

# MASTER'S VOICE

## THE TIDE OF OUR LORD'S TEACHING

### **INTRODUCTION TO THE GOSPEL OF MARK**

*Have you as a child run down to the waters edge when you were at the seaside. You waded out a little, then came a big wave, and if you did not stand there crying you ran out as fast as you could.*

*Now cast your mind back to times when Jesus preached. Do you remember when He preached in the synagogue? Then you will recall the Sermon on the Mount-the beatitudes or blessed attitudes. You might remember parts of His long talk in the Upper Room- the Nazareth manifesto discourse. I have missed one which is quite well known-can you think about it? It is of course the sermon by the sea-from Peter's ship.*

*Galilee is gently tidal but great waves were whipped up by storms and so there were big waves at times. In 4.37 we are told the "waves broke over the boat". Jesus teaching was effective because it was like the waves-each wave went further -each wave was more emphatic-the water came up to the ankles -to the knees-it reached further till one could swim in the full tide of new truth.*

*In the gospel of Mark Jesus begins again or on a new topic-this happens if you could follow the Aramaic seven times. It is actually very fascinating to me that every time Mark records a "new beginning" in the gospel you can see how it affected Peter deeply and so I think Peter gave Mark no fewer than **16 great turning points** in his life which would make a wonderful series of meditations. I want to take you through some of these and you can figure out for yourself how they affect Peter. I'm going to give you the good news first and then take you through the beginnings of gloom and then to the ecstasy of the biggest beginning since Adam -the resurrection reset for mankind.*

1. ***It all seemed to go pear-shaped with the healing of a leper.***  
*Peter was just getting to know Jesus and then He became untouchable. The rabbis would warn-the people heard this leper say Jesus touched him-Jesus had to leave town-no more synagogue teaching. This would be enough to ruin anyone but Jesus had dynamic-the ability to rise beyond any problem He encountered. This Peter learned very quickly-especially when he saw his mother-in law healed and even more clearly when he was rescued amid the storm by the hand of Jesus walking on the water. But to go back the leper was talking about himself and meantime Jesus was where the leper should have been-in deserted places. So "Jesus is still on the throne"*
2. ***Capernaum was suddenly buzzing with news*** -danger in the offing. The most learned men of the time arriving and quietly demanding audience with Jesus 3.22. Our Lord's family had arrived with their verdict-He is out of His mind-gone crazy. It was an almighty hubbub about the Sabbath. The Big Fisherman thought -they'll silence him-maybe have Him stoned-but to Peter's delight He challenged them-warned them of blasphemy and they crept away -the Nazarene had a night's teaching about the Holy Spirit -the sheer power of His word carried the day
3. ***The problem now-not avoiding Him but touching him*** -Suddenly the Big Fisherman found another issue. Jesus had called him and others. The issue was crowd control. Peter could pull in a net but policing crowds was not a job he ever thought he would volunteer for. Then so beautifully-so simply Jesus motioned-pull the boat out a little. He told story after story: the story of the sower, of the old farmer who was a night owl, the lamp and the bucket, the bird perch sprung from a mustard seed. Captivating stuff. Jesus had started something-and best of all He had evening sessions around food when He went over it all with Peter and the others. But the sea turned rough one evening and the Big Fisherman never saw it heave so-he thought his number was up. Jesus awoke, stood in face of the storm and simply shut it up. Nothing like a miracle to copper bottom faith-and this was that.

4. **Rome wasn't built in a day. Jesus headed into a grave confrontation**-Peter was to pull in to Gerasene territory-the well known no-go land. This was inviting trouble-even the burly fishers left this man well alone. He could cut ropes and break chains. He was the wildest creature in Decapolis-perhaps even in the Empire. The whole city-one of ten Greek speaking towns-turned out-demanding Jesus leave. They had lost 3000 pigs but the problem of the man had gone-he was clothed *compos mentis* and relaxed. He wanted to be apostle no 13. The crowds seemed to win-but Jesus sent the man to evangelise 10 whole cities. Later on when Jerusalem burned disciples fled to Pella-a city where Christians converted under his ministry hosted their fellows that fled Judea a generation later.
5. **Beginnings so mad-so bad-so sad** Jesus began to teach that He was going to suffer It was mad-Peter could not hear of it-not Jesus who won through every time. 8.31 It seemed so **mad** Peter took Him in hand-8.32He **began** to rebuke our Lord. You mustn't talk like that. Something Jesus said cut Peter to the quick just then-perhaps he didn't speak to Jesus for a long time-scholars think the relationship ruptured. Jesus said Peter was acting as a mouthpiece for Satan. IN 10.28 Peter did speak up-we left all-Jesus said they would gain big time-now and in heaven. But He said it would be **bad**-10.32. The one intermission was the event in 11.9- the Triumph of Jesus Palm Sunday entry-it was like old times. "There's trouble ahead in Jerusalem". Jesus told stories about leaving. In 13.4 **He began** to warn that disciples would go astray. Then in 14.19 they -including Peter -**began** to lose heart and worst of all in 14.32 He Jesus **began** to be **sad**. Life had been so good-so happy-so victorious-how ever did it come to this? Peter had grasped a lot-but he had missed a lot too. Funny thing is he thought he had changed but he hand not 14.71 He began to curse and swear that he "never knew the man!" Then he began to weep aloud like he never had done in his life14.71-He had slept while Jesus was in turmoil. He had cursed when Jesus was chained. He was weeping because Jesus eyes met his. He could see Jesus'death coming-everybody could.

6. **Eloi eloi lama sabaqthani 15.34** It was such a black moment-the cry rang out over the crowds in the darkness. Then the sun seemed to re-ignite. It was eerie and then full daylight again.
7. **The Grand Miracle (C.S.Lewis)** But Peter told Mark in the 15.9-10 **that** Mary Magdalene came and told the weeping disciples that Jesus had risen. They were, as Peter recalled, mourning and weeping because of their disobedience and because they didn't believe that Jesus would rise again. John writes the story of the race of the fishermen to the tomb. The truth was dawning-it was coming in waves-the Emmaus men brought news from 7 miles away where Jesus had sat down with them. He appeared to Peter-says Luke 24.34 -That was an eye to eye meeting. It tells us that Peter had left the eleven and come back. Then Jesus himself appeared and rebuked them for their unbelief and hardness of heart. **John20.20 they were overjoyed when Jesus came**-when they saw the Lord and "**the vision** belonging to the Lord"- and He breathed on them and said "Receive the Holy Spirit"-the need to have the inner witness as Wesley said. This is where John takes us. It is he who told the world Jesus gospel message of John 3.7 you must be born from above. Jesus had told Peter "When you are converted you will strengthen your brothers" This inward work assured Peter of a fully cleansed heart-of complete assurance and that neither nature's venom nor the body's chief illnesses would defy the name of Jesus. When they saw the man of Calvary eating fish and in the same body with all His senses and a plan to tell this good news to the world fishing faded into significance. They went everywhere. Peter went to Rome itself.

#### **AN ILLUSTRATION FOR READERS**

**MARK 4 typifies "TIDAL TEACHING" and gives you an example to begin with -enabling those unfamiliar with Aramaic to see the gospel of Mark(dubbed by Papias as "not in order" of time) is like the occasional tides of Galilee- cumulative and leaving a distinct impression on the memory.**

Jesus "again" TUB enters the synagogue-the concept of TUB is one of "advance" of ministry like the advance of the sea-equivalent to "the knowledge of God shall cover the earth as the waters cover the sea". Like every good teacher Jesus in line with

*TUB begins where He left off but often rehearses truths previously learned-they come to the ears again as the waves of the sea. And our Lord is resilient un-phased*

1. **TUB SHARI 4.1** The Lord “begins” to teach cf. **Here is the briefest survey**
  - (I) TEACHING, SYNAGOGUE TEACHING, TWO BY TWO, TEACHING AFTER JOHN’S DEATH, TEACHING AFTER CAESAREA-HIS RESURRECTION 2.1, 3.1, 4.1, 6.2, 6.7, 6.34, 8.31-first series
  - (II) WE HAVE LEFT ALL, JESUS ON DETAIL OF REVILING; 10 COMPLAIN, WARNING ON DECEIT 10.28, 10.32, 10.41,12.1,13.5-second series
  - (III) LOSS OF HEART, SPITTING, PETER CURSES, KINGS GAME 14.19,14.65, 14.71-2,15.18- third series. It is not that our Lord begins **time after time** from the start teaching in an orderly manner “line upon line” and moves inexorably ahead as He builds up fresh truth and themes –the tide of spiritual, moral and kingdom teaching from His lips has lipped on every continent and island and changed the world. Jesus’ fame as a teacher excels the most learned doctors of all time. The concept of **TUB** “again” and of **SHARI** “beginning” mark fresh episodes in declaring, explaining and exploring truth and serve much as *chapters* in our literature or *suras* in the Koran.
2. **MALAP YALAP 4.2** The Lord “*skills them*” in parables. This aspect of Jesus’ new style teaching enabled Him to teach about the Kingdom’s future reach over centuries and millennia to the end times and expand the minds of first century disciples like never before. It also enabled Him to hit hard at entrenched evils though that did not play well with authorities.
3. **BAR SHAAATHA 4.5** “*Immediately*” is the term most frequently encountered in Mark’s gospel. In Aramaic it is “Son of the hour” **BAR SHAAATHA** and is found in the teaching on the “Word of the Sower” also in vv.16 and 29 **MAHADA** “*at once*” is found-two words akin to the Greek εὐθύς. **MAHADA** is used of the *immediate melting of snow* and the *immediate ascending of incense* The expedition of the Gospel owes everything to Peter’s awareness that Jesus made dramatic –even fundamental and instantaneous change wherever He moved in ministry. His fame and later notoriety among the elite derived from quiet revolutionary sea-change and miracle and teaching. Another Aramaic word of similar meaning is **AGAL (4.17)** which derives from a *stone rolling down a mountain at speed* –something like the wheels of the modern motor vehicle is quite graphic and captures the awesome landslide of change His ministry entailed.
4. **M’QABAL MALTHA 4.20** The word is to be “*accepted as a gift*”-**KABAL MALTHA**. The word **gospel SIBAR** in Aramaic represents “*hope*” and truth and reality so indeed it is a very precious gift to all who properly lay store by its value. **QABAL** supplies the notion of the express need of “*petition*” and of “willingness/delight to carry”. The seed parables were given(as helps) “as *they* could hear” or “comprehend”(or “bear to carry”) demonstrating that our Lord used the parabolic form

for “steady” development of disciples’ comprehension of His Kingdom and how it would grow and be opposed and almost be eclipsed and then fill all the earth. On the one hand there is exponential growth as in the *Parable of the mustard seed* and in the *Parable of the Sower* there are hindrances to faith: namely Satan, persecution and distress or offence, riches and worldly cares. Then in the “Parable of the Virgins” and the “Thief” there is a sweeping away of saints to the Marriage banquet whilst in the Parable of the “Sheep and Goats” justice and righteousness emerge at the Lord’s return.

## **PREFACE**

*To this gospel I was delighted to return after compassing the New Testament Aramaic Corpus and with a trained mind and eye for the design of the writer. This gospel was found in a Qumran cave and must have been circulating in the 60’s (perhaps even the late 50’s) of the first century to enter the Qumran library. John the Baptist and his followers had close links with the Essenes and doubtless Christ who shared Bethany beyond Jordan as a centre of ministry simply must have been in touch with them. They comprised a group who were not “against” Christ and as our Lord said “Forbid them not-he that is not against me is for me!” The gospel sits well in the context of John’s ministry.*

*The Gospel is the “front-door” into the life of Peter. Though the text was written by Mark according to Papias the content in Galilean Aramaic was conveyed by Peter. There is a “rough and ready” nature to the Aramaic which often omits connectives and surprisingly has good reason-sometimes modesty and sometimes attention to the main legend-the Lord Jesus and His ministry of “untying the problems of humanity”-of freeing man from subjugation to sin and Satan. It is this glorious freedom seen dramatically in 5.1-16 in the ransom of the demoniac and in a myriad of words of power and deeds of grace that is the heart and legend of this jewel of the canon that is the gospel of our Lord dictated by Peter and faithfully penned by Mark.*

*I have included some examples of “tidal events” that are in the story and are not cogent to the teaching of Christ but the manners of the day. One example would be Pilate’s release of a captive annually at the feast. This is “tidal” in the sense that Pilate initiated the concession and it was traditionally invoked annually.(15.6)*

*The Shuri (the Aramaic equivalent to the Arabic Sura which is used for passages in the Koran) not only serve in a way akin to chapters in English but also enable us to understand and expound the gospel with greater relevance and faithfulness to its original concept.*

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*Aramaic Bible Companion.*

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## **Shuri 1 BEGINNING OF “HERALDS TO THE WORLD” (outdoors)’ [64verses]**

### **Chapter 1.45-3.35**

**When He went out he began heralding or “preaching”**

*The prophetic message was largely one heralded in the streets and public places. Jesus was no exception. Both Wiclif and Wesley fitted their communication to this “outdoor” style. Even in the Covid 19 lock-down churches resorted to “drive-in” services in car parks. The message of Jesus deserves such an airing everywhere in every land for it belongs to the world and his wife. Jesus said “Go into all the world and preach the gospel” Matthew 28.19*

The gospel was never meant to be under a bushel or “in church” but began as an “extra-mural” message and in this way whether by internet or by a myriad daily conversations-gossiping the gospel-reaching the teeming millions for whom it was designed in the first place.

### **(1)ON THE OUTSIDE JOHN'S WILDERNESS & JESUS' HOREB 1 1-45**

The first of sixteen sections of Peter's teaching script is about our Lord's ministry in the open air. Jesus is not just going out He is going “abroad” and His ministry is within Gentile reach in “Galilee of the nations”-let's not miss the significance of that vital fact. This is no coincidence-by the compulsion of a leper's disobedience our Lord was driven much like Wesley to use the theatre of the “great outdoors” for His ministry. Chapter one is a fitting prelude to this mission for there we read of the herald prophetic ministry of John the Baptist in “the wilderness” The section begins with Chapter One as an Introduction. There no less than seven times we have references to the wide-open spaces. But the topicality is not chosen for its beauty but rather because our Lord from the start had been made a foreigner, an alien, one apart **LBR** [לְבַדִּי v.45] It was for the same reason that John adopted the wilderness. He had been allotted the Qumran base rather than the rabbinic schools of Jerusalem by his father who clearly felt the growing waywardness of the Sadducees and for the reason of divine vision and calling on his own part he struck out alone with God and open to all men(including the Roman soldiers) in the Judean wilderness. So in the next two chapters we find a prophetic “fulness” in our Lord's ministry based on a mighty extra-mural ministry. The fact is He becomes a world figure within Israel because from the first He is the true “leper” as Isaiah predicted-the one who made the supreme sacrifice as the Hebrew writer says “outside the camp”. In 1.3-4 John the Baptist was directed by scripture as well as vision to be “The Voice” of prophecy in his generation and in 1.12-13 our Lord was “driven into the wilderness” by the Spirit of prophecy and there met with the Father conquered Satan and was ministered to by angels. Subsequently by the seaside and outside the door of Peter's home our Lord called His first apostles and ministered grace to “all colours” of maladies. There in the wilderness [HOREB-A] our Lord met the Father day after day-His ministry was whetted in prayer to the sharpness that saw and met every need.

### **(2)THE INSIDE-OUTSIDE STORY- OPEN TO THE WORLD 2 1-17**

So we enter the flow of our Lord's hugely effective ministry in chapters 2 and 3. You will observe our Lord was teaching “in the house”-possibly His own premises in Capernaum. As a stone-cutter and carpenter He would have been observed

constructing the place -the outer stairway and the roof-and those who knew him well and brought the paralytic saw how they could reverse engineer the roof to get in. But the thing to observe is that this “in house” ministry with the uncovering of the roof -father comically-made it an open-air ministry. The initial vital teaching was on “forgiveness”. This is the cardinal truth of Christianity-our sins are lifted by the Saviour and He has the prerogative to pardon. We have to observe that subsequently our Lord called Matthew Levi -the great systematic teacher of the twelve-and at his house many, many tax-men and sinners became disciples.[v15]. In answer to the scribes and Pharisees our Lord said “I have come to call the “fatally ill” ד'בִּישׁ בִּישׁ [D'BISH BISH] not those blushing with health חַלִּימָא [HALIMA]

### **INTIMATE WITH CHRIST-LIFE'S GREATEST JOY 2 18-22**

Our Lord then described the “joy” of the ד'גָּנוֹנָא [D'GANONA] “the sheltered secret protected place”-often used of the gentle descent and abiding of the Holy Spirit-so the wonderful company of Christ and his intimacy. The first part of this SHURA concludes with the story of the “baggy” clothing and the “wizened” wineskins. Where the patch and new wine simply cause “a tear” or “schism” and the better cloth and new wine are wasted,

### **SOVEREIGN SON OF GOD 2-22-28**

The Pharisees subsequently alleged breach of Sabbath-Our Lord retorts “Are you not perpetually citing and trumpeting about and disputing מַלְאָכֵי הַשָּׁבָת QIRITHON on David who ate the Showbread?” Then Jesus dealt with the Sabbath issue urging it was made for “man” בָּרְנוֹשָׁא BARNOSHA but “The Son of man” בָּרָהּ בָּרָהּ ENOSHA “creator” of humanity” is Lord of the Sabbath”. The final lesson of chapter 2 is that Christ is “creator” and sovereign-an extraordinary and uncompromising claim. Throughout the gospel the ‘Creator Son of mankind’ features as the sovereign Lod of all.

### **BATTLE LINES OF RIGHTEOUSNESS & EVIL ARE DRAWN 3 1-6**

The synagogue healing of the man with the “wasted” ד'יִבִּישָׁא D'YIBISHA hand results in a Pharisee פָּרִישָׁא PHARISHA “issuing out militant” נַפְאָק NAPAQ and consulting with Herod's staff about killing our Lord. Jesus went away with his disciples hugging the sea “closely” לוֹת LOH. People marches out with similar marshal purpose with our Lord-they are pictured as battalions-from Galilee, Judea, Jerusalem, Edom, Jordan, Tyre and Sidon-seven troops of several nationalities in adherence joined with Christ hearing “everything” כּוֹל COL He had done.

### **OPEN-AIR HEALING FOR ALL 3.7-12**

He commissioned a boat lest the people should press or “squeeze” Him **cbx Khabatz**. They were falling over Him that they might be near Him or touch Him **QEREB** -there is a sort of stolen “intimacy” of a very understandable sort-for to be near the Shepherd is to be safe and to be restored to health. Those with “plagues” of spirits were falling and crying out “You are the “Creator Son of the Strong God” and time after time -frequently` He rebuked them immediately and b “by name” **B’HUN** lest they would reveal manifest or “uncover” Him **GALA**. The rebuke was not general-but specific and impressed them as the word of their judge.

### OPEN AIR SERMON FOR THE WORLD TO HEAR 3 13-19

Our Lord called arq **QARA** and chose abg **GABA** those whom He willed **TZABA**-the former were disciples and the latter were ambassadors- in this case “apostles” and our Lord’s will was expressed with names and some he specifically renamed. Peter He renamed “Cephas” **CHAF** “a rock” and the Sons of Zebedee he renamed “Sons of deep feeling” or “thunder” **B’NAI RAGSHI** [of “rushing ‘thunder of many waters” or of “sensitive calming hush-a-bye’s” of a nurse] and Judas “shield” or “obstacle” **SICARA**. For me the interpretation is that the “sons of thunder” began as “thunderers” and under the Lord’s hand became deep in their intimacy of feeling. Judas went the other way-from “shielding the disciples by the purse he became an obstacle to the Lord. The double meaning of the names bears deep significance.

### SUBSEQUENT TO THE MOUNTAIN SANHEDRIN 3.20-35

There was now deep disquiet. Our Lord’s own family were concerned that his Moses’ style mountain calling of a new leadership team challenged the whole power base of Jewish religion. The scribes from Jerusalem arrived to challenge our Lord **that** He was demon possessed. Our gracious Lord told three stories-one about a divided kingdom; one about a divided house and one about Satan dividing against himself. His line of teaching was that the authorized teachers had not the power to counter Satan or to unite the kingdom or the house of Israel. Our Lord then dealt with the challenge of ‘blasphemy” and in a fairly specific encounter he was challenging the scribes that there was an opposition to the Holy Spirit at work which was unforgiveable. They had accused our Lord of having a “foul” **TANAPHTHA** “spirit”. This all was further complicated by a visit from our Lord’s mother & brothers. They sent that they might call Him to themselves. This like the “calling” of the disciples was the family equivalent of an ultimatum to “come home to us” **CARANIH LAHUN**. To this our Lord responded “He who does the will **TZABINA** [the delight and desire] of Eloha is my brother and sister and mother.

## Shuri 2 BEGINNING OF SPREADING THE WORD BY PARABLE SIGN & MIRACLE [57verses]

### Chapter 4.1-5.16

**Jesus began again teaching by the seaside**

**Parables that unlock faith’s potential**

### (A) PARABLE (LIFE-GIVING) AND THE WORD (CONTEST FOR TRUTH)

#### 4 1-20

*The longer end of Mark includes the powerful signs that wee “married” to the message. Internally the gospel shows that our Lord wished to support His servants with evidences or miracles which came from faith in exercise. His parabolic teaching was not to hide truth but to strengthen interest and search and deepen faith. In these is disclosed much valuable teaching. No other teacher had such deep material nor used this method so extensively.*

Our Lord introduced the “parable of the Sower” as He spoke from the prow of the boat to those standing on the shore. His teaching went to a second level as He taught the people about “the Word”. There are significant transferred consonants between “parable” and “word”. The Lord used “parable” which is variously understood as a ‘simile’ ‘a fable’ ‘a comparison’ ‘a proverb’ from the root **MATHAL/ NATHAL** ‘to give fruit’ or “give one’s life” -so the precious parable of the sower is one where the farmer casts into the earth the corn that was his ‘bread of life’ in a sense parallel to that of our Lord who gave Him for us. The other term is “the word” **MAL**

**MALTA** which means ‘speech’ ‘reasoned doctrine’ ‘spoken word’ ‘articulated word’ In verses 15,16,17,18,19 & 20 there is specific reference to ‘the word’ **MAL**

**QEREB** ‘war of words” -The root speaks of “contesting for truth” and for “clarity of truth”

The bird **PIRHATHA** [Satan’s whirlwind dissipating power], “the lack of depth” **D’LITH A’OMAQ** [“profundity” or “research”] and “thorns” or “silver cups” [representing riches and indulgence] **KOBA** were the three

adversaries or problems our Lord cited. All these counter the word of God proclaimed to mankind. Our Lord spoke of those who received the word as the Qabal- **QABAL**

-the people who consent to, and approve the word- who accept the promise, who approve the doctrine.

### PARABLES to help faith grow 4 21-33

Our Lord told the parable of the lamp whose light must shine on a menorah **MENORAH**

of the measure with which we meet as the base of our own judgment

‘measure **KILTHA** [“dry measure instrument “or even ‘the ark” which represented the basis of judgment because men would not enter]; of the seed that grows when the farmer “sleeps and rises” **WE NADAMAK WE**

**NAKOM** and of the least of seeds becoming the greatest of small herbs

**YIRAQONA** where the birds of the air as doves comes to rest **SHACAN**. The English translation of the Greek suggests nests but the idea is simply a large sprawling herbaceous plant where birds could roost. The lessons being taught are essentially simple-Gospel Light must and will spread; refusing to listen will result in exclusion from heaven; the death and resurrection of Christ will promote worldwide fruit which the one who planted it will not immediately tend on earth-but it is His sowing and He shall reap the harvest He has sown. What a harvest-growing exponentially and all to the Glory of Christ. These plain parables would stir and draw out faith in those who truly listened.

**(B)SIGN:THE STORM ON THE LAKE 4.35-41 Jesus unlocks nature's stranglehold (cf6 45-56)**

There was a “whirlwind” or “hurricane” **ALAL** on the lake-geographically it is well known that onshore heat sweeps over the lake arousing great waves citing especially in the valley of doves locale. The ship was “very near” **QOREB** to being sunk-being nearly filled with water. Our Lord was lying on a pillow **BASAD** in the stern or “extremity” **KHARATH** of the ship. They said “Does it not concern you?”-“Do you not care?”-“Aren’t you diligent?” concerning us-perishing ones. He arose and chided or gravely rebuked **KAA B** the wind and said to the sea “be inert” “unmovable” **SHALAH** “you keep back” or “be confined” or “keep away” and there was a great “rest”. They were fearful of death and lacked faith **SHAMAR**

**HIMNOTHA**. Behind this episode is a spiritual lesson -the “rising” of Jesus made all the difference-it typifies our Lord’s power to conquer death. The immediate wonder was that the wind and sea were listening to His every word and did His bidding.

I see that sea walker, that blind man healer,  
That leper cleansing man from Galilee  
I see the soul saver,  
The one who sets me free  
Take my hand and follow me.

**(C)MIRACLE:THE GADARENE DEMONIAIC 5.1-16 Jesus frees the demoniac**

When our Lord crossed to Gadara there met Him **PAGA** [either by chance or in **hostile encounter**-one has to understand the latter in view of context] a man in whom lived a spirit of uncleanness” **TANAPHTA**[either induced by ‘profanity’ or “idolatry” or harlotry” or “abomination” such as is called out in the law]. He lived his life **AMAR** in the house of tombs  
No single man could bind him and when he was chained and manacled he broke the chains **SHISH** and the shackles **SOTMA** [which were lighter than “fetters” **KABAL** or ropes to lash boats together **ASORA**. He was

**screaming** **QAA** and cutting him with a stone. He saw Jesus and ran and bowed in worship **SAGAD** but his war-cry shriek **“What have we in common,** his naming of Christ-a sign of claiming power over our Lord after which he seeks to bind Christ with an oath **MOMA** that he be not tortured. This is the evil spirit speaking-who fears being **taken prisoner** and tortured **SHANAQ** in hell. Our Lord had already addressed the “foul spirit” **TENAPA** (masculine). The **ruler of the legion** was the one Christ dealt with. This spirit was subdued as our Lord gained His name-which was “Legion”-the Roman name for as many as 1000 troops. Legion had two prayers and the multitude of spirits were begging **BAIN** greatly : “Do not send us from the region” and “Send us that we must or may enter those swine” **AUL** Our Lord permitted them and the swine ran over a precipice **SHEQIPHA** -and all 2000 were drowned in the sea. The herdsmen told it in the city & villages-the citizenry came close to Jesus and the man now sitting, clothed[for he had gone home intermediately or been given fishermen’s garments] and “having joined forces with” **M NEQAPH** Christ. We have here a case of the man who changed sides-who was released from the spirit of possession by the Paraq-lita and now desirous of **marching with Jesus**.

At the name of Jesus Satan’s legions flee  
On then Christian soldiers-on to victory.  
Hell’s foundations quiver at the shout of praise  
Brothers lift your voices, loud your anthems raise.

**Shuri 3 BEGINNING OF STORY-TELLING REACH-OUT [3 verses]  
Chapter 5.17-5.19 JESUS UNLOCKS THE ISSUE OF REACHING OUT TO DECAPOLIS BY ONE MAN’S TESTIMONY  
The Gadarenes began asking Jesus to leave**

*The gospel blows like gossamer on the wind of testimony. Jesus bade this man “Go and tell how great things the Lord has done for you”. The gospel is better caught than taught in many instances.*

The Gadarenes began asking or “destroying” **SHURI** [from **SHUR**] has the alternative and opposite meaning of “unloosing” as in dissolving a marriage or untying a knot]. They sealed their border **TAHOM** with their pleading. Are we to believe that the disciples later tried again to enter the region with the gospel or that they tried to make contact with this wonderfully changed man in his later mission-maybe? The Gadarene’s prayer was diametrically different. He wished to “discover” “manifest” or ‘proclaim’ **HOA** the message with our Lord. There is no doubt Christ would have had deep sympathy with the demoniac in his joy in the company of our Lord but to counter the vacuum of witness He commissioned the man among his people and prepared for the care of Christians withdrawing from Jerusalem in 70AD to Pella which would hear the message from this witness. The call was to go “home” and then to his kinsfolk and the population of humanity in that country. Our Lord recognized that

mankind naturally needed time and evidence, testimony and genuine exhibition of change. Our Lord used a rare term-He said “tell the story” **ܫܢܐ SHNA** or “discuss” - even “gamble your life” or “do warlike exercises” of demonstration. He was to be a campaigner for Christ and use every method he could to get his message across with zeal and it was to be to the glory of Marya-the **sovereign Lord** who had not given up on Gadara. Peter used the word **ܫܒܐܩ SABAQ** meaning Christ did not “permit him remain” with the disciples. His message was that he would tell of the Lord’s “compassion” **ܠܚܡܐ RAHAM** ‘tender mercy’ “friendship” and “alliance” “love” and above all “mercy” of a tender nature- symbolically used of the lasting attraction of magnetism. This is the very sort of Christ’s love-it is ever magnetic.

#### **Shuri 4 BEGINNING OF WHOLE MAN MINISTRY“Mind /body/ soul” ministry(25verses)**

**Chapters 5.20-6.1 Jesus unlocks two further problems of health**  
**The Gadarene began to plead to accompany Jesus-**  
**Healings -the woman with the issue & ruler’s daughter**

*Our Lord ministered to the whole man. His work was holistic. People came to Him with bodily mental and spiritual problems and we never see anyone failed or disappointed. Christianity has taken on this mantle and supports all medicare for the body and heralds its gospel for the soul and teaches its principia to anchor the mind in ethics*  
 And he went away and began heralding in the ten cities that which Yeshua had done for him-and they were all speechless or amazed **ܬܡܐܗ THAMAH**

- (a) **Metallurgy image** When our Lord re-crossed for the third time great crowds assembled by the seaside and one named **ܝܘܐܪܝܫ YOARESH**[Greek hammerer] from the Rabbis or “leaders” of the synagogue when he saw Him[Jesus] he fell at his feet and begged saying “My daughter has been cast like molten work ill or poorly” Come place your hand on her and she will be cured and live”. There is in the Aramaic a quite significant idea of a “ruined image” being restored by the Lord. This is the Gospel effect-the restoration of the image of God and of new life in mankind. As Jesus went away a large crowd was “soldered” **ܕܒܐܩ DABAQ** to Him pressing and shoving **ܠܒܬܐܬܝܗ HABATZ**
- (b) **Mathematical symbolism** but one particular woman who had a “resistant” or “rampant” blood menstruation **ܡܪܕܝܬܐ MARDITHA** running non-stop for 12 years who had been injured by or been foolish from (using) many physicians and **ܐܪܝܬܡܝܬܝܟܐ arithmetically spent all** **ܐܦܗܐ APHEQ** with no healing or help but with **“added affliction”**. When she heard of Jesus she came amid the pressing throng from behind saying “If I even touch his garment I will live”.
- (c) **Momentary appreciation** She discerned **ܐܪܓܝܫܐ ARGASH** in her body she was healed-the sore had immediately dried. Also our Lord “knew” immediately in His soul that “mighty power” had gone out of Him and He turned to the close

crowd and said “Who touched my clothes?” The disciples said “The crowd is pressing and you ask “Who touched me?”

He was still aiming His glance **ܠܗܐܗܐ HOR** that He might catch sight or view **ܠܗܐܐ HAZA** who had done this. The woman in awe and trembling because she knew what had happened to her came and fell in front of Him and told Him the full reality. This story (in italics) was from the woman herself. Jesus said “Your faith has given you life-go in peace and be entirely healed **ܠܗܐܡܐ HALAM** [as in a dream]. See how our Lord emphasized “faith for life eternal” over and above healing as for the present! Following this our Lord took up the case of the Ruler’s daughter-now dead by report of emissaries who deemed further trouble **ܐܡܐܠ AMAL** unnecessary. On arriving, and disregarding the mournful weepers, Our Lord admitted only Peter James and John with the parents after comforting the Ruler with His words “Do not fear only believe” His **TALITHA CUMI** **ܬܠܝܬܐ ܕܥܡܝ** “maiden arise” is a famous Aramaic expression carried in all Greek MSS attest the original written testimony. The girl was twelve and she got up and **was** “walking” to the great amazement of all.

#### **Shuri 5 BEGINNING OF MESSIANIC MANIFESTO ACTION [51verses]**

**Chapters 6.2-6.6 (needs supplement of Luke 4 6-20-ISAIAH 61.1)**  
**He (4)began to teach in the synagogue**  
**Whence His teaching? Whence His wisdom & miracle?**

*Peter did not hear the Lord speak in Nazareth but Luke obtained the facts and scripted the address.”good news for the poor, freedom for prisoners, sight for the blind, freedom for those oppressed by demons, a herald message of the King and His rule by grace” At the heart of these would of necessity be the Cross.*

Our Lord began on the seventh day-the day of rest-when “it **was**” Sabbath in the synagogue where He declared His manifesto principles & became known as the Physician[they said “Physician heal yourself” . The beginning of the section is missing from the Sinai Palimpsest. Although the gospel is not considered a natural sequence I see no reason to isolate vv2-6 from the foregoing-indeed the reports of the healings of the lady and the Ruler’s daughter naturally feed into the response in the synagogue- “Was not this the carpenter, Son of Mary [evidence that Joseph was deceased and possibly of wider awareness that Jesus was virgin born].Four brothers in a family of five men and two sisters are mentioned.-Jacob Joseph Judah and Simeon. The text says “They had been ‘suspicious of’” **ܡܬܥܫܝܠܝܢ MATHCASHALIN** – or “angry with” Him-even “offended” and “stumbled” by him. Jesus said, “There is not a despised prophet but he is despised by house and kindred”. The result-He was not able to do even one mighty work **ܠܗܝܠܐ HILA** –He did heal the sick-but the “signs of Messiah” and of “omnipotence” were not requested or countenanced so they were wanting. Despite that, take to heart the compassion and delight when He laid His hand on those sick folk and the joy in their lives when they recovered. These believed on Him. He was astonished at their diminished faith-a faith so light in the balances as to come short of

accepting His ministry-it had been lost, forfeited and they deprived. All this is involved with “lack” **חסר HASIROTH**

### **Shuri 6 BEGINNING OF WITNESS WITH LASTING**

**FRUIT[24verses]“two by two”**

#### **Chapter 6.7-34**

**He began to send them two by two –proven enduring method**

**Jesus breaks the gridlock of resistance by steady witness**

*Jesus could cover the entire community structure of Israel with His witnesses. The method is trusty for while it is pervasive it is also persuasive and does not generally create disruption. In fact our Lord said “If they reject you in one city go to another”. The method also reaches homes which by geometric crossing up touch other homes. It is a bottom-up approach and has our Lord’s stamp of approval.*

And He called the twelve and began designated [the term has to do with beginning in the sense of loosing-so solving a riddle, untying a knot, opening a will, freeing paralysis. The Lord began to let loose and send His disciples-to open or declare his will in this way. They had absolute authority **שולטא SULTANA** over evil spirits that they might be cast out. They could take a staff with them as was the routine for pilgrims in those times.-no bag and no bread –no brass in their purse. Each might have a purse but even low denomination coin was not to be carried. Sandals were standard wear but two long linen over- garments were not advised. As two guests they were to stay in one place wherever they went. Those who do not receive or listen they were to shake off the dust of their feet there as testimony to rejection and it would, Jesus said, be more restful for Sodom & Gomorrah in Judgment than for such a city.

The apostles went out and heralded repentance or home-coming. They were also casting out evil spirits and anointing the sick and actually healing many. Herod heard and believed Jesus was John risen again on which account he was doing more mighty deeds.

Others thought Jesus was a prophet –but Herod had protected John and respected him and indeed done things John asked and even heard his words with pleasure like the fragrance of women about Him. Despite that because of an oath he had John killed to reward a child dancer and placate her notorious mother.

After this lengthy account the apostles returned and de-briefed telling all they did and preached. Our Lord took them to a quiet place by boat but watchers trailed them to the location from all the cities And Jesus disembarked **נפאק NAPAQ** to the sight of the huge crowds that had made it on foot-a run of 5miles from the head of the Lake to Tabgha keeping the ship in sight as they ran. Maybe the sailing was slow and the wind light! The lesson is it is always worth making haste to meet Jesus.

**Shuri 7 BEGINNING OF “SIGNS OF MESSIAH”(Signs from heaven)”**  
**6.35-54 20verses]**

### **Five thousand fed-Jesus unlocks two difficulties-feeding 5000 and combating a storm**

*For Jews there were two kinds of sign-one earthly –a miracle that others might achieve by human agency...and signs from heaven-that which no man might achieve.*

*Our Lord manifested He could defy gravity and even in His death the sun faded out for three hours. Jesus had what Daniel’s astrologer friends called “The finger Oof God” He had compassion on them for they were un-shepherded sheep and He began to teach them many things. He was “untying the knots” and revealing His will. **חלל***

**MALAPH** involves passing on facts and training others through talking and questions. Much time passed in this way. The word “time” or “season” here is **זמן**

**AEDAN** which is a cognate root to **EDEN** so although the place was like Horeb-desert and bereft of food God was there. After a long spell the disciples who had rested as they listened put the point that it was barren and much time had expired. They suggested our Lord “dismiss” **חנן** [the very same word as “begin”] **SHURI** like our expression “begin to come to an end” or “loose” the crowd to go to the agora in Capernaum[about 2 miles along] or to the villages and get bread. At Tabgha there were 5 springs of water so that was not the problem. Our Lord replied “You give them food they can chew or masticate” **חלל MALAF**. The request appeared to the disciples to be a 200 day’s wages buy-extending into considerable money’s worth of buying. I think our Lord was referring to His teaching and to “serving out” what He would provide-so applying His message of faith with works and increase of faith. He had enquired and they found among them 5loaves and 2 fish. He had them command all to sit on the grassy sections **אשבא ASBA**[with an aspirated “a” which emphasizes the plural –further comparing the groups to sheep grazing.[ Scholars speak of “wine parties”]. The word for sitting is **שם SAMAK** which means they were “leaning” as if they were at table-heads on breasts and in groups of 100 or 50.

You will notice that our Lord “looked” up to heaven with contemplation and expectation **חור HOR** and He broke the bread and they divided the fish. Thus our Lord left the disciples several of whom were fishermen to divide the fish. Their gift was used and they learned from Him that if bread could multiply why not fish. That day the disciples gathered 12 baskets of bread fragments and of fish –after the 5000men **חבב GABARIN** had eaten.

On the homeward trip our Lord gave His disciples a head start as they headed for Bethsaida. They might touch down near Capernaum where Peter & Andrew lived and then on to the headwaters of Galilee and the inlet where Bethsaida –the home of James and John-was sited. He took time to bid farewell to the crowds Our Lord went up a mountain –possibly the one we call “Beatitudes” to “pray” **מזלן M’ZALIN** which is a fascinating word. As others inclined or “reclined” relaxing for fortification so our Lord “leaned” on the Father for strength and support. Prayer is “leaning”.



When it grew late or darker toward evening ܠܡܫܐ **RAMASHA** the ship was in the middle of ܡܬܙܐ **METZA** the sea. If this was so it was off course. It had been blown south even of where the Lord stood on the land. Standing on Beatitudes our Lord would have a view of the boat passing Him to the east –and He saw them “tortured” and “in pain” ܫܢܐܩ **SHENAO** as they rowed –tacking by sail was clearly not cracking it. Jesus was watching them as He concluded praying in the fourth watch somewhere about 5am when the first gleams of sunlight shone on Galilee over the hills of Moab. It had been a voyage of 12 hours –much of it labour-not quite “resting awhile”. Our wonderful Lord came walking on the sea and He was happy ܬܙܒܐ **TZABA** to pass by and they saw Him and thought it was a false or deceiving vision ܕܥܠܐ **DAGALA** and they all cried out and feared-but He (ever) **the Son of the moment** (master of opportunity) spoke eloquently ܡܠܐܠ **MALAL** with them and said “Take heart –It is I, I –be not afraid” And He climbed or ascended into the ship to join them and the wind fell silent and they were more or beneficially and kindly or “graciously” astonished ܬܬܒܐ **TAB** and marveled ܬܬܗܝܪ **TAHIR** in their lives or souls. They were so relieved at grace and Christ’s action.They had neither understood Him nor recognized Him ܫܥܐܠ **SACAL** from the miracle of the bread because their hearts were dense. And when they came to the other side they arrived at the land of Gennesaret-further south than they had ever been with Jesus-just by Tiberias-fully half way down the lake. And when they left the boat the men of Gennesaret recognized ܫܥܐܠ **SACAL** Him in a split second-as “**sons of a moment**”. Peter is comparing the speed with which people recognized the human Jesus with the tardiness with which the disciples recognized the heavenly Messiah! He is also referring to how people seized on the chance to find healing for their ills and diseases.[cf. the 4000 fed in Mark8]

**Shuri 8 BEGINNING OF “CONFLICT WITH TRADITION” [71verses]**  
**6.55-7.30 Our Lord “unties the knot” of tradition & social mores**  
**Hand-washing outward tradition**

**(A)The Syro-Phoenician lady healed-social mores broken**

*“That’s not the way we do it” will not last. God’s work continues but He uses new methods. Even our Lord’s healings were accomplished by different means. One generation erects statues another pulls them down. Great principles outlast peevish traditions.*

The people close to Tiberias began to bring their sick on beds like biers [coffin like] which were easily carried. Be it village, city or market they laid the sick before Him that they might touch the hem of his garment-like the woman with the issue. This story had gone viral and the Roman city and villages and shopping complexes were awash with people pleading for healing. This situation sets the scene for a nationwide conclave of scribes who sought out Jesus to arraign Him.

The minutiae of tradition were cited in furtherance of our Lord’s prosecution. Peter reminds us that tradition demanded washing after being to market-the washing of

cups pots copper vessels and –wait for it-of beds! There was plenty of evidence of breach of law without the washing of hands. Coffin like carrier stretchers were everywhere and nobody bothered to wash them. The sick leaped out of them. By the way this explains why the Lord told the guy at Bethesda to carry off his bier-because it required washing and would be unclean. The big question was why the disciples ate without washing their hands?

Our Lord countered “You establish your ‘perfection, convention, health’ ܠܡܫܐ

**SHALAM** but ܬܠܡܐ **TALAM** oppose or reject and deny the commands of God. This is a sonorous Aramaicism typical of Jesus’ speech which was like poetry. Again our Lord rebukes the tradition where a son is allowed not to help parents but instead regard his offering or coming near to God ܩܘܪܒܢܝ **QOREBNI** as a matter of a holy position bringing gain to parents and abrogating the duty of care.

**(B)Jesus frontal challenge to hand-washing as a sign of spiritual attainment –old rituals unlocked**

You reject the word because of the health traditions you perfect. The meaning is “Your perfection” of health, safety or salvation runs against God’s word. Jesus announced the principle or test-“There is nothing outside coming in that defiles –only that which comes out. Jesus’ poetic “adana nashama” renders the instruction memorable- “You got an ear, you will hear”. The disciples asked about the “outside-in” parable when indoors. Food does not enter the seat of intelligence or feeling. The brain may be fed with food but it is isolated from impurity of this sort. “Ideas” as adultery, fornication, theft, murder, greed, evil, deceit, harlotry, an evil eye, blasphemy, boasting and madness or contempt ܫܬܝܘܬܐ **SHITIOTHA** come out of the heart or mind or intelligence. Our Lord instances a battalion of 12 evils He cites which we must carefully note.

**(C)Jesus at Tyre & Sidon-no foreigners to our Lord**

Our Lord went to Tyre & Sidon and entered a certain house desiring to be incognito! Understandably our Lord could not be concealed ܬܬܫܐ **TASHA**-He was like “hidden treasure”-all sought Him. [Ironically, it was this very inner impurity that comes to light when a Syro-Phoenician lady’s daughter with an unclean spirit presents to our Lord. She begged Jesus to expel the demon from the spirit and soul of the girl. Jesus said “Allow the children first to be filled and do not ‘pour down’ ܠܡܫܐ **RAMA** the bread from table to floor to the dogs.” It is not “puppies” ܠܡܫܐ but ܠܡܫܐ “dogs” Jesus speaks of-but the emphasis is on “Clearing the table of bread to the dogs”. The pressing and intelligent response-“Even the dogs below the table (a permitted closeness) eat the “broken bread” ܦܐܪܬܘܬܐ **PARTHOTHA**-Jesus said to her “Go- because of this word the demon has gone from your daughter”. The dismissal was not abrupt but joyful-as she went to see the result of her faith. The word ܡܠܬܐ **MALTHA** makes a bridge between the “filling” of the sons and the “mouthful” for the Syro-

Pheonician. It is quasi-theological as broken bread refers to the death of our Lord. On returning she found the girl lying on the “litter” she would have been carried on – freed from the demon. It seems the lady thought better of breaking the security and privacy of Christ and did not carry her girl to the house! She is reputed to have erected a small statuette of Jesus at Caesarea Philippi.

### **Shuri 9 BEGINNING OF “CONFESSION” [33verses]**

**7.32-8.30**

***Our Lord “unties the knots” of deafness, hunger & blindness .  
Jesus at the Decapolis border (Gadara) by Galilee again***

*“If you confess with your lips and believe in your heart that God raised Him (Jesus) from the dead you will be saved” Peter confessed “Thou art the Christ!” “He that confesses me before men him I will confess before my Father”. To be a “striking clock” has ever been my motto-a “ticking clock” is fine but one that strikes can alert a whole city or like “Big Ben” the very world itself.*

We miss the fact that our Lord was widening His message-unlocking pagan areas –in the NW and NE of Israel. This time a deaf man who could not speak was brought to our Lord. Others pleaded for him-that Jesus would touch him with His hands. Our Lord drew him out as one would take a child **נָגַד NAGAD** and gazed with meditation to heaven [*These notices of contact with the Father are not incidental-they are highly significant*]and groaned sighed or lamented **אֶתְחַנֵּן ETHHANAH** He put His creative fingers in his ears and spat and touched his tongue. This suggests using spittle to loosen the tongue while he said “Ethphatha” “It must have been opened”. The man could hardly believe it. In that moment his ears had been opened and the bond of his tongue was untied. In a sense this is a special SHURA or chapter and “untying” And He warned them-the locals-that they should not tell of that man-but the more He warned watchful of the danger **זָהָר ZOHAR** the more they heralded it. This was the place where the population demanded Jesus should not revisit. The people said at **this time** “He has done everything beautifully-the deaf He made his handiwork to hear and the dumb is endowed with speech or eloquent **מַמְלִין MEMALLIN**

#### ***The knot of hunger untied***

Our Lord attracted great crowds in those days. The Lord shared His concern with the disciples about the lack of food. Man needs food; man needs Jesus. More precisely our Lord said “They have been abiding **קָוָה QWA** with me three days without food-give them “what they eat” (Manna) **מָנָה MANNA** By now the disciples ought to have known the procedure. Instead they despairingly point out that it is a wilderness and where could they get bread? As he said to Moses asking “What is in your hand?” he asked them “How many loaves have you?” They had seven. He accepted the loaves and blessed the heavenly provider and broke them for the seated multitudes. There were a few fish which He blessed and told them to “set out” acting as deacons. Seven baskets of fragments remained and **4000 were fed**. The miracle feeds into a

narrative on faith as they sail on south to Dalmanutha just north of Tiberias. There Pharisees ask a “sign from heaven”-shorthand for “a sign of Messiah”. He intoned in His spirit (or) repeated the words “A sign from heaven” **תָּנָה THANA** and hastily boarded saying “There would be no sign” to the **שָׂרִיבָה SHARIBA** i.e. the propagated generation-akin to John’s “generation of vipers”. He is not referring to the multitudes but the Alpha Omega or **אָלְפָה generation** that has the reality and needs no sign.

The disciples had forgotten to take bread and they had but one “cake” **כֶּזַיבָה**

**GARITZTHA**. As their minds buzzed on being remiss the Lord reflected “Beware of the leaven of Pharisees and of Herod”. He was mulling over that “generation” matter He had emphasized. They were applying this to the “raised cake” and felt it might be a rebuff about “bread” or “unleavened cakes”. Our Lord moved them on from “physical bread” to the inflexibility of their hearts-their “adding a yoke” their “picking up straws” not “binding sheaves” **קָשִׁיָּה QASHIA** -want of perception **סָכַל SACAL** . He lamented the lack of vision and attention but most of all the lack of mention and reflection on what **He did**. **He then took them over the two feeding miracles and specifically the number of baskets left over-twelve and seven respectively. The “baskets” tell the story of one sufficient for the Jews and for the whole world.** The Lord is chiding them that they made no effort to understand the implications until long after. The Ethpeal mood of the verb indicates “Now you are getting to perceive”. He asked not quite “How is it?” but “Where are you?” **אֵיכָה AIKA** It is easy to be with Jesus but not near His heart and mind. Where are you-where am I as to devotion just now?

#### ***Bethsaida –the knot of blindness untied***

They of Bethsaida brought the blind man pleading that the Lord should touch him. The Lord grasped his hand firmly and walked with him out of town, He spat in his eyes and laid on His hand and asked what the man saw- “I see the sons of men as walking tree-trunks **אֵילָנָה AILNA** Again the Lord set His hand on him and he saw everything as “clear as day” “bright as morning light” **נְהִירָיִת NAHIRAYTH** He sent him home saying “Don’t enter town nor tell any in town”.

#### ***The knot of the ineffable and the natural untied?***

The Lord led out to the villages of Philip’s Caesarea and asked who people said He was? The replies were –various people- John the Baptist-Elijah or one of the prophets. Then our Lord asked “But what is it you are saying about me?” Peter responded “You are the Christ the Son of the living God!” The Lord spoke severely and said “You are not to speak clearly to any man about Him (as to who He is). Our Lord wanted not to be lionized but simply to be loved and have the joy of equality with His creatures in sharing at every level. The mark of Jesus was His deep empathy and wonderful intimacy coupled with a desire for the ordinary anonymity that we all enjoy. From His manner we better understand how God answers our needs in an almost incognito fashion. This is the purest basis of fellowship-friendship and regard of the highest sort.

## **Shuri10 BEGINNING OF “READINESS” FOR SPIRITUAL WARFARE [1verse]**

### **8.31 The knot of Christ’s suffering opened.**

*Suffering is laced to life. Christ took suffering as inevitable. He told us we would hear of wars and rumours of wars. He spoke often of the cross before Him. He said as the Master so the servant. Nevertheless “In every pang that rends the heart the man of sorrows has a part”.*

(a) He began to teach them that the creator-Son of Man would suffer many things and be renounced or set at nought by the elders chief priests and scribes and would be killed and within three days He would rise.

## **Shuri11 BEGINNING OF “MYSTERY OF THE CROSS UNLOCKING ALL LIFE” (88verses)**

### **8.32-10.27 Un-locking “The meaning of the cross”**

#### **The knot of Christ’s suffering opened.**

*Without the cross life on earth is pointless and unproductive. We are as Solomon said subject to a wheel of events and there is no meaning to sustain the life of the soul or satisfy the mind. With the word “The Son of God loved me and gave Himself for me” a greater purpose emerges to bind humanity together in Love.*

And in the public eye He was speaking the word and He began to “take Cephas in hand” **ܕܒܪܐܢܐ** DABAR [to rebuke or better still “take command of the ship” from him **ܕܐܒܐ**

**KAA**] Our Lord had a plan and since it was the Redemption of man it was not to be derailed by Peter, however clear his doctrine of the person of Christ. Christ not Peter is the “Captain of our salvation”. Barnabas in Hebrews 2.10 takes forward the very concept that our Lord spoke to Peter about and it is notable that Barnabas says “To make Him perfect THROUGH SUFFERING” Mark 8.32.

This Shuri continues telling us that Jesus turned and gazed on the *house of the disciples* and rebuked Simeon-with severe reproof and even anger saying “You go away a distance behind me [the statement is reflected in the court of the High Priest where Simon is a long way from the master!] adversary **ܕܫܬܐܢܐ** SATANA] for you do not contemplate **ܕܪܢܐ** RANA or meditate in an “of God” but “of the children of men” manner.

(b) And Jesus called the crowds together with His disciples and said “Who is willing to come after me let him “wipe his hands” of his soul” **ܕܟܝܦܘܪ** KIPPUR [“blot out”-usually applied to ‘sins’] and shoulder his cross and follow after me. *All thinking, sensitivities, affections must be as naught in face of the vital importance of the cross.*

(c) For everyone who consent or prefers **ܕܬܙܒܐ** TZABA to save his soul will lose it and who ever lose his soul for me and my gospel hope or message **ܕܫܝܒܪܐܬܝ** SIBRATHI will save it.. How is a man benefited or advantaged **ܕܐܕܪ** ADAR if he gain **ܕܝܬܗܪ** YITHAR the whole world or a long life or experience a whole era but lose his soul [i.e. experience eternal death] or what shall a son of man give “in exchange for” or as a

“substitute for” his soul. *There simply is no “barter” or “substitute” for the welfare of the soul and our Lord brought every man to face that stunning and vital reality. That is why the death of Christ is the only hope of man and for it we are as lambs in the face of tyrants but as lions before kings.*

(d) Everyone who is ashamed **ܕܢܒܗܬܐ** NABHATH BI with “confusion of face” under trial or in testimony or over the name and message of Christ in this **family or nation** that sins and commits adultery **ܕܫܗܪܒܬܐ** SHARBATHA of him the Son of Man will be ashamed when He comes in the glory **ܕܫܘܒܬܐ** SHUBHA of the Father with His holy angels. *Our Lord states categorically that He is judge of all. In Aramaic our Lord plays the words “adultery” and “glory” against one another in spoken Aramaic.*

## **CHAPTER9 1-8 The changes that suggest the after glory!**

*From the glory that is coming with the emergence of Christ to rule our Lord reverts to previewing the immediate term ahead and the coming of the Kingdom of God through men present with Christ-a kingdom marked by powerful works”. The Lord took Cephas, James and John to a high mountain where He was “changed” **ܕܠܚܕ** CHANGED AS*

**IN COINAGE, SHEARED/PIERCED AS IN SHEEP OR SUBSTITUTED AS IN A FOR B** in their presence. We speak of “transfiguration” because like coin His

face was different besides as with sheep His clothing was different. There was a shining and a snow-whiteness and cleanness beyond the fuller’s bleaching. Elijah and Moses appeared and spoke with Him. Cephas requested construction of 3 booths

**ܕܡܬܘܠܝܢ** MATULIN –for very dread he did not appreciate what he was seeing. There

was a “shelter” **ܕܡܬܐܠܐ** METALA [as a tree or roof] and a cloud around them. A voice from above said “This is my beloved Son [whom I cherish or love vehemently with a burning love] **ܕܗܒܝܒܐܗ** HABIBAH –obey Him. From the silence **ܕܐܬܪܘܬܐ** AFTERWARD

looking around they saw none save Jesus with them. IT is Luke who refers to the converse about the Exodus death of Christ –this we must add in for fullness..

### **The cross unlocks the eras ahead 9-13**

After that, upon descending, He commanded that they tell no-one anything until after the Son of Man rises from the dead. So the unlocking of the matter is the cross & resurrection. They asked about the biblical & scribal view that Elijah is coming. Our Lord said Elijah will come and adapt all things **ܕܬܗܥܢܐ** THACAN or “prepare the tent, temple or supper” and reducing disorder-especially in view of the king’s coming preparing the throne. Our Lord again reverted to His own suffering & rejection in the immediate future and in this context our Lord referred to John’s preparation of the work of the kingdom on earth.

## **No healing without the cross-man’s predicament unlocked 14-29**

The problem of the **speechless spirit** who tossed a boy about, makes him foam **ܕܪܐܬ**

**RAATH** and gnash his teeth and become dehydrated-yet never allows the boy to express his feelings, was contentious. Now the crowd act as “moment-men” (**SONS OF**

**THE MOMENT** cf 6.50 &54) pleading with Jesus to solve it. Our Lord lamented the lacking faith of the “generation”. The Father speaks of yet more serious acts of the dumb spirit-often tossing him in fire and water to destroy him; besides the condition persisted since childhood.

In the presence of Jesus the spirit took his opportunity as **SON OF THE MOMENT**. Our Lord responded to the heart-cry “If you can” of the father with “If you can believe”. That father became a “**SON OF THE MOMENT**” [an opportunist] of weeping pleading and faith (however weak) so with desire for “more faith.” As the crowds edged very close Jesus pronounced “Come out evil spirit and return not!” Then the “silent” spirit **shrieked as never before** and dropped as dead so the people said “He was dead”. But **Jesus lifted him by the hand and raised him to life. The commitment of the cross alone effects resurrection.** The aftermath was a query-“Why could we not do it”. The answer was “This generation of spirit is not exorcised save by **ܙܡܐ ZUMA** reaching out to God and keeping from evil **ܙܠܘܬܐ**

**ZALUTHA** “setting the snare” for evil and leaning totally on God. [The first “opportunists” were the Pharisees seeking to destroy Jesus and the last was Judas “opportunist” with a kiss]

### **The North Galilee peripatetic teaching trip about the cross 30-33**

Our Lord desired to be incognito to have the full attention of the disciples for his emphasis on the cross. He said “The Son of man will be handed over to men and whenever or however **ܡܐ MA** He is killed He will rise again the third day.” They failed to grasp it and in large part because they were talking about precedence among them which the Lord assuaged when He came to the house in Capernaum.

### **The servant attitude unlocked by the cross 34-37**

The disciples would not speak of their talk on setting precedence. Our Lord took a youth **ܬܠܝܬܐ TALIA** [from 7-12] [one under 7 is **ܫܚܐܪܐ SHACARA** and one from 13-20+ is **ܐܠܝܡܐ ALIMA**. This suggests that a child of Peter or Andrew or one of the many who knew & loved Jesus was around-remember he healed the Rabbi’s daughter who was 12-maybe she had a brother? [It appears the boy came with a message] At any rate this felicitous act of raising the child on His shoulders tells us a lot about Jesus and our Lord showed by this means that accepting the boy meant accepting his father’s message so receiving Him meant accepting the Father’s message about His life and atoning death.

### **The name implicitly unlocks the cross 38-41**

Those who in Jesus’ name cast out demons or who give disciples a cup of water aware they help the Lord as believers in Messiah are commended. The crux is acknowledging the king and his saving name.

### **Scandals and sins lead to hell –true repentance to the cross 42-50**

To stumble an infant **ܙܐܪܐ ZAORA** is irremediable-it deserves millstone or expedite judgment-and the scandal an eye or hand or foot aids and abets demands drastic & immediate ending. The Tophet /Gehenna fire depicts instant judgment and those who would enter the Kingdom of God must render personal summary sentence to any habit of hand or travel of eye that prejudices the rule and reputation of the king. No-one will be disabled in heaven-but one who follows the king here must have done with and deal draconian sentence upon serious habitual sins. Gehenna **never purged** –it dealt death and cut out crime conclusively-hence the emphasis on the **ܙܠܐܬܐ**

**TOLAHA** scarlet or double-dyed worm of sin and the kindled blazing flame of desire **ܢܐܪܐܐ NORAH** symbolised by Gehenna and emblazoned in hell. The truth is summed up by reference to the covenant of salt where absolute honesty seals covenant –but without such covenant relationship is abrogated and broken. The concepts of **ܡܢܚܐ PASOQ**

**PASOQ** “breaking off” and “judging” and **ܚܬܝܐ HATZIA** “plucking out eyes” or “barring the soul” are not related to mutilation but to the decisiveness of opening up the soul and dealing decisively with sin.

### **Chapter 10 BEGINNING/UNLOCKING “PRIMARY RELATIONSHIPS” Divorce 1-12**

#### **Children precious 13-16**

#### **The rich young ruler 17-27**

*“He’s got the whole world in His hand...He’s got the little tiny baby in His hands”.*

*Children matter intensely. “How good to hold a new born baby and feel the pride and joy he gives”*

The Lord in dealing with divorce gave us two primary principles-“Marriage is for life” and for men to write a letter of divorce is legitimate but sources in “hardness” **ܫܚܐܪܐ**

**QASHIOTHA** and women equally may “divorce” **ܫܚܐܪܐ SHARA** and be equally guilty of hardness and sin.

They brought children **ܬܠܝܬܐ TALIA** (7-12 year olds) to Jesus for a rabbinic blessing-unawares “the divine blessing”. Our Lord counted it displeasing and evil **ܬܠܝܬܐ BASH** that such was forbidden. The word He used was “allow”-it must be “allowed” as the cross was allowed.

A young man came running asking “What good precious renowned gracious thing shall I construct or accomplish by serving or skill to take possession of a place of inheritance **ܬܠܝܬܐ ATHAR** belonging to the life of eternity?” Our Lord quoted commands 6-10 then 5 and the young man said he had done that. The Lord then challenged him to “sell all and give” and then follow closer by taking up his cross-modeling his life on that of Christ-and the young man went away sad. Privately Jesus explained to disciples that one must not rely on *wealth or sacrifices* **ܢܐܥܫܐ NACAS NECASA** for entry to life. His plain statement was “Impossible with man-possible with God”. So the cross comes into stark relief as this section featuring life and salvation ends.

## **Shuri 12 BEGINNING OF “ASSURANCE OF ETERNAL LIFE”**

**[4verses]**

**10.28-31**

**Cephas “We left all to hold on to you!”**

Every Christian aspires to sing “Blessed assurance Jesus is mine-Oh what a transport of glory divine”. Failures and concerns puncture assurance. We require to reach and retain “full assurance of faith” and have good cause indeed for Jesus said “I give unto my own eternal life and they shall never perish”.

Peter spoke for the disciples when he said “We have united, cleaved as in marriage, companioned with you **נָפֵאָה NAPAQ** letting all else remain behind us-as in marriage “forsaking all other”. Our Lord responded that “No-one who has so committed will lose out. He undertook 100-fold in houses, towns, brothers, sisters, mothers and children.” The solemn qualification was “persecution” **רָדַף RADAPH** [“being chased like cattle” or “whipped or bound like galley slaves”] which is automatic. But the huge incentive is the “endowment” of life eternal –a copper-bottomed assurance. The Lord added that many who are earliest disciples would be last and those tarrying or later would be first. He emphasised that **“growing numbers”** **סָגִיָּה SAGIA** of the first would be last. This is suggestive of **a huge latter day increase in Christians** and a large fall off in early Christians no doubt following our Lord’s mention of persecution which hit the faith in the first 3 centuries no less than 10 times and with great severity. Despite this the “Assurance of eternal life” that our Lord held out sustained His church and from the very first has been its huge encouragement and mighty indemnity against death itself.

## **Shuri 13 BEGINNING OF “CROSS & CROWN” CONCEPT [9verses]**

**10.32-40**

*The Christian life is not a bed of roses. There is no crown without a cross. Be in no doubt heaven is a prepared place for a prepared people. Someone has spoken of sending up the “furniture” by works inspired by grace. “Well done” has to relate to some deed of kindness done-something for Thee!”*

Our Lord en route to the cross and the throne explained six hard realities to the disciples about Himself. He would be condemned to death, delivered to Gentiles, mocked, scourged, spat on and killed. The glorious subsequent resurrection He then added presaged his enthronement.

James and John came in close and took Jesus promise “Whatever you ask I will do it” and bound Him to it. He said “What is your manna?” (i.e. ‘necessary food or request?’) They said “That they might sit one on the right and one on the left in the kingdom” Our Lord replied “Can you drink of my cup and be baptized of my baptism?” They pronounced positively. He conceded they could drink the cup and be plunged **אָמִידִיתָּה AMODITHA**

in the baptism. James plunged to his death from the tower at Jerusalem and John was plunged in fire but escaped. **But that you should sit at my right hand and my left was not mine to give unless /except as**

**ALA ascribed to those who are preparing.** This may also indicate a triune work that was still in preparation.

## **Shuri 14 BEGINNING OF DISCIPLES’ COMPLAINTS [6verses]**

**10.41-46**

The desert was marked by murmuring. The disciples had the best of company and all the evidence of God’s presence but internal rivalries surfaced. We need to learn to spread sunshine not gloom-to be ministers who have the silent power to warm the world.

*Heavenly sunshine heavenly sunshine*

*Flooding my soul with glory divine*

*Heavenly sunshine heavenly sunshine*

*Hallelujah Jesus is mine*

The ten complained or murmured or contradicted or scrupled **רָטַן RATAN** against James & John. The use of “murmur” is advised after the reference to “What is it” you wish in vv36-38. It was a continuing issue and our Lord had to deal with it. It may have been somewhat self-correcting but would have gone unhealed had the Lord not opened the sore and healed it. It was not dealt with severely as Israel’s desert murmuring. The Lord referred to the authority **סֻלִּיתִין SULITIN** or absolute authority over gentile rulers or “Lords” **מַרְיָהֹן MARIHON** –a two tier system –but Jesus insisted His was single tier. Whoever among disciples will be great must be an active servant **מֶשֶׁמֶשׁ MESHEMESH** “shining like the sun”; and he who wants to be in front **אָדָם QADAM** will be everyone’s servant. The Lord refers to Himself as “The Son of man” (humbly named) and urged that He came on active service and to yield or lay down **נָתַל NATHAL** His life or soul a ransom **פִּדְיוֹן PORQNA** “redemption” or “freeing” (as loosing the limbs from chains) for many.

This goes back to the Nazareth Manifesto and to the Prophet and to the Exodus itself.

## **Shuri 15 BEGINNING OF MESSIANIC LORDSHIP FAITH RESPONSE [6verses]**

**10.47-52**

*“Lord I believe-help my unbelief” cried one Father as his faith burgeoned. Faith greatly needs to hear of Jesus and then requires vision and so can go on to throw away old rags and follow Jesus.*

When the Lord and the disciples left Jericho on the wide road great crowds accompanied them. A blind beggar sat by the roadside. His manner of begging **הָדָר HADAR**

was to “grope around” or “besiege” or “circle around” the road. He was stationed or inhabiting the prime location -thus “sitting”. He was Timai the son of Timai. He had a patronymic of significance-“son of value or ransom price”. He heard “Jesus of Nazareth” was coming but he called out “Son of David, have compassion on me”. Our Lord commanded “them” to call him. They told him “He (The Son of David) is calling you”. That blind man rose and cast away or discarded his apparel as he came to

Jesus. Jesus as so often said “What (manna)do you want me to prepare for you?” “Rabbi, that I may see” he said. Jesus said “See-your faith has saved you!” At once Jesus appeared or was seen for him and he was departing in the road. *It appears the man left his garment and his city and doubtless was one of the cheer leaders when the Olivet crowd hailed our Redeemer as “Son of David”.*

**Shuri 16 BEGINNING (UNLOCKING) OF REDEMPTION RESPONSE**  
**[14 verses]**

**11.1-14**

*The donkey is man’s daily servant. It does what its told (largely). We are freed from the cruel mastery of Satan and sin to the abundant life and service of Christ. We need to stand ready-to be steady(Ethan“donkey” means ‘of steady pace’) and we need to bear the cross-for the donkey is marked different from any other animal. We need to be Christ bearers-Christo-phers*

This section brings us to the proverbial donkey-the only animal redeemed by a lamb-every firstling was so redeemed (Ex.13.13) –and this was a colt the foal of an ass. So we unlock the fundamental truth of our Lord’s divine purpose in fruition-the redemption of mankind- He presents as Daniel’s Son of Man (Dan9) at Olivet. The Lord approached Jerusalem by Bethphage (House of **unripe figs** which overwinter) and Bethany (house of affliction). He sent disciples [*The first recorded servant task after the recent dispute*] He told them they would find upon entering an opportune but adversarial moment (Son of the moment) and a colt tied. Our Lord said “Loose him” A man will say מָה אַתָּה עוֹשֶׂה **MANA ABADIN** “What are you doing?” and you will say הֲלֹא לַיהוָה צָרָה **DELAMARAN MATHB’AA** “The Lord has need of him.” The colt was in the market area שוּק **SUKA** not exactly in a quiet place. The two words uttered meant they were allowed to take the animal. They threw their precious cotton garments on the colt and Jesus mounted upon it. And many were spreading their long outer coats נֶאֱכָתָה **NAKATHA** on the road besides cutting down branches and strewing them on the road. Many behind and before were calling out “Blessed is He who comes in the name of Marya- Blessed is the coming kingdom of our father David. Hosanna in the highest” Jesus entered the temple-took in the sight as it was and went out to Bethany with the twelve. Next day He returned hungry and saw a fig tree from afar or from the east. When He came he found only leaves shaking to and fro תָּרָפָה **TARAPA**. The writer uses a “perhaps” of Jesus. He also says “It was not the time for figs!” But he reasons “**He sought something!**” The tree showed no sign of producing figs much less mature fruit. He said from now during an era or “the life of the tree” no man will eat fruit from you. And they came to Jerusalem.

**A GREAT THEME**

Saviour, Thy dying love Thou gavest me,  
 Nor should I ought withhold, dear Lord from thee:  
 In love my soul would bow, my heart fulfil its vow,

Some off-ring bring Thee now, something for thee.

At the blest mercy seat, pleading for me,  
 My feeble faith looks up, Jesus, to Thee:  
 Help me the cross to bear, Thy wondrous love declare,  
 Some song to raise or prayer, something for Thee.

Give me a faithful heart, likeness to Thee,  
 That each departing day henceforth may see  
 Some work o love begun, some deed of kindness done,  
 Some wander’er sought and won, something for Thee.

All that I am and have, Thy gifts so free,  
 In joy, in grief, thro’ life, dear Lord, for Thee;  
 And when Thy face I see, my ransom’d soul will be,  
 Thro’ all eternity, something for Thee.

All that I am and have they gifts so free In joy in grief through life

**Shuri 17 BEGINNING OF PRAYER OF ALL NATIONS THROUGH CHRIST [19verses]**

**11 15-33**

**The prayer of faith**

*By His encouragement and example not least in the Lord’s Prayer our Saviour taught us to pray –and that daily. Prayer reaches into God’s plan and seeks God’s resources for its accomplishment.*

He began to cast out those who sold and bought. In John2.17our Lord at the start of His ministry-3 Passovers back showed His disgust and anger at the change of use of the temple which had become a market. Then He ejected sellers of cattle, sheep and doves predicting His death and resurrection which would fill the vacuum when historic types of ransom were in abeyance. Here He is more concerned going to the heart of the matter by ‘leading out’ and “repudiating” נָפַח **NAPAQ** the sales teams. He went further and prevented salespersons entering.. He simultaneously taught “Is it not written ‘My house shall be a house of prayer for all nations but you have made it a seizure dump מֵרְתָה **MERTA** of thieves. The chief priests would have acted to kill Him but the people were in awe תִּמְיָהוֹן **TIMIHUN** of His teaching (as one would be at the starry heavens) The whole day Jesus taught. Next day the “fig tree” had dried from the root. Simon remembered and pointed it out saying “The fig tree you cursed לָאֻת **LAUT** is dried up”. Our Lord responded “Let the faith of God be among you; whoever shall say to this mountain תָּרָה **TORAH** ‘Be lifted (carried away in war) and borne into the sea and not doubt in heart but believe-*he that says that – anything he says will happen for him-I say this to you because* everything that your

are leaning on God in prayer for and asking believe you are getting it and it will be yours.” Our Lord was not establishing a school of literal “mountain movers” but a school of believers who brought big petitions.

Thou art coming to a king  
Large petitions with thee bring  
You can never ask too much  
For His grace and power are such

To the great faith of prayer our Lord adds the great love of forgiveness. The scribes queried “Who gave you this authority?” Our Lord posed the counter question about the authority of John and His baptism. “If from heaven why did you refuse to believe?” Jesus said. The unspoken answer given by Peter & Mark was “The people feared John and held he was a true prophet.

### **Shuri 17 BEGINNING OF THE CONCEPT OF THE LORD'S VINEYARD CHURCH[44verses]**

**12 1-44**

*The Lord was ever keen for fruit. John 10 advises that He seeks “more fruit” by pruning our lives. His church is the world’s greatest concept-it garners corn for eternity. It has an everlasting mission and brings joy daily to the Father I n heaven.*

He began to speak in a parable(and He was in it)-the vineyard is the people He made and saves’, the hedge is His law and thorns of its curse, the wine press is His death and the tower **MIGDOL GADOL** belongs to the prophets of the Lord of the thorn crowned brow. The workers were servants-priests scribes etc.

Six rejection evidences are given –**First** the leaders were told of the text in Psalm118.22 being fulfilled promptly left; -**Second**, the Herodians tried the device of political servitude to Rome to which Jesus replied using the denarius to define powers of state and faith, -**Third**, the Sadducee puzzle over a wife with 7 husbands in the afterlife was answered by reference to Exodus 3.6 “I am the God of Abraham Isaac & Jacob”. **Fourth**-One scribe queried about the greatest command. our Lord stated “You shall love the Lord your God with all you are” and even gave the second as “Love your neighbour as yourself”. **Fifth**-the Lord upstaged the scribes’ favourite principle “Messiah is the Son of David?” with his “How?” Of course the answer is the incarnation. He then condemned the leaders for seeking “the best seats” flouncing rich vestments, saying long prayers and sequestering money from widow’s properties. **Sixth**-Standing at the trumpet offering box of the temple as Lord of all he commended an abysmally poor widow **MESCANTHA** for giving all. Here was the only servant of the vineyard that was true to the ideal. The scribe spoke well of Jesus **HOITH RAHIQ** was not far from the kingdom of God. He was doctrinally sound in believing in one God **AHARIN LEBAR** with no other beyond or outside of Him-yet did he not get beyond the question “How is He David’s Son?” The vineyard parable means the “Son of man” has come and He is the sacrifice and His true servants are disciples by faith.

### **Shuri 18 BEGINNING OF DECEPTION[55verses]**

**13.1-14.18**

*Christ is truth impersonated. His word was minted to enable us to steer our frail minds and hearts in a world that would lead us astray-over against the Devil who would have us eat forbidden fruit and in face of our unreliable sentiments and decisions.*

(1) The deception of great buildings and wonderful houses of God

“Teacher see-take a long look **HAZA**-what stones-what buildings!” Jesus said to him “**You take a long look** at these grown buildings **ROBBA** –not a stone but will be thrown down or ruined **MASTHARA**. When Jesus sat down on the Mount of Olives four disciples Peter James John & Andrew “in unison” or “in the house of belonging to one matter” asked him a “Manna” question-their great big “What?” (a) “When will these things be” and (b) “What is the heavenly sign when all things are to be completed?”-a double question-showing some sense of the possibility they had dropped to two distinct events.

(2) The deception of “A kingdom without the returning I am”- Jesus began by saying ‘Look long and hard lest you be led astray as sheep or err **TAA** Many will come saying “I am (Messiah)”and deceive multitudes. When you hear of “war”

(engagements) and calamities or news or rumour or celebration times **TABA** of **QARSA- FEAR NOT** that will happen-the furthest part or extremity **HARTHA** is not yet. People will rise against people and ruler against ruler-there will be earthquakes in places, and places of famines and tempests [or if human agency is intended] seditions, famines and uproar. These are the beginning of labour pains.

(3) The deception of “A Kingdom without persecution”

But **take a long look at your souls** –they will deliver/bring you to an end/make you an offering **SHALAM** to judges and in their assemblies you will be scourged and before rulers or sheiks and hegemonies on my part to testify to them. This is a further stage towards finality

(4) The deception of “A kingdom without all nations”. Now our Lord reverts a little “But earlier **QADAM** my gospel or good news is going to be **heralded among all the peoples or nations**. When they end up delivering you over, don’t reflect be anxious to study and write out what to say for the Holy Spirit was your speaking” The Lord returns(3b) to the extreme state where brother acts to make an end of brother and son the father and children parents. Christians will be hated by every man but those who endure will be saved in the extremity **HARTHA**

(5) The deception of “A kingdom without antichrist”

When you **take a long long** at the **AOTH TANPUOTHAN D HURBA** “abomination of the desert” or “of desolation” or that “lays waste /exterminates” that rises or stands where it ought not let the one who reads. contends, disputes or calls the name perceive **SAKEL** Daniel11.31 & Mt.24.15

At that precise time **HIDIN(1)** let those who are in the house of Judah flee **ARAQ**[flee & vanish/avoid] “to the mountains” or “a great distance”[“mountain” is “tura”; “fast and far” is “tara” and whoever is on the flat roof **AGARA** should not come down to carry anything from his house. *The idea is to escape over the rooftops as was traditional or to get down and run to the city gate.* Whoever is in “open country”, let that one not return for his garment. *This may have relevance for the “fall of Jerusalem” but be equally relevant to the last days. Daniel’s “abomination” refers to the Roman desecration and the latter day “desecration” too.* Woe to the pregnant and those nursing in those days.

(6)The deception of “A kingdom without the tribulation”  
Pray that your flight, evasion, subterfuge **ARUKIKON** be not “amid storm” or “in winter” **B’SATHUA**. There will be distress or “prolonged shut up” or “siege” or suffering and restraint” **AOLAZNA** that had not its like from “the head of creation” or the “first of creation” that God created till this single hour or season **HAD SHA**

(7) The deception of “A kingdom without shortened days”  
If the Lord had not shortened the days everybody would not live or all flesh would not survive but because of the chosen ones He has chosen He shortened or *lopped off* **CARI** those days. *The effect is that God on behalf of the elect made brief or cut short those days. Some talk of a meteor and new rate of earth revolution. May it not equally be a fulfillment of “not a hair of your head lost” and “look up” and “your redemption” “Should they be taken home and their lives on earth ended” seems the simplest way to understand this mystical expression.* Another interpretation might be that *the days of such “siege” were made fewer*-the chosen ones like choice silver or good corn are critical. This is a message about the fullness of time and the “elect or devoted ones” are critical to the period. Their home-going would shock the world and bring it to reform (not revival) but certain change- not indeed for the better but for self preservation certainly. The elect do not live out all their days!

(8) The deception of “A kingdom without the false prophet”  
Then **HIDIN(2)** a man shall tell you “Behold here (in this world) **HARACAH** is Messiah and behold He is going there. You should not believe (him) for false Messiahs and prophets will rise and provide signs and wonders so that they might even deceive the chosen ones if possible. Now “contemplate” **—** [This means intense contemplation of the book!] as an example of usage] I have gone before—I have told you everything.”[The reference in John 14 “I will come and receive you unto myself” is sufficient to undergird this statement-and one of the four listening (John himself) had this in his memory.

(9) The deception of “A kingdom without signs in sun & moon”  
But in those days succeeding and subsequent to the distress or “close down “ the sun will grow dark or be eclipsed and the moon will not give its **NUHAR** or shining

illumination and the stars **CACBEA**[planets or shooting stars or lance-like comets will fall from heaven and the mighty powers of heaven or “the armies of heaven” will have been trembling **ZIA** [The statement means that all the mighty powers invested in the heavenlies will have a shake—the event of Christ’s coming for His own is going to shiver the heavens]

(10) The deception of “A kingdom without a rapture”  
Then **HIDIN(3)** they will **take a long look** at the Son of Man when He comes among clouds(saints) with great power(military might) and with Glory.  
Then **HIDIN(4)** at that precise moment] He will send His angels and congregate His chosen from the four winds from the chief part or capital city or highest of earth to the highest of heaven. *The reference shows that the most flourishing part of earth was presaged to be home to many of our Lord’s servants! The four “precise times” of -The abomination; the deception close down and disruption of heavens; the coming of Christ and the removal from the great places of earth in its developed era accompanies sight of the Christ and His glory. The rapture is far from secret. It is more a robbery than a theft excepting for its surprise.*

(11) The deception of “A kingdom before the Fig Tree flourishes”  
Our Lord asked that we learn an allegory **PELATHA** or illustration from the fig tree[cf Luke 21.29 & Mk 11.12ff]. When it’s branches are “lengthening” and blossom **PARA** and leaves bud, you know that summer (beginning with May) has arrived. Thus also when you **take a good long look** at these things you know it is near at the door, chapter or imminent **TAR’A**. Truly I say that this one generation shall not pass die vanish or remove until all these things happen. The heavens and earth will pass or remove but my words will not. Of that day and hour no man knows nor the angels of heaven, nor the Son, except the Father. Take a long look watch and pray for you do not know this time. It is like a man who went abroad, left his house and gave work to his servants and commanded the gatekeeper to watch. Watch for you know not when the Master comes—evening, midday, night or at the crowing of the rooster or in the morning [Our Lord gives five times] lest He come from the silence- i.e. “unexpectedly” secretly and with suddenness. **MIN SHILEA** and find you when you are sleeping. *Our Lord adds “This goes for one and all-be awake(stirred to good works-to vigilance for His coming-diligent.*

(12) The deception of “A kingdom without love’s preparation” 14 1-18  
Behind the penultimate episode of this deception lies a very deep deception—that of Judas(into whom Satan entered). The unmasking of Judas is in the house of Simon the potter **GARBA** who gets the title “leper” in all Greek texts. A woman with an alabaster vase of the purest spikenard lavishes it all on the Master—a preliminary to His burial. This act classed by our Lord as “beautiful” **SHAPHIRA** and His response as to “the poor” was “at any time you can do what is beautiful for them. Our Lord so appreciated this love and genuineness that he said “wherever the gospel is



heralded worldwide this incident would be mentioned". The action hurt **ATHBA'SH** several at the banquet were "bristling" **MIZADAPHIN** but Judas left to plot with the high priests and they "rejoiced" **HADA** –they congratulated him-they greeted him with felicitations and promised **SHOODA** money by declaration and in league or as allies. He sought the opportune shaking off of the yoke **PALA'A** that he might finish or destroy Him (Jesus). Judas had been pro-active –both deceived and a deceptive protagonist who fell out of love for Christ and gave up on his yoke-bearing or cross-bearing and the Kingdom and Messiah. On the day of slaying the lamb **DABAH** the disciples enquire the location lit guest-chamber "room of unlocking /unbinding the sandals" (1) of **preparing** Passover. The location of Passover was Calvary. Our Lord directed two to go meet a man bearing a pitcher of water-and follow him. They are to ask "Our rab(bi)says 'Where is the house chamber I may eat the Passover with my disciples?' "He will show you a large 'upper room' measure or anointed or(2) **prepared** saved for us **MASWIA**. There make ready **THEQN**[establish in good order, put right, restore **the work or rights of the Son**]" They went as he told them and **they (3)prepared** Passover. *The nature of preparation **MATIBA** differs from **THEQN** –the former involves details and the "presence" of Christ. The second means to restore Christ as "Messiah"-the only Lamb of God who begins the restoration of humanity. In a sense this Passover clearly on a different day –the emphasis being on preparation and unlocking a new dispensation-was setting all OT history in its NT context. It unlocked absolutely who Jesus was and what His work was. It predicted the victory of His kingdom and in its fuller exposition in John encompassed His main teaching on His Life and work.*

### **Shuri 19 BEGINNING OF DISCIPLES' PASSOVER GLOOM/grief/distress [14verses]**

**14.19-31**

*It was a unique experience for the apostles to "mourn" when the groom was taken from them. Nevertheless however we "rejoice evermore" we have not that supernal joy or immediate presence physical until He comes. MARANATHA*

**Jesus said as they were laying down (to eat)"Truly one of s=you who eats with me will betray me!" They (Peter being emphatic thereupon) began to lose heart saying "Is it I?" Our Lord acted instantly to dissolve distress saying "The one of the twelve who dips with me in the dish!" The positioning was such that on one side was John and on the other Judas at the top of the tables-thus the reference was absolutely lucid.** The Son of Man goes away precisely as it is written-woe to the man by whose hand He is handed over. It was better for that man if he had not been brought forth. *This is a profound statement having regard to the purpose of the Lamb of God and prophecy. The Almighty allows what is prophesied and the Saviour wrestles for the love of Judas even to the point of understanding and stating what is in His heart.*

While they ate Jesus took bread blessed broke and bequeathed to them saying "Take **SABU** (often uses with **DOKARIA** as "take for a memory" or better and very significantly it is used with **WE'CUTHA** as "reward of victory" or "acquittal and justification")*The Aramaic "take" is in a lovely sense a "double take" telling of "victory" and "forgiveness". "This is my body".*

(1) **QUR**

(2) **τοῦτο ἐστὶν τὸ σῶμα μου**

(3) **hoc est corpus meum**

*These 3 words in Aramaic, 5 in Greek or 4 in Latin are sufficient to divide the church and interpreters have created from them the doctrines of the "real presence", "the consecrated host" "consubstantiation" "memorial element" "transubstantiation" et alii. I will simply ask what the original words in Aramaic can mean?*

*In terms of the gender of "body" and "bread" both are masculine so not conclusive.*

*(a)The first term is **HANA** "This"*

*(b)The second term **AITHOHI** is not the 3<sup>rd</sup> person of the verb "to be" – indeed not a verb at all-but a substantive "my substance" "my reality" or "my essence"-for **QUR** means "my being" as opposed to "being in general" –so this "my being" is my body. Christ is speaking not of bread but his actuality as a human incarnate being-the manna sent down from heaven-represented by the "bread without leaven". He is the actual "manna" or Passover. This "actuality" or "substance" in Hebrews 1-3 describes **ZALMA AITHOTHAH** "the outward representation" of inner being. The Lord is saying the bread represents not just the old manna but the new manna of Christ actually come down. The actuality is the incarnation of the "manna from heaven" which we remember when we take "leavened" bread.*

*(c)The third term **PAGARA** which relates as a noun to the pronoun "This" like "body" is masculine in gender-but the unleavened bread He broke is from now a reminder and image not of desert provision for Israel but provision for the church and the world of Christ our Passover-the new manna.*

*And he took the cup and blessed it gave it them and they all drank. He said "This my blood of the new covenant is shed to substitute **HALAP** for many. There is no suggestion that the wine has such efficacy. The word is specific "It is this my blood" that atones.*

*Then our Lord looks ahead to His return and to drinking of the earth's wine. This accentuates that then He will rejoice and that He is the "atonement". They celebrated in praise **SHABAH** and went to Olivet. Our Lord taught us not to be ashamed for in that night scripture said "The shepherd would be smitten and the lambs scattered. But when I am risen I will go before you to Galilee. Cephas said "If all be ashamed not I" Jesus told him "Amen, I tell you today-this night before the cock crows twice you will renounce wipe away or deny me!" Peter insisted that if he was to die with Christ he would not wipe out Christ from his life and they all spoke like him.*

## **Shuri 20 BEGINNING OF THE LORD'S SADNESS [30verses]**

**14.32-64**

*One old hymn says "Faith has still its Olivet and love its Galilee-another has it "Lest I forget Gethsemane lead me to Calvary". The Christian life somewhere has a cold valley to be crossed and a place a stone's throw apart where we stand alone and need an angel's support to bring the Father's consolation.*

They came to Gethsemane-He said "Sit here while I pray" (lean on the Father).

He took Peter James and John and began to be sad-gloomy-mournful ܐܘܩܐ &

disquieted ܐܘܩܐ **AOQ** And He said "My life is brief until death ܐܘܩܐ **CARIA** Stay here and be awake or watchful."

1 And He approached (the Father) a little and fell on the ground and prayed (leaning that "If it is possible (active participle) the hour would pass from Him. *Sleep would do it.* And He said "Father-my father-You can do everything-let this cup vanish or pass in forgetfulness or move on ܐܒܪ **ABAR** from me yet not my will pleasure or desire but Yours." And He came and found then when they were sleeping and said to Cephas "Simeon (listening obedient one) are you sleeping?" Were you not able to watch one hour?" [This appears to have been the entire period?]*Clearly the Lord had been away a part of this time and three occasions seem to have made up the whole* "Watch and pray lest you come into temptation-the Spirit is ready and preparing but the body is pressured unwilling or impatient.

2 And He went away again and prayed and He said the same words-ܐܠܬܬܐ **MALTHA** "terms for his life". And returning ܐܠܝܗ **or** "reversing", He came again and found them while they were sleeping because their eyes were heavy and they did not know what to say to Him. *This appears to be an almost ambivalent reaching out to the Father and the children the Father gave alternatively for empathy amid deep sadness.*

3 And He came a third time *Peter's account does not say he went away-this must have happened but they missed it.* And he said "Sleep on now-the latter end has prolonged ܐܠܬܬܐ **MATAH**-the hour has come and behold the Son of man has been handed over to sinners". Judas and many people with swords and clubs came from the intimate presence of the High priests scribes and elders. The traitor had given them a sign-"He whom I Kiss hold him carefully and lead him (off) .The Son of the opportune moment came near and said "Rabbi, Rabbi" and kissed Him. Those laid hands on Him and seized Him. And one of those who rose up drew a sword and struck the servant of the high Priest and took off his ear. But Jesus answered and said to them "Have you come out as a band of robbers with swords and clubs to lay hold of me?" I was teaching daily and you did not lay hold of me-this has happened to fulfill the scriptures. Instantly His disciples left and fled (Zechariah13.7). A young man had come after him clothed in a cotton loincloth ܐܠܬܬܐ **SADUNA** -bare or naked ܐܠܬܬܐ **ARETAL** [perhaps "despoiled of his garment] and they laid hold of him-but he let the cloth remain and fled naked.[*It would appear they held him in part and for the main part the cloth but he preferred his freedom to his covering.* And they caused Jesus to be rushed downhill

like a stream ܐܠܬܬܐ **AOBALOH** /**JEBEL** to Caiaphas the High Priest. He had chief priests scribes & elders assembled. And Simon was following distant until within the courtyard of the High Priest he sat with the servants basking at the fire ܐܠܬܬܐ

**SHAHEN**. But the chief priests and their company were seeking testimony ܐܠܬܬܐ

**SAHEDATHA** [Peal active participle-[active current witness] against Jesus but they were not able. Many were witnessing against him but their witness was not in harmony or concert ܐܠܬܬܐ **SHOIN** / **SHOIO**. Many men rose up testifying lies ܐܠܬܬܐ

**SHOQURA** saying "We have heard Him that He said "I am [ I, even I ܐܠܬܬܐ

signifying Yahweh] the one that destroys this temple that is made with hands and in three days I will build another that is not made with hands". [*The falsehood is "made with hands" since Jesus body was of divine formation this could never pass the Saviour's lips*]But their testimony was not even at one. The High Priest stood up and asked Jesus "Why do you not answer these testimonies?"

Jesus was silent The High Priest again asked him "Are you the Messiah, Son of the Blessed one?" Jesus conversely said to him "I am the living God and you will h=behold the Son of Man sitting at the right hand of supreme power and coming

ܐܠܬܬܐ ["in" with" "coming to battle" "carried by" "coming to harvest" and most significantly "Coming to witness" on the clouds of heaven. *What a claim! What a resounding final witness? What a testimony". It gave Peter something to write about!* The High Priest ripped ܐܠܬܬܐ **TZARA** his outer garment in two and said "Why have we now need of witnesses?" "Behold from His own mouth we have heard blasphemy-how does it seem in depth ܐܠܬܬܐ **HAZAH** to you?" But all of them decided He was guilty of death.

## **Shuri 21 BEGINNING OF PERSECUTION (SPITTING ON JESUS)[6 verses]**

**14.65-68 [4verses]**

*All that live godly shall suffer persecution. Our Lord like all the prophets knew this lurid experience. The five methods of persecution here plus death (in this case by crucifixion)have been practiced through every era of the church.*

The carnal men began spitting upon His person ܐܠܬܬܐ and veiling His face and

slapping cuffing or striking His face ܐܠܬܬܐ **APHOH** saying "you must prophecy and

the guards were striking to wound (Him) ܐܠܬܬܐ **MAHA** on His jaw ܐܠܬܬܐ. And when

Simon was at the lower level in the courtyard a certain maid of the High Priest came to him and looked at him closely as he warmed himself and stared with circumspection ܐܠܬܬܐ **HOER** and said to him "You also were with Jesus of Nazareth". But he denied and said "I don't know what you are saying" and he went outside o the threshold and the rooster crowed. *This beginning shows that opposition to Christ moves from one thing to another. There are five participles here -they were spitting covering hitting speaking*

ill and smiting to wound. Popular opposition to our Lord in any society only tends to increase by human hate and ignoble attitude.

## **Shuri 22 BEGINNING OF SELF REALISATION BY SCRUTINY [2 verses]**

**14.69-70**

*The prodigal son “came to himself” by the aid of circumstance. In the far country he realized the man he was not. Peter in Pilate’s hall “warmed by the world’s fire” and denying the Lord and binding his soul by oath shortly found his soul naked before God. And that maid looked closely at him again and she began to say to those standing around “This man is also of them” But he again denied and after a little, those who were **standing or rising** said to Cephas “Truly you are also of them for you are a Galilean and your speech is alike. *This beginning is instructive for the action of moving Christ meant that others were moving from the courtyard where Christ would shortly pass. Peter’s speech was alike but not alike kind or balanced. Our likeness to Christ needs to be from the heart. The scripture does not say “Peter began to deny” but it points us to how he stopped denying in a flood of tears Luke 22.61[a later communication probably to Paul and written down by Luke]. This was a failure well overcome.**

## **Shuri 23 BEGINNING OF THE END OF PETER’S OATHS AND SELF-CONFIDENCE**

**14.71 [1 verse]**

But he had begun cursing himself with anathemas and excommunicating himself **KHARAM** and swearing **YAMA** by an oath (as the name of the temple or the altar) “I do not know the man of whom you speak”.

## **Shuri 24 BEGINNING OF PETER’S REPENTANCE & SORROW**

**14.72 -15.5[6verses]**

And in a moment **B’S HAATHA** the rooster crowed a second time and Simon was reminded of the word of Jesus who said to him “Before the cock crows two times you will deny me thrice.” And he began to weep. *The doorpost of the priest’s house was the valley of Baca for Peter. No doubt his recovery began by the understanding at last imparted that his heart was so hard and his sin so endemic that he truly needed to be changed within-truly converted.*

In the scriptures we read “Weeping may endure for a night but joy cometh in the morning”-not so in Peter’s case. **Good Friday was the darkest day of his life.** Instead of “going unto death” with Christ he was in the shadows-afar off –but resigned to a terrible fate for his Lord and Master. “At once” **MEHADA** [ Curiously the word for immediately here is built from “MIN” and “HADA” in Aramaic meaning “out of joy” or as in this case “from first salutation”-not in this case a “bright good morning”] We can imagine the first salutation of our Lord that morning-a rude soldier’s command. We can imagine that of Peter’s friends-a vain attempt to cheer the blasted and

despairing man as he paced about from before cockcrow-itself another –indeed forever a reminder of his fickle failure. At once in the morning **ZOPHAR** [when the birds twitter & sing]the chief priests elders & scribes made a **counsel MALCA** with all the assembly[Sanhedrin] and bound Jesus and brought him in a rush **AOBLOHI** and delivered Him an accomplished[proven subversive]case to Pilate. Pilate asked him “Is this you [‘you who are’- **HU** a popular connective] the supreme counsel of the Judeans? [ **MALCA** ] But He answered and said to him “You have spoken!” Also the Chief priests accused Him [The words for “accused” are **OCAL QARTZA** “swallow-stinger”-Satan’s name. Satan “entered Judas. Satan-inspired accusations come via the Jewish leaders] in many things. (1)But he, Pilate turning again (like the tide) asked Him “Do you not confront or face (them)down with a “measured response” or “full enlarged response” or “answer that’s cuts away” or even “scripture text” or “poetic prose” **PATHGAMA** Look in depth –how many are testifying against you!” But Jesus did not give some variety **MADAM** of answer. O how greatly **AIKNA**. Pilate would wonder and be amazed to the point of astonished fear **D’NATHDAMAR** [Peter appears to have first-hand evidence here and his observation is that he was surprised but Pilate was shocked-for from here on in he was settled with a miscarriage of justice-and he knew it. He was afraid. Peter is using the “how” here to express the turning point of the trial-one-sided but immediately weighted and worrying].

## **Shuri 25 BEGINNING OF THE REMOVAL OF THE CURSE**

**15.6-17[12 verses]**

*Our Lord bore the “crown of thorns” –a fitting symbol of his bearing the curse for us-as is the tree itself on which He was crucified. This work is continued by the Spirit who is termed the “curse breaker” bringing blessing where sin & the curse resided.*

(2)But he (Pilate) was the inventor **M’AD** of an opportune time at each feast to make a release or unbinding of a prisoner for them –whoever they chose. *Pilate still had this trump card-or so he thought.* And there was one that had been called Bar-Abba who was bound with those who made or served (with) assassins(sedition accomplices)-those who committed murder among assassins or seditionists **ASTASIN**. Peter’s wording is cumbersome not least because the word “sedition” is a Greek-based form of “assassin” and that group were fiercely anti-Roman.

(3)And the people cried and began to ask that he would keep or honour the practice he had been following for them. *Pilate was optimistic this was a popular demand for Jesus welling up but maybe more suspicious it was an engineered entrapment.* So Pilate answered and said “Are you agreeing or consenting that I release for you the King or ruler of the Jews?” For Pilate had already known that from spite/grudge/envy the Chief Priests had finally committed him to them. But the Chief Priests more and more (additionally) incited **HAPAT** the crowd that he would release Bar-Abba.

But Pilate said to them “What therefore do you wish me to do to this whom you call the King of the Jews. But they again cried out (like a tidal wave) “Crucify Him”. But he Pilate said to them “For what (is) that evil He has done?” But Pilate wanted to do the will of the crowds and he released Barabba and when he had scourged **נָגַד** **NAGAD** Jesus he ultimately handed him over **אַשְׁלָם** **ASHALAM** to be crucified. But the soldiers “rushed him”(like a stream) inside the Praetorium courtyard and called the whole round cohort **אַסְפִּיר** **ASAPHIR** and “dressed Him purple”[perhaps they wound the purple round him tightly][the text is obscure as to whether the verb **לָבַשׁ** refers to the purple or the crown-perhaps the intent is obscurity for they appear to have unclothed Christ first cf v20 so the winding best refers to the purple]and placed on Him a crown of thorns.

## **Shuri 26 BEGINNING & UNLOCKING OF SPIRITUAL PEACE**

**15.18-16.20 [48 verses]**

### **(1)PEACE BY UNION WITH CHRIST**

This section is really all about the “peace” our Lord made through His death. The soldiers in mocking uttered a false prayer-but our Lord despite the insincerity went on to bring out of the trauma and pathos a peace that passes understanding and one that far surpassed the Roman “pax” for it meets the need of the human heart for forgiveness.

They began to invoke His peace-‘hail king of the Jews’ (Here is an example of the loss of connectives-Peter does not bother with “saying” and as he must speed along Mark cannot and does not add it. But study the effect-The Shul or prayer, however insincere, gets to the heart of what man-Jew or Roman-needs and sets the scene for what our Lord teaches in His death. Peace **שָׁלָם** **SHALAMAH** and “hail” **שָׁלָם** **SHALAM** are one and the same. The greeting again renders emphatic the theme of the last Shuri of the gospel and the first grand design of the incarnate Lord-to bring “peace not a sword” and peace of the deepest quality and endurance. So we enter the **final Shuri** of 48 verses and see every aspect of that “peace with God” in its creation through the sacrifice of Christ open before our wondering eyes. Those who were slaves to the law –to the idolatry of Caesar or to the thrall of sin and Satan are released to the glorious freedom of the Sons of God in this section.

And they were hitting Him on the head with a cane or branch [about the stoutness of a candlestick-we would hazard a measure of .75 to 1.25 inches in diameter] and they were spitting in His face and bowing on their knee and bowing **סָגַד** **SAGAD** to Him in worship. Four actions of which two were physically hurtful, one was socially & morally hurtful & despicable and one was spiritually insincere and mockery.

And when they mocked Him they stripped Him – (of) the purple and clothed Him from His cotton clothing and carried or dragged Him out to be crucified. The “rush”

**אֹבְלוּ** **AOBLOHI** of the early apprehension and judgment period has yielded to the slow journey to Calvary. Our Lord is severely weakened. And they forced or fouled (**עָשָׂה** literally made “gloomy” or “made the face gloomy and dark with misery) one

Simon the Cyrenian who had come from the barley field or hamlet **אִירְתָּה** **QIRTHA** – the father of Alexander & Rufus [cf. Romans 16.13-to take up His cross. Simon came possibly from the barley field-or from a hamlet –or both. Maybe the story of Jesus drew him in-who knows. What Peter says is “They blackened his mood or in a foul black act made him carry [His/his] cross. *Behind this there is doubtless racial motif but there might be evident sinew and muscle as well. Simon fitted the bill and they were able to commission civilians at any time to do duty for them as soldiers. Simon was scared that he had become centre stage. Peter calls it “His cross” for as Rutherford said “the lighter end of the cross” (for he carried it after Jesus) was his and is ours too. The **first doctrine** we learn is that it is in coming under the cross that we find peace and union with Jesus in life and in death.*

### **(2)PEACE BY THE VICARIOUS ATONEMENT-OUR SIN ROLLED UPON HIM**

And they brought Him to Golgotha [Hebrew from **גִּלְגָּל** signifying “circle” or “roll upon”- hence the circle of Galilee and Gilgal or the ‘waves that roll on the lake’ a classic spot that has been interpreted Circoptha **ܥܝܪܥܡܬܐ** **CIRCOPHTA** [Aramaic vernacular for “summit, head/skull/ prince”] The place like a special passage in a book was well known. Dr Jim Fleming [renowned modern geographer] observes “The high rock cliff cut is along the line of ancient tombs at its base and dates from Old Testament time.” Figuratively our sin was “rolled upon Him” in waves of pain. The **second doctrine** thus typified at this classic spot is that of **vicarious atonement** where the sin burden was rolled upon our precious Lord in rounds of invective, malice, murder, hatred, and jealousy. All the sins from Adam’s creation till time’s final hour of grace is represented by the crowned brow of Jesus Christ who bore the curse and died the death that meets the just demands of God but only because that death is bound to a holy covenant of beneficial travail that would bring to birth a people of faith, holiness and good works.

### **(3) PEACE BY THE FINISHED WORK & INTERCESSORY PRAYER**

And they gave to Him wine to imbibe which was concocted- myrrh in it but He would not take it. Recall “I will not take of this fruit of the vine until the Kingdom appears”. And when they crucified Him they divided His clothes and they were casting lots –who would take what. But it was the third hour when they crucified Him. Peter well remembered the Gethsemane prayer “May this hour pass quickly”. In v.34 he observes darkness fell on the **sixth hour** and our Lord expired on the **ninth hour**. He was not timing it-but he was reflecting on the “length” of pain besides the comparative shortness compared to the death of the others. Roman soldiers had klepsydra (fairly portable water clocks and horologia were installed in cities near the Roman legionary HQ’s, Augustus used the science he learned from Vitruvius for his consuls and military. The army did things to the detail so Christ was to be crucified “on the hour”. God waived the value of the horologia by His darkness over the earth for three hours. This stunned the Romans and undermined their God “horos”. Peter’s “ninth hour” might well have been checked from a small portable klepsydra of the soldiers or from the

“hour of prayer” or “rending of the vail” but it is most likely to have been a check made with the Soldiers. But the cause or pretext of His death was written in writing “This is he –the king of the Jews”. **The third doctrine is the sovereign grace of “complete redemption” and the “finished victory of peace”.**

#### (4) PEACE BY OUR SOVEREIGN'S PARTING ASSURANCE

The pretext of His death was written in this writing **ܠܗܘ ܡܠܚ ܗܘ ܡܠܚ HU MALCH**

**YEHUDIA** HE IS KING OF THE JEWS. And they crucified two robbers with Him—one from His right side and one from His left. And the scripture was fulfilled that says “He was reckoned with the wicked.” And conversely those who were passing were actively blaspheming against Him and shaking their heads saying “O destroyer of the temple and its three day builder.” “Set yourself free and comedown from the cross” Likewise the chief priests were joking **ܓܚܐܩ GAHAQ** one with another saying “He saved others’ lives-He is not able to save Himself”. “Let the Messiah King of Israel descend now from the cross that we may look deeply at it and we will believe in Him –and conversely those who were crucified with Him were taunting or reproaching **ܚܫܐܕ HASED** Him.

And when it was the sixth hour there was darkness over the land till the ninth hour. And on **the ninth hour** Jesus cried out in a high voice and said “**Ail ail lemana shabaqthani** which is **elohi elohi lemana shabaqthani**” and the stout men who heard it from those standing were saying “He called Elias”. *Peter put the Aramaic into Hebrew. The verb “remain” is no different-but the divine name sounds more like “Elias” in Aramaic.* But one ran and filled a sponge-vinegar and tied it to a rod that He should drink but they said “Let us look deeper if Elias comes to take Him down. He Jesus conversely cried in a high voice and “fare-welled” or finished or ended or completed.

**ܫܠܡ SHALAM**. The word for “fare well” and that for “finishing” differ only by vocalization. Shalam is “farewell”, “shelam” is “finish”. It is powerfully to be argued especially in the light of this final Shuri and its meaning that Jesus last word was “peace” **The fourth doctrine is that He made peace by the blood of His cross.**

#### (5) HE REMAINS THE BASIS OF PEACE THO CAN CHANGE THE HARD HEART

And the door face or curtain gate of the holy place was torn to two from above to below. But when the centurion who was standing close to Him looked in depth that He cried thus and completed he said “Really this courageous man **remains** (or)was **ܡܠܚܐ** [either marker of “past tense” or “present tense substantive”] the Son of God”. But there were also women who were looking intensely at a distance-Mary Magdalene and Mary the mother of James “the small” and of Joses and Salome(“Peace”) And when He was in Galilee these were doting or cohesive companions and ministering daily-hourly(as the sun shines) to Him and crowds of others who had gone up with Him to Jerusalem. And when it was evening of preparation (Friday) before the Sabbath Joseph who was an honourable **ܝܝܟܪ YIKAR** [ardent zealous vehement brilliant blazing] counselor **ܒܘܝܠܝܬܐ BOUELITA** who was also actively waiting with

expectation for the kingdom of God who was from Ramath [There is no apparent reason in Aramaic to move location coastal to Arimathea] spoke up with assertion also up to the intimate presence of Pilate and asked for the body of Jesus(as a deposit owner asks it from a borrower). Pilate for his part stared in wonder that from that moment He had died and he called for the centurion and asked (as one with the right to know as a depositor) as to whether from before fit time or before the moment. [There were many more words between Joseph and Pilate –of which one exchange must have been “Is He dead?” “Yes!” “I doubt that!” “I know-I witnessed His last words-or heard Him say Shalam! “Let me call the centurion!”] And when he was informed he granted conceded granted or offered **ܝܝܠܝܬ YIHAB** His body to Joseph. And Joseph brought linen cloth and lowered it **ܢܗܬܗ NAHETH** down and circle wrapped it in it (the cloth)and placed it in a tomb that was hollowed out **ܢܗܝܪ NAQIR** of hard rock **ܫܘܐܐ SHU’AA** and he rolled a stone against the door of the tomb.

#### CHAPTER 16 (6) BY THE WORD OF ANGELS PEACE DOES NOT ALWAYS COME

And when the Sabbath had passed Mary Magdalene and Mary who is mother of Joses and Salome (peace) purchased aromatic spices that they might come and anoint Him **ܡܫܝܚܐ MESHINIHI** (“Messiah”)

Conversely in the “bright morning” **ܚܠܝܬܐ** in the first in Seven[The evident joy which extended over that first week is clear from the expression-everything is now glorious and they came to the house of burial when the sun rose radiant **ܕܢܗܐ DANAH** [cf. The contrast with “peace” part1]. And they were saying in the house of their souls (among them)”But who belonging to us will roll the stone from the door of the house of burial?” [There was the question of authority and the question of which of their men would hazard acting against the interest of the powerful and zealous Joseph of Ramah.

But Mary Magdalene and Mary mother of Joses looked closely where He had been laid. And looking (with joy) **ܚܝܪܐ KHOR** they saw the detail **ܚܝܪܐ HAZEH** it was rolled away for it was remarkably big or of renowned size. **ܪܒ ܬܘܒ RAB TOB** and as they were entering the tomb they looked closely at a vigorous lusty young man **ܐܠܝܡܐ ALIMAH**[ **ܐܠ AL** indicates “full age” whilst the word often speaks of “youth” or “juveniles”-H.V Morton posits “Mark” himself for no obvious reason]. He sat on the right side[ One observes from my visit that the left side as one enters was the one where the body lay-the right was not so long] And he had been clothed **ܐܬܝܦ ܐܬܝܦ ATIPH**

[passive participle] –white stole-and they were speechless or rigid. *Had it been Mark they would have instantly recognized him and greeted him.* And he said to them “Do not dread-you are seeking –wanting desiring needing **ܒܐܐܐ BA’A** Jesus of Nazareth-He who was crucified is arisen or awake –nor is He here **ܠܗ ܠܗ LEH LA** – behold the exact position **ܐܝܟܐ ܕܐܝܟܐ AIKA DOKTHA** where He was laid. But go or depart; telling His disciples and Cephas that “Behold, before you to Galilee-there you

will look in depth at Him exactly as He said to you.” *This message about Galilee promises a close intimate renewal of fellowship with our Lord.* And when they heard they fled and went away from ܢܦܐܩ **NEPAQ** the tomb [almost in rejection] for shock and trembling took hold of them. They said nothing to any for they were in dread.

**(7) THE REBUKE THAT STRESSES THE VITAL INSTRUMENT OF FAITH**

Our Lord rebuked those who failed to “believe” the message of a humble redeemed sinner in the glorious resurrection of Christ. The importance of the Mary Magdalene message and the message of the women is not sexist but an outstanding case of emphasis on the centrality of faith. Doesn’t matter the messenger-she may have been host to demons prior to believing-but when she is a herald she is a plenipotentiary of heaven itself. To lack faith in the message is both a terrible disenfranchisement and furthermore an endangerment of the soul.

I do believe I will believe  
That Jesus died for me  
That on the cross He shed His blood  
From sin to set me free

But in bright dawn in the first in seven He arose and He was clearly seen ܐܬܗܗܝܙܝ

**ATHHAZI** [cf. Luke 1.3 where Luke clearly states that he saw Jesus] to Mary Magdalene-she that seven demons He had cast out from her. And she went away proclaiming the good news to them that were with Him who were mourning and weeping as for the dead ܒܥܐܐ **BACA**

And those when they heard that they (the women) were saying that He was alive and He appeared (again ܐܬܗܗܝܙܝ **ATHHAZI**) *they did not believe.*

After these things He appeared (again ܐܬܗܗܝܙܝ **ATHHAZI**) to two of them in a different form-ܕܡܘܬܐ **DAMOTHA** [A different impression –as another impress of the queen’s head on a coin-this might involve clothing or even plain and not bright as at first] as they walked and were going away to a village. They went off and told the discourse /family ܫܪܐܟܐ **SHARAKA** and *they did not even believe them.* There are two distinct factors here-the Emmaus friends may have been family and they might well have informed close family but they also relayed the detailed discourse which is found in Luke 22 giving the “appearance” to Luke a powerful context.

And He said to them “Go out to the whole world and herald my good news in all creation. Who-ever ܕܐܢܐ **DE’** [everyone of an entire class] who believes lives and whoever does not has been guilty or condemned ܡܬܗܝܒ **METHHIB**

**(8) BY HIS ASCENSION & INTERCESSION PEACE COMES TO THE WORLD**

But these are signs belonging to active believers who cleave ܢܦܐܦܗ **NEQAPH** to my name/signs that agree with or [will unite] in my name:

1They will cast out demons

2And they will speak in new ܗܕܬܗ **HADATHA** or recent languages. Language was developing worldwide-the disciples would keep pace with that.

3They will lift up capture or remove snakes [metaphor-“demons”]

4 And whether there is a poison of death.- it will not harm them.

5 They will lay hands on the sick and they will recover health ܟܗܠܐܡ **KHALAM**

But Jesus our LORD after speaking ܡܠܐܠ **MALAL** speaking in full [with promise and command] with them ascended into heaven and sat at the right hand of Eloha[God in His strength] but they went forth and heralded in every place and our Lord was actively helping them making strong valid steadfast valid and trustworthy their words of promise and direction with signs that they were doing.

Peace of a very imperfect nature presents at the beginning of this section in the presence of the soldiers-representing the Pax Romana-of which they were custodians under Caesar. With the new beginning of the gospel we can treasure a message which we are called by our beloved Master to herald to the whole world-this peace endures to eternity and lifts every life that espouses it.

**Bob Coffey L’shuvkha Marya**

**To the glory of the Lord**

**Aramaic Bible Companion**