thirst for either unites the concepts. *Jesus appears to have withdrawn from this deep desire and not because of rumour.*

JESUS HEALS THE PARALYTIC 17-26

17. And it happened in fact **72** on one of the days when Yeshua was teaching the Pharisees and teachers of the law who had come from every village Oyrq QERIA landed proprietary farm and village or hamlet of Galilee Judea and Jerusalem were sitting as teachers in conference **73** and the power of the Lord was in fact **74** present in a living manner to heal them. *This was a very significant gathering.* And men brought on a pallet one man paralysed and they were in fact pleading **75** that they might enter to set him in front of Him. And when they did not find the exact way by which to bring him in because of the crowd they went up on their own initiative [the men first to deconstruct] to the roof and they lowered bb4 SBB him with the pallet from the rafters which like the cherub of the mercy seat **overhung**. Olylf TELILAH means “roof” or “rafters” into the midst before Jesus. But when Yeshua **decisively13** Nyd saw their faith He said to that Oyr4m MASHARIA paralysed man “Your sins have gone”. And the scribes and Pharisees began to think about it and were speaking to cast light on it—“Who is this that speaks or promises blasphemy. Who is able to release from sins except Eloha alone? But then Yeshua knew their thoughts and he answered them and spoke to throw a different light “What are these thoughts that you have had in your hearts which is easier or readier to say “your sins are gone, or arise and walk?” But that you may intimately be aware **decisively14** Nyd that the Son of man is allowed or has magisterial power on earth to forgive or put away sins He said to the paralysed man “I say to you ‘arise take up your pallet and go home’. Immediately he arose in their sight and shouldered his pallet and went away to his house while he glorified God. And wonder XMt TIMEH astonishment or wonder held everyone and they were in fact **76** praising Eloha and were filled with reverence or wonder at the miracle and they were saying “We have seen amazing acts today.”

JESUS CALLS MATTHEW & DEFENDS OPEN MINISTRY 27-39

27. And after these things Yeshua went out and He saw a tax officer Oskm MACASA named Levi who sat in the customs booth and He said to him “Come after me”. And he let everything remain

and went away after him. And Levi made a great thanksgiving banquet *Olbq QOBALA* – a word linked to honouring a face of beauty or person of worth and there was in fact **77** a large crowd of tax collectors and others or delayed attenders ... *Onrxa AHARNA* – it may be others who were later disciples or others who came late. It appears Levi sent invitation after invitation near and far. This detail could not come from the Greek... who were in fact **78** attaching” and reclining with them. And the scribes and Pharisees were mumbling *nfr RATAN* and saying to His disciples “why do you eat and drink with tax collectors and sinners” And Yeshua answered “a doctor is not sought for the strong and healthy but for those who are growing *db0 ABAD* very ill. I have not come that I may call for the righteous but for sinners to repent. But those (the scribes etc) were saying **decisively15** *Nyd* to Him “Why do the disciples of John fast truly and pray and also those of the Pharisees but yours are eating and drinking?” But He said to them “You cannot promote *same word as “grow” in v.31 so “you can’t promote or grow a fast”* that the children of the canopy fast as long as the groom is with them. But the days will come when the groom will be taken from them. At that precise time they will fast – in those days. And He told them a parable “No man tears a ragged patch from a new garment *Ot9qrw0 AORQATHA* and puts it on a new garment in case he tears the new and also the worn out cloth *Oylb BALIA* does not resemble or correspond *m14 SHALAM* to the strip that is from the new garment. And no man puts new wine in old skins and if he does then the new wine **decisively16** *Nyd* bursts the skins and that wine has been spilled out and the skins destroyed. But new wine is put in new skins and both last a long time *rfn NATAR*. And no man who drinks old wine immediately pleads for new for he says the old is “sweet”. The word “better” in Greek does not convey the sweetness and delight of *msb B-1S-1M* the fragrance and taste and even smell and overall pleasure of the old. This saying works to show how difficult it is to accept the New Testament truths for Jews accustomed to the old.

CHAPTER 6

SABBATH AMID THE GRAIN 1-5

1 Then it was **decisively** *Nyd* sin fact occurred **79** when Yeshua was walking on the Sabbath in the house of grain His disciples were plucking the ears and pounding *krp PARAK* the grain in their hands and eating it. But then some men of the Pharisees were **decisively17** *Nyd* saying to them “Why are you doing this that is not legal to do on Sabbath? Yeshua answered and said to them “Have you not read what David did when he was hungry and those with him?” And he entered the house of God and took the bread of the table of Marya and he ate and gave to those with him which was not right to eat except for priests alone. And He said to them “The Son of man is that Lord of the Sabbath”.

JESUS HEALS THE MAN WITH THE WITHERED HAND 6-11

6. This **decisively18** *Nyd* then happened **80** ^{*rehearsed fact*} on another Sabbath when He entered the synagogue and was **81** teaching and there was *in fact* **82** a man there whose right hand or arm was dried up (*lifeless as the desert*). And the scribes and the Pharisees were *in fact* **83** watching Him whether He would heal on the Sabbath that they should be able to be accusers or “swallowers stingers”. But **decisively19** *Nyd* He knew their machinations or schemes and said to that man whose and was shriveled “Stand –you come to the centre of the synagogue and when he came and stood... Yeshua said to them “I ask you what is right on the Sabbath –that one is doing good or doing evil-saving life or destroying it? And He gazed on them –on them all and said to him “Stretch out your hand and he stretched it out and his hand was restored exactly as

the other one. But they were **decisively20** Nyd filled with jealousy envy grudge or suspicion and they were speaking delicacies one to one of what they would do to him-that is Yeshua.

THE APPOINTMENT OF THE APOSTLES 12-16

12. But then in fact it happened **84** that Yeshua went out to a mountain to pray and there He was causing outpouring or opening the gushing of the doors of the mind in the prayer of God. *The Greek gives an explanation which becomes part of the text “and spent the night” adding “praying to God” instead of “in prayer of Eloha. “The idea of a wadi of prayer that night leads on to the appointment of the apostles.*

13. And when it was dim dawn He called His disciples and selected those twelve whom He named apostles-Oxy14 **SH.ALIHA**. *We often play on the difference in English between “apostle” and “epistle”. In Aramaic the words are precisely the same. So these were Jesus “Letters” –He wrote on lives and sent that writing to the world. They were His book and our NT is in part what they would say-some made no contribution to it specifically-viz Simon the Zealot and James of Alphaeus and Bartholomew.*

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

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

16. And Yehuda son of Jacob and Yehuda Sicariota—he who was in fact **85** the traitor.

JESUS MINISTRY AND SERMON ON THE PLAIN 17-49

17. And Yeshua descended with them and stood in the plain. *In Isaiah 40 the leveling of mountains and the production of plains leads to the revelation of the glory of God. In Joshua it leads to warfare against the enemies of the Lord...and a great crowd of His disciples and crowds of people from al Judea and Jerusalem and the sea coast and Tyre and Sidon... That has come to hear His message-his tasty words and to be healed of their sicknesses and those who were afflicted from unclean spirits were in fact **86** healed. This is possibly the greatest occasion of address and healing and exorcism ever experienced in Israel at the outset of the ministry of Jesus. He demonstrated that He could encourage His church and heal His world simultaneously.* And all the crowds were pleading to touch Him for power was *in fact **87** being spent and divided or extended and consumed from Him and they were in fact **88** all healed. And He lifted His eyes over his disciples and He said “You poor ones [This is a MAPEL construction-i.e. “those being made poor to be made rich” for the Lord “makes poor and makes rich”] Samuel2.7-cf the ancient prophet whose EXPECTATION was in God-cf Matthew 5.3 so there is expectation in the expression-there is God’s blessing] are in the good of grace and blessed nwybwf TOVICON ...because yours is the kingdom of God. Blessed are you who now weep for you will laugh joke and sport –blessed by grace are you who are hungry now for you will be satisfied. Blessed are you whenever the sons of men hate you and separate you and dishonour or revile you and **empty your name or spread abroad your name as evil** for the sake of the son of man. Greet the day and jump for joy for your reward is great in heaven for thus their fathers were doing to the prophets. But woe to you rich men for your have received or already carry your consolation Oywb BOLA Like our **consolation prize** it is worldly worth –a poor consolation for eternal happiness. Woe to you who are fully satisfied for you will bow down with hunger nybk CAPIN-woe to you who are now laughing –you will weep and will have wailed. Woe to you when the children of men will say about you “That is delightful as the morning light” ryp4 SHAPIR for that is exactly what their fathers were doing to the false prophets. Jesus is warning that when worldly men speak well there is something wrong. Then I say **decisively21** Nyd to you who are listening “Love your enemies and do what is beautiful as morning light to those who hate you. The word “**woe**” Oywb OIA is connected by Ephrem to*

THAPIN – a covering of the mouth with the hands or an underlining of the gravity of calamity as one might underline a letter for accentuation. My old Hebrew teacher called it the most terrible and solemn word in Hebrew. And bless those who curse 0fyl *LITA* you and pray upon those who drag or pull you away 0rbd *DEBORA* by force. And whoever strikes you 0wxm *MEHOA* on your cheek offer him the other and whoever takes your woolen coat do not withhold from him your cotton shirt. And to everyone who asks you give and whoever takes from you do not demand it back or take strict account to get it back 9bf *TABA*. And **exactly** as you plead that the sons of men should do to you, you do so to them also. For if you love those who love you what is your goodness or grace for even sinners are lovers of those that love them. And if you are doing what is good to those who treat you graciously and well what is your good grace- even sinners do alike? And even if you lend psy *YISEP* to him from whom you hope to be repaid 9rp *PARA* what is your good grace for even sinners lend in the same way to be repaid. But **love** your enemies 0bbdl9b *BAALDEBBA* “husband of a fly or ‘gad fly’” i.e. ‘goading fly’ and **do good and lend** and do not cut off qsp *PASAQ* i.e. “shorten” or “discourage” “break” or “destroy” **the hope** of any man and your reward shall be great and you shall be children of the Highest for He is kind 0mysb *BASIMA* “sweet” or “fragrant” or “makes joyful” the evil ones and is kind to those who give up renounce or deny Jn1.20 The Baptist did not deny Heb11.24 Moses refused Lk8.45 Who touched me -they all denied Ac4.16 Notable miracle we cant deny...hence “unbelievers”. Therefore be merciful also exactly as your Father is merciful. Do not judge and you will not be or have to be judged. Do not convict and you will not have been convicted bwx *HOB*-liberate and you will be liberated-Nr4 *SHARAN*. Give and it will be given to you in good gracious measure 0tlyk *KIATHA*-like our “kilo” hence *metric or measure* and they will toss into your lap bw9 *LAP* or *RECEPTACLE* pressed down or firmly compressed and overflowing or spilling over and surplus –for with the measure you measure it will be measured to you. And He told them a parable. “In what way is it possible for a blind man to relate to a blind man to lead? Will both of them not fall into a pit crmg *GOMATZ*? There is not a disciple intimate who is greater or increased beyond his master or Rabbi for every man who is compete or perfected shall be exactly like he who perfected him. But why **decisively**22 Nyd do you look intently at a chip 0lg *GALA* dried shaving or grass that is in your brother’s eye but a plank or disease 0tyrq *QARITHA* in your eye is not evident to you? Or how are you able to say to your brother “My brother, allow me to cast out the chip from your eye for Look the plank is in your own eye! And at that exact time how will you have sight to pull out the chip from the eye of your brother? A good tree that produces bad fruit does not exist or a bad tree that produces good fruit. For every tree is known by its fruits for they do not gather fQl *LAQAT* figs from *acacia* and they do not gather grapes from a *rose bush* 0yns *SANIA*. A good man from the good treasure hidden or buried in his heart brings out or **harvests** qpm *MAPEQ* good and the evil man from the evil treasure that is in his heart brings out evil. From the added interest or remainder of the heart the lips speak. Why are you calling me “My Lord, My Lord but not doing the very thing I say? Every person who comes intimate to me and has heard my words and does them I will show you what he is like. He is like a courageous man who built **a house** and dug and went deep and set the foundation on the rock. When there was swelling waves or a flood it rushed against the house Nrt *TARAN* and it could not move it 09wz *ZOTZ*’ because it was founded on a rock foundation. And he who hears and does not do is like a man of adventure who built **his house** on dusty soil 0rp0 with no foundation and when the river rushed against it, it fell-the son of a moment and the fall of that house was great. *The river and waves confluence suggests and estuary. The digging or grave for the house is the first act. The house must be buried. Thus the first house was never “His” –it was a life crucified –buried with Christ –whereas the second was “His own house”-Aramaic “possessive” pronoun “His” attaches only to the second edifice.*

CHAPTER 7

JESUS HEALS THE CENTURION'S SERVANT 1-10

1 And when He had completed all the words of invitation to the audience of people Yeshua entered Capernaum. *The "village of comfort" or of the "comforter" is a name virtually minted for Jesus' town.* And when the servant of one dx HAD centurion who was precious and dear to him had grown ill and he had in fact been **89** approaching death. And he heard about Yeshua and sent elders of the Jews to Him pleading that He would come and cause his servant to live. But then they when they came **decisively23** Nyd close to Jesus were pleading from Him diligently "in a caring way" or "concerned manner" Olyfb BETHILAH saying "He is worthy that you do this for him." For he loves our people and also he built a house of gathering for us. But then when it in fact happened **90**^{re researched fact} **decisively24** Nyd when Yeshua was going with them when Yeshua was **decisively25** Nyd not very far from the house the centurion sent his compassionate friends to Him and said to Him "My Lord You should not trouble yourself for I am not worthy that You come under my roof. Because of this I was not worthy that I should come close to You but say in a word and my lad will be healed. For I also am a man who is compelled rb94 SHABER or subjected to authority and there are foot-soldiers under my hand and I say to this man "Go" and he goes and to another "Come" and he comes and to my servant "Do this and he does it". Then **decisively26** Nyd when Yeshua heard these things He was expressing admiration for him and He turned his face to the crowds which were coming after Him and said "I say to you that not even in the house of Israel have I found faith **exactly** like this. *The evidence of faith was that the man believed in Jesus word and also in Jesus mission under the Father's hand.* And those who had been sent returned to the house and found that servant who had in fact been ill **91** then healthy and well.

JESUS RAISES THE WIDOW'S SON 11-16

11. And it happened *in fact* **92** a day after that He went to a city whose name was Nain and His disciples and the crowd was with Him. And when He came near the gate of the city He then saw a dead man was in procession or being companioned or accompanied Nywlm MALOWIN out of the city who was the only special or unique Odydyx YIHIDIA Son of his mother and his mother was a widow and many **young men –sons of the city** were with her. *It is of interest that young men who knew the boy were there in big numbers-this again shows compassion.* Then Yeshua saw her and was **decisively27** Nyd moved with compassion and tender mercy and said to her "Stop weeping!" And he went out to approach or oppose the bier Osr9 ARSA and those who were bearing it on their shoulders stood still and He said to the young man "I say to you 'Arise". *Jesus simply said to the young man "wake up from sleep" or Stand-and he would have done both.* And he who had died sat up and began to speak words of union-and they gave him to his mother. *The word "speak" used here indicates relationship and a call for it. He may have said "My mother"-and at that moment he was glad and she was glad she had obeyed what Jesus said "Do not weep". There was huge joy in Nain especially among its young men that day.* And Awe held the people-all of them and they were glorifying God and saying "A great prophet has risen among us and God has visited r9s SA'R His people. *They realized that God cared for this poor widow as in the days of Elijah when he restored the widows son to life and Elisha the prophet when he came to a woman who was about to have her last meal. Our Lord once referred to both these –because they were living examples of how He cares for those in extremis.*

JOHN'S DELEGATION TO JESUS 17-30

17. And this word went out about Him in all Judea and in the entire region that was round about. And John revealed Nwx KHAWAH pointed out or showed and distinguished all these things to his disciples. And John called two from his disciples and sent them to Yeshua and said "Are you the One who was to come or are we waiting for another? And they came to Yeshua and were saying to Him "John the Baptiser sent us to you and he said "Are you He, He who is coming or are we waiting for Oks SACA shortly to have or finally to have another? *It is understandable that*

John could see the difference between the lamb and the golden age leadership. He would not be aware of the great period in between. Then **decisively28** Nyd in that very hour He (Jesus) healed diseases both plagues and evil spirits and He gave sight to many blind people. And Yeshua answered and said to them “Go and tell John every detail that you have seen and heard...that those that were blind are able to see; those lame are walking; those lepers are cleansed; those deaf are hearing; those dead are raised and those poor have good news. Blessed is he who does not take offence *l4k CASHAL become indignant or err in belief at me or “in my house”!* Then when **decisively29** Nyd the disciples of John went away He began to say to the crowds concerning John “What might you have gone out to the wilderness to get sight of-a reed that has been shaken *9wz ZOA’* by the wind?” But what did you go out to see-a warrior who is clothed in a soft silk garment *0txn NAHATHA* behold those who are in glorious clothing and in luxury are in the house of a king. But what did you go out to see- A prophet? Yes I say to you and an addition to a prophet. This is the one about whom it is written “That behold I am sending my messenger before your person and face to prepare *dt9 A’THAD* your way before you. And I say that among those born of women there is not one who is greater than John the Baptist but **decisively30** Nyd a little one *Orwz ZAORAH* a little chosen mean or petty one in the kingdom of God is greater than he. And all the people that heard and also the tax collectors justified God *kdz JUSTIFIED* or agreed with God and recognized God and the penalty of sin and granted the baptism was of God in respect of sin for they were baptized by the baptism of John Then **decisively31** Nyd the Pharisees and scribes denied or rejected the favour *mlf TALAM* in their souls of the will of God because they were not baptized by him. *Notice rejecting John’s message is characterized as rejecting grace.*

JESUS’ TESTIMONY OF JOHN 31-35

31. To what therefore shall I compare this generation and what is it like? It is like boys sitting in the SUQ and calling to partners or pals saying “We sang to you and you did not dance *dqr RAQAD*-we howled and you did not wail!” For John the Baptist came neither eating bread nor drinking wine and you were saying “There is a demon in him!” The Son of man came eating and drinking and you were saying “Behold a man who is an eater and a drinker of wine and a compassionate friend *0mxr RAHAMA* of tax collectors and sinners. And wisdom is justified from all of its building or its whole construction or edifices *ynb BANITH*-The word in the Aramaic is “building.” The wise man builds on the best foundation. If it could refer to children it goes back to their family and hoe base. Primarily Jesus refers to “the foundations”.

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

36. Then **decisively32** Nyd one of the Pharisees came to Him asking to eat *s9l LAS* To dine or chew over meat with him and He entered that Pharisee’s house and reclined *SAMAK-sat* near. And a woman who **WAS** in fact **93** a sinner in the city when she also was aware that He was staying in she snatched or conquered an alabaster jar *0pyf4 SHATIPHA* of ointment. *Eusebius of Caesarea speaks of a Shatipha of balsam.* And she stood in the hidden sheltered or refuge *rts SATHAR* house space **intimate** to His feet *LOTH* and she had begun moistening or immersing or even colouring His feet and wiping them with the hair of her head. *Her tears were clearly changing the colour of His feet from the dusty yellow to natural skin hue and her hair was being used to dry them and she WAS in fact 94* kissing His feet and anointing them with ointment. *After she washed the feet she anointed them. What deep affection for her Saviour is this!* When **decisively33** Nyd the Pharisee **who had brought Him near (invited)** saw he worked out or estimated in his soul and said “If this one were a prophet He would have known who she is and what rumour and renown she has of being a sinner-this woman who comes near to Him. *This verse notices two references to QEREB-the word that speaks of “presence” and “intimacy”.* This is the very thing that the Pharisee did not allow for-obviously

Jesus could have reclined on his breast-but it appears not so. Yeshua **decisively34** Nyd answered and said to him “Simon thee is something for me to tell you so then He said **decisively35** Nyd “Rabbi say it”. And He said to him “There were two debtors to one landlord. One had *in fact* **95** owed him 500 denarii and the other 50”. And because they had nothing to pay with he let the debt go *SHEBAQ* –therefore which will love him more?” Simon answered Him and said “I think or believe that he who was forgiven much”. And He Yeshua said to him “You have judged perfectly honest and in the orthodox way. And He turned his face intimately to the woman and said to Simon “Do you see this woman? I entered your house – water for my feet you did not provide-this one with her tears has washed my feet and with her hair has wiped them. You have not kissed me. But then behold this one **decisively36** Nyd has not ceased *014 SHALA been quiescent or at peace* to kiss my feet since she came in. You did not anoint my head but then this one with precious ointment anointed my feet. On this account I say to you that many sins are forgiven her because she has loved lots but then on the other hand he who has little love is forgiven little. He said to that woman “Your sins are forgiven you.” They who were reclining began **decisively37** Nyd to say in their souls “Who is this that even forgives sins?” Then Yeshua said to the woman “Your faith has given you life-go in peace!”

CHAPTER 8

VILLAGE WORK SUPPORTED BY SPIRITUAL WOMEN 1-3

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

2heralding and preaching or giving hope were the two ministries everybody needed-to know the kingdom was coming and with it the hope of perfection and eternal life. And his disciples were rejoicing in His presence all the while. And women who had been healed 0s0 ASA Hebrew RAPHA from sickness or invalidity or dysentery e.g. and evil spirits Mary called Magdalene from whom seven demons went out.

And Yohana dove or sent-there being a correlation-cf. Noah sent out the dove...wife of Chuza pitcher or bottle or even dread or struggle steward of Herod and Susannah (lily)and those many others who were in fact 96 ministering daily as the sun 4M4 SHEMESH from their possessions.

THE SERMON ON THE MOUNT 4-18

4. And when the great crowd had *in fact* **97** gathered from all the cities coming to Him He spoke lucidly *AMAR in Aramaic and Hebrew corresponds to PHEMI in Greek which builds on the noun PHAOS meaning “light” in a parable-thus this was an enlightening parable for many.* A Sower went out to sow his seed and when he sowed there was (seed) that fell on the side of the broad road and it was trodden under foot or despised and a bird swallowed it. *Two things happened to it-it was first despised by men and then removed by Satan.* And other seed fell on rock and in the son of an hour it sprouted n9y *YAN* because there was no moisture or vapour *i.e. rain* *Otwlylt TALILOTHA* for it and it dried up. And other seed fell among thorn and sprouted with it (the thorn) and the thorn choked it. And other seed fell in good (gracious) and beautiful (opportune) (cf v15) *Oryp4 SHAPIRA* earth and it sprouted and produced fruit-one hundred fold. When He said these things He **CRIED OUT** *09q QA’A-to cry urge proclaim* and said “Whoever there exists belonging to him an ear which will listen let him hear and obey. And His disciples asked Him “What is this parable about?” *Then* He said **decisively38** Nyd “It is given to belong to you to familiarize you with the mystery of *0zr0 ARAZA or initiation into* the kingdom of God **decisively** Nyd for the rest it has been spoken or made clear in the house of riddle or simile demanding explanation that when they are seeing they will not see and when hearing they

will not understand or direct their attention. This **decisively39** Nyd is the parable—the seed is the word of God. **THERE IS A SWITCH OF LETTER FROM THE WORD “PARABLE” TO THE WORD “WORD”-M.ATHIL.A BECOMES M.ALTH.A** so to those initiated it is the word-to those who do not receive it is a mystery. The NT holds 22 mysteries ARZA’S—the difference is “grace” and “seizing the moment” & the work of the Spirit. **Then** they that **decisively40** Nyd exist on the side of the road are they who hear the word and the “husband of wasting or creeping” comes and takes away the word 0tIm MALTHA *The pledge promise or action as opposed to the “word of enlightenment rm0 AMAR* from their hearts lest they might believe and might live. **Decisively41** Nyd these that are on the rock are these who when they have heard receive the word with joy but there is no root of intimacy in them but their faith is temporary and in time of temptation they fail sin ort are scandalized L4K CASHAL. They that **decisively42** Nyd fell among thorns—these are the ones that hear the word and by the cares riches and beautiful things of the world they are choked to death and bring forth no fruit. **Then** that **decisively43** Nyd which falls in good ground—these are who in a pure0p4 SHAPHIA (transparent sound or continuing same mind—with full agreement) and good heart hear the word and hold it and yield fruit with patience of hope. No man lights a lamp or flashing light and conceals or raps it with a corn or liquid measuring vessel Omram MARAMA or sets it under a bed or litter but sets it upon a menorah so that everyone who enters may see its light. *The danger of misplacing light and the joy of spreading light are contrasted by Jesus in a lively and engaging manner.* For there is not intimate that is covered—that will not be revealed and nothing hidden that will not be known—it will come into the open. Watch **exactly** how you hear—for whoever has it will be given to him and whoever has not that he thinks or hopes he has will be carried away from him.

THE FAMILY VISIT 19-21

19. But then His mother and His brothers came close and were in fact **98** unable to speak with Him because of the crowd. And they say to Him—“Your mother and your brothers are standing outside (*Gen 15.5—Like Abraham when he observed the night sky*). Another gospel tells of how he spent time thereafter by the seaside with them (*Cf Matthew 13*). He **then decisively44** Nyd answered and said to them “These who obey and are doing the word of God are my mother and brothers.” *The Lord was not narrowing the circle of friendship but widening it though in each case stressing obedience to His will.*

JESUS HALTS A HURRICANE 22-25

22. And then it was in fact **99** on one of those days that Yeshua went up and sat down in the ship and He said to His disciples “Let us cross to that other side of the sea. And when they plowed along or flowed on Jesus fell asleep or was lulled to sleep kmd DAMAK and there was a tempest of wind on the sea and the ship was coming near to sinking or vanishing. And they came close and woke Him and were saying to Him “Our master—we are being destroyed. Then He stood up **decisively45** Nyd and rebuked the wind and the rough waves 0lw4xm MEHASHOLA of the sea and they rested and there was silence. And He said to them “Where **exactly** is your faith?” But then when they were in dread or awe—they had marveled and they were saying to one another “Who is this that He even commands the wind and the waves of the sea and they have listened to him.”

GADARA-JESUS HEALS THE DEMONIAK 26-39

26. And they sailed or flowed away and came to the region of the Gadarenes which is on the opposite side belonging close to Galilee.

And when He disembarked on land there met him a fighting man –one from the city who had a demon in him from long, long time and he was **100**^{surveiched, facth} not wearing clothes nor living in a house but **101** in a burial tomb. Then when he saw Yeshua he yelled out **decisively46** Nyd and fell before him and in a loud voice he said “What is thee to us and to you Yeshua Son of God most High-I implore you do not *torture or consume* me.” For Yeshua had commanded the raping or polluting spirit to go out from the son of man for in fact it had **102** been long and it had in fact possession **103** of him and he had in fact been **104** bound in chains and he had in fact been **105** kept in shackles and he would in fact **106** burst his bonds and he would in fact **107** be driven by the demon to the desert.

And then Yeshua **decisively47** Nyd asked “”What is your name?”” and he said “Legion” because many demons had entered him. And they were begging Him that He would not command them to enter the boundary or the end (of time) -OMXt *TAHOMA* –*this fear was that they would have no more time or opportunity. Their “long time” residence and their desert experience aimed to spin out their time on earth.* But then there in fact **108** existed a herd of many pigs grazing on the mountain they were imploring Him to translate them spn *NAPAS* that they might go into the swine and He brought them out or repudiated them. *The Aphel does not mean “permit” but rather “repudiate. The AL ”go into” is not necessarily comprehended in the spn* -and they –those demons-went out of the man and entered the pigs and that entire herd went straight cyrt (*TARITZ*-*the word means “straight to judgment” or “set up for”*) and fell over the precipice and were drowned.

When they the herdsmen **decisively48** Nyd saw the thing that in fact **109** happened they fled and they told or discussed the story –with the tone of mocking 094 *SHEA* –*they were like those devising warlike actions –planning a war -playing war games-they were provocative.* And the men went out to see the thing that had in fact **110**^{surveiched, facth} happened and they came intimately close to Jesus and they found that warrior man whose demons had gone out when he was clothed and sober or modest and ashamed pkn *NACAPH* and sitting intimately at the feet of Jesus and they were in dread. And those who saw related with provocation exactly how that demonized warrior was healed. And they all -the crowds of Gadarenes -were pleading from Him that He would go away from this intimacy among them because great fear had gripped them so He Yeshua embarked on the ship and returned from being intimate with them. Then that warrior man from whom the demons went out was pleading with Him that he might be intimate with Him but Yeshua liberated or “exegeted” nr4 *SHARAN* –set him loose and said to him “Go back to your house and “expound” 094 *SHEA* i.e. “*play or bat back and forwards as with bat & ball*” cf. *Ephrem in discussing Christ’s humanity and divinity-making difficult things clear by discussion.*

JESUS HEALS THE WOMAN AND RAISES THE GIRL 40-56

40. Then Yeshua **decisively** Nyd returned and a great crowd received Him for they had all been awaiting Him. And one man whose name was Yorash (Jairus) head of the synagogue fell before Jesus’ feet and implored Him to come to his house For he had in fact an only daughter and she was in fact **111** twelve years of age and she was actually close to death **112** and when Yeshua went with him a great crowd was in turmoil and tumbling on 9bx *HABATZ* Him. **Then decisively** Nyd a certain woman who had in fact been flowing 9rt *TER’A bursting her banks- i.e. bleeding seriously* for 12 years was of the house of physicians –she had spent all she possessed and she could not be healed by anyone **came** near *QEREB* from behind Him and she touched intimately *QEREB* the hem of His garment and **AT ONCE** the course or flow of blood stopped or stood. And Yeshua said **decisively49** Nyd “Who touched *QEREB* me and when all of them denied or refused to say *KEPHER-* i.e. *wiped out the idea* Simon Cephas and those with him said to Him “Our master the crowds are pressing and confining 914 *ALAZ* and pushing you

and you say “Who touched me?”(*QEREB*) Conversely He *then* said “One in the flesh has touched *QEREB* me for I am aware that power has gone from me. *qpn* *been subtracted or drawn from or translated or been derived.*

Then that woman when she saw **decisively50** *Nyd* that she had not been given over to oblivion *x9wf TOKA 'H* *been forgotten or “deceived Jesus” or even “falsely worshipped”* when she was trembling and fell worshipping Him and she made clear before all the people for what arm power or power *Ody0* she had touched Him *QEREB* and exactly how she had been healed immediately. *Then* Yeshua said to her “My daughter let yourself have been encouraged your faith has given you life-go away in peace.

And while he was speaking a man who was of the house of the leader of the synagogue assembly came and said to Him (the Father) “Your daughter has died-do not trouble *lm9 AMAL* *press-add turmoil to the teacher!” This appeal was blunted by the adverse circumstances-but the information was given with understanding. The appeal seems to have been indirect. Then*

Yeshua heard and said to the Father of the girl “Do not dread it-only believe and she will live.”

Then Yeshua came **decisively51** *Nyd* to the house and He did not allow any man to come in with Him except Simon and James and John and the father and mother of the girl. *Then* they were *in fact 113* all weeping and wailing over her *then* Jesus said “Stop weeping for she is not dead but sleeping-and they were *in fact 114* laughing at Him for they were aware she had died.

Then He **decisively52** *Nyd* sent everyone outside and held her by the hand and called and said “*TALITHA QUMP*”. And her spirit returned and **AT ONCE** she rose *QUMATH* and He directed that they give what she might eat. And her parents were struck with admiration or wonder *hmt TAMAH then* He warned *rhz ZAHAR* *educated or asked them to be mindful or told them to avoid or cautioned them* not to make it clear to anyone what had happened**115**.

CHAPTER 9

JESUS SENDS OUT THE TWELVE 1-9

1. And Yeshua called the twelve and gave them power and authority for healing *Oys0 ASIA* *later of medicine and operations also* over all of the demons and all diseases. And He sent them to herald news of the kingdom of God and to heal the sick or weak infirm –those short of breath–those crying from suffering or feverish. And He said “You shall not take one thing with you–neither a staff nor money bag -neither bread nor silver –nor shall you take two coats. *The deficit of props entailed a faith ministry.* And whatever house you enter there you stay till you leave. And whoever does not receive you when you leave shake off the sand *0lx HALA* from your feet as a testimony against them. And those sent (apostles) went out walking round through the villages and cities and they were **116** *preaching the good news and healing* in every place–or here and there–or somewhere or other–in some direction. But Herod the tetrarch heard **decisively** *Nyd* all the things that were being done **117** by His hand and he was **118** amazed because the people were **119** saying that John had risen from the dead. And others were **120** *readheard, faith* saying **decisively53** *Nyd* that Elijah had appeared and others that one of the ancient prophets had arisen. And Herod said “I have cut off *qsp PASAQ* the head of John the Baptist –then **decisively** *Nyd* who is this of whom I have heard these things? And he pleaded that he might see him?

THE BETHSAIDA OUTING & MIRACLE 10-17

10. And when the apostles returned and told Him everything that they had done He took them alone by themselves to a desert place linked to Bethsaida. *This location as we now know was north of the lake so the place sees to have been just eastwards.* Then the crowds when they knew **decisively54** *Nyd* went away after Him and He received them and **121** was speaking with them about the kingdom of God and those who were needing He healed. Then when the day

began **decisively55** Nyd to decline the disciples came close and were saying “send the crowds away r4 SHAR to lodge in the surrounding villages and village burial grounds Orpk CEPHARA that they may settle nr4 SHARAN and find sustaining food for we are in a desert place. Yeshua said to them “You give them bread” –*then* they were saying “There is **decisively56** Nyd none near us additional to five bread loaves and two fish unless we leave and buy nourishing food for this entire people.

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

PRAYING ALONE AND SHARING 18-27

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

He admonished them **decisively57** Nyd and said that they should not say this to any man. *Clearly this was the message that Peter at least had been giving in response to others’ speculation.* And He said to them “The Son of Man is going or moving on to suffer a multitude of things and be rejected by the elders and chief priests and scribes and they will kill him and on the third day He will rise.” *The remark about the prophet who had arisen sits well with the reference Jesus makes to His actual resurrection.* And He said before them all “Whoso is willing to come after me let him **decisively58** Nyd deny himself *renounce* and shoulder his cross daily and come after me. *This reference to the cross was oblique and the final straw that could challenge their resolve.* For whoever wills that his soul lives destroys it but whoever will *obliterate or lose* his soul on my behalf this one causes it to live.

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

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

27. I tell you the truth SHARAR there are men of flesh who stand here or then Okrx HARACA who will not perceive or taste M9F TAM death till they behold the kingdom of God.

EIGHT DAYS AFTER THE TWO UNSEEN MEN 28-30

28. Then it happened **decisively59** Nyd about eight days after these words Yeshua took Simon James and John and went up a mountain to pray. *The reason why Jesus preferred mountains was not just the loneliness but the height-He could get near to the Father as possible-He could extend his arms higher still. He could offer Himself to God and always remember he was “the” offering. He could bend and incline as he beheld the world beneath. It symbolised his mediation.* And when He prayed the appearance of His face was changed. And his garments were **122** shining like lightning.

And behold two men-warriors were **123** speaking with him who are the living Moses and Elijah. *This appears to Luke it would seem a partial answer to the existence of the two in the flesh earlier referred to. Elijah was still in the shape he had been when he left the earth –but more gloriously enrobed. This enrobing with eternity is something we must bear in mind when thinking of one way (among others) persons may enter paradise.*

THE DAY AFTER THE MOUNTAIN TOP EXPERIENCE 37-43

It **124** happened one man pleaded “Teacher “Restore my son to me!” *The man had lost possession and benefit that the son would bring –he was asking for a grand conversion. Onp . “He is my only child” the man said. A spirit suddenly is upon him and he screams and gnashes his teeth. As in Psalm 112.10 this is seen as a reaction to the prosperity and success of the good-reaction. It was with resistance nsx HASAN that the evil spirit left. Clearly in the presence of the disciples the Spirit was in vicious action. The spirit sent the boy into violent motion and tormented him s9m MA 'AS. Our Lord asked **decisively60** Nyd “O faithless generation until when shall I be intimate with you and wait in hope for you(r response)?” *When brought near QEREB the boy was thrown to the ground and convulsed or terribly shaken by the demon but Jesus rebuked the vile spirit and healed the boy and gave him back to his Father. The idea of the only son and the return to the Father undergirds Jesus thinking here. When that happened what a joy would erupt in heaven. Also what a grievous experience was Calvary for the Father. All this reflects on the Father –Son Relationship. There is deep psychology in Luke as well as medical healing. When it was a fact **125** that everyone was astonished at the majesty of God-the high status and beauty of God Jesus said “You listen to these words-“The Son of man is going to be handed over to the power of the sons of men-but at that time they **decidedly61** Nyd did not understand this saying –the fact is **126** it was then hidden from them lest thy would feel the experience just then and they were afraid to ask about this saying. Again Luke goes into the psychology of the disciples. They had very real fear of asking more. This fear lxd DAHAL was a combination of reverence and terror of respect and alarm.**

WHO IS THE GREATEST 46-50 LOVE AND HUMILITY!

46. And there “advanced” or “came about” l9 like crept in or slipped in ll9 then Nk KIN (or therefore) consideration or reckoning b4x HASHAB as to who was great among them. Then Yeshua **decidedly62** Nyd knew the thought of their heart and took a boy and made him stand intimately with Him and said whoever receives a boy exactly like this receives me and who receives me receives, receives Him who sent me-for who is least among you will be great. John answered “Our master we saw a man casting out a demon in your name and forbad him for he does not come with us after you.” Yeshua said to them “You shall not forbid him for whoever is not against lbqwl LOQABEL you is in place of you.” *The debate about leadership came from thinking about what happened after Christ’s departure. They would run the show- this was confirmed by their attitude to the other exorcist. Jesus emphasized intimacy with Him for improved humility. Was it here John learned his intimacy and one element that took him deep into the love of Christ?*

JESUS SENDS EMISSARIES TO SAMARIA 51-56a

51. It happened **127** when the days of His increase or success or “lot” or elevation or departure qls SELAQ were complete0LM MLA He prepared His face or person to go away to Jerusalem. *Other texts have “He set his face as a flint to go”. Ephrem speaks of preparing himself for death in his sermon 2 23 1220. Christ was preparing His distinguishing mark –not just how He looked but how He loved as He faced Calvary.*

He sent messengers (cf the 70 in 10.1) before His face to a village of the Samaritans exactly that they should prepare nqt THUCAN for Him. Was it Sychar? Was it the place of the woman

by the well? And they went and entered a Samaritan village to prepare *repair establish and arrange for Him*. But because they did not receive of His person or face He was set to go away to Jerusalem. *The effect was our Lord would break his journey in say Sychar and then move on to Jerusalem but this was not to be. They actually refused him possibly in person.*

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

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

JESUS INSTRUCTS ON COMMITMENT 56B -62

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

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

Yeshua said to him “Foxes have dens of their own and birds of the sky have overshadowing protection If *TALAL* but the Son of Man **decidedly63** Nyd has no precise place where He can place His head.” And to another He said “Come after me and then he said **decidedly64** Nyd to Him “My Lord **permit me first to bury my father**” and Yeshua said to him “Leave the dead to bury their dead and you go away to preach the hope rbs *SIBAR* of the kingdom of God.” Another said to Him “I will come after you my Lord, first **decisively65** Nyd **allow me to go away and say goodbye** to the children of my house and I will come”. Yeshua said to him “No man puts him under obligation or urges the plough of a yoke of oxen on and gazes after him and is fit for the kingdom of God.” *The direction of Christ must be noted-it is the cross-not comfort the message of Christ must be priority –it brings hope; the urgency of union with Christ is paramount. Destination by faith must be the constraint; gospel hope must be the constraint; union with Christ must be the constraint.*

CHAPTER 10

1-20 JESUS SENDS SEVENTY ON MISSION

1. After these things (*village outreach and sending messengers everywhere*) Jesus distinguished and set apart 4rp *PARASH* seventy and sent them to every place and city where He was **128** going to go. *Clearly the Lord had many ambassadors sent first to prepare as far as Bethany-a point we have not picked up from Luke-and from this greater number Jesus retained 70 to precede him to detail arrangements or even be what we would call PR –persons en-readying His visit. Luke makes this a clear “fact”. And He said to them (in preparatory advice) “The harvest is great-those doing the heavy lifting are few-crave from the Lord of harvest that He will send really committed ones 019p PA’LA into His harvest.”* Go I am sending you **precisely** like sheep among wolves. Do not take shoulder moneybags nor shoulder wallets nor sandals Onsm *MASANA* (or reed basket) and you shall not get involved in greetings on the road and to what house you enter you first say ‘Peace to the house’ and if there lives there the son of peace you peace will remain upon it –however **decisively66** Nyd if it does not so rest it will attract no response of peace. *This curious statement reads different when we realize there was a former delegation of two to each city. Then* remain in the house while you are having meals from their

hospitality for the committed worker is worthy of his rent **rg0 AGAR** –do not change from house to house. And eat anything they give you whatever the city-heal those in it that are sick and say ‘The kingdom of God has come to you’. But **then** whatever city you enter and they don’t receive you go out to the street and say “The sand that sticks to our feet we must shake off **zpn NAPAZ** the dust of your city from our feet yet be aware of this that the Kingdom of God has come near to you. “I (Jesus) say *for you* it will be more pleasant for Sodom in that Day of Judgment than for the city”. Woe to Chorazin woe to Bethsaida for if the miracles had happened in Tyre and Sidon of old that happened **129** in you **then** they would have repented **bwT TOB** in sackcloth and ashes. Yet it will be rest or pleasant in the judgment for Tyre and Sidon rather than for you. And you Capernaum-she who has been raised high to heaven will be brought down to Sheol. Whoever listens to me and who rejects me and who rejects me rejects Him that sent me. And those seventy returned with great joy saying “Our Lord even the demons are servants to your name!” Then **decisively67** Nyd He said to them “I was watching Satan himself fell exactly like lightning from heaven. Behold I have given you authority to tread snakes and scorpions and all the powers of the enemy and not a single thing shall annoy you *as a dog barking or waking you in sleep* yet do not rejoice at this that the demons are subject but rejoice that your names have been written in heaven. *The Lord parallels light and responsibility. He points up personal salvation beyond exorcising spirits. He stands by his ambassadors.*

JESUS SHARES HIS JOY 21-24

21. In the hour Satan fell and disciples returned joyful Jesus exulted in the Holy Spirit and said “I thank you my Father **Odwm MODA** *has the effect of confessing another person-in this case the Father and this was “in house” or in the family of persons we call the unity of the godhead-the QNUMA. The word is our word “confession” when we state the Trinitarian hypostatic union. The Father is addressed as Lord of heaven and earth and as one who has concealed the spiritual victories and powers of the world to come from the learned and wise and opened them up to growing children of faith. “Yes my Father for thus it was in fact 130^{stnearch} the will Onybz TZABINA and pleasure in your presence” At this moment the Lord revealed what the Father loved-to see the simple praise Him. The majority Greek has not got “Holy Spirit” whereas the critical Greek has-and EPHREM RESCRIPT CODEX OF THE 5th (C) has “Holy Spirit”.* He turned intimately to his disciples and said “Everything has been delivered **lt4 SHATHAL** *as seed ready to flower in season or building material ready to be put together-the latter is in line with Jesus craftsman background...to me by my Father and no man has intimate experience of who the Son is Nm MAN “Who” in His wonderful mystery as one and yet the Son -in how in fact in His being He is, in His separate nature. The Father knows this and he to whom the Son is pleased to reveal him. He turned (again) intimately to his disciples –either He had turned to the skies or He was turning to each one **nwdwxb BELHOLDIHON** and said “Blessed are those eyes that are seeing what you see for I tell you many prophets and kings have wanted to see that which you see constantly and did not and to hear what you constantly hear and did not.” What a privilege to be a Christian!*

JESUS INSTRUCTS ON ETERNAL LIFE 25-37

25. And behold one scribe stood up to test him and said “Teacher what shall I do in service to inherit eternal life?” *The idea is to work as a son whilst the estate eventually falls into one’s lap. Then decisively68* Nyd Jesus said to him –“**exactly** how is it written in the law and how precisely do you read?” He answered Him “You shall love with all your inner powers the Lord your God with your heart soul and strength and your mind and your neighbour exactly as yourself.” Jesus said “You have spoken perfectly-straight and orthodox -serve in this way and you will live.” **Then decisively69** Nyd he wanted the pleasure to make his soul righteous and said to Him “Who is my neighbour?” Jesus said to him “One man on this own was going in fact

131 down from Jerusalem to Jericho and robbers fell upon him and plundered and beat him and let him remain. When they left only a little garrison of his soul—a little standing or abiding life was left in him. And by chance-or accident 4dg *GADASH* a single priest was in fact **132** on that road and saw him as he passed. And thus also a Levite coming along arrived at that place and saw him and passed. *Then* a Samaritan man came precisely where **133** he was and saw him and had loving compassion on him and came near and bound his wounds and poured oil and wine upon them and placed him on his donkey and brought him to an inn and was caring for him and annulling making invalid or preventing his own service lfb *BATAL*. At break of day he gave up two denarii... *i.e he discounted two days wages...* for the innkeeper and said “take pains to care for him” rzy *YAZAR* and anything extra you spend when I return I will give you. Who is it of these three it seems to you was close neighbour to him who fell into robbers’ hands? *Then* he said **decisively70** Nyd “He who took pity on him” Jesus said to him “You go away and be serving like that”.

JESUS AT MARTHA’S HOUSE38-42

And it was so that when they were in fact **134** travelling on the road He entered one particular village and a certain woman whose name was Martha received Him in her house. And there was in fact a sister of hers named Mary and she came and sat herself at the feet of our Lord and she listened to His words. *Then* Martha **decisively71** Nyd was busy serving up many things and she came to Him (Jesus) and said “Does it not annul your service *BATAL* that my sister has let me remain alone to minister –tell her to help me. *Then* Jesus answered **decisively72** Nyd “Martha, Martha—you take pains and provide pzy *YATZAPH* and are urgent disturbed even frightened bhr *RAHAB* about many things. But **decisively73** Nyd one single thing is sought desired or requested 0y9btm *METHBA’IA*—so *then* Mary has selected by preference for herself that good and gracious number or part—that part that will not be taken away from her. *The Lord’s word is very touching. He is saying that one day serving tables will go but to sit at the feet of Jesus and have His fellowship is the eternal part.*

CHAPTER II

1-4 THE LORD TEACHES “PRAYER”

1. *The fact is 135* He was praying and when he finished the disciples asked “Our Lord, teach us **exactly** as John taught prayer. *The “our Lord” personalized is only represented in ¼ of Luke’s narrative translated into Greek—so the “personal” is largely lost!*

Jesus said “You will be saying “Our Father in heaven let your name be hallowed, your kingdom come, your will be done **exactly** as in heaven so also on earth, give (allow bhy) us bread we need each day and forgive leave or pass over our sins as we pass over all who are guilty or debtor [byh] to us. And lead us not to temptation but save us from the evil one or evil -4yb *BISHA* (*The Greek text omits “Deliver us from evil” & “Thy will be done”.*

5-8 HE TEACHES IMPORTUNITY-FRIEND AT MIDNIGHT

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

9-10 ASK SEEK KNOCK

10. I am also saying “Ask –it will be given –seek or plead 9b *BA*—for everyone who asks receives and whoever seeks finds and whoever knocks it will be opened to him.”4qn *NAQOSH speaks of*

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

11-13 BREAD FISH EGG AND THE HOLY SPIRIT

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

14-20 THE RECOGNISABLE FINGER OF GOD & EXORCISM

14. He was casting out a demon from a mute man and it *was a fact* **136** that when he went out the mute spoke & the crowds were astonished. *The sequel* is men among them said **decisively** **74** Nyd “This one exorcises by Beelzebub-chief of devils.” *Then the sequel* was Jesus who knew their thinking said “Every realm divided in itself will waste and a home divided against its **QNUMA** or fundamental oneness falls and if Satan is divided **exactly** how will his realm stand? If I cast out qxd *DAHAQ* by Beelzebub by whom are your sons exorcising- for they will be your judges. When however **decidedly** **75** Nyd by the finger of God I exorcise demons the kingdom of God has come near you.” *As in Moses action in Egypt and God’s power over Belshazzar the superior power of Yahweh is demonstrated.*

21-23 HOLDING THE HOUSE IN SAFETY

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

24-26 THE PROCEDURE OF SPIRITS AFTER EXORCISM

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

And now if it comes it finds it warm and dry mh *HAM* and preferable or acceptable a0bc *ZABA*. At that exact time *HIDIN* it goes out bringing seven other spirits which are greater in evil than it and (they) enter and live there and the end Otrh *HARATHA* of that man will be worse than the beginning. *The Lord is speaking of “the extreme end” or judgment.*

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

And when He was saying (*pledging*) these things the fact is **137a** a woman raised her voice above the crowd and said to Him “It is a blessing for the womb that carried you and for the breast that gave you suck! He said to her “Theirs is the blessing who have heard and obeyed the pledge of God and are guarding it with care.

29-32 THE SIGN OF JONAH

And when the crowds were congregating He began to say “This wicked generation seeks a sign but a sign shall not be given except the sign of Jonah the prophet. For exactly as Jonah was in fact a sign to the Ninevites thus also in fact the Son of Man shall be for this single generation.” dh *HADAH* *The evidence was for one generation only-Jonah’s message told of the need to*

repent and limited the period besides being a “whale of a message” through the 3-day stay in the great fish. The queen of the south shall rise in judgment with the people of this one generation and she shall condemn them guilty by *HIB* because they repented at the heralding of Jonah and behold one excellent beyond Jonah is here.

33-36 LET LIGHT SHINE

“No man lights a bright lamp *Ogr4 SHARAGA* and sets it in hidden place or under a bushel but over from a lamp stand that those who will enter the house may see its light. *This appears not to be the Menorah but a welcoming entrance light such as modern homes afford visitors during nightfall.* The lamp of the body is your eye. When therefore your eye is simple of flexible **Ofy4p PESHITA** *The simplicity and versatility or flexibility of the door side torch is greater than the Menorah* your whole body will also be lit up –alternatively when **decisively76** *Nyd* it (the eye) is bad your body also will be darkened. Take care *Orhwz ZOHRA* or provide lest the light in you be darkness. *This is like a “health and safety warning” of earlier times-watch that the door light is there to guide. The house light inside is great but the burning torch at the door is vital. Thus the Sabbath light indoors is one thing but the needed light on the world and to help the world around is quite another.* Alternatively then if the entire body is and there is not a single dark part it shall be an entire beacon exactly like a lamp with its flame that give you (house) light.

37-41 THE INVITE TO DINE

Then while He was speaking with these promises one of the Pharisees besought or requested Him that He would dine intimately with him and He entered and reclined. Then **decisively77** *Nyd* that Pharisee was amazed that He did not first wash before dinner. But conversely then Jesus said to him “Now at this very hour you Pharisees are in fact **138** cleansing the outside of the cup and dish however **decisively78** *Nyd* (i.e. applying it another way) the inside of some is full of ill gotten spoil and wickedness. You are ones who lack intellect –did not the one who made the outside also make the inside. However what is yours give it in alms and behold everything is declared ceremonially clean and cleared up for you. *Okd DACA The Lord was saying that this sorts your basic problem without which clean hands are useless and He meant also that the big issue of what soiled their lives was being made crystal clear to this one Pharisee. Charity solves eye trouble*

THE FIVE WOES 42-54.

But woe wy *WI* to you Pharisees for you give a tenth of mint dill and each herb and you glide over the justice and love of God. These then are in fact necessary to do but those (latter) you should not let remain (undone). Woe to you Pharisees who have compassion on the first class seats in synagogues and shalom in the suq markets. Woe to you Scribes and Pharisees who regard outward appearance-you who are exactly like unknown tombs and the children of men walk over them and they have absolutely no awareness. *This statement shows that the writers or lawyers unseen are central to the rottenness of society.* One of the scribes answered and said to Him “Teacher when you say these things you insult us” *r9wz ZOAR-you make us small.* He then in reply said “Woe to you **decisively79** *Nyd* Scribes also for you load the sons of men with burdens and you do not offer to come near with even one finger to these burdens. *Lby YABEL – the burden is that which is translated as in scribal language-but it is being done not in the virtual scholarly sphere but in the real world of work where it is hard and heavy. Jesus is calling for the educated to help the underprivileged.* Woe to you who are constructing the tombs of the prophets for your fathers murdered them. You are testifying therefore and you are delighting or accepting the deeds of your fathers for they killed them and you are building their tombs. Because of this the wisdom of God said “Behold I am sending to them prophets and apostles –some they will persecute and murder.” *As ever Jesus gets his text for the principle He*

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

CHAPTER 12

DISCIPLESHIP AND ETERNITY 1-12

And when a multitude of great crowds had gathered exactly in such way that one would tread often on another. Jesus began to say to His disciples-the first thing is to be careful or “prudent” rhdz among yourselves of the yeast rymx (unfermented wine juice) of the Pharisees which is “regarding” bsm faces or persons. *The Lord astutely drew a lesson from the “trampling” as he noticed some were careful and some were careless. Do be careful -He said-to watch out for everybody not just those who are rich-that you don’t bump into them.*

Decisively80 Nyd there is not one single thing mdm that is covered that will not be in the open nor that is “hidden” 04f that will not be known. *Jesus proclaims the omniscience of God and the solemnity of judgment.* For everything that you say in the dark shall be heard in the light and whatever detail of the inner kitchen you whispered in the ear will be heralded on the roof. *The Lord is warning against plotting for which the times were famous.* I say **decisively81** Nyd to you “My compassionate beloved friends-“Do not fear those who kill the body and who beyond this there is not one more thing they can do. ‘I shall **decisively82** Nyd “demonstrate as in theatre” hwx Him of whom in fact **139** you should be in dread who after He kills has absolute power fyl4 to cast down into Gehenna-Yes I say to you “Be in awe of this one!” *Judaism views Gehenna as a place where the soul stays one year and then either continues in self-torment or perishes. Christians similarly differ.* Jesus uses the word “destroy” and affirms He is the one of whom to be in awe. *The interesting expression takes the Gehenna fire as a demonstration of the utter end of the body and concern about the soul is emphasized for elsewhere in Matthew 10.28the fact that both body and soul perish is stated and the Greek uses the word ἀπολλύμι “to cause to perish in final destruction”. Why affirm this to “friends” because they must be aware of the peril of the human state without the friendship and compassion of Christ!* Are not five sparrows sold for two assarii and a single one is not “covered” 09t before God. *God knows the grave of the sparrow.* The count **decisively83** Nyd of the hairs of your heads is complete to a detail so you should not therefore fear because you are of higher interest than crowds of sparrows. *The Lord had walked among the milling crowds and maybe indeed at this time thousands of small birds flew by and our Lord took trouble to say the disciple has greater interest and consideration than thy all.* I say **decisively84** Nyd to you that everyone who confesses me before the children of men the Son of Man will also confess “his name or about him” hb before the angels of God. Whoever **decisively85** Nyd hides rpk KAPHAR me before the children of men will be hidden as to his name & deeds hb before the angels of God. And everyone who will say a word of commitment against the Son of Man it shall be passed over qb4 as belonging to him. Whoever conversely speaks blasphemy against the Holy Spirit it will not be passed by relating to him. *The blasphemy of the Spirit is critical for he is the “curse breaker and to refuse Him is damnation.* And when they **decisively86** Nyd bring

you in close before the assemblies –before rulers and absolute potentates you shall not be anxious Otpc ZAPATHA exactly how you will issue an appeasing answer Oxwr –The Spirit Oxwr of Holiness will teach you in that hour or moment the matter that is necessary for you to say.

THE RICH FOOL 13-21

A man in contention Nyd from the crowd said **decisively87** Nyd to Him “Teacher tell to divide (equally)the inheritance with me. *This question would seem to demand a change of social mores.* Jesus combating Nyd said **decisively88** Nyd to the man [Orbg the term also for soldier or husband] “Who made me a judge or acting executive over you both? *The wisdom of our Lord showed there were channels in existence to sort such disputes.* And He said to His disciples “Watch out for all covetousness because life is not in fact **140** by increase of or interest on rty riches.” *The word on “coveting” was one that Paul acknowledged to be pivotal to right living and to faith. Faith must share whilst coveting must keep and heap up. This was my father’s motto-and Robert Coffey senior died with enough to be generous to us all as a family!* And he told them a parable “The land of one particular rich and powerful man Orbg brought him **many** crops and he had been thinking to himself and he said “What shall I do for I have no room to fill up my crops” and he said “This **one thing** I will do –I will break down my store houses *where crops are drawn in* and I will build and enlarge them and gather in there my products and goods. And I will say to my soul ‘My soul there are **many** goods belonging to you that are set up for **many** years-you be at rest –eat drink and cause yourself to be delighted and perfumed for company msb ‘ *The farmer was preparing for a highly social if not carnal life ahead.* God **decisively89** Nyd said to him “**Thought is wanting or reason is lacking-in this night your soul will be sought or summoned from you-and these things that you have prepared-to whom shall they belong?**” *Our Lord frankly accused the rich fool of not using his intellect. Why provide for fruits and goods and make no provision for eternity and one’s own ongoing life? It is folly* Thus is he who lays up “hidden or buried treasure for himself” and is not rich in God or the house of God.” *The SIMTHA Otmys or buried treasure is that which by life and witness we have added as the years have gone by and awaited its joys in eternity.*

WORRY NOT 22-34

And He said to His disciples “Because of this I say to you (1) ‘Do not seek the exquisite qcy YATZAPH for your souls nor (2) seek the exquisite care for your body as to food and clothing. *The beauty and excellence of dress and cuisine is not Christ’s deep concern-just what is needful.* Consider inquire into or observe Oqb BAQA the ravens –that they do not sow and they do not reap and there is no garner or inner room belonging to them and house of treasure or gathering and God feeds them. How much more you-yes you nwtn0 nwtn0 are of greater interest or value than birds! *This is the second time the Lord compared man to the birds-to the small sparrow and to the strong raven. This time it is related to work and home two vital matters for any man-but for these the Lord foresees provision for every missionary.* Which of you **decisively90** Nyd when he takes exquisite care is able to add a single cubit to his height or growth? *With every care in the world one’s stature is limited by genetics and we are what we are in so many ways.* (3)If **decisively91** Nyd you are not even able to accomplish a small thing why do you take such exquisite care over the remnants or etceteras of life? *Our Lord asks to prompt serious thought why it is we pay huge attention to life’s “matters nots”. The food clothes housing and safes of life are our default concerns to the great neglect of our souls.* Inquire Oqb BAQA into the lilies or flowers exactly how they grow-that they do not toil nor spin yarn lz9A AZAL –by contrast I say to you **decisively92** Nyd that even Solomon in all his glory was not clothed0sk KESA precisely as one of these. (4)If by contrast God thus actively apparels the grass that is today in the field and tomorrow will fall into a fire how much more will He do concerning you little ones of faith or *little faiths.* And you shall not inquire into and discuss or pray and

endeavour for what you will eat and what you will drink and you should not wander in your mind in the house of these things. *The sense is not that we should not think of our food or cooking but that we should not become vagabonds and people dazzled by the lovely food or drink of the past or that others have-wandering about in distraction and admiration of now unobtainable food and drink-making this our whole concern and prayer and the matter to which the mind and intellect are applied.* Ohp PAHA has to do with Israel in the wilderness despising the Manna and praying for Quails and distracted by the beautiful food they left in Egypt so be content with what the Lord provides. Despite this Jesus affirms our care and would have us pray "Give us bread sufficient for today!" For all these things the people of the age are seeking as belongs to you your Father knows **decisively93** Nyd those things that have been necessary for you rpstm METHSEPHER God has counted out the clothes you need. Nevertheless seek the kingdom of God and all these things will have been added to you. *The Lord wants our minds and our first love and care and He will provide the best thereafter.* Do not fear little flock for your Father is determined to give you the great gift that weighs down the balances ltn NATHAL the kingdom! Sell your possessions and give charity. Make pouches that will not wear out and treasure that you will not be deprived of Ozg GIZA in heaven where the thief neither comes close nor the moth destroys or ruins. For precisely where your treasure is there will your heart be also. *Our Lord taught us to keep heaven as our goal and our soul's intimate link in heaven and heaven as our conversation.*

WATCHFULNESS 35-48

Let your waist be belted and your torches or lamps be showing light. And be like people that are expecting OksSACA their Lord whenever He will face out or show His face from the house of the marriage feast Otwt4m MESHTUTHA that when He comes and knocks "makes a din" or fixes tabernacle, encamps or "strikes up the music" 4qn NAQASH immediately they will open to Him. *The coming of Christ again to earth after the wedding banquet at the inception of His kingdom is to a specific place and heralded with all pomp not as at His first coming. His is a mighty return.* Their blessings or favours are for those servants whom He shall find were expecting their Lord. Verily I say to you that He will bind up his waist and He will cause them to recline and He shall serve them. *First the obvious immediate wait is because after the rapture the Kingdom's beginnings is virtually timed and servants can be ready for a glorious welcome. Think also of their joy to know Jesus has not changed-He like Joseph of old is still a serving friend to those He loves.* And if He should come in the second or third watch of the night and He will thus (by sheer love and service) find or discover to those servants their blessings. Be aware **decisively94** Nyd of this one thing that if the owner or master of the house knew in which watch the thief would come he would have been awake and not let his house be undermined or broken into for treasure. *This speaks of the earlier period when the total ineptitude malaise and turpitude of the unwatchful established church of the end times of Christianity- the Laodicea church-had been guilty. This is a somber message for our days.* You also be prepared for in an hour when you are not expecting the Son of man comes. *Here Jesus discreetly defines his coming in a day of light and grace for the expectant church whilst he leaves the Laodicean group in its darkness to face the days of the tribulation.* And Simon Cephas said to Him "Our Lord do you speak this parable to us or also for all mankind? Jesus said to him (a) "Who is that faithful and wise steward whom His Lord shall set up or establish over his servant to give them a (1) PORTION in his period? *The reply of Jesus to Peter was a Question for a question. He emphasized the faithful and wise servant-and probably meant Peter himself besides all who subsequently served well.. He was without saying becoming the answer to his own query. He was to "feed the sheep" and he did become the first bishop of the church in Rome. The first word for "portion" Osrp PARSA in this passage refers to a section of a tent or an allocation of food or a part of consecrated bread. It is suited to the ministry Peter exercised. The time of*

*Peter was to be early in the history of the church and the coming of Christ so much later. Many other stewards would follow and each would need to maintain the heritage and truth. To that servant whom His Lord shall find so doing when His Lord shall come. (b) If **decisively95** Nyd that servant should say in his heart “My Lord is actively delaying coming **SIBARIN** “**These hold out no hope**” and should begin to slaughter attack or invade the servants and handmaids of his Lord and should begin to continually eat and constantly drink and get drunk... *The present continuous participles preceded by M detail a set of two marked and detrimental bad habits...* He shall cut him off and appointed a (2)PORTION 0tnm a relic or lot or fragment with those who are not faithful. *This adds up to leaving such servant in the morass of tribulation-the situation where in another parable such cry out “Lord Lord” but find them in outer darkness at the time of the wedding feast.* (c) The servant that knew **decisively** Nyd his Master’s will and did not prepare for Him exactly as he willed shall be struck literally 0lb BALA and with grief many times. (d) He who **decisively96** Nyd did not know and did something worthy of stripes or “plagues” shall be beaten with few stripes 0twhm MAHOTH A or engulphings or debts. For everyone to whom much is given much will be sought from him and to whom they entrust talents or flocks from him they shall require **interest**/increase from his hand. *Our Lord speaks about the normal work of giving stewards money to use and He likens this to the gift of ministry and the response He seeks in souls saved and fed and brought to Him. The fact of grief not to have fulfilled a ministry is highlighted.**

FIRE AND DIVISION 49-53

I have come to leave on the ground 0mr RAMA fire on the earth and I only w19wish it were burning “enough” or as we want wdk CADU. And there is a baptismal action0tydwm9 AMODITHA my baptism and I am greatly crushed c19 ALITZ until it has been accomplished. *This is the sincere heart of our Lord as He saw Calvary ahead.* Do you hope that I have come to sow reconciliation [truce or peace treaty] Ny4 SHIN(A) in the earth? I say to you “No-but dividing”. For from now five in one house –three are divided against two and two against three. For father shall be divided against his son and son against his father–mother against her daughter and daughter against her mother–mother in law against her daughter in law and daughter in law against her mother in law.

DISCERNING SKY AND SOUL 54-59

And He said to the crowds “when you see a cloud which springs like sunshine from the west you habitually say at once ‘Rain is coming’ and so it is. And when the south wind blows you are saying ‘It will be hot’ and it is. We take for granted or assume the faces of the personification of the earth and the sky and you know how to separate or decide time of the sky how **decisively97** Nyd exactly do you not make this difference? *What difference is the Lord emphasizing? He is saying that if we take the earth to have a personality and the sky we can tell how earth looks and how sky looks but our own persons are a complete mystery to us.* By contrast why do you not judge right doctrine from the origin of your own souls? *Our Lord appears to be appealing to our sense of history and the “fall of man” in this instance.* When you go away with the man who accuses you to the ruler while you are on the road trade with him and gain redemption from him that he do not bring you to the judge and deliver you over to the law officer and the officer cast you in the prison. *This is a mini parable added to concentrate thought on another aspect of the human lot-the shortness of time to settle one’s relationship to the “judge of all” and secure redemption. The Lord has taken us from the immutability of our estate to the history of it and to the peril it foreshadows.* I tell you you will not leave there till you give the last and smallest coin.

CHAPTER 13

TURN OR BURN 1-8

*I title this paragraph perhaps too strongly in the words of Spurgeon but its context demands it. At that time **decisively98** Nyd strong men Ny4n0 ENOSHIM of the people came to Him and spoke to Him about the Galileans whose blood Pilate had mingled with the sacrifices for purity Obd DEVA This alloy and sacrilegious mix was a blatant miscarriage of justice affecting people from Galilee-a clear reason for protest. Jesus answered and said to them “Do you hopefully think that these Galileans were sinners with added value more than all Galileans because this happened to them? The Lord took occasion to show sin from which they sought purification was not regional nor was it limited to those who came to Jerusalem religiously. I say “No” for you but all of you unless you repent and turn around will likewise be destroyed. This presages the fall of Jerusalem and the state before the vicious legions of Rome. Or those 18 on whom the tower of Siloam fell and killed them –Do you think that they were sinners beyond all the sons of men living at Jerusalem? I say “No” for you and by contrast unless you repent like them you too will be destroyed. This was surely so since these strong men would readily join any aggression against Rome. But He spoke this parable: There was a fig tree belonging to a man planted in his vineyard and he came seeking fruit on it and found none. And he said to the working men-behold I have come three years –I am seeking fruit of this fig tree and I am finding (participle) none. Cut it down for why should it be making the area unprofitable or unproductive. The word “area” 09r0 is an Aramaic word with an ancient root. And the assiduous worker said to him “My lord let it alone this year also until I work on it and I will manure it and perhaps it will have borne fruit but then **next year** yxm'l L'MANHI you shall cut it down. [The Greek mistakes yxm'l for yhm'l and reads “after this”-the Aramaic Khabouris MSS in which its scribe says “It is a copy of an earlier MSS –according to Younan “a pre AD 360 MSS”] This parable ties in neatly with the three year ministry of our Lord.*

THE CRIPPLED WOMAN HEALED 10-17

When Jesus was by custom teaching **decisively99** Nyd on Sabbath in one of the synagogues there was **141** there a woman who was living **142** with a spirit of complicated disease Onxwk CURHANA for 18 years and she was **143** bent pk KOP and she had not been able to make herself simply straight tf4p. Jesus **however decisively100** Nyd | **nyd –the word with decision in it-Jesus’ “however’s are decisive points in gospel story-they are typically translated “but” because of the reversal of conditions and situations that came about by His presence**] saw her and called and said to her “woman you are free from your affliction”. And He placed His hand upon her and forthwith she was simple and right tf4p PASHATAH and she glorified God. By **decisively101** Nyd the leader of the synagogue answered when he had been very heated because Jesus healed on the Sabbath and he said to the congregation “There are six days in which it is legal to work hard –during them you may come and be healed and not on the Sabbath. However **decisively102** Nyd Jesus answered and said to him “Favourer of faces-does not each one of you on Sabbath release his ox or donkey from the stall and goes away to give it drink. However this one is **decisively103** 103Nyd a daughter of Abraham and behold the swallower accuser (Satan) has bound her for 18 years and is it not legal that she be released from this bondage on the Sabbath Day? And when He had said these things **all** those who had stood up against Him were confounded or ashamed and **all** the people were rejoicing at **all** the amazing things that were through His hand. *Jesus restored the beauty of Abraham’s daughter and all the people rejoiced.*

MUSTARD SEED & YEAST 18-20

Jesus spoke **decisively104** “What similitude fits the kingdom of God and to what shall I compare it? It is like a seed of wild mustard Oldrx HARADLA- that which a man took and cast it into his garden and it rose in height and became a big tree and a bird of the sky nested in its

branches.” *The Aramaic text is specific of one bird. The pun is on “Bird and tree” PARADTHA and PARHUDTHA. The big bush assimilates to a gigantean mustard plant so enormous that it could not be factual but merely imaginary. Again Jesus said “To what shall I compare the kingdom of God?” “It is like yeast that a woman took and hid in flour of three SEAHs until all that was fermented. The huge amount of 9 gallons of flour represents a massive loaf in the making. These improbable events do sustain a miraculous and unlikely truth that God’s kingdom would progress mightily. Equally the yeast and the bird tend to show future designs of Satan and carnality upon the church.*

THE NARROW DOOR 22-30

And He travelled in the villages and in the cities when He taught and He went away to Jerusalem. A man **decisively** asked Him if those that have Life (eternal) are few? Jesus spoke **decisively**105 Nyd to them “Struggle as with the raging sea to enter the narrow gate for I say to you that many will desire to enter and will not be able. From that hour the Lord of the house shall rise and make fast the gate and you shall be left standing outside knocking at the gate and you will begin to say “Our Lord, Our Lord-open for us!” And He shall answer and say “I say to you that I have not known you-where are you from?” *The contrast with their intimate “Our Lord” and his “Who are you-where are you from? Proves a non sequiter-they were never Christ followers.*

And you shall begin to say “We ate and drank right in your presence and you taught in our streets. *This assimilates to saying “We received communion and went to church in our town!”* And He shall say to you “I do not know you-from whence your germination KmyO AIMAQ or birth? Withdraw or remove you qrp PARAQ from me you who work hard in lies!” There shall be weeping as at death and cursing qrx HARAQ(*gnashing in English-the Aramaic word includes the notion of “fate” and “destiny” and “decree” at which the arraigned continue to backbite*)when you behold Abraham Isaac and Jacob and all the prophets in the kingdom of God and you yourselves **decisively**106 Nyd issuing or conducted out NAPAQ . And they shall come from the east and west and north and south and recline to eat Kms SAMAK in the kingdom of God. And behold there are last that shall be first and there are first that shall be last. *The statement speaks about God’s dealing with the humble and about the mixing of saints from all centuries in glory.*

SORROW OVER JERUSALEM 31-35

In that day well fed men of the Pharisees came close to Him and they were saying to Him “Go out qpn NAPAQ put a long distance between you and here because Herod desires to kill you!” Jesus said to them “Go along way and tell this fox “Behold I cast out demons and do cures today and tomorrow and on the third day I shall be perfected”. *The statement is a profound reply. Herod had like Saul a troubled soul and was clearly moved by Satan –besides which he was seriously ill with stomach problems. Jesus as the great physician even offered him help if he wished to obtain it-and thereafter spoke of his complete work of redemption which would set Him on the throne but also provide for the salvation of all –even Herod. **At this point in Aramaic there is a most remarkable play on words-Jesus says “However” and the word also means “Eaten with worms” which was precisely the complaint with which Josephus says Herod was diagnosed.*** However, it is right for me to practice (miracles) rw9s SAOR today and tomorrow and the next day I shall go away a long distance or far away because it is not possible a prophet shall perish outside of Jerusalem. O Jerusalem Jerusalem you murdered the prophets and stoned those were sending messages to her. How many historic times I desired to congregate your children exactly as a hen gathers her chicks under her wings and you were not willing. Behold your house is left –or remains qbs

SEBAQ desolate for I say to you that you will not see me until you will say “Blessed is He who come in the name of Maryah (Jehovah).

CHAPTER 14

AT THE PHARISEE'S HOUSE 1-14

And it happened **144** [another of Luke's historical notes on the Lord's sovereign plan and progress] that when He entered the house of one of the leaders of the Pharisees to eat bread on the Sabbath-and they were watching Him keenly. And behold [again in God's sovereign purpose] there was one man –body swollen with fluid-right in front of Him. *The very placing of this guest posed a question that the Pharisees knew Jesus must answer-would he let a condition of illness persist?* Jesus answered and said to the scribes and Pharisees “Surely it is a free rule to heal on Sabbath? They were **decisively107** Nyd silent -and He held him and healed him and solved the problem yhyr4 SHARIHI. And He said to them “Who among you whose son or ox should fall into a pit on the Sabbath and you would not immediately drag him out Old DALA and lift him?

That Bezae Codex has “Sheep or ox” and Sinaiticus has “donkey or ox” is explained because BARAH which normally means “son” can also mean “young animal” hence the Greek variants. And they were not able to answer or give Him scripture on this! And He spoke a parable to those who were summoned there on seeing those who chose the first 4yrd D'RISH seats. “When you are invited by a man to a house wedding or banquet Otwt4 SHATHOTHA do not go away to seat yourself on the first seat lest it may be he bids there a man more honourable than you. And he who called you and him say to you ‘Give that place to this one and you will be ashamed when you stand and the last man takes your place. *It is the fact that you first rush for the first place and the last man seated was really the special guest and you had taken his seat.* But when you are invited go off seat yourself in the furthest part of the room that when he who invited you comes he may say “My Friend come up and be seated and there shall be honour for you **before all** [omitted by Greek majority but present in the critical Greek] who sit with you because everyone who will raise himself up shall be humbled and everyone who will humble himself shall be exalted. He said **decisively108** yd to him who invited him “Whenever you make a banquet or supper do not call your friends nor your brothers or kinsmen nor your rich neighbours lest they also invite you and there would be a reward for you but whenever you make a reception invite the abysmally poor and disabled-the lame or discomfited, the blind and you are blessed for they have nothing with which to return a “flower blossom” of appreciation Orp PARA for your reward will be at the resurrection of the just.

THE GREAT BANQUET 15-24

When one of those sitting there heard these things he said **decisively109** Nyd to Him “Blessed is he who will eat bread in the kingdom of God”. Jesus said to him “One particular man made a great “Ahsmitha (seventh year) supper” and called many. And he sent his servant at supper time to say to those called ‘Behold every thing is now ready for you-Come!’ And they began each of them all to make prayer of apology-the first said to him ‘I have bought a field and I am pressed to proceed to see it-I beg you allow me to have permission l94 SHUL to be excused’. Another said ‘I have bought five yoke of oxen and am going to examine Oqb BAQA them-I implore you allow me permission to be excused’. And another said ‘I have taken a wife and because of this special thing I am not able to come!’ And that servant came to his employer and said these things-at that precise time the owner of the house was angry and said to the servant ‘go out quickly to the markets and streets of the city and bring here the poor and those afflicted with pain and those who limp and the blind’. And the servant said, ‘It is exactly as you ordered and still there is room.’ And the owner of the house said to his servant ‘Go out to the streets and the mud houses Nys SIN and compel them to come that my house should be filled. *The final action is to*

gather up the disenfranchised and favela type peoples of the world into the kingdom. For I say that one of those stout men who were invited shall not partake of my “Ashmitah seventh year supper”. This parable has its explanation in the “Ahsmithah” which is a special anniversary on the “seventh year” and it has to do with the supper of the lamp whether at the occasion of the rapture or the coming of the king-both of which are marked in the Lord’s festival prophecies..

THE COST OF DISCIPLESHIP 25-35

TOPIC DISCIPLESHIP

And when great crowds were in fact **145** going away with Him He turned his face and said to them **1 DISCIPLE’S SELF** “Whoever comes to me and does not hate Ons SANA [as opposed to “love”] his father and mother and brothers and sister and his wife and children and even his own soul is not able to be a disciple of mine The word “disciple” relates to the Aramaic “L” I which basically can best be rendered “deny”. A disciple Christ is saying is one who “denies” what he likes to Himself. Christ denied Himself his relationship with heaven and home and became a slave to our flesh. He first asks the follower to “Deny self”. **2 DISCIPLE’S SUMS** Who among you would wish to build a tower –a MIGDOL-and would not first sit and calculate the cost of it –if he is able to complete it lest when he lays the foundation he is not able to complete it and all who see will mock him and they will say ‘This stout man began to build and could not complete it.’ **3 DISCIPLE’S SWORD (CF GIDEON)** Or who is that king who goes away to battle engagement to fight with a neighbouring king and will not first consider whether he is able with 10,000 to encounter 9r0 ARU him who comes against him with 20,000? And if not **decisively110** Nyd when he is far from him he sends swift ambassadors Odgzy0 AIZGDA and pleads for peace.

4 DISCIPLE’S SALT OF SACRIFICE Thus everyone of you who does not let his possessions remain cannot be my disciple. Our Lord restates his word as a call to forsake or allow to be detached the possessions one has through all the relationships above for His sake. The word SHEBAQ is used of laying aside as Israel laid aside all they had in Egypt-again it bespeaks a cross-where the word we most revere is SHEBAQ when our Lord shouted loudly of his own leaving aside or being passed over for our sakes. Salt is beautiful but even salt **decidedly111** Nyd becomes flavourless without meaning hkp PACAH—with what then can it be re-flavoured or made nitrous? It is not fit for the land nor for manure -they cast it outside –whoever has an ear let him hear!”

CHAPTER15

PARABLE OF THE LOST SHEEP 1-7

The tax collectors and sinners had **decisively112** Nyd moved close to Him to hear him. And the scribes and Pharisees were in fact **146**complaining [vibrating like Damocles sword] Nfr RETAN in complaint soon to come down on His head and they were saying ‘This one receives sinners and eats with them’

saying ‘This one received sinners and eats with them’. And Jesus told them this parable. “Which notable man among you who has a hundred sheep and if he is at the loss of one of them would not leave the ninety nine in the wilderness and would go away to seek that one that is lost db0 ABAD [The PAEL means “strayed or lost-the participle db0m generally is stronger meaning destroyed] till he would find it?’ And whenever he finds it he rejoices and carries it on his shoulder. And he comes to his house and calls his sympathetic friends and neighbours and says to them ‘Rejoice with me I have found my sheep that was lost’! I say to you that like this there will be (a reference to heavenly and sovereign spiritual elation)joy in heaven over one sinner who returns home more than or “if or if not” there are above ninety nine just ones who do not need to come home or conversion TIBUTHA. The Aramaic is clear –it is not saying that the 99

don't need to be saved-it is saying that even if 99 don't need follow up to bring them to the fold because they are safe this single sheep causes the greater joy in its return.

PARABLE OF THE LOST COIN 8-10

Or which woman who has ten ZUZIN Nyzz [Each coin would be worth 10 days wages-10 denarii- so the string would be worth one third of an annual salary] and she loses one of them – and does she not light a torch and sheep the house and is searching it with much care until she finds it. And whenever she has found it she calls her sympathetic friends and neighbours and says to them ‘Be thrilled with me for I have found my quarter shekel that was lost’ I say to you that *like this* there shall be joy in the presence of the angels of God over one sinner that comes home.

PARABLE OF THE LOST SON 11-32

Jesus spoke to them again ‘There was on man and there were in fact **147**[in the divine sovereignty] two sons that he had. *The Greek has no “Jesus”.* And the younger son said “My father, give me the portion otwG0lp PELAGOTHA that is my lot or fortune OyfM METIA from your home and he divided to them his life earnings. And after a few days his younger son gathered everything that was coming as a fortune to him and went to a distant land and there dispersed or dissipated his gains when living free as a bat. [We say “free as a bird” but the idea of a “bat’s freedom” conveys the notion of “blind freedom”]. And when he had finished all that he had there was the sovereign event of a great famine in that land and he began to be in want. And he went a distance and joined himself to one of the sons of the city of that land and he commissioned him to a field to herd swine. And he desires and desired grgr RAGRAG to fill his belly with the carobs that the swine ate and no man was IN FACT **148**providing anything for him. And when he became intimate with his own soul he said ‘How many hired servants are there up to now in the house of my father who have spare bread and I am here famished and dying. I will arise and go away back to belong close to my father and say to him “I have sinned against heaven and before you and from now on I am not worthy to be called your son-make me exactly as one of your hired servants. And rising he came to his father and while he was a great distance off his father saw him and had compassion on him and ran fhr RAHAT as a racehorse and fell on his neck and kissed him. And his son said “My father I have sinned against heaven and before you and am not worthy to be caused to be called (Aphel causative) or by right to be called (Also an Aramaic imperative of obligation) your son.

THE FATHER’S GRACE 22-32

And his father said to his servants ‘Bring the **first** robe, clothe him-and put a ring0tqz9 AZAQTHA on his finger and furnish him with sandals. Bring and kill the ox that has fared sumptuously Omfp PATAMA and let us eat and celebrate or feast with enjoyment msb BASAM because this my son was dead and he lives and caused to be lost and has been caused to be found [APHEL VERBS] and they began to hold celebrations. And **decisively113** Nyd his elder son was in the **village or hamlet** Otyrq QARITHA and when he came close to the house he heard the voice of singing to music of many people. [The word “dancing” in the Greek may derive from looking to the next word and adding it to this verse i.e. Orqw to Odqr] And he called one of the youths and asked him ‘What is this?’ He said to him ‘Your brother has come and your father killed the ox that was fed so well and he received him like a dream mylx HALIM [cf The Joseph story] He said **decisively114** Nyd to his father “Behold as many years I have worked solidly serving you and I have not ever breached your command and you never ever gave me a goat that I might celebrate with my friends. This son on yours **decisively115** Nyd allowed your earnings to fly (like a bat) with whores and he has come –you slaughtered that well fed ox for him!’ His father said to him ‘My son you are with me at all times and everything that belongs to me is

yours. It was **decisively116** Nyd right for us to celebrate and be glad for this your brother was in fact **149** dead and is alive, he was in fact **150** lost and has been found.'

There are four decisive points: The sinners decided to move close to Jesus. In our Lord's parable the decision of the elder son was to be in the "village" enjoying his own evening-was this routine?" The younger son decided to return in great contrition. The elder brother decided to go into overdrive in criticism. The father decided to celebrate aware of attitude but wholly committed to redemption and reconciliation & glad of friendship renewed.

CHAPTER16

FAITHFUL IN A POSITION OF TRUTH 1-15

And He told a parable to His disciples 'There was **151** a certain renowned rich man who had **152** a steward and they were swallowing him with accusation that he was squandering his wealth. And his lord called him and said 'What is this that I have heard about you –give me a reckoning of your stewardship for from now you cannot be my steward. That steward said to himself 'What shall I do for my lord has taken my stewardship from me.' To dig in the field or for water I cannot and I am ashamed to go about begging. I know what I'll do-whenver I am put out as "head of house"Ot0tyb tbr *RABBATH BITHOTHA* they may receive me into their houses. And he called those who owed ought of his lord one by one and said to the earliest called "How much do you owe my lord?" And he said to him "A hundred Metra of oil"/*a Metra=10 gallons- the translator from Aramaic used the Hebrew term in its Greek form "Bath" rather than the Aramaic which would be "metron"*] And he said "Take your book and write fast fifty Cor". And he said to another "And you, what do you owe my lord?" And he said "A hundred Cor of wheat!" And he said "Take your written record and write down eighty Cor!" And our Lord praised the steward who had done evil because he acted with practical wisdom for the children of this world are wiser in their family than the children of light. I am also saying to you "**Make yourselves compassionate friends from the mammon wealth of this evil or craft that whenever it is finished or your wealth is spent they may receive you under their rafters or roof which are for their lifetime.**" *Jesus is saying that it is fine to be committed to tenanted houses-He is not pronouncing some mystical formulae for supporting mission or for a welcome in heaven rather commending for some the matter of temporary work. The Greek "when you fail" is another version probably a later interpretation based on failing to maintain your own residence. The critical Greek Vaticanus Sinaiticus Bezae and Coredethi read as the Peshitta.*

Whoever acts faithfully with little is also faithful with much and whoever is **crafty** fraudulent with little also defrauds or **crafty** in much. Therefore if you are not faithful by the wealth of fraud or **craft** or in the house of wealth- truth is who will trust you? And if you have been found faithful with what is not yours who will give you what is actually your own? *The idea of "everlasting dwellings" enables interpreters to show our Lord is pouring scorn on the whole procedure of iniquity. The follow up idea does not support this interpretation. The Lord commends the tied house but not the fraudulence. In the second advice He simply commends faithfulness in stewardship which he is backing without reserve.*

There is no servant who is able to give sterling service to two masters for either he will hate one and have deep feelings for the other or he will honour one and have contempt f04 *SHOT* for the other-you cannot be fully occupied with God and Mammon or money. The Pharisees were **decisively117** Nyd mocking Him when they heard all these things because they had pleasant affection for silver. Jesus **decisively118** Nyd said to them £"You are the one who justify them selves before the children of men –God knows **decisively119** Nyd your hearts for the thing that is high(on the priorities or agenda) in the house of the sons of men in the presence of God is

abominable or disgusting. *The Pharisees might have imagined from the first syllable He would say "is pre-eminent" NADID but He said NUDIR "abomination".*

AGE OF THE KINGDOM 16-18

The law and the prophets were until John. Exactly at that time the kingdom of God was announced as good news, everyone is hastening pushing thronging cbx *HABATZ* to enter it. It is **decisively120** Nyd that heaven and earth should pass away than one Atwatha Otwt0 [*character or vowel or crown*] pass from the law. Everyone whoever he is that divorces his wife and takes another is adulterous and everyone who tames the one who remains qb4 *SHEBAQ* commits adultery. *This law is sharper and allows no leverage to the one who wishes to practice as Jesus desires as distinct from what the law demands. His pleasure appears to exclude adultery and second marriages where the hardness of putting away and facility for whatever reason of breach of promise and vow violates Christ's stated will. The disciples are on record as saying this was beyond even the high moral self discipline of the best nevertheless Jesus did not relent.. He clearly considers that breach of marriage is love grown cold and promises like piecrust and commitments cast to the four winds. The matter must rest there for no amount of countering or pleading will satisfy the heart of God when he speaks in defense of the plans he has for his creatures.*

DIVES AND LAZARUS 19-31

There was in fact **153** a certain nobleman **decisively121** Nyd rich and in fact **154** he wore linen byssus and purple and it was a face he had in fact **155** incense in the air msb *BASAM* at his luxuriant feasts daily. And a certain poor man whose name was Lazarus [The Lord helps] **156** in fact lay at the gate of that rich man-stricken with cancer Onxww4 *SHOHANA* and he had been longing ardently b0y *YAB* to fill his belly form the *sweet* morsels Ot0trp *PARTHOTHA* that fell from the table of that rich man but the dogs were also coming and they would be licking his concerous abscesses. **Decisively122** Nyd that poor man died and the angels removed and escorted him to the bosom of Abraham, **decisively123** Nyd also the rich man died and was buried and when he suffered qn4 *SHANAQ* [*tortured as put to the question and in disclosing the heart-an inexorable spiritual pain-doubtless considerate of what might have been*] in Sheol he lifted up his eyes from a great distance and saw Abraham and Lazarus in his bosom. And he called in a great voice and said "My father Abraham cause yourself to pity or you must have pity on me and send Lazar to wet in water the first of his forefinger and moisten bfr *RATAB* my tongue for behold I am suffering in this fever glow. And Abraham said to him "my son you must remember rcdt0 *ATHDACAR* or rehearse that you received your good things in your life and L'zer his evil things and now behold he has been comforted here and you are suffering, and along with all these things a great abyss is established between you and those who are willing to pass over from here to be near you are not able nor is whoever is there able to pass to us. *We learn that Abraham knows even before the cross and resurrection according to Jesus that there is no interchange between Sheol of the wicked and righteous. We know that some would try to comfort but cannot. We know that the condition of the one is understood by the other but Sheol of the wicked is ill informed however divine television or vision was at least once provided.* And he (Dives) said to him "My father I beg of you to send him (Lazarus)to the house of my father for there are five brothers of mine-that he should go to testify to them so that they should not also come to this place of torment or chastisement. And Abraham said to him "There is Moses and the prophets fro them-let them her them!" He **decisively124** Nyd said to him "No, my father Abraham- but if a man shall go to them from the dead they will repent or turn around. *We learn of the understanding above all of "returning to God" and "repenting" from this narrative.* Abraham said to him "If they will not hear Moses and the prophets they also will not listen-though a man should rise from the dead they would not believe him!" *Abraham was proved right*

by the hard reaction to Christ's resurrection. Also Dives was left in Sheol and in the Peshitta there is no specific naming of Lazarus –but an assumption it would be him if possible.

CHAPTER 17

THE UNWORTHY SERVANT 1-10

And Jesus said to his disciples “It is not possible that offences or scandals or suspicions 0lw4kCASHOLA shall not come-woe to him by whose hand they come. It were better for him that a nether millstone of a donkey were tied in a noose on his neck and he were cast into the sea than that he should stumble one of these little ones”. “Guard your soul lest your brother should sin –rebuke him and if he turns forgive him. And if he offends seven times a day against you and repents seven times in a day and says ‘I am sorry b0k KAB’ forgive him –i.e. “pass over it or leave it qb4 SHEBAQ. The apostles said to **our Lord** “Increase our faith” *Luke strikingly uses the term “apostles” instead of “disciple”-one has to imagine why? My own guess is that Luke had travelled with Paul and understood the Paul-Peter and Paul-Barnabas relationships firsthand and realized it was a big ask even for those good men.* And He said to them “If you had faith precisely as a grain of mustard seed you would be saying to this sycamore or mulberry tree 0twt TUTHA or this “remorse” TOTHA ‘Be rooted up and planted in the sea and it would listen to you in obedience.’ *The Greek has no alternative meaning but the Aramaic according to the clarity or copying of the vowel could be an “o” or a “u” and if an “o” we are speaking about the “regret of being unable to do this”-but faith would be able to tear out the attitude at its very root and deposit it in the sea in accordance with the OT sentence “I have buried your iniquities in the depths of the sea”.* Who is there among you who ahs a servant that drives a plough or attends sheep if he should come in from the field would **decisively**125 Nyd say to him at once “Go on in sit down for supper” But he says to him ‘Prepare me something that I may eat and put on your apron and serve me until I have eaten and drunk and after this you will eat and drink!” Thus you also when you have done all those things that you were commanded say ‘We are leisurely or failed servants because we have done that which we ought to have done’ *It is no Great credit that we do what is needful –it is the second mile that marks our Lord and must mark us too.*

JESUS HEALS THE TEN LEPERS 11-19

And it was a fact **157** that when Jesus went off to Jerusalem He passed to Galilee through the homeland of the Samaritans. And when He came near to enter a certain village ten men who were lepers encountered Him or resisted Him 9r0 ARA’ and took their stand a distance off. And they raised their voices and were saying together “Our Rabbi Yeshua you must cause mercy on us(imperative). And when He saw them He said to them “Go show yourselves to the priests – and when they went away they were caused to be made clean. And one of them Nyd **decisively**126 when he saw that he was made clean returned to Him and in a loud voice he was in fact **158**vpraising God. And he fell on his face before the feet of Jesus when he gave thanks to Him and this fellow was in fact**159** a Samaritan. Jesus Nyd **127decisively** answered him and said “Were there not ten cleansed- where are the nine? Have they stood aloof or divorced them from going or coming to give glory to God –except this one who is from a people who are strangers?”. And He said to him “Arise go –your faith has saved you!”

THE QUESTION OF THE KINGDOM'S COMING 20-37

And when some from the Pharisees asked Jesus “When is the kingdom of God coming?” He then answered them “The kingdom of God does not come by keeping the commands or

watching the stars rfn **NATAR** and they do not say to you “Behold it is here below or behold it is here for behold the kingdom of God is in the hearts of some of you!” *Our Lord agreed that it was not yet here th or “here below” Okrh but it is within wg* And He said to His disciples “The days shall come when you shall have longed and longed to see one of the days of the Son of Man and you will not see them. And If they will say to you “Behold He is ‘here below’ and behold He is here and there do not go away (there)!” Exactly as the lightning flashes from the sky and everything under the sky if illumined so the Son of man shall be thus in His day. He is first Nyd **128 decisively** going to suffer many things and He shall be rejected refused abhorred despised Ols **SELA** by this generation. And exactly as it **was** in the days of Noah thus it shall be in the days of the Son of Man. For they were eating and drinking and taking wives and giving (wives)to men until the say Noah entered into the ark and the flood came and destroyed every person. And just as it **was** again in the days of Lot when they were eating and drinking and buying and selling and planting and building. In the day Nyd **128decisively** Lot left Sodom Maryah caused it to rain fire and brimstone from the sky and destroyed all of them. Thus it shall be when the Son of man is publicly revealed In that day whoever is on the roof of the house let him not descend to take on his shoulder his stuff from the house and whoever is in the field let him not turn back to a safe place. Remember Lots wife! Whoever desires to save his soul shall lose it and whoever loses or destroys his soul will save it. I say to you “That night two shall be in a bed –one shall be taken and the other left to remainQB4 **SHEBAQ**. Two women shall be pounding (meal) –one shall be led as a servant and the other shall be leftQB4 **SHEBAQ**. Two shall be in a field-one shall be driven away or “steered” or “compelled” rbd **DABAR** and the other leftQB4 **SHEBAQ**. And they were saying to Him in answer “Exactly how our Lord?” He said to them “Wherever the bodies –there the eagles shall be numerous!”

CHAPTER 18

PARABLE OF THE UNJUST JUDGE 1-8

He also told them Nyd **129decisively** a parable that on every occasion they should lean (on the Lord) in prayer and not be weary or inactive. There was in fact **160 a** particular judge who was not awesome where God was concerned and was not modest or reverent of the sons of men. There was in fact **161 decisively** Nyd**130** one particular widow in that city and she was continually coming and continually saying to him “Inquire and argue on my behalf against my adversary in law”. Many times (it was) “will not” –after this Nyd **decisively** he said in his soul “Although I am not in dread of God nor respectful of the children of men yet because this widow fills my time I shall plead for her lest at all seasons she will keep coming and striving with me”(literally “barking” or “having a fight with” Orh **HARA**). And our Lord said “Listen to what the unjust judge said –shall God Nyd **131decisively** not in a larger manner act to vindicate his elect who cry to him day and night and lengthen his Spirit of patience concerning them?”)or *continue patient concerning their prayer.*) I say to you “He will enact their vindication at speed –nevertheless when the Son of Man shall come shall He then find faith on the earth?” *This has to do with doctrine and so “Awe of God and reverence for men or what Christ taught” i.e. “Love for God and love for others”. The statement does not mean absence of faith for even in tribulation there will be such but the associated love will have yielded to a cold umbrella of worldwide secular atheistic life where persecution and criticism and blasphemy thrives as attested in Revelation.*

PARABLE OF PHARISEE & PUBLICAN 9-14

And He told this parable opposing those who relied lykt **THACIL** on themselves that they lived righteous and they scorned everyone. “Two men went up to the temple to pray-one a Pharisee-the other a tax farmer. The Pharisee was in fact **162** standing ‘mediating between’ yhOnyb

BINOHI himself and his soul—he was in fact **163** actively praying these things “O God I thank you that I am not exactly like the remainder of men –extortioners oppressors and adulterers and precisely that I am not as this tax farmer. But I fast twice in seven days and I avow a tithe of all I possess. That tax farmer was in fact **164** Nyd **132****decidedly** stood at a distance and would not even lift his eyes to heaven but he was in fact **165** buffeting his chest and said “God have grace on me a sinner”. *This man actually sought divine grace—he could have done no better and needed no less or indeed any more.* I say to you that this one went down to his house a justified one rather than the Pharisee. For every man who exalts his soul will be humbled and everyone who humbles himself will be raised up.

CHILDREN BROUGHT TO JESUS 15-16

They Nyd **133****decisively** brought close to him as an offering babies dly *YELEDH* (*Babes*) also that He might **come near** to them and His disciples saw them and chided them. *The action of the parents was to allow the children to be seen so that Jesus would draw close to them.* Jesus Himself Nyd **134****decisively** called them and said to them “Let or allow the children Oylf *TALIA* (*Children 7-12*) to come to me and refuse them not because of **those who are like these** –theirs is the kingdom of heaven!” *The Greek has βρεφη and παιδια which terms reflect quite precisely the Aramaic of Luke. I think it possible that the apostle released copy in both languages.* Verily I say to you that whoever does not receive the kingdom of heaven like a youth shall not enter it. *This expression can mean that youthful refusal of Christ is often unremedied in later years but the more acceptable meaning is that the humility of a child must be present to bow to Christ’s lordship.*

THE RICH NOBLE LEADER 18-30

One who was noble asked Him and said to Him “Good master, what may I do to inherit eternal life?” Jesus said to him “Why call me good—there is none that lives who is good but one—that is God. You know the commandments—you shall not murder and not commit adultery and not steal and not affirm a false witness—honour your father and mother. *Where the Greek order differs it fails to quote the commandments in order (7,6,8,9,4)* He said to Him “These all I have kept –its something from my childhood(7-12). *The expression is loose and is a general indicator of early and scrupulous interest.* When Jesus Nyd **135** **decisively** heard these things He said to him “One thing you are missing –Go sell everything you have and give to the poor Oksm *MASACA* (*Those with meager income*) and there will be treasure laid aside for you in heaven—and come after me!” He Nyd **136** **decisively** heard these things and it brought pressure or heartfelt sadness—even unwillingness –for he was in fact **166** very rich. And when Jesus saw or envisioned (it) it grieved or pressured and sadness to Him and He said “How difficult and hesitant Olf9 *ATALA* it is for those with wealth to enter the kingdom of God. *The Greek has(Jesus) “becoming sad” in brackets.* It is easier for a camel to go through the eye of a needle Ocmd Orwrh *MORORA DAMHATA* *The expression requires a causality if “rope” is understood—the hyperbole of Jesus is intentional.* Those who heard were saying to Him “Who is able to have life?” Jesus Nyd **137****decisively** said “Those things that are impossible with the children of men can be possible with God”. And Simon Cephas said to Him “Behold we have left qb4 *SHEBAQ* everything and we have come after you!” Jesus said to Him “Truly I say to you there is not a man who has left qb4 *SHEBAQ* house or parents or brother or wife of children for the sake of the kingdom of God who shall not receive in many times more in this time period and in the world that is coming eternal life”.

JESUS PASSED THROUGH JERICHO 31-43

And Jesus led his twelve and said to them “Behold we are going to Jerusalem and all that is written in the prophets about the Son of Man will be completed for He shall be delivered to the Gentiles and they shall mock Him and shall spit with contempt in His face. And they shall scourge Him and they will be-little Him and they will kill Him and the third day He shall rise.” They Nyd **138decisively** did not comprehend one of these things but this saying was in fact **167** hidden from them and they did not know these things that were spoken to them. And when they approached Jericho a particular blind man was **168** sitting on the side of the road groping around rdx *HADAR* (so “begging”) And he heard the loud sound of the crowd that was passing and asked “Who He was?” And they were saying to him “Jesus of Nazareth is passing by”. And he screeched out *as an eagle* 09q *QA 'A* and said “Jesus Son of David **you must** have mercy on me!” And those who were going away and those in front of Jesus rebuked Ok *CA* him that he should be quiet –he Nyd **139decisively** was in fact **169** increasingly screeching “Son of David **you must** have mercy on me”. And Jesus stood and commanded that they bring him down tnx *NAHATH* to Him. *The word for “bring” is not just a conveying along a level road but would appear to be “lifting” from a carriage or mount.* And when he came intimately close to Him He asked him and said to him “What do you want me to do for you?” He said My Lord that I may see!” And Jesus said to him “**You must see!**” or “You imperatively see!” Your faith has saved you. And the “Son of a moment” he saw and he was **170** coming after Him and actively praising God and all the people who saw him were giving glory to God.

CHAPTER 19

ZACCHAEUS CONVERSION 1-10

And when Jesus entered and passed through into Jericho a particular significant man whose name was Zacci –a rich man and he was in fact **171** chief of the tax collectors and he wanted to see Jesus who He was and he was not in fact **172** able on account of the crowd because Zacci was in fact **173** small of stature. And he ran before Jesus and climbed up a foolish *Otwykp PACIHOTHA* fig tree –a tree that had no figs –or as some interpret a “bare” tree with fading leaves **ARAMAIC SPECIAL RENDERING** to see Him because Zacci was small of stature. And when He came to that place *Otkwd DOCATHA* or “spot” Jesus saw him and said to him “Hasten –cause yourself to come down –or get yourself down (*Saphel causative*) Zacci for today I must be at your house. And he got himself down hastily and received him while he was festive and joyful-all of them when they were in fact **174** Nyd **140 decidedly** complaining and were saying that he entered unshod or to reside with a notorious sinner. Zacci Nyd **141decisively** rose up and said to Jesus “Behold my Lord half of my goods I give to the needy and every man whom I have cheated or wrongly charged in anything –each one I am repaying with four times. (cf 2Samuel 12.6) And Jesus said to him “Today life has come to this house because this is a son of Abraham. *We are to recall that Abraham gave tithes to Melchizadek and Zacci gave handsomely to God and his fellows.* For the Son of Man has come to seek and to save that which was lost property. *Zacci was one of the Lord’s lost sheep and there was great joy at his recovery.*

THE PARABLE OF THE MAN COMING INTO A KINGDOM 11-27

And when they were in fact **175** listening to these things He added to tell a parable because He was coming near Jerusalem and they were in fact **176** expecting that the kingdom of God would be revealed in the same hour. And He said “A particular man –Son of a great family went away to a distant region to receive a kingdom and return. And he called ten servants and gave them ten minas [between them] (*an Aramaic silver gift equivalent to four months wages-the period of absence*) and said to them “Make acquisitions until I come!” The sons of his city Nyd

142 **decisively** were in fact **177** men who hated him and they sent swift ambassadors after him saying “We do not want this one to reign over us” And when he had received the kingdom and returned he said they should summon to him those servants to whom he gave money that he might know what they one by one had earned in business or trading rgt *THAGAR* And the first came and said “My Lord your mina has gained ten minas. And he said “Good well done wy0 *AYO* good servant for with little you were found faithful –you shall be absolute ruler over ten walled cities [literally cities circled around]. And the second came and said “My Lord your mina has made five minas”. And he also said to this one “You also shall be made ruler over five walled cities. **ARAMAIC SPECIAL RENDERING** And another came and said “My lord behold that mina still exists with me as when it was given laid in a fine linen napkin for I was dreading you for you are a notoriously difficult man Oy4q *QASHIA* and you take on your shoulder that which you have not **caused to** lay down km *MAK* [*Shaphel verb*] and you reap what you have not sown. And he said “From your own mouth I will judge you O evil servant – You had full awareness of me that I am a man who is difficult and that I lift taxes or resources that I do not raise and I reap that which I did not plant. Why did you not put my money to tables of exchangers and I on coming would have sought it with stewardship Otybr *RABITHA*. And to those who stood in his presence he said “Take from him the mina and give it to him with whom there are ten minas. And they were saying to him “Our Lord he has ten minas”. And he said to them “I say to you that everyone who has it shall be given him and from him who has not even what he has shall be taken from him-however those my enemies who did not want me to reign over them –bring them and kill them before me”

JERUSALEM VIA BETHZATHA AND MT OF OLIVES 28-40

And when he had said these things Jesus went out to those going before Him to go away to Jerusalem. And when he arrived at Bethphage and Bethany on the side of the mount which has been named Beth Zaytha He sent two of His disciples and He said to them “Go to the village that is facing us and when you enter it behold you will find a colt that is secured which no man has ever mounted –loose him and bring him. And if a man asks you “Why are you loosing him say thus to him “Our Lord has been in need of him!” And those who were sent they went away and found it exactly as He told them. And when they loosed the colt his owners were saying to them “Why are you loosing that colt?” And they said to them “Our Lord has been in need of him”. And they brought him to Jesus and cast their garments on the colt and mounted Jesus on him. When He Nyd **decisively143** set off they were spreading their garments on either side of the road 4rp *PARASH* And when He came near the descent or h3 Mount of the house of Olives all the crowds of disciples began rejoicing and praising God with loud voices for all the mighty works they had seen. *Luke is recalling the miracles of healing of the blind and of the ten lepers and the change in Zacchaeus’ life.* And they were in fact **178** saying “Blessed is the king who comes in/ with the name of Maryah- peace in heaven and glory in the highest heaven.” Some men of the Pharisees from among the crowds Nyd **decisively144** were saying with command in their voice rm0 *AMAR* “Rabbi rebuke your disciples”. He said to them “I say to you that if these were silent the stones would scream out”

JESUS WEEPS OVER JERUSALEM-CLEANSSES THE TEMPLE & TEACHES 41-48

And when He came close He viewed the city He wept over it and He said “If only truly you had known those things which are concerned with your peace even in this your day –now Nyd **decisively145** these things are caused to be hidden from your eyes. The days shall Nyd **decisively146** come when your enemies will surround you and pressure you from every place and they shall overthrow defeat or demolish you and your children within and not leave in you stone on stone because you did not become aware of the time of your visitation or shepherding. And when He entered the temple He began to cast out those who bought and sold and He said to

them “It is written that my house exists as the house of prayer –you Nyd **decisively147** have made it a den of robbers. And He was in fact **179** teaching every day in the temple. The chief priests and scribes and elders of the people Nyd **decisively148** were seeking to destroy Him and they were not in fact **180** finding what they might do for all the people were drawn to (or)suspended on Him to hear Him. Luke uses the word for a door hinge because the people were hanging on Him Olt *THALA*

CHAPTER20

LEADERS DEMUR ABOUT JOHN’S BAPTISM 1-8

And it was a fact **181** that in one of those days when He was teaching the people in the temple and creating hope there stood around him **chief** priests and scribes with Elders and they were saying “Tell us by what absolute authority you are doing these things and who is he that gave you this authority? Jesus answered and said to them “I will ask you also a complicated question (or) *contested question* Otlm *MALTHA* –the baptism of John was it from heaven or from the sons of men?” And those who had been Nyd **decisively149** devising among themselves were saying ‘If we say *from heaven* He will say to us *what is your reason for not believing him?* If we say Nyd **decisively** *from the sons of men* the people will stone us for all the people are convinced that John is a prophet. And they said ‘We do not know from whence it is!” And Jesus said to them “ Neither do I tell you by which absolute authority I do these things”.

THE PARABLE OF THE VINEYARD LABOURERS 9-20

And He began to tell the people this parable “A gallant or outstanding man Orbg *GABRA* planted a vineyard and put it in the retaining hold of hard grafting workers and departed afar for a long period. And at the right time he sent a servant to the busy workers to receive for his benefit the fruits of the vineyard. The workers Nyd **decisively150** beat him and sent him away when empty. And he added to sent another servant of his –they also Nyd **decisively151** beat that one and belittled him and sent him away empty. And he added and sent a third servant and they also Nyd **decisively152** bruised him about the head plc*ZALAPH* and reduced him to a broken man Kp*PAK*

The land-lord or owner of the vineyard said “What shall I do? I shall send my beloved son-perchance as of old rbk *CEBER* they will see him and be suitably modest or reverent. When they saw him Nyd **decisively153** the workers held a reckoning among them and were saying “This is the heir –come let us kill him and the inheritance will be ours. And they cast him out a broken man outside the vineyard and killed him. What therefore will the Lord of the vineyard do? He shall come and destroy those workers and give the vineyard to others. When they heard this they said Nyd **decisively154** “This may not happen!” or “This One thing will not happen!”*The opinion among the Jews was that their nation would be under God’s sovereignty secure and never again handed over to the Gentile or suffer exile.*

He gazed Nyd **decisively155** at them and said “And what is this that is written ‘The stone which the builders rejected –that became the chief corner of the angle’ and everything that falls on that stone will be broken and everything on which this will fall it will scatter it’ 9rd *DRA* . The Chief Priests and Scribes were seeking Nyd **decisively156** to get their hands on Him in that hour and they were in dread of the people for they knew that He had told this parable against them and they sent spies who cast them as righteous men that they might shut Him up dh0 *AHAD* in His speech to hand Him over to the judge and to the supreme power of the governor.

THE TAX QUESTION 21-26

And they questioned Him saying to Him “Teacher, we know that you are speaking direct & straight 0c yrt *TARIZA* and you teach and do not respect personality but in truth of doctrine 0t4wq *QOSHTHA* you teach God’s way. Is it legal for us to give silver tax cash to Caesar or not? He Nyd **decisively157** perceived their craft and said “Why are you testing me?” “Show me a denarius –of whom is the likeness and writing on it?” The said Nyd **decisively158** “Caesar’s” Jesus said to them “Give therefore to Caesar what is Caesar’s and to God what is God’s”. And they were not able to control or catch or apprehend *dh0 AHAD* Him in word or speech in the presence of the people and they were awed at His text of scripture *Ommytp PATHAGMA* and they went silent.

THE RESURRECTION ISSUE 27-40

Some of those Sadducees who say there is no resurrection otwmyq *QIMOTHA* Nyd **decisively159** asked Him and were saying to Him “Teacher Moses wrote to us that if a man dies and has a brother without wife and sons his brother shall take his wife and raise up a seed to his brother.(Deut.25.5-10) . There were seven brothers-the first took the woman and died without sons. The second took her to wife and died without issue. And the third again took her and thus also those seven and they died without sons. And last of all, the woman died. In the resurrection therefore to which shall she be wife for seven of them married her? Jesus said to them “The sons of this world[or era and earthly lot] take(several!) women and women(several!) are given to men. Those who are Nyd **decisively160** worthy for that (eternal) world and the resurrection from among the dead are not taking women and women also are not for men to possess. For neither can they die again for they are exactly like the angels and they are children of God because they are sons of the resurrection. Moses declares Nyd **decisively161** that those who have died also will rise*** [PESHITTA] **for he rehearses or brings to mind** at the bush when Yahwe said “I am the God of Abraham Isaac and Jacob. God Nyd **decisively162** was not God of the dead but of the living for all of them were alive belonging to Him. And some of the scribes answered and were saying to Him “Teacher you have spoken beautifully” ryp4 *SHAPHIR*. And they did not again dare to ask Him one solitary thing.

JESUS CONUNDRUM 41- 47

And He said to them “Exactly how were ***[PESHITTA] **the scribes** saying about Messiah that He is the Son of David?” And He David himself spoke in the book of Psalms and said “Jehovah [Maryah] said to my Lord [Mari] ‘Seat you on my right until I set your enemies under your feet [Mt22.44 Mk12.36 Lk20.43 Ac2.35 Heb1.13 1Cor15.25 Heb10.13-7 in all-Peshitta has “Your footstool under your feet” in Mark, Lk Ac, and the two Hebrews(5) contexts-otherwise “under your feet”(in 2)contexts. The Peshitta generally has the fuller statement. If therefore David called Him “My Lord” exactly how is he His son?” And when all the people heard He said to the disciples “Beware of the Scribes who like to walk in robes and love Shaloma Greetings in the markets and the best seats in synagogues and first settings in banquets. They are the ones who swallow up the houses of widows for offering *or better* pretext 0t19 *ALTHA* chanting or singing Nykrwm *MORCIN* their prayers. They shall receive additional judgment or condemnation.

CHAPTER21

TEMPLE STORIES 1-6

Jesus gazed Nyd **decisively163** at the rich who were in fact **182** casting their approach offerings into the treasury receptacle. And He also saw one particular 0dx *HADA* poor widow cast two *shimonas* or copper coins. And He said “In truth or reality I tell you this single poor widow has cast in more than anyone for all of them from what excess or extra was theirs cast into the offering receptacle of God but this one from her need cast in everything that she had.

And when the people around the temple were saying that it was it was dressed or improved by beautiful stones and offerings *possibly gifts toward the fabric rather than approach offerings!* Jesus said to them “Do you see these things-He says will come when not a stone will remain qb4 *SHEBAQ* that will not be pulled down rts *SATHAR*.”

SIGNS OF THE END OF HEROD'S TEMPLE & THE FALL OF THE STATE 7-9

And they were asking **183** Him and saying “Teacher when will these things happen and what is the sign when these things are close to happening?” He Nyd **decisively164** said to them “Watch that you are not deceived for many will come in my name and will say “I am that I am Messiah’ and ‘the time is near’-do not go away after them! And whenever you hear of wars and tumults or sedition [*used of the “empire in turmoil”*]do not dread it for these things are going to happen first but the end or last time or extremity *Otrx HARATHA* has not yet arrived. *It appears from what our Lord spoke that the final days bring us to unprecedented extremity!*

SIGNS OF THE END OR HARVEST OF THE AGES 10-11

For nation shall rise against nation and king, Kalif or ruler against ruler Klm *MELEK* and there will be “mighty shakings or quakes” in distinct places-places of famines and plagues and awesome dread and terror from the sky *Odrws SORDA* and magnificent signs will appear from the sky and there will be great storms.

PERSECUTION IN THE INTERIM 12-19

Before these things Nyd **decisively165** they will lay hands on you and persecute you and hand you over to councils and to prisons and they will bring you before kings and those who hold power because of my name. It will happen Nyd **decisively166** for a testimony –establish in your hearts that you will have been instructed to return a spiritual answer *Oxwr RUHA* for I will give you a mouth of wisdom such that all your enemies will not be competent to stand against you to resist you.*lbwql LQUBLAH* [*resist or withstand and oppose-the Greek takes the legal “impeach” or “legally accuse”-the difference is “resisting the Spirit “ not effectively delivering a sentence-which without winning the argument opponents can clearly do*] Your parents brothers relatives and caring friends will deliver some of you over to be put to death and you will be hated by every man because of my name and not one hair from your heads will be lost. By perseverance Nyd **decisively167** take possession of or buy your souls.

THE 69-70 AD WAR WITH ROME AND TITUS 20-24A

Whenever you will Nyd **decisively168** see Jerusalem surrounded by armies at that precise time be well aware that its desolation or destruction *hbbrwx HOREBA* is close. *This desertification of Jerusalem followed the Roman assault and is not a latter day event. This part of the address appears to be contexted in the early history of the church and the transition to the evangelization of the Gentiles.* At that precise time let those who are in Judea and those who are in its very interior [Zion and the temple area] flee to the mountains or hills and those who are in the villages not enter it. For these are the days of vengeance or punishment *Ot9bt TABATHA* to compete all that is written. Woe Nyd **decisively170** to those who have a child in the womb and those who nurse in those days for there shall be great suffering in the land and wrath anger or provocation *zgr RAGAZ* on this people.

THE TIMES OF THE GENTILES 24B-33

And they shall fall by the mouth of the sword and taken captive to every region and Jerusalem shall have been trampled by the nations until the time of the Gentiles will be complete. And there will be signs in the sun and in the moon and in the stars and in the earth-suffering of nations and clasping or [*lingering /postponement of hands or agreement*] from alarm at the

voice or call of the sea. *This sign is very current-it speaks about the agreement and disagreement at one and the same time about global warming which entails the rise in sea levels and the melt of the northern icecaps in response to industry and agriculture etc. It is of interest that both the unity and disunity of nations on this topic are reflected in the prophecy of our Lord.* And there will be a shaking experience or **vibration of a weapon** [use of the nuclear option] that **drives out** or **spells the end of qpm MAPHEQ** [limits ends exits plus curiously “defends” so nuclear arms are conceived as both deadly and defensive] the sons of men from the awesome terror of the thing that is going to come on the earth and the armies of the heaven shall be shaken. *Two things about this prophecy which show the detailed understanding of Christ are-the new awe of weapons that will be developed and the use of satellite warfare.* And **precisely then** [exclusive Aramaic word nydyh *HIDIN* they shall see the Son of Man who comes in clouds with hosts of the military Olyx *HAYILA* of heaven. Whenever Nyd **decisively171** you see these things that are beginning to happen cause you to be heartened and lift up your heads because your bodily redemption is near. And He spoke a parable to them “Behold the fig tree and all the **cultivated trees**-that when they bud or give return on work or promise fruit you know that summer has come near.. Thus also you when you see these things happen know that the Kingdom of God is near. Verily I say to you that this single or particular generation shall not pass until all these things come to pass. Heaven and earth shall pass but my words shall not [ass away.

SUDDEN LIFESTYLE CHANGE AND WORLD CHANGE 34-36

But watch that your souls never grow cold –that is your hearts chill with gluttony and drunkenness and in the cares of the age or the world and from the stillness or solitary life and retirement that shall come on that day. *Jesus warns of coldness of gluttony-of drunkenness –of anxiety ornaments or even writing and from simple ennui or indolence and idleness.* Oyl4 *SHILIA* can mean quickly catch up on any one. For exactly like a sudden trap spring it shall snap xpc *ZAPAH* upon all those who dwell on the whole face of the earth. *Our Lord is warning that there is an event that shall surprise every race and affect every continent and island-that is a two-fold event-featuring His coming and what Luke has called “a shaking”.* Therefore be vigilant dh4 *SHAHAD*[as at night] and leaning hlc *ZALAH* on God in prayer that you may continue worthy ones Ow4 *SHAWAH*[worthy by office work and agreement of His blessing]to escape those things which are prepared arranged or future war equipment dt9 *ATHAD* to occur and that **you should stand** before the Son of Man.

JESUS FINAL TEACHING SESSIONS IN JERUSALEM 37-38

He was teaching Nyd **decisively172** by day in the temple and by night he went out into the mount which is called Beth Zatha [the house of Olives] and all the people were **184** coming before his arrival to the temple to hear His word.

CHAPTER22

THE JUDEAN LEADERS SCHEME OUR LORD'S DEATH 1-6

But Nyd **decisively173** the feast of unleavened bread which has been called Passover was coming **185** very soon. *Our NT Greek πασχα is a precise rendering letter by letter of the Aramaic- Oxsp.* And the chief priests and scribes were **186**seeking enquiring even about how exactly they might kill Him for they were**187** afraid of the people. Satan Nyd **decisively174** had entered into or with Judas who is called Scariota-he who had been **188** of the number of the twelve. *Bauscher observes that “Satan” is a word only once used in the OT LXX in the Greek and that is in 1Kings 11.14 where it translates the Hebrew. Otherwise it is used 36 times in the AV and translates the Aramaic Onfs SATANA which is the base word that our Lord popularized for the “adversary of souls”*And he went and spoke with the Chief Priests and Scribes & chiefs

of the armed guard of the temple precisely that he should deliver Him to them. And they rejoiced and established that they would give him silver. And he came to a trusted arrangement with them and he was **189** seeking an opportunity 09lp *PALA'A* [The Aramaic could mean "looked for a tin" which was normally notably hard to get] to deliver Him in the absence of a crowd. And the day of the unleavened bread arrived in which it was **190** the custom for the Passover Lamb to be slain. And Jesus sent Cephas and John and said to them "Prepare the Passover for us to eat." [Aramaic Cephas used 162 times Aramaic Messiah 569] They said Nyd **decisively175** to him "Where exactly do you wish or prefer us to prepare?" He said to them "Behold when you are going in to the city a sturdy man will meet you who is shouldering a skin or pitcher Ogrg *GARBA* of water-go on after him". "And wherever that man enters say to the owner of the house 'Our Rabbi says "Is there a place to settle or relax where I may eat the Passover with my disciples?"' *The word stay appears to suggest that the Lord would say on there for a day or two.*

And behold he shall show you one large upper room consecrated or anointed 0yw4m *MASHWYAH* –prepare there!" And they went off and found exactly as He told them and they prepared Passover. And when it happened **191** that the time came Jesus reclined and the twelve **"apostles"** with Him. And He said to them " With longing appetite or desire Ogr *RAGA* I have desired this Passover that I should eat with you before I will suffer [affliction or death 4x *HASH*] For I say to you I shall not eat it until it shall be completed in the kingdom of God, **And He took a cup and gave thanks and said " Take and divide it among yourselves" for I say to you that I shall not drink from the fruit of the vine until the Kingdom of God shall come!**" *The words in bold are found in the Eastern Peshitto and in Lee's 1816 Peshitta and in the Greek.* And He took the bread and gave thanks and broke it and gave it to them and said "This is my body **which has been given** above your persons –you will be doing db9 *A'BAD* this to commemorate me!" *The verb YAHAB bhy has no "future tense" YATHAL is used where one is needed-but here our Lord says "has been given" as if to run through all the previous Passovers and to trace them to His own flesh and indicate that before they were born and by grace this act of redemption was provided. Our Lord also told the disciples or apostles that they would be doing this for the rest of their lives in commemoration of that great sovereign act. It is only when we go back to the roots of sin and history that we see the impact of our Lord's words "With eagerness I have desired-I have long had appetite for this fellowship. The sheer investment in it was massive and magnificent. It is patent that for Him the desire but also the bitterness and for us the wonder and the sweetness. It is also plain that Luke's use of "apostle" stems from the passion period.* And thus also over the cup after they had taken food He said "This is the cup of the New Covenant in my blood which has been shed d40 *ASHAD* poured out like tears or flowing like wine on your behalf. *Our Lord saw this act as already accomplished and affirmed by his very presence and promise.* Nevertheless behold the hand of him who will betray me is on the table and the Son of Man goes away exactly as it has been distinctly assigned 4rp *PARASH* nevertheless woe to the man by whose hand he shall be betrayed. *The term "However"Mrb in Aramaic shares the meaning "moth-eaten" and injects the gunk or deflating sadness of such participation and such a fate –a view that makes Judas life and work as useless as a moth-eaten garment or headpiece.* And they began to discuss who among them who truly yk *CI* should betray Him.

DISPUTE ABOUT PROMINENCE 24-30

And there was in fact **192** a dispute controversy or schism Onyrx *HARINA* among them as to who among them was the existing lead. Jesus Nyd **decisively176** said "The kings of the nations are their lords and they are supreme over them as doers of good or servants of grace. You Nyd **decisively177** are not so but whoever is great among you shall be exactly least and

lowest rw9z ZA'OR and whoever is chief shall be exactly like a deacon or attendant servant. For who is greater –he who sits to eat or he who serves dinner? Is it not he who sits to eat? I am Nyd **decisively178** among you precisely as He who serves dinner. You Nyd **decisively179** –yes you are the ones who persisted or tarried rtk CATHAR close to me in my testing times. And I am promising a kingdom belongs to you exactly as my Father is promising me the kingdom *There is a rather remarkable expression in the Aramaic. It is based on the “right hand” The word promise is not a verb but a nominative participle based on the idea of the right hand. So the Father gave his promise by hand to the Son-who sits “at the right hand” or rather has obtained the kingdom and Christ by his right hand as he opens it with the gift of life and participation in the eternal realm alike assures us of a place in glory.* That you shall eat and drink at the table of my Kingdom and you shall sit on thrones and judge the twelve tribes of Israel.

SIMON PETER AND JUDAS 31-38

And Jesus said to Simeon “Simeon, behold Satan has laid a request that he may shake you about exactly like wheat is sifted and I have prayed over you that your faith shall not fail –also that you in the time it is turned back to me –you will continually confirm your brothers in truth. *This Pael is a “continuous tense” and it is derived from the root SHAR which means “truth and reality”. The Aramaic verb “turn” has “turn to me” and so it relates to Peter when Jesus looked at him and he looked at the master in bonds-he wept bitterly and his heart melted and he was deeply moved-when he met the Lord by the sea this was further endorsed and his faith confirmed.* Simon Nyd **decisively180** said to Him “My Lord I am ready with you for the prison house and for death!” Jesus said to him “I tell you Simeon that the rooster shall not crow today until you have denied three times that you even know me”. *The Aramaic shows that the evening meal was past and the first watch of the night at least had come. The “day” that was dawning ahead would hardly have begun proper before Peter had lamentably renounced the Lord. How fickle our hearts –how in need of our Lord’s claim and intercession! And He said to them “I sent you without moneybag and without sack or bag Olmrt TARMALA for food and without shoes was there any lack of anything? They said to Him “Not a single thing!” He said to them “From this hour whoever has a moneybag should take it and likewise also a wallet and whoever lacks a sword let him sell his long outer coat and buy himself a sword.” We are to remember that between that time and our Lord’s betrayal there was no time to secure such a purchase-in other words it is too late to fight! The Lord was stating the obvious! For I say to you this that is written must be fulfilled concerning me “He was numbered with evil doers –for all that concerns me shall be fulfilled”. And they were saying to him “Our Lord behold here are two swords.” He said to them “They are sufficient!” The forward defense put up in the garden involving Peter would in itself provide for wonderful evidence of our Lord’s grace and healing and consideration for his personal enemies. That even this detail of the ill fated defence in the garden was known to him one cannot doubt.*

OUR LORD PRAYS IN GETHSEMANE 39-53

And He went out and went off exactly as was His custom to the Mount of BethZytha and His disciples also went off after Him. And when He reached *Ofm META* the place He said to them “Pray that you do not come into temptation or trial”. And He separated or set Him a distance from them exactly as far as a hurled stone and bowed His knees and He prayed (*leaned on the Father*). And He said “Father If You are willing let this cup pass from me –however not my will but that belonging to you be done!” *rb9 ABAR in the Hithpael means “be removed. This is the future indicative of a “wish”. In Gen 18.3 it is used of “quick passage of the Lord from Abram-which Abram pleads against!(Aphraates on the use of the word)It is used of the quick passage of time by Jeremiah in 8.20 “The harvest is so soon past-we are not saved!”It is also used of Abraham’s quick passage through the land in Gen.12.6 –also by Thomas of Edessa of “Walking faster” Genesis 8.1 has a causative use which means “God caused a wind to pass (quickly) over*

the earth. For it to mean “be removed” or “changed” as in “translated” it should be *Etaffel* There is a case of “abrogate” but it is *1Sam 7.3* where Samuel asks Israel to (quickly) abrogate or pass from foreign gods. And there was **193** caused to appear to Him an angel from heaven who strengthened him. And when He was in awful dread *Otlxd DAHALTHA* and He prayed urgently and His trembling and quaking *Ot9wd DOATHA* was in fact **194** exactly as blood oozing *Otl4 SHALTHA* and He fell on the ground. *Oq4 SHAQA* is “drop”-it would be most peculiar if the disciples saw sweat dropping at a distance in the dark. The Aramaic seems to describe blood drawn out *l4* and that in the plural - a critical physical experience-“sweating” is our English “trembling” is the Aramaic. Again the Aramaic speaks of **our Lord falling** not the blood.

And He arose from His prayerful leaning and came to His disciples and found them when they were sleeping from sorrow difficulty despondency or melancholy *Otq9 AQTHA* not *Oyswn0 ANOSIA* distress or anguish “For I wrote to you with great distress & anguish through tears” *2Cor 2.4*. The disciples were sad and downcast but their experience fell short of anguish at this stage. And He said to them “Why are you sleeping –arise pray lest you enter into testing!” And as long as He was speaking behold a crowd and he was called *Yehuda (paize)* –one of the twelve came and went in front of them and came near to Jesus and kissed Him for this particular sign he had given **195** to them –“the one whom I kiss is He!”. And Jesus said to Judas “Are you effectively betraying the Son of Man with a kiss?” When those who were with Him saw *Nyd decisively181* the thing that happened **196** they were saying to Him “Our Lord shall we strike them with swords?”(or) “We will strike them with swords!” *Oxmn NAMAHA*-either a future simple or a query expressed through the future tense. And he struck one of them-the servant of the high priest and “took off” or severed his right ear. Jesus *Nyd decisively182* answered and said “More than enough *wdk CADU* until *Omd9 ADMAH* directed *Odh HADA*-this last term speaks about being lead or directed and commanded-so guided. “Now” would be *HARKA* or *HASHA* or *DEIN* or *KAY* or *MEKIL*. And He brought him who was wounded intimate to his ear and healed him. And Jesus said to those Chief Priests and Elders and commanders of the army belonging to the temple who had come upon Him “You went out to seize me exactly as you would a robber with swords and clubs-every day I was with you in the temple and you did not stretch out hands against me but this is your hour and the authority is that of darkness (or) and the hour of the prince of darkness. *Okw4xd Onflw4*

THE ARREST OF JESUS & THE COURTYARD EVENTS 53-65

And they took hold and brought Him to the house of the High Priest and Simeon was **197** coming after Him at a distance. They *Nyd decisively183* kindled a fire in the midst of the (space of) the enclosed court and they were **198** sitting around it –also Simeon was **199** in the centre of them. And one particular young juvenile girl *Otwml9 ALIMOTHA* saw him as he sat close to the fire and she gazed at or considered him and said “This one was **200** also with Him”. He *Nyd decisively184* denied and said “Woman (or) wife- I have no relationship with Him!” And after a little another saw him and said to him “You are also from them!” Cephas said *Nyd decisively 185* “I am not!” And after one hour another had been quarreling *Orxtm MATHHARA* and said “Really (or) truly certainly this one was **201** with Him for he is also a Galilean. And Cephas said “Big man *rbg GEBER* I do not know what you are talking about and at once when he was **202** speaking the rooster called out or crowed. And Jesus turned his face around and gazed at Cephas and Simeon remembered the saying of our Lord that He had spoken to him ‘that before the rooster would crow you will deny me three times. And Simeon went outside –he wept bitterly or severely *tyryrm MARIRAITH* And the men who were holding Jesus were mocking Him with shameful or blasphemous language and were **203** veiling (His eyes).

And they were **204** striking Him on His face and saying “Cause a prophecy-who struck you”. And many other things they were **205** speaking and blaspheming against Him.

JESUS LAYS CLAIM TO HIS DIVINE SONSHIP 66-71

And when the glow of morning came the Elders and Chief Priests and Scribes had gathered and they received Him to their place of assembly. And they were saying to Him “If you are the Messiah tell us” And He said to them “If I tell you, you will not believe me”. “And if I ask you you will not give me a scriptural answer *0MgtP PATHGAMA* nor will you free me.” “From this hour the Son of Man shall sit at the right hand of the power of God”. They were all saying Nyd **decisively186** “You are therefore the Son of God!” Jesus said to them “You are saying that I am that I am!” *The Lord used the holy name and equated Himself as God’s Son with the divine nature of the “I am”*. They were saying “Why has there been a desire or request or need of witnesses for we are hearing from His mouth!” *There can be no doubt but that the Lord stated that they had come to the conclusion that He was divine when He laid claim to be at the right hand of power.*

CHAPTER 23

APPEARANCE BEFORE PILATE HEROD & PILATE AGAIN-WITHOUT CHARGE 1-15

And all their crowds arose and brought him close to Pilate and they began being consumed with slandering him and they were saying “We found this one deceiving the people and He forbids giving the tribute money to Caesar and said of Himself that he is the anointed King Messiah”. Pilate Nyd **decisively187** asked Him and said to Him “You are the King of the Jews?” and He said to him “You have spoken!” And Pilate said to the Chief Priest and to the crowd “I do not find a single or plain pretext on this noble man [*Orbg GEBRA.*]” They were in fact **206** Nyd **decisively188** shouting and saying that “He stirred up our people[*4g4 SHAGASH* has a wild creature might cause unrest] when He taught in all Judea beginning in Galilee to here.” Pilate when he had Nyd **decisively189** heard “Galilee” named asked if the man was a Galilean. And when he knew that He was from under Herod’s authority he sent him to the immediate presence of Herod because he was in fact **207** in Jerusalem in those days. Herod when Nyd **decisively190** he saw Jesus was very pleased for he had in fact **208** wanted to see Him for a long time because he had heard many things about Him and hoped for a sign he would see from Him. And he was questioning him on many matters –Jesus Nyd **decisively191** returned b0t *THOB* him no answer. The chief Priests and scribes Nyd **decisively192** were in fact **209** standing and howling *z9 AZZ* –they were in fact **210** eaten up with accusations against Him. Herod and his servants Nyd **decisively193** played the fool by mockery. And when he had insulted him he clothed him with a purple robe and sent him to the immediate presence of Pilate. And on that day Pilate and Herod in fact became with each other-for there had in fact **211** been animosity between them before. Pilate Nyd **decisively194** called the Chief Priests and Rulers of the people and said them “You have brought this noble man near me precisely as turning your people upside down [*or “converting” them HAPAK*] and behold I have examined Him in your sight and I have not found a single fault in this noble man from all the accusations *4wr ROSH* you have made against Him. But neither did Herod for I sent to his immediate presence and behold not one thing *mdm MADAM* worthy of death has been committed by Him. *The Majority Greek “I sent you to him “ and Critical Greek “He sent him to us” are due to confusing the Dead Sea Aramaic script nwk –especially with the final “nun” and ryg It is to be observed that total vocabulary compared to word number in Aramaic or Hebrew is far less than in Greek which multiplies terminology and would have perhaps a third larger vocab in ratio to total word count.*

PILATE WEAKENS AND BOWS TO THE LEADERS 16-25

“Therefore I shall give Him a lesson 0dr *RADA* and leave Him qbs *SEBAQ*. For it was in fact **212** the existing custom that he would release one (prisoner) for them at the feast. The entire gathered (mob) Nyd **decisively195** shouted “Take this one away and free Barabbas for us.” He was in fact **213** cast into prison because of sedition that took place in the city. Pilate spoke again Nyd **decisively196** with them when he preferred or wished to free Jesus. They were **214** Nyd **decisively197** crying out saying “Crucify Him, crucify Him”. He spoke Nyd **decisively198** a third time to them and said to them “Wherefore for what is the malicious or wicked act that He has done? I have not found any single pretext occasion affair or fault 0tl9 that this one has done

That is worthy of death or equals a death sentence 0yw4 *SHIO* – therefore I shall teach Him a lesson or chastise Him and release Him. They were in fact **215** Nyd **decisively199** urging him in a loud voice and were in fact asking permission or requesting in a prayer of him that they might crucify Him and their voice –that is the voice of the Chief Priests waxed stronger or prevailed n40 *ASHAN*. Pilate commanded Nyd **decisively200** that their prayer should come to pass **216** or be enacted. And he released for them him who had been cast in prison for sedition and murder whom they prayed for. Jesus Nyd **decisively201** he delivered to their will or pleasure.

THE VIA DOLOROSA 26-32

And when they took Him they held Simeon (Simon) a Cyrenian who came from a village and they placed the cross on him to carry it after Jesus. *The lighter end of the cross as Samuel Rutherford puts it fell into the hands of Simon the Cyrenian-to whom belonged one of the highest Easter privileges.* And there was in fact **217** a multitude of people that came after Him and those women who were **218** mournfully lamenting and howling xl9 *ALAH* as over the dead over Him. And Jesus turned to their immediate presence and said “Daughters of Jerusalem do not weep XKB *BACA* [to wail deeply and copiously] for me but weep for your own lives and those of your children. Behold the days are coming in which they will say ‘Blessed are the barren wombs that did not bear children and the breasts that did not nurse’. At that precise time you will begin to say to the mountains “Fall on us” and to the hills “Hide or cover us” “If they are doing these things with the **wet green** Obyfr *RATIBA* cross 04YQ *WOOD OR CROSS* what manner of thing will in fact happen with the dry timber? *Our lord is alluding to the fact that the wood of the cross had been recently cut and was slippery and wet whereas the timbers of the houses of Jerusalem and the temple would burn furiously.* And two others were coming with Him –evil doers who were to be executed. *The translation we are familiar with is poorly expressed-“Two other evil-doers” is suggestive that Jesus was the “third”.*

THE CRUCIFIXION 33-43

And when they came to that particular place that is called “The skull” they crucified Him and the evil doers –one on His right and one on His left. He Jesus was in fact **219** Nyd **decisively202** saying “Father, leave qb4 *SHEBAQ* them for they are not aware of what they are doing-and they divided His garments or (long) garments and cast lots over them. *Luke tells us they tossed for all the clothing. It is notable that Bezae and Vaticanus omit “Father forgive them”.* And the people were in fact **220**standing and watching and the Leaders were also in fact mocking**221** at Him and saying “He gave life to others let Him keep him alive if He is the living Messiah the chosen of God”. And the soldiers were in fact **222** scoffing at Him when they came close to him bringing vinegar very close to Him. *The word QEREB is used-so often employed for offering to God-but this vinegar was held close and then withdrawn to tease and tantalize.* And they were saying to Him “If you are the King of the Jews revive your

life or save your life.” And there was in fact **223** an inscription there that was Nyd **decisively203** written over and belonging to Him in Greek and Latin and Hebrew-“This is the King of the Judeans “. One of those malefactors who were in fact **224** crucified with Him Nyd **decisively204** was in fact **225** blaspheming Him and said “If you are the Anointed save yourself and save us also”.His fellow rebuked him and said to him “Are you not dreading God for you are with Him in judgment or sentence and we exactly rightly because we are worthy or due it for we have been repaid exactly for what we have done but Nyd **decisively205** this One has not one bad thing done by Him. And he said to Jesus “Remember me my Lord when you come into your kingdom”. Jesus said to him “Truly I say to you that today you will be with me in Paradise.”

THE LORD EXPIRES 44-49

It was in fact **226** exactly the sixth hour and there was in fact **227** darkness over all the earth until the ninth hour. *The statement Luke makes respects the “earth”. In the case of a particular land the land is normally named. In the case of the whole earth it can be made more precise by the addition of “all” but the wording normally contrasts with the “heavens”. In any case it is a three hour darkness which is not “in a corner” as Paul said. It was universally signaled and the hand of God in the event seems to have overwhelmed the light of the sun. And the sun was dark and the hanging veil of the door of the temple was torn apart from its middle[As clothes rent in vexation-it was God’s sorrow expressed and God’s favour conferred at one and the same time]* And Jesus called out in a great voice and said “My Father into your hands I place my spirit. He said this and became peaceful. When the centurion Nyd **decisively206** saw this matter that in fact happened **228** he glorified God Oh!OI hb4 *SHABAH ELOHA The pagan warrior glorified the God of Israel and the one Jesus called upon. This was a matter of deep change and spiritual learning for him.* And he said “Truly in reality this illustrious man “is” and “was” “righteous”. *The Peel of the verb “to be” may be rendered as understanding that Jesus IS in paradise so alive.* And all the crowds that had gathered for this special sight when they saw the thing that happened **229** when they were smiting their chests **turned or converted**. And standing at a distance all of those who knew Jesus and those women who had come from Galilee were in fact **230** beholding these things.

THE BURIAL OF JESUS 50- 56

A certain noble man whose name was Joseph a counselor from Ramatha - a city of Judea who was Nyd **decidely207** good and righteous –this one was not at peace or in agreement with their determination or decision and their business deed or administration r9ws *SOAR* and he was expecting and hoping for the kingdom of God. *It appears Joseph was theologically and devotionally lined up with Simeon and with John the Baptist and with the teaching of Jesus too and doubtless a fervent student of scripture.* This one came into the immediate presence of Pilate and prayed for the body of Jesus. And he took it down and circled it in a linen swath or cloth 0cyx *HIZA* and placed it in a tomb that is in fact **231** hewn or hollowed out rqn *NAQAR* and no man until “yet”(including until the time of writing) has in fact **232**been placed in it. And the day was the even of preparation or “eve of night” 0tbwr9 *EROBATHA* and it was the twilight 0tgn *NAGATHA* or dawn of the Sabbath. These women who came with Him from Galilee were in fact **233** Nyd **decisively208** coming near and they saw the tomb and exactly how His body had in fact **234** been placed (there). And they **turned back** preparing or crushing spices and ointment and on the Sabbath they rested according to that commanded. *Luke is very careful to say that the women knew precisely the position at the tomb before it was closed. They may have gone before they saw the action of Joseph and Nicodemus in respect of anointing.*

CHAPTER 24

1-9 WOMEN VISIT THE TOMB

1. Then on first in the *house of Sabbath* (Sunday) in the *house of dawn* while **it was 235** dark they came to the *house of burial*. These brought spices (aromatics) that they **had 236** prepared and there were other women with them. *The Peshitta attests that there was a party of women besides those who prepared the spices. Luke indicates that some women saw the body at nightfall as Sabbath began.* And they found the stone that was rolled away from the house of burial. *Along their route as a surprise their first find was the great stone which was clearly set as an encouragement and surprise-as if Jesus were saying-something has happened-things have moved on.* And they entered but did not find Jesus' body. And it happened as they wondered at this behold two warriors Nyrbg stood above them and their clothing was **237** flashing as lightning. And they were in dread and bent their faces to the ground-and they were saying to them "Why are you looking for The Life with that which was dead-*We have an Aramaic past participle used by Luke to indicate that Jesus was once dead as are those who die-but that He lives who once was dead!* He does not belong here resurrection or Qum being (cf. *Qnuma and Qum-features of deity*) belongs to Him. Remember when he spoke Ilm *MALAL* (in pledge of union) when He was **238**^{tearful} with you in Galilee-and He said "The Son of man is going to be delivered mtsn *NASHATHALAM >SHALAM* into the hands of sinful men and He will be crucified and on the third day He will rise. *Clearly the women were nearby when Jesus taught this truth.* And these women had remembered His (Jesus') words. And they returned from the tomb and they were making clear all these things to the eleven and to the rest who had arrived (from Galilee) Okr4 *SHARACA*."

PETER AND JOHN VISIT THE TOMB 10-12

But then at that time there were Mary Magdalene and Joanna and Mary mother of James and the remainder or arrivals who were with them who made clear these things to the apostles. And these words of pledge seemed in their eyes precisely raving or insane—*clearly the women were highly excited* and they did not believe them. But then Simon arose and rushed in haste fhr *RAHAT* to the tomb and when he had gazed again and again (Pael) he saw the linens that were placed in the house of unity dwhlb nymys *SIMIN BELOHOD* and he left whilst he had amazement in his soul over what had happened **239** *The expression allows for the previous unity of garments now sitting apart and also for constant rechecking. After all he seemed now to subscribe to miracle and realized what he saw had neither human explanation nor was it the result of interference.*

TOPIC -COMMITMENT

THE EMMAUS PAIR LEAVE AND JESUS MEETS THEM 13-35

And behold two of them in the house of that day were **240** leaving for a village the name of which was Emmaus and it is sixty furlongs distant from Jerusalem. And they were speaking in commitment to one another about all these things that had "stacked up"—these misfortunate or "chance" things 4dg *GADASH*. *From the Aramaic we gain the tenor of the conversation-they were in agreement on two things-the misfortunate happenings and the huge number of events to be assimilated. The Emmaus travelers were not at this stage crediting any divine sovereignty or overall plan of God-it seemed so much chance and misfortune. [A]* And when they were "all talk" LLM *MALAL* or **talking commitment** and disputing or debating 09b *BAA* one with the other Jesus came and met them as they walked and He was in fact **241** with them. And their eyes had in fact been **242 shut [as a locked gate]** lest they should have recognized or considered Him. And He said to them "What are these **commitments of** which you talk commitment to one another while you are walking and you are gloomy rymk *KAMIR*. One of

them named Qlipa answered and said to Him, “Are you the only lone foreigner from Jerusalem that you are not aware of the matter that happened **243** in it (Jerusalem) in these days?” He said to them “”What things?” They were saying to Him “Concerning Jesus of Nazareth-who was **244**an illustrious man and He was **245** a mighty prophet in word and deed in the presence of God and the entire nation”. “And the Chief Priests and Elders handed Him over to the sentence of death and crucified Him. Behold we had in fact been hoping**246** Nyd **decisively209** that He was going to break Israel loose ytyqyrn *NEPARUKI* and behold it is three days –and behold it is three days from all these things happened!” *The Emmaus pair showed their hope with a “Behold” and their disappointment with a second “Behold” citing the delay.* But also women among us gained us a benefit or pleased us Onh *HANA* for they had gone **247**early to the place of burial and when they failed to find His body they came and were telling us “We saw angels there” and they were speaking about Him that “He is in fact **248** alive”! And also some from among us went off to the tomb it even thus as the women had said-Him Nyd **decisively210** they did not see. [B]At that exact moment Jesus said to them “Oh fools in reasoning to pronounce before you have facts rsx *HASAR* and people (too) weighed down with burdens rry *YUQAR* of heart to believe in all those things that the prophets have spoken with **commitment**. Was it not **249**that these things were prepared that Messiah would have expectation and that He would enter His glory.” And He began from Moses and from all the prophets and He explained or commented for them about Himself from all the written scriptures. And they came near the village to which they were going and He gave the good news to them that that exactly in the same way He was going far away to a distant place. And they pressed Him and were saying to Him “Stay, remain or delay 4wp *POSH* in our immediate company because now the day is sinking or the shadows are lengthening nkd *DECAN* towards dark and He entered to wait or continue in their intimate company Nwtwl *LOTHON* And it happened **250** that when [C] He reclined with them(at table) He took bread and broke it and gave to them and at once their eyes were opened and **they were being caused to become aware** of Him [*SHAPHEL* causative participle of the verb *YADA* to “know” cf.v.] and He caused Him to lift Him up from them [*another SHAPHEL –this time from the regular verb “to “Fly off” or “lift upSHAQAL” in the past tense*]And they were in fact **251** saying one to another-“Was not our heart **“set on fire”** *YUKER –the men changed the vowel in the Aramaic and spoke of how their “heavy heart YUKAR became a “burning heart”* *YUKER....* within us when He was speaking or **talking commitment** with us on the road and explaining the scriptures for us.” And they arose in that hour or “very moment” 0t94*SHAATHA* and returned to Jerusalem and found the eleven who were assembling together with those with them at the time when they were saying “Truly our Lord has risen and He has appeared to Shimeon. And they(the Emmaus couple) told the story [*SHAA* means “to stop up holes” or “smooth out” –even to “play a game of ball” as to speak in turns. *We have the two contributing more and more facts to the tale they told. The ETHPAAL* means “narrate” as opposed to the *ETHPEEL* which means “divert” or “entertain” but the “pool of meaning” in this case is instructive for the word trails a little of everything]. They related the things that happened **252**on the road and exactly how He caused Him to be made known to them when He broke bread.

JESUS APPEARS IN THE UPPER ROOM 36-

[D]And when they were speaking **with full commitment** llm *MLL* in these things Jesus stood in their midst and said “Peace be with you-“I,I-Have no dread or dismay” *The Lord used the ANA ANA of the burning bush-the special self authenticating name of God-what we call the “I am” but it really is I AM EVER THE SAME. The Greek lacks “Be not dismayed”.* And they were in fact **253** terrified (moving back with speed or haste) and they were in fact **254**in

dread or dismay thinking or even “hoping” rbs *SIBAR* that they were watching a spirit in a vision. Jesus said to them “Why are you ‘shaking’ or ‘tottering’? And why do speculations or imaginations arise qls *SALAQ* in revolt in your hearts?” “Look at my hands and my feet that “I, I” is here. *The double person is also suggestive of God and man.* Touch me ,embrace me, test in depth, handle, rub-4G *GOSH* and be well aware that a spirit has not flesh and bones belonging to it-it just has not such. *Jesus used two “belongs” here for emphasis...precisely as you see there exist belonging to me!”* [E]And when he said (or) was saying these things He showed them His hands and His feet. And when until that moment OwH *HASHA* they were not **committed** believers *signified by the Aramaic participial m* their joy and astonishment apart (or) from joy and speechlessness *or rigidity and wonder at the prodigious sight* He said to them “Does there exist or is there in fact **255** something here for eating?” And they gave Him a portion[a piece counted out] from the fish that was roasted and a comb Oyyrkk *CACARUITHA*[*That which is full of holes and filled with honey*] of honey. And He took it and ate while they contemplated or were engrossed or rejoiced and shouted in victory On9 *ANA* *The verb is not one of watching but one of responding and it holds” ecstatic” and “released response” features.* [F]And He said to them “These are **the commitments** that I pledged or **committed to** when I was intimate with you that “Every word that is written about me in the law of Moses and in the Prophets and in the Psalms must be fulfilled”. At that precise time *HIDIN* He opened their intellect and mind to become wise lks *SACAL* to the scriptures. And He said “In this manner it is written and after this sort or view Onkh *HACANA* it was in fact **256** fit and right [*according to the opinion of a judge*] that Messiah should (was to) suffer 4x *HASH* =*be sad, be grieved, be obliged suffer pain and affliction.* And that He should rise from among the dead belonging to the third day and that repentance [*leaving aside SHEBAQ*] of sins belonging to forgiveness would be heralded in His name among all nations and that it would be beginning from Jerusalem. [G]And you are witnesses of these things. And I will send over you **the commitment in promise of my Father** of the Holy Spirit –you remain Nyd **decisively211** in the city of Jerusalem until you shall be clothed or put on armour 4bl *LEBESH* with power to fight from on high. And He brought them to Bethany and lifted His hands and blessed them. And it was a fact **257** that when He was blessing them He was separated from them and ascended to heaven. *Vaticanus and P75 have “And He ascended” in common with the Peshitta.* They bowed in worship [*like sun worshippers which the word means also*]Nyd **decisively212(1a 1b 1c 1d leomitted-so 217 in all)** of Him and returned to Jerusalem in great joy. And at all times they were in fact **258(At 25 one was omitted 6 54 added in error - so in sum we have 258)** in the temple when they were actively praising and actively blessing God-Amen.

Peshitta endig

THE COMPLETION OF THE SACRED GOSPEL
ACCORDING TO THE HERALDING OF LUKE

MASTER'S VOICE

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INTRODUCTION

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

CHAPTER 1

1 ETHHAZI y zxt0 (3)“He visited” or even “He appeared to” me. The long series of events or “happenings” registered by Luke from the Life of Christ pivot on his use of the present tense of the verb “to be”. As in **word study No.2** we shall find hundreds of facts he elucidates in favour of the validity of the gospel account he renders.

His very first volley in defense of his account is that it has virtual apostolicity. The KJ asserts “perfect understanding” whereas the Aramaic intimates divine communication be that direct or indirect. A useful remark of Bauscher is that Targum Jonathan uses this expression 21 times of God given vision in the prophets.

2 HUA 0wh (3,4,7,8,10,15,20,22,24,32,33,41,59,65,80). The wide distribution of the verb “to be” in Luke is not coincidental. It consolidates the “factuality” of the account everywhere. It might be simply translated “It was so” but I think “the fact is” is a better rendering. When one gathers these “facts” from the entire gospel their number is at least 267 and even amongst them there are outstanding facts and alongside them there is a huge bank of subsidiary detail that renders the account most exquisitely researched evidence with multiple medical miracles to boot to demonstrate the unique ministry of our Lord. Putting the Lord’s revelation together with huge industry in historical detail we have in the writing of Luke an incredibly reliable account of our Lord’s life ministry and passion.

3 D’ABITH ABIA 0YBO 0ybd (5) There **was in fact** one priest in the days of Herod the King whose name **was in fact** Zechariah from the ministry of the course or ministry section of Abia and his wife was from the daughters of Aaron-her name was Elizabeth. *The “course” puts Zechariah’s ministry 12-18 Sivan June 13-19 and John’s birth 28-29 March -so Christ’s was circa 29Sept-first of Tabernacles. We have here the most accurate initial detail possible affirming the “tabernacling” of our Lord on earth.*

4 BARAH hrb (31-32, 35) He who will be begotten in you will be holy 04YdQ *QADISHA* and He will be called the Son of God. “*As elsewhere I have distinguished BARAH and BEN-the former can mean “a partner”-the latter “one of a new generation”.*”

CHAPTER 2

5 MARYA 0yrm (11)“Do not be in dread-for behold I proclaim to you great joy which will be for the whole world or will continue to all eternity or continue for the gospel age 0rm9 *ALMA* For today a Saviour has been born for you who lives and is Maryah Meshiaha in the city of David. *I understand there are 32 references to Maryah in the Peshitta and that this is the first pronounced record of Jesus as God and it is given by the angel of God. We do well to speak less of God and more of Maryah and Mari – “Our Lord God”.*”

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

CHAPTER 3

7 KASIS ssk (19) Then Herod the tetrarch because he had been reproved or shown to be guilty *[ssk K-ASIS can mean “reduced by boiling” so it means John turned up the heat and made*

him look small and undignified] on account of Herodias the wife of Philip his brother and for all the evil he had done. *John clearly spoke out against the king on many, many counts.*

CHAPTER 4

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

9 ASEKAH hks0 (5) And Satan awaited Him (or) took him to the extreme or exceeding Km Okm [There is no such verb for **“took up”** as hks0 ASAKAH meaning “took up” so Satan did not take Jesus-our Lord met him when He had His devotions and in His time. The verbs meaning “take” are EKHAD BETSAR GELAZ DEVAR YABEL NESAV DEA QEVAL AND SHEQAL-SAK the noun or SAKA the verb supply a very difficult Aramaic expression-where it seems the meaning is Satan **hoped as he waited** to explore the final shape of the kingdom he had in mind knowing that Christ had come with similar but different intent. The difficulty arises because the verb is formed on a noun which means “exceeding”

10 ADANA ZAORA Orw9z Ond0 (v.5) He (Satan) showed Him all the kingdoms of the earth in a once for all or a “distinct moment of time” Ond0 ADANA [The “moment of time” is what we would call a “one-er”. This occasion was for Satan a mighty incentive. It was tantamount to saying “We can arrive promptly at this final deal without suffering-it was an attempt to split the Messiah from His purpose of redemption and to go the way of evil power. Thus Satan is called here “adversary”. This is a total adversarial act. We absolutely need to have recourse to the Aramaic to understand what is happening in the second temptation. And the swallower stinger said to Him “I shall make all this authority hang on or depend on you or “raise up” this authority It0 ATHAL not YAHAB (to give) and its glory for it is completely mine or mine in the end and to whoever I am delighted with or am pleased with I give it. *Jesus refuses that inducement.* Therefore if you will worship in my presence and support dgs SAGAD me it will all belong to you! Satan was presenting what he called a “complete and perfect” option that he insisted he had the right to offer to a “perfect” Saviour who had actually the crown rights to the kingdom of God already. This was a fraudulent proposition.

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

12 THOBIRAH Orybt SHABACHNAH ONQBw4 (v.18) The Spirit of Maryah is upon me and because of this He has anointed me (Meshiah) to proclaim **good news** of hope to the poor and sent me to **heal those broken as to their heart** and to **herald liberty to the captives** and **vision to the blind** and to strengthen or **establish the gloomy and disheartened** Orybt THOBIRAH with forgiveness. *There is nothing cures depression and gloom like forgiveness-taking away the burden. Luke presents Christ time and again in his capacity as JEHOVAH ROPHEKA*

13 SHAHALAPHA OPlx4 And the ministering sun was setting br9 ARAB the idea is “mingling colours” as it sets and all of those who had those very ill of illnesses and with a variety OPlx4 SHAHALAPHA “transforming” (in the worst sense) as we would say “life-changing” (of) diseases brought them to Him and then He laid His hand on each one of them and He healed them. *The sun that ministered in the day was setting. The Son of God whose ministry knows no*

end just went on healing. The colours of the evening crossed the sky and land. The varieties of illness yielded to Christ's tender touch. Again we glimpse the Lord through a doctor's eyes.

CHAPTER 5

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

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

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

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

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

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

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

CHAPTER 6

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

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

23 SHALIHA(13) And when it was dim dawn He called His disciples and selected those twelve whom He named apostles-0xyl4 **SH.ALIHA** *We often play on the difference in English between “apostle” and “epistle”. In Aramaic the words are **precisely** the same. So the apostles were Jesus literally “Jesus’ Letters” –He wrote on lives and sent that writing to the world.*

24 OIA/THAPIN (24) But **woe** to you rich men for you have received or already carry your consolation 0ywb **BOIA** *Like our **consolation prize** it is worldly worth –a poor consolation for eternal happiness.* Woe to you who are fully satisfied for you will bow down with hunger nypk **CAPIN**-woe to you who are now laughing –you will weep and will have wailed. Woe to you when the children of men will say about you “That is delightful as the morning light” ryp4 **SHAPIR** for that is exactly what their fathers were doing to the false prophets. *Jesus is warning that when worldly men speak well there is something wrong.* But then I say to you who are listening “Love your enemies and do what is beautiful as morning light to those who hate you. The word **“woe”** 0yw **OIA** is connected by Ephrem to **THAPIN** –a covering of the mouth with the hands or an underlining of the gravity of calamity as one might underline a letter for accentuation. My old Hebrew teacher called it the most terrible and solemn word in Hebrew.

25 PASAQ/CAPURA (35) But **love** your enemies 0bbdl9b **BAALDEBBA** “husband of a fly or ‘gad fly” i.e. ‘goadng fly’ and **do good** and **lend** and do not cut off qsp **PASAQ** i.e. “shorten” or “discourage” “break” or “destroy” **the hope** of any man and your reward shall be great and you shall be children of the Highest for He is kind 0mysb **BASIMA** “sweet” or “fragrant” or “makes joyful” the evil ones and is kind to those who deny renounce apostasise. This can hardly mean that deliberate apostasy un-repentd of attracts mercy but those unapprised of the gospel i.e. unbelievers.

26 KILTHA (38) Give and it will be given to you in good gracious measure 0tlyk **KILTHA**-a linguistic predecessor term for our “kilo” hence metric or measure and they will toss into your lap bw9 **LAP** or **RECEPTACLE** pressed down or firmly compressed and overflowing or spilling over and surplus –for with the measure you measure it will be measured to you

27 QARITHA (42) But for what reason do you look intently at a chip 0lg **GALA** dried shaving or grass that is in your brother’s eye but a plank or disease 0tyrq **QARITHA** in your eye is not evident to you? Or how are you able to say to your brother “My brother, allow me to cast out the chip from your eye for Look the plank is in your own eye! And at that exact time how will you have sight to pull out the chip from the eye of your brother?

28 APHARA (49) Every person who comes intimate to me and has heard my words and does them I will show you what he is like. He is like a courageous man who built **a house** and dug and went deep and set the foundation on the rock. When there was swelling waves or a flood it rushed against the house Nrt **TARAN** and it could not move it 09wz **ZOTZ** because it was founded on a rock foundation. And he who hears and does not do is like a man of adventure who built **his house** on dusty soil Orp0 with no foundation and when the river rushed against it, it fell-the son of a moment and the fall of that house was great. *The river and waves confluence suggests and estuary. The digging or grave for the house is the first act. The house must be buried. Thus the first house was never “His” –it was a life crucified –buried with Christ –*

whereas the second was imagined to be “His own house”-Aramaic “possessive” pronoun “His” attaches only to the second edifice. This house of his was founded superficially-on the dust.

CHAPTER 7

29 SHUA BETHILAH (4,6) The Jewish elders pleaded diligently “in a caring way” or “concerned manner” with Jesus Olyfb saying “He (the centurion) is worthy(SHUA) that you do this for him.” For he loves our people and also he built a house of gathering for us. But then when it in fact happened **89** then when Yeshua was not very far from the house the centurion sent his compassionate friends back **to correct the impression** and they said “My Lord You should not trouble yourself for I am not worthy that You come under my roof. Jesus said “I say to you that not even in the house of Israel have I found faith **exactly** like this. And those who had been sent returned to the house and found that servant who had in fact been ill **90** then healthy and well. *Worthiness derives its sense from the words “equal” and “sufficient” but no man can be equal to God’s will in deeds or words or thoughts except Jesus in the utter obedience that this soldier understood so well.*

30 YIHIDIA (12) “**UNIQUE/ONLY**” And it happened *in fact 91* a day after that He went to a city whose name was Nain and His disciples and the crowd was with Him. And when He came near the gate of the city He then saw a dead man was in procession or being companioned or accompanied Nywlm **MALOWIN** out of the city who was the only special or unique Odyxy **YIHIDIA** Son of his mother and his mother was a widow and many **young men –sons of the city** were with her. Jesus said to the young man “I say to you ‘Arise”. And Awe held the people-all of them and they were glorifying God and saying “A great prophet has risen among us and God has visited r9s **SA’R** His people. *They realized that God in Christ cared for this poor widow as did Elijah.*

31 MASACA (29) “Are you He, He who is coming or are we waiting for Oks **SACA** shortly to have or finally to have another? *It is understandable that John could see the difference between the lamb and the golden age leadership. He would not be aware of the great period in between.* But then in that very hour He (Jesus) fulfilled the Isaiah61.1 manifesto in its first 5 parts preaching and healing people of diseases plagues and evil spirits and He gave sight to many blind people. And Yeshua answered and said to them “Go and tell John every detail that you have seen and heard.

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

33 QUM SATHAR (38) **SHE STOOD WEeping** But one of the Pharisees came to Him asking to eat s9l **LAS** To dine with him [It would be normal to lean on the other’s bosom at table but in this instance this is clearly not so-there is distance] and He entered that Pharisee’s house and

reclined **SAMAR**-*sat near*. And a woman who **WAS** in fact **92nd** a sinner in the city when she also was aware that He was staying she snatched or conquered an alabaster jar Opyf4 *SHATIPHA* of ointment. *Eusebius of Caesarea speaks of a Shatipha of balsam*. And she **stood** in the hidden sheltered or refuge rts *SATHAR* house space intimate to His feet **LOTH** and (kneeling) she had begun (a) moistening or immersing or even colouring His feet and wiping them with the hair of her head. *Her tears were clearly changing the colour of His feet from the dusty yellow to natural skin hue and her hair was being used to dry them* and she **WAS** in fact **93rd** (b) kissing His feet and (c) anointing them with ointment. *After she washed the feet she anointed them. What deep affection for her Saviour is this!* But when the Pharisee who had brought Him **near (invited) QEREB** saw he worked out or estimated in his soul and said “If this one were a prophet He would have known who she is and what rumour and renown she has of being a sinner-this woman who comes near to Him. *This verse notices two references to QEREB-in v.9 -the word that speaks of “presence” and “intimacy”*. And He turned his face intimately to the woman and said to Simon “Do you see this woman? I entered your house – water for my feet you did not provide-this one with her tears has washed my feet and with her hair has wiped them. You have not kissed me. But then behold this one has not ceased 014 *SHALA* been quiescent or at peace to kiss my feet since she came in. You did not anoint my head but then this one with precious ointment anointed my feet. On this account I say to you that many sins are forgiven her because she has loved lots but then on the other hand he who has little love is forgiven little. He said to that woman “Your sins are forgiven you.” They who were reclining began to say in their souls “Who is this that even forgives sins?” Then Yeshua said to the woman “Your faith has given you life-go in peace!”

CHAPTER 8

34 KERUZ /SIBAR (1) heralding giving good news or hope And it was after these things that Yeshua was circling round in the cities and the villages and He was heralding and telling good news of the Kingdom of God and the twelve were with Him. *The zrk and rbs 2heralding and preaching or giving hope were the two ministries everybody needed-to know the kingdom was coming and with it the hope of perfection and eternal life. And his disciples were rejoicing in His presence all the while.* And women who had been healed 0s0 *ASA* Hebrew *RAPHA* from sickness or invalidity or dysentery e.g. and evil spirits Mary called Magdalene from whom seven demons went out and Yohana wife of Chuza steward of Herod and Susannah (*lily*) and those many others were *in fact* ministering daily as the sun 4M4 *SHEMESH* from their possessions.

35 AMAR(4) light or revelation by word And when the great crowd had *in fact* **96th** gathered from all the cities coming to Him He spoke lucidly *AMAR* in Aramaic and Hebrew corresponds to *PHEMI* in Greek which builds on the noun *PHAO*s meaning “light” in a parable-*thus this was an enlightening parable for many.* A Sower went out to sow his seed and when he sowed there was (seed) that fell on the side of the broad road and it was trodden under foot or despised and a bird swallowed it. And other seed fell on rock and in the son of an hour it sprouted n9y *YAN* because there was no moisture or vapour *i.e. rain* 0twlyt *TALILOTHA* for it and it dried up. And other seed fell among thorns and sprouted with it (the thorn) and the thorn choked it. And other seed fell in good (gracious) and beautiful (opportune) (cf v15) Oryp4 *SHAPIRA* earth and it sprouted and produced fruit-one hundred fold.

36 MATHLA parable. (4,11) This *then* is the parable-the seed is the word of God. *There is a switch of letter from the term “PARABLE” to the word “word”-M.ATHLA becomes M.ALTHLA* so to those initiated it is the word-to those who do not receive it is a mystery. *The NT holds 22 mysteries ARZA'S-the difference is “grace” and “seizing the moment”& the work*

of the Spirit. **Then** they that exist on the side of the road are they who hear the word and the “husband of wasting or creeping” comes and takes away the word Otlm *MALTHA* *The pledge promise or action as distinct from the “word of enlightenment rm0 AMAR* from their hearts lest they might believe and might live.

37 KI /ROHA /MEHASHOLA (22) *Who indeed is this man that the wind and waves obey Him?* Jesus fell asleep or was lulled to sleep kmd *DAMAK* and there was a tempest of wind on the sea and the ship was coming near to sinking or vanishing. And they came close and woke Him and were saying to Him “Our master-we are being destroyed. Then He stood up and rebuked the wind and the rough waves 0lw4xm *MEHASHOLA* of the sea and they rested and there was silence. And He said to them “Where **exactly** is your faith?” But then when they were in dread or awe –they had marveled and they were saying to one another “Who yk is this that He even commands the wind and the waves of the sea and they have listened to him.” Ephraim writes “*Who is it if not the humble we emulate-and the good we revere?*”

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

And then Yeshua prayed or asked ““What is your name?”” and he said “Legion” because many demons had entered him. And they were begging Him that He would not command them to enter the boundary or the end (of time) -0MXt *TAHOMA* –*this fear was that they would have no more time or opportunity. Their “long time” residence and their desert experience aimed to spin out their time on earth.* But then there in fact **107th** existed a herd of many pigs grazing on the mountain they were imploring Him to translate them spn *NAPAS* that they might go into the swine and He brought them out or repudiated them. *The Aphel does not mean “permit” but rather “repudiate. The AL ”go into” is not necessarily comprehended in the spn -and they – those demons-went out of the man and entered the pigs and that entire herd went straight cyrt (TARITZ-the word means “straight to judgment” or “set up for”) and fell over the precipice and were drowned.*

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

Yeshua embarked on the ship and returned from being intimate with them. Then that man from whom the demons went out was pleading with Him that he might be intimate with Him but Yeshua liberated or “exegeted” nr4 *SHARAN* –set him loose and said to him “Go back to your house and “expound” 094 *SHEA* i.e. “*play or bat back and forwards as with bat & ball*” cf. *Ephrem in discussing Christ’s humanity and divinity-making difficult things clear by discussion.*

40 TOKA’H (47) *consigned to oblivion* **Then** a certain woman who had in fact been flowing 9rt *TER’A* as an overflowing river- i.e. *bleeding seriously* for 12 years was of the house of physicians –she had spent all she possessed and she could not be healed by anyone. She came near *QEREB* from behind Him and she touched intimately *QEREB* the hem of His garment and **AT ONCE** the course or flow of blood stopped or stood. And Yeshua said “Who touched *QEREB* me and when all of them denied or refused to say *KEPHER-* i.e. *wiped out the idea* Simon Cephas and those with him said to Him “Our master the crowds are pressing and confining 914 *ALAZ* and pushing you and you say “Who touched me?”(*QEREB*) Conversely He **then** said

“One in the flesh has touched *QEREB* me for I am aware that power has gone from me. qpn *been subtracted or drawn from or translated or been derived.*

Then that woman when she saw that she had not been given over to oblivion x9wf *TOKA`H* *been forgotten* came trembling and fell worshipping Him and she made clear before all the people for what arm power or power *OdyO* she had touched Him *QEREB* and exactly how she had been healed immediately. **Then** Yeshua said to her “My daughter let yourself have been encouraged your faith has given you life-go away in peace.

41 TALITHA QUMI (54) And while he was speaking a man who was of the house of the leader of the synagogue assembly came and said to Him (the Father) “Your daughter has died-do not trouble lm9 *AMAL* *press-add turmoil* to the teacher!” **Then** Yeshua heard and said to the Father of the girl “Do not dread it-only believe and she will live.” **Then** Yeshua came to the house and He did not allow any man to come in with Him except Simon and James and John and the father and mother of the girl. **Then** they were *in fact II2^a* all weeping and wailing over her **then** Jesus said “Stop weeping for she is not dead but sleeping-and they were *in fact II3^a* laughing at Him for they were aware she had died. **Then** He sent everyone outside and held her by the hand and called and said “*TALITHA QUMI*”. And her spirit returned and **AT ONCE** she rose *QUMATH* and He directed that they give what she might eat.

CHAPTER 9

JESUS SENDS OUT THE TWELVE 1-9

42 ASIO ‘to heal’ (1, 2, 6) Yeshua called the twelve and gave them power and authority for healing wys0 *ASIO* *later of medicine and operations* also over all of the demons and all diseases. And He sent them to herald news of the kingdom of God and to heal the sick or weak infirm – those short of breath-those crying from suffering or feverish. And He said “You shall not take one thing with you-neither a staff nor money bag -neither bread nor silver –nor shall you take two coats. *The deficit of props entailed a faith ministry.*

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

44 YITHAR win or gain (25) And He said to them “The Son of Man is going or moving on to suffer a multitude of things and be rejected by the elders and chief priests and scribes and they will kill him and on the third day He will rise.” *The remark about the prophet who had arisen sits well with the reference Jesus makes to His actual resurrection.* And He said before them all “Whoso is willing to come after me let him deny himself *renounce* and shoulder his cross daily and come after me. *This reference to the cross was oblique and the final straw that could challenge their resolve.* For whoever wills that his soul lives destroys it but whoever will *obliterate or lose* *ABAD* his soul on my behalf this one causes it to live. For what benefit or auxiliary help would it be for the son of man **to win** the entire world rty *YITHAR* and **then** destroy db9 his own soul or lose all the money or damage and is deprived of rsx *HASAR* his own soul?

45 TAM “taste” or “have foreknowledge of” (27) I tell you the truth *SHARAR* there are men of flesh who stand here or then Okrx *HARACA* who will not perceive or taste M9F *TAM* death till they behold the or have a vision of the kingdom of God. *This word refers to Peter James and John two of whom would know more about their death immediately after the resurrection but all three would 8 days later have an experience of Christ in glory on the Mount.*

46 ETHP’A I Turn towards me (38) One man pleaded “Teacher “Restore **my son** to me!” *The man had lost possession and benefit of his son—he was asking Jesus to face the situation and need. Onp. In any light it is grave but in the light of Calvary it finds its answer. Jesus face was toward Calvary as a flint so that such need might be met in full “He is my **only** child” the man said. A spirit suddenly is upon him and he screams and gnashes his teeth. It was with resistance nsx *HASAN* that the evil spirit left. The spirit sent the boy into violent motion and tormented him s9m *MA’AS*. Our Lord asked “O faithless generation until when shall I be intimate with you and wait in hope for you(r response)?” *When brought near QEREB the boy was thrown to the ground and convulsed or terribly shaken by the demon* but Jesus rebuked the vile spirit and healed the boy and gave him back to his Father. The idea of the only son and the return to the Father finds deeply compassionate response from our Lord. Think only of the joy that would erupt in heaven on the entry Jesus. Think how grievous Calvary to the Father’s heart. This story goes to the heart of the Father –Son Relationship. *There is genuine psychology in Luke.* Jesus said “You listen to these words-“The Son of man is going to be handed over to the power of the sons of men.*

47 SHATHOD’A OH (45) They were not caused to know this saying” And there “advanced” or “came about” I9 “crept” or “slipped in” I19 *therefore* Nk consideration or reckoning b4x *HASHAB* as to who was great among them. But then Yeshua knew the thought of their heart and took a boy and made him stand intimately with Him and said whoever receives a boy exactly like this receives me and who receives me receives Him who sent me-for who is least among you will be great. **John** answered “Our master we saw a man casting out a demon in your name and forbad him for he does not come with us after you.” Yeshua said to them “You shall not forbid him for whoever is not against Iqql *LOQABEL* you is in place of you.” *The debate about leadership is curtailed by the sheer width of Jesus’ calling and use of servants. Aside from that was it at this very moment that John learned that humility that took him deep into the love of Christ? Love outshines prominence.*

48 PERZOPA SIM He himself in the union of His natures directing attention to go to Jerusalem.(53) It happened **126th** when the days of His increase or success or “lot” or elevation or departure qls *SELAQ* were complete OLM *MLA* He prepared His face or person to go away to Jerusalem. *Other texts have “He set his face as a flint to go”. Ephrem speaks of preparing himself for death in his sermon 2 23 1220. Christ was preparing His distinguishing mark –not just how He looked but how He loved as He faced Calvary. He sent messengers (cf the 70 in 10.1)* before His face to a village of the Samaritans exactly that they should prepare nqt *THUCAN* for Him. Was it favoured Sychar? Was it the place of the woman by the well? And they went and entered a Samaritan village to prepare *repair establish and arrange for Him*. But because they did not receive of His person or face He was set to go away to Jerusalem. *The effect was our Lord would break his journey in say Sychar and then move on to Jerusalem but this was not to be. They actually refused him possibly in person. The concept of Messiah needed filling out as Jesus went to die-but the Samaritans missed this vital opportunity which probably ended up being a roadside exposition to the disciples of the same great truth- Jesus took them aside you will remember and impressed them with His coming death for them*

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

CHAPTER 10

50 PA'LA (2) *After these things (village outreach and sending messengers everywhere) Jesus distinguished and set apart 4rp **PARASH** seventy and sent them to every place and city where He was **in fact** going to go. *Clearly the Lord had many ambassadors sent first to prepare as far as Jerusalem-* And He said to them *(in preparatory advice)* “*The harvest is great-those doing the heavy lifting are few-crave from the Lord of harvest that He will send really committed ones 0l9p **PA'LA** into His harvest.*” Go I am sending you **precisely** like sheep among wolves. Do not take shoulder moneybags nor shoulder wallets nor sandals Onsm **MASANA** *(or reed basket)* and you shall not get involved in greetings on the road and to what house you enter you first say ‘Peace to the house’ and if there lives there the son of peace you peace will remain upon it but if it does not so rest it will attract no response of peace. **Then** remain in the house while you are having meals from their hospitality for the committed worker is worthy of his rent rg0 **AGAR** – do not change from house to house. And eat anything they give you whatever the city-heal those in it that are sick and say ‘The kingdom of God has come to you’. But **then** whatever city you enter and they don’t receive you go out to the street and say “The sand that sticks to our feet we must shake off **zpn NAPAZ** the dust of your city from our feet yet be aware of this that the Kingdom of God has come near to you. “I (Jesus) say *for you* it will be more pleasant for Sodom in that Day of Judgment than for the city”. And those seventy returned with great joy saying “Our Lord even the demons are servants to your name!” Then He said to them “I was watching Satan himself fell exactly like lightning from heaven. Behold I have given you authority to tread snakes and scorpions and all the powers of the enemy and not a single thing shall annoy you. *The Lord stands by his ambassadors.**

51 SHATHAL (22) *delivered* In the hour Satan fell and disciples returned joyful Jesus exulted in the Holy Spirit and said “I thank you Odwm **MODA** my Father *has the effect of confessing another person-in this case the Father and this was “in house” or in the family of persons we call the unity of the godhead-the QNUMA. The word is our word “confession” when we state the Trinitarian hypostatic union. The Father is addressed as Lord of heaven and earth and as one who has concealed the spiritual victories and powers of the world to come from the learned and wise and opened them up to growing children of faith. “Yes my Father for thus it was in fact 155th the will Onybz **TZABINA** and pleasure in your presence” At this moment the Lord revealed what the Father loved-to see the simple praise Him. The majority Greek has not got “Holy Spirit” whereas the critical Greek has-and **EPHREM RESCRIPT CODEX OF THE 5th (C)** has “Holy Spirit”**ROHA QODESHA**(v.21). He turned intimately to his disciples and said “Everything has been delivered lt4 **SHATHAL** as seed ready to flower in season or building material ready to be put together-the latter is in line with Jesus craftsman background...to me*

by my Father and no man has intimate experience of who the Son is Nm MAN “Who” in His wonderful mystery as one and yet the Son -in how **in fact** in His being He is, in His separate nature. The Father knows this and he to whom the Son is pleased to reveal him. He turned (again) intimately to his disciples –either He had turned to the skies or He was turning to each one nwhdwxlb BELHODIHON and said “Blessed are those eyes that are seeing what you see for I tell you many prophets and kings have wanted to see that which you see constantly and did not and to hear what you constantly hear and did not.” *What a privilege to be a Christian!*

52 BATAL (34)*The Samaritan abolished his own interest* And behold one scribe stood up to test him and said “Teacher what shall I do in service to inherit eternal life?” *The idea is to work as a son whilst the estate eventually falls into one’s lap.* **Then** Jesus said to him –“**exactly** how is it written in the law and how precisely do you read?” He answered Him “You shall love with all your inner powers the Lord your God with your heart soul and strength and your mind and your neighbour exactly as yourself.” Jesus said “You have spoken perfectly-straight and orthodox -serve in this way and you will live.” **Then** he wanted the pleasure to make his soul righteous and said to Him “Who is my neighbour?” Jesus said to him “One man on this own was going in fact **156th** down from Jerusalem to Jericho and robbers fell upon him and plundered and beat him and let him remain. When they left only a little garrison of his soul-a little standing or abiding life was left in him. And by chance-or accident 4dg GADASH a single priest was in fact

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

53 METHBA’IA (38) *one desire* And it was so that when they were in fact **158th** travelling on the road He entered one particular village and a certain woman whose name was Martha received Him in her house. And there was in fact a sister of hers named Mary and she came and sat herself at the feet of our Lord and she listened to His words. **Then** Martha was busy serving up many things and she came to Him (Jesus) and said “Does it not annul your service BATAL that my sister has let me remain alone to minister –tell her to help me. **Then** Jesus answered “Martha, Martha-you take pains and provide pzy YATZAPH and are urgent disturbed even frightened bhr RAHAB about many things. But then one single thing is sought desired or requested 0y9btm METHBA’IA-so **then** Mary has selected by preference for herself that good and gracious number or part –that part that will not be taken away from her. *The Lord’s word is very touching. He is saying that one day serving tables will go but to sit at the feet of Jesus and have His fellowship is the eternal part.*

CHAPTER II

54 MARAN (5) *our Lord* The fact is **161st** He was praying and when he finished the disciples asked “Our Lord, teach us **exactly** as John taught prayer. *The “our Lord” personalized is only represented in ¼ of Luke’s narrative translated into Greek-so the “personal” is largely lost!* Jesus said “You will be saying “Our Father in heaven let your name be hallowed, your kingdom come, your will be done **exactly** as in heaven so also on earth, give (allow bhy) us bread we

need each day and forgive leave or pass over our sins as we pass over all who are guilty or debtor [byh] to us. And lead us not to temptation but save us from the evil one or evil” -4yb BISHA (*The Greek text omits “Deliver us from evil” & “Thy will be done”*).

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

56 NAQOSH knock (9) I am also saying “Ask –it will be given –seek or plead 9b BA-for everyone who asks receives and whoever seeks finds and whoever knocks it will be opened to him.”4qn NAQOSH speaks of “knocking in a tent peg—sitting it out. Making sure a hole is there to hold the tent. It can also mean to “hammer the door” or to make nerves quiver”.

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

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

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

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

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

And now if it comes it finds it warm and drymh HAM and preferable or acceptable a0bc ZABA.

61 HADAH this one generation (29-32)

For exactly as Jonah was a sign to the Ninevites thus also in fact the Son of Man shall be for this single generation.” dh HADAH *The evidence was momentous for that generation-Jonah’s message told of the need to repent and limited the period besides being a “whale of a message” through the 3-day stay in the great fish. The queen of the south shall rise in judgment with the*

people of this one generation and she shall condemn them guilty byx *HIB* because they repented at the heralding of Jonah and behold one excellent beyond Jonah is here.

62 SHARAGA a bright torch (33)

“No man lights a bright lamp Ogr4 *SHARAGA* and sets it in hidden place or under a bushel but over from a lampstand that those who will enter the house may see its light. *This appears not to be the Menorah but a welcoming entrance light such as modern homes afford visitors during nightfall.* The lamp of the body is your eye. When therefore your eye is simple of flexible **Ofy4p PESHITA** *The simplicity and versatility or flexibility of the door side torch is greater than the Menorah* your whole body will also be lit up –alternatively when it (the eye) should be bad your body also will be darkened. Take care Orhwz *ZOHRA* or provide lest the light in you be darkness. *This is like a “health and safety warning” of earlier times-watch that the door light is there to guide. The house light inside is great but the burning torch at the door is vital. Thus the Sabbath light indoors is one thing but the needed light on the world and to help the world around is quite another.*

63 DACA “clean” and “cleared up”(41)

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

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

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

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

CHAPTER 12

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 13

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

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

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

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

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

84 NASAB B'APA (15) “favourer of faces”-hence “hypocrite

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

86 QABEL doctrinal group-impeachers (17)

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

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

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

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

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

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

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

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

95 METUL “because” (31) This term Luke uses 22 times by my counting-and that is possibly not exhaustive. It is sparingly used by reason of its connection in the writer's mind or the mind of others with serious and dramatic historic events or situations. The forthcoming death of John was such an event. His own death is also accompanied by another METUL in 13.53. The range

of uses you may wish to look at are 1.37,3.19,4.18,7.7,
8.47,11.6,13.31,33,14.11,14.20,18.5,18.29, 19.3,4,9,11; 20.36, 21.12,21.17,23.8,24.29

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

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

CHAPTER 14

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

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

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

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

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

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

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

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

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

CHAPTER 15

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

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

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

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

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

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

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

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

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

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

CHAPTER 16

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

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

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

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

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

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

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

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

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

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

CHAPTER 17

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

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

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

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

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

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

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

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

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

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

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

CHAPTER IS

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

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

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

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

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

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

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

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

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

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

148 SHOBAHA L’ELOHA “glory to God” (43) Luke portrays the man who received sight following Jesus declaring “Glory to God” and the people who watched saying “Glory to God.” The sacred writer captures the moment and speaks as on other occasions of this man as “son of the moment”. The word DIN is used 237 times and possibly more by Luke indicating “But then” and by that means Luke records many vital moments in the Lord’s life

CHAPTER 19

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

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

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

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

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

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

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

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

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

152 SHARIN SABAHIN *"(crowds of disciples) began praising (loudly) (for all the mighty works they had seen)"* (37) Luke begins his narrative stating the awe and astonishment of all-then he speaks of the objections of Pharisees and scribes as "beginning" (7.9) over the doctrine of "forgiveness" and the "burden of the law" imposed by them. Finally the Lord begins to declare the long wait for the kingdom in the parable of the talents and the parable of the "labourers". Luke also gives us this picture of the huge festival like praise as Christ emerged for His Triumphal entry. That day began at Bethphage and was nothing if not a huge day of chanting of divine praise. It is set alongside the "message of the angels" for significance in v.38. Our Lord "began v45. to cast out the traders who had the support of the authorities and to take over the temple as a teaching base. We don't know if daily he dismissed the traders- it would seem so as He made the vital point "My house shall be a house of prayer-you have made it a den of robbers".

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

CHAPTER 20

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

155 DARA *"thrash" or "winnow" or "scatter"* (18) The quotation our Lord used (Psalml18.22) is an outstanding OT prediction of the Lord's rejection. Christ is here extending the power of the stone in its head of corner *ZOITH* position by the image of a threshing stone which will have the effect of separating the righteous from the unrighteous and declaring divine judgment. "Everything that falls on it *will be broken* and whatever it will fall on top of, *it will scatter.*" Appear to take in Daniel's "stone cut without hands". The people were aware that Jesus had directed his parable against the authorities.

156 GASHOSHA *"spies"* (20) The idea of the spy in Aramaic is of "one who tests the depth" of a matter-and of "a contact"—one with "hands on experience" of something. These men acted constantly PAEL like "the righteous" yet they wished to hand Jesus through the court to Pilate. They enquired if it were legal to give "head or poll tax" to Caesar. The Greek φοροϋς means

“property tax”. In requesting use of a Roman denarius with Caesar’s head the Lord diffused the issue saying “Give to Caesar what is from him and to God what is God’s-the silver temple coin.

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

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

CHAPTER 21

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 22

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

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

175 METHYAHAB “has been given” (19) The body of Christ was given proleptically from eternity and consecrated to sacrifice by our Lord’s eternal will. The Lord emphasises that His blood is not shed for His sake but for ours HALAPH v20-hence the phrase “divide it among you”.

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

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

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

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

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

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

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

CHAPTER 23

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

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

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

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

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

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

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

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

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

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

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

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

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

196 HITZA D’COTHNA a linen cloth or sheet (53) The act was time friendly for they faced the end of the week and the beginning of Sabbath at 6pm so they used the 100 liters of myrrh and aloes and seemed to have been seen by the women who possibly may have been given some spices and even contemplated continue the task for which they were well qualified as relatives and could have gained the fishermen’s help to roll back the stone-but found the situation had already advanced beyond Roman control to angelic control. The gospel of Matthew adds that this “sheet” was NACADA “pure white linen”. The women were concerned that the burial manner was hurried and Mark tells us they came with HONATHA “mixed spices” on Sunday to anoint the body. Mary Magdalene and Mary of James had seen where our Lord was laid (Mk15.56-7). Luke confirms that the Galilean women were approaching the tomb-coming close and saw exactly how the body was laid and they clearly prepared their own spices and felt the need to complete the work so hastily conducted by Joseph and Nicodemus.

CHAPTER 24

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

MATT MARK LUKE JOHN STUDY COMPARE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

218 SACAL “*to become wiser*” (45) The Lord opened the mind of the apostles so they could have not just a repetitive knowledge but an intellectual comprehension of the meaning of the

scriptures and in particular of the call for “turning” TIBOTHA to God and SHOBAQNA or “leaving of sins” and forgiveness.

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

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

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

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Albion Bible Classics