

NEARER (QEREB)  
TO YOU

MATTHEW

ARAMAIC  
DEVOTIONAL

MASTER'S VOICE

ARAMAIC STUDIES

NO. 1

THE

MEDIATOR

(BASED ON THE GOSPEL OF  
MATTHEW

“DRAW ME NEARER”

ALBION BIBLE CLASSICS

# MATTHEW

## A DEVOTIONAL JOURNEY

### IN ACCENTS CLEAR AND SHRILL

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#### INTRODUCTION

This “devotional” study based on the Gospel of Matthew is part one of a series drawing on the Aramaic source language of the New Testament. This study under the topic of Christ the Mediator looks at that majestic role as it played out in great humility amongst men during our Lord’s earthly ministry. The Lord’s mediatorial engagement is the silver lining alongside the long dark shadow of the cross that looms in the gospel. In an era when the doctrine of Jesus as Son of God is denied more widely and volubly than ever before this series I believe was never so vital to recover the dynamic and original ground of witness to the Glory and Grace of the Son of God. In Matthew’s account there is the glorious rainbow of Jesus walk amongst men followed by the brilliance of resurrection light that accompanies our ascending Lord proceeding to the throne to continue His ministry as the Mediator. Through the complete series of Aramaic medium studies you can plan your journal with the Lord for an entire year. Other NT companion devotionals are being produced in quick succession to familiarize Christians today with the walk of the apostles with Jesus longtime ago. It was Jesus’ desire that “nothing be lost” that can help us draw nearer to God and become more effective in witness.

This study focuses the concept of “drawing near to God”. You will recall that in OT time approach to God was through offerings. Sinners had no other way to approach God in His holiness. When we pray we approach God through Christ our Mediator. The concept and doctrine of Mediated grace is seen in the manner in which from all comers “Christ receiveth sinful men”.

I came to Jesus as I was-weary and worn and sad  
I found in Him a resting place  
And He has made me glad  
I looked to Jesus and I found  
In Him my Star, my Sun;  
And in that light of life I’ll walk

Till trav’ling days are done (Horatius Bonar)

To walk with Christ as the apostles were in the habit of doing was to begin to learn about communication with the Father through the Son. Gethsemane serves to show that devotion whether “caught” or “taught” is not an achievement but rather a baptism for the apostles as in the book of Acts they move readily, naturally and with confidence in God where they stumbled awkwardly before.

In the text of this study I make use of many words of the Master in transliterated form to familiarize you with Jesus language and give the meaning to demonstrate their value for understanding God’s word.

We have to remember that Matthew was in the Upper Room and the gospel he wrote was written from a Church teaching and devotional perspective. That means that with the aid of the precious Holy Spirit we can journey again through the life of Jesus with Matthew and come out with an enhanced joy and intimacy.

The 48 devotional studies that follow thread you through life stories picked up by Matthew Levi from the ministry of Christ and this spiritual exercise follows the specific references of Matthew to people who drew near to Jesus and times when Jesus drew near to others. **In the language of Jesus we are speaking about the *QEREB* (intimate) experience of God.**

You will also be able in this yearbook (which is section 1 of 8) to get a handle on the meaning of the *SEBAQ* experience as it impacts Christ on the cross and those who seek forgiveness through our Lord's "Passover" obedience.

When we pray we address our requests to God in the name of Christ because His life and sacrifice for us is the sole means of our true relationship with and proper approach to God. It goes without saying therefore that in praying to our Father we should make much of Christ. You might ask why the "Lord's Prayer" has no such preliminary-but wait-Jesus opens the prayer with the words "Our Father who is in heaven holy is your name." That *name* is Yahweh and it is also Jesus' name. Jesus in Aramaic spoke of Himself as ANI ANI – the "I am" or Yahweh (Jesus means "Yah-weh saves"). It is this very union of persons in the trinity under that name that intimates the oneness of God.

Jesus spoke crystal clear on the subject of His being the advocate of grace as men approach God. He said: - "Go away and learn what this is 'I desire or advocate **אֲנִי גְּרָעָה** –the favour that draws others nigh' and not sacrifice... [Even Passover sacrifice]" Hosea 6.6 ...for I have not come to call those in the position of righteous ones but those in sinners' position (*Matthew uses the accusative of belonging to this class*).

Draw me nearer, nearer, nearer precious Lord  
To the place where thou hast died  
Draw me nearer, nearer, nearer precious Lord  
To Thy wounded riven side.

*Scribbler Bob*  
*Westgate August 2016*

## **1. THE MAGI APPROACH WITH JOY & AWE**

**1. Matthew 2 9-12** *We begin our journey with the incarnation of the Mediator in all its majesty and glory combining with its humility and weakness lived out in grace identifying with us. This is the greatest dialectic of all time: its thesis is Jesus Christ is God; its antithesis is Jesus Christ is man and its Synthesis is Jesus Christ is the God-man Mediator.*

*Matthew writes "But when they heard from the king they went away and they saw the star that they had seen in the east MADINHA [Masc.]. (The masculine is used for "east" and the feminine for Persia or Mesopotamia-so we are to think generally of an easterly direction] went away before them i.e. south west of Jerusalem until it came and stood high above where the child TALIA was living. When they saw the star they rejoiced with much celebrated & widely reported joy HADIA-such joy as that of a virgin bearing a son on her breast-such joy that indicated Jesus was theirs too-a personal Saviour. Matthew conveys the joy that was caught from sight of a woman with the very king they sought in her arms. And they entered the house BITHA-the house or temple-appropriate to so special an event as it reflected the dialectic in its utter plainness yet it was truly a temple of the holiest and indeed in time it was to become a church. In OT times it had been a caravanseraï and now for 2 millennia it is known as The Church of the Nativity-the oldest in the world. And they saw the boy and what belonged to the boy with Mary His mother and they fell down and adored Him face to the ground SAGAD[with this contrasts the numerous approaches to Yeshua in the gospel that go under "coming near"*

**QEREB** and they opened their treasures they had stored away **SIMTHA**-the word is used for a dictionary - what they had spoke volumes about lives lived with an object in view-to bring all their endowments to Jesus. And they brought near to **Him** approach offerings **QEREB** or gifts of choice refined gold **DAHABA** and myrrh and frankincense. And He [a witness or “the boy”] appeared in a dream in order that they should not go back near **LOTH** Herod and by another broad or chariot road they went away to their own country **AHRAHON** This term is used in conjunction with “Persia” accounting for their association with that land. The gifts symbolize a king whose priestly ministry climaxes in His atoning death so this approach is gloriously prophetic of Jesus’ ministry and a fitting start to approaching and appreciating the worth of the Lord.

## **2. SATAN’S APPROACHES LIMITED**

**Matthew 4 1-10** In studying the temptations few consider that never again did our Lord suffer Satan to approach in this way contesting His mediatorial ministry though clearly by demons and subterfuge till the last he persisted to counter the spread of the ministry of the gospel encouraging rebellion and even entering Judas’ mind and desiring Peter’s allegiance. **Luke 4.12** appears to hint an approach amid the passion events but mainly alludes to the short season spoken of in **Luke 4.5** **STIGME CHRONON**-the “end-times” contest against the Son of God.

At that very time **אָרְבָּעִים** A very definite temporal pronoun marks Jesus’ Judean wilderness experience and the commencement of 40 days at the end of which a fully annotated face to face encounter with Satan which Matthew and Luke record severally and quite specifically Yeshua was led or guided as in a battle by the Spirit of holiness to the wilderness to be experienced or tested by the devil or adversary. It would appear that Satan was keen to know the character and power of Yeshua with whom he had to deal away into the future and that the Holy Spirit’s allegiance with God the Son is as with Christians today.

And He fasted forty days and forty nights and thereafter was famished.

And the tester who struck at a moment he esteemed incomparable for a successful disruption of God’s sovereign purpose approached **QEREB** and said to Him “If you are the Son of **ELOHA** (God in His strength) say that “These stones shall become bread”. One remembers that on **Mount Qarantel** even today little round stones exactly like baps lie broadcast. The immediate “if” is significantly linked with the presumed capability of creating or changing details of the structure of creation at will. This Satan savoured as a moment to use Jesus’ hunger to strike when the Son of God was under duress in the flesh. This sort of manipulation with the torque of three quick fire temptations finds a physical moment not equally till **Gethsemane** and the passion our Lord suffered upon the cross. It is essential to observe that the “approach” of Satan lacked any element of worship and he did not entertain repentance or show awe. Whereas the word **אָרְבָּעִים**

**QEREB** normally entails “approaching through sacrifice” here Satan enters the Lord’s presence without civilities and with implicit denial of the Messiah. He (Jesus) then answered and said “It is written ‘It was not by bread only that **BAR-NOSH** lives but by every word that shall proceed from the mouth of God.’ Christ is speaking of the command of **ELOHA** and by this means contrasting the call for obedience to Satan to the reality of adherence to **ELOHA**.

At that very time **אָרְבָּעִים** the devil [literally “eater-stinger”] brought Him to the holy city and caused Him to stand upon the outer wing or pinnacle of the temple and said to Him “If you are the Son of God cast yourself **אָרְבָּעִים** down –for it is written “He will command His angels over you and upon their arms they will carry or shoulder you lest you strike your foot against a rock.” This quotation was winkled out of **Psalm 91.11-12** and suggests indeed that Satan was heaven’s choirmaster and took interest in the songs (or psalms) that men sang. In this instance the pass would have been lost if our Lord had entrusted his life to angels. Remember Satan is known to the Lord as “a murderer from the beginning”. And Yeshua said to him “Again it is written ‘You

will not(succeed)” or “You must not tempt... the Lord your God”[Deut.6.16] Again the devil [swallower stinger] brought or steered Him to an exceedingly high or most prosperous mountain **אדמ** [literally very well doing] and there were all the kingdoms of the world in their crowning glory. Luke 4.5 adds *BEADNA ZAORA* intimating Satan’s vision or end-time programme. And he said to Him “All these I will give you if you fall down and worship me” *On this occasion the devil may have superior luminosity and grandeur when the Son of God was clothed with humility and this opportunity was being used for the potential humiliating of God in Christ-but that was wishful thinking.* At that very time Yeshua said to him “You depart **אזל**, [**אזל**– azal as in *Psalm 22.1 -to journey away or go completely*] from me for it is written that you shall worship the Lord Jehovah your God and Him single and alone you shall serve **אלה** *The ministry of servant and soldier worker and worshipper is entailed.*[Deut.6.13].*Neither on account of the personal trouble and vexation of the passion nor on account of the latter day tribulation will our Lord Jesus Christ the Mediator concede in the least to Satan’s programme.*

### 3. THE APPROACH OF ANGELS

**Matthew 4.11** *The mediation of Christ is watched without unnecessary intrusion by angels but they are not uninterested-rather are they zealous to participate in ministry wherever possible-but it goes without saying as Paul urges “There is one mediator between God and man-the man Christ Jesus our Lord. [1Timothy2.5]*At that very time the devil Him **אזל** let Him remain and behold angels approached **QEREB** [with worship and awe] and they were serving Him. *This is short unadorned statement. It displays that our Lord like ourselves in His life provided an academy to angels. If we add the appearance of an angel in Gethsemane we realize that these great beings to whom God has given guardianship and a task to accompany the saints of God are under the Saviour’s mandate. He says “I could have called 10,000 angels!” This event seems not to characterize as such a call but as a natural embassy sent by the Father similar in nature to angelic ministry toward Hagar and Elijah. The nature of this ministry is not further disclosed but it certainly was one related to our Lord’s needs and a valuable reiteration of heaven’s confidence.*

### 4. THE APPROACH TO RECONCILIATION

**Matthew 5 23-24** *For reconciliation by a Mediator two unexceptional demands must be met-the unity and pleasure of Father and Son and the unity and happy compliance of the reconciled beneficiary-man. The Mediator cannot get out of step with either party.* If you do therefore bring your **approach offering QEREB** before the altar and call to mind **אח** that your brother is caused to hold any long lasting anger or grudge **אח** against your brother. **Allow your offering QEREB to remain SHABAQ** before the altar and **go away** and to earlier be reconciled, appeared or accepted with your brother and at that precise time **אח** come and bring near your **approach offering QEREB**. *It is highly significant that Christ’s offered body remained a notably short time after He uttered His great appeal “Why do I remain?” [The vindication appeal at the heart of justification-it might even be called the **ULTIMATE JUSTIFICATION APPEAL**] because there was in the Lamb of God perfect union with the Father no personal sin to atone for-no bad relationship with men-His anguished cry brought immediate response and was instantly accepted-this word throws wanted and vital light on the atonement. Reconciliation on man’s part means repenting and making restitution as to others-the act of reconciliation on the part of God incarnate **required the death of the perfect sacrifice and the shedding of His blood.** Christ as the pure Lamb of God as Peter recorded “when reviled (He) reviled not again.” His offering when He made appeal that it bring all sinners who repent near was immediately accepted-the soldiers said “He was cut off” as they came to break His legs- yet further testimony to the instant response of the Father Himself testifying when the scripture says “the veil was rent”. This is not about separation of Marya (Son) & Eloha*

(Father) but vindication by God the Father. The plain understanding of the Aramaic of Matthew 5 is that the “offering” were it to have the sin transferred to the live animal and die without the reconciliation of the beneficiary would be to no avail-but when it is killed **and the sin confessed** it availed. The seal of reconciliation on God’s part is His acceptance of that which is perfect and the seal of such perfect offering is “shed blood” and “death”. The baptism and transfiguration of our Lord and heavenly voice to the Greek visitors represent heavenly confirmations of acceptance. On the cross our Lord implores the Father that He linger no longer with a broken heart and His **vindication cry** stressed His desire that death be manifest as the Father’s reconciling purpose is achieved. God’s **immediate answer** (as implored in Gethsemane) was the “rent veil” and immediately Christ gave up His spirit.  
 [The exegetical principle of comparing scripture to answer tedious questions begs the reader to apply Matthew 5.24 et alii to Matthew 27.46 & Mark 15.34 to better appreciate the LAMA SHABAQ (“Why allow me remain” cry of our Lord)].

### 5. THE CENTURION’S APPROACH

**Matthew 8 5-13** This approach is “full of faith” and delightful for its deference and acceptance of natural unworthiness. Mediation is of no value to anyone who approaches Christ as an equal or as a mere man. The benefits of redemption are delivered by love which submits in faith to God’s provisions and respects who Jesus is. The element of “submission” is crystal clear in the story of this soldier who proclaims the authority of Christ and illustrates it with his own commission. Then when Yeshua entered Capernaum a single centurion came close QEREB to him ܩܪܝܒܐ and begged or implored on account of who He was [or “from Him”] And said “My Lord- my boy is lying cast down in the house and is paralysed [ܫܪܐ SHARA intimates “”dislocated” or broken” or loose” as if the connections with nerve and message no longer work] and badly or terribly tortured. Jesus is the healer of dysfunctional and broken lives. And Jesus said “I will come and ‘restore’ him” [ܩܪܝܒܐ The Aramaic word is the same as “myrtle” which is the proverbial tree of healing or restoration-cf Isaiah 41 & 55 and Nehemiah 8 where restoration features-also this tree is widely distributed around Jerusalem where divine restoration is forever typified]. The centurion answered that and said “My Lord I am not worthy, equal or on that plane and sufficient ܩܪܝܒܐ that you should come under my roof only say the word and my boy will be healed.” So in the town where “Care consoles” a soldier built a synagogue Luke 7.5 –was it this soldier? Clearly this soldier was no Mithras adherent-he rendered all he had and was to Jesus. If he is not the synagogue builder he is another righteous gentile with total respect for Jesus and with as much love for his boy as the other had for his servant. For I also am a man who has soldiers ܩܪܝܒܐܐܢܐ [Aramaic root word “strategists” pronounced substantially like our word] who are under my hand or power and I give command to this one “Go” and he goes away and to a different one “Come” and he comes and to my servant or deputy that he perform this and he acts upon it. The soldier was speaking of the absolute obedience and submission of soldiers under a general strategy. This applies so truly to our Lord and ourselves that Paul developed the thought frequently in his writing and distinctly in Philippians.

When **conversely** Yeshua heard that He amazed Himself or he trembled. ܩܪܝܒܐܢܐ Our Lord literally took it to heart as to being submissive-the Lord who put himself under His Father and who equally had such power to command. On this occasion as before the grave of Lazarus this mightily touched the Master on two levels. And He said to those who had come (with the message) with him-the soldier “Truly I say to you “That not even in Israel have I found faith exactly like or on a par with this.”

Then **conversely** I say to you that many will come from the east and from the west and will sit or place them with Abraham Isaac and Jacob in the kingdom of heaven. Then, however, the children of the kingdom will be cast out to darkness –outside there will be weeping and gnashing of teeth. The situation envisaged is again one of obedience and disobedience. This

right to be “in the house” is taken a step further. Obedience means that the Gentiles will do Gods will and march into the kingdom at the coming of the Lord with his full authority and those who disobey at that time will in their folly be most sadly left on earth to the sadness of that era. This “Kingdom” statement may also refer to the after death terror of being held to judgment in the fearfulness of ultimate expectation. And Jesus said to that centurion “Go **exactly** as you have believed and **it will happen for you**” –and his youth was healed in that very hour. When our Lord said “Go” he took the man as his servant and it is most plausible to think that he may have built a synagogue in which Yeshua would have been so regularly the speaker-the Rabbi. He thus may even have become a significant part of our Lord’s strategy-but while this is speculation what is certain is that the man gained by his humility and training of others to respect the master an immediate interview and the assurance of the full blown assurance of sitting down in the kingdom.

## 6. THE APPROACH OF THE ILL & AFFLICTED

**Matthew 8 15-18** *This approach recognizes in Christ the healing powers of Messiah. In company with many others it affirms that nothing is beyond Christ. The two sets of burdens described in Isaiah and shouldered by our Lord demonstrate His claim to title and sufficiency to meet the needs of all who call upon Him. The scripture also shows that Satan’s work can be reversed where believers bring others under Satan’s power within the field of Christ’s power.* And she (Simon’s wife’s mother) arose and was **ministering at the table /altar** **ܡܢܝܨܬܝܢ**

to Him. Here truly is instant gratitude. Even Manoah’s wife had no such conscious joy in ministering to the pre-incarnate Christ. Then when it was evening and *the Sabbath was past when people could travel greater distance* “they **brought near**” **QEREB** before Him many demonized and all of them who had been made very ill He healed with a word. *Elsewhere we have report of various illnesses but equally it may be that a serious virus had also taken hold exactly* so that the matter spoken by the hand of the prophet Isaiah might be fulfilled. Isaiah wrote “He will accept or participate in or even forceful hold on **ܡܝܬܝܢ** our excruciating pains **ܟܘܒܝܢ** [The Aramaic includes such discomfort and trauma as comes with pleurisy, dysentery, fever, lumbago, smallpox, colic, headache etc] and bear **ܡܝܬܝܢ** ponder the burden’s weight and lift the burden of our maladies **ܟܘܒܝܢ** –the Aramaic includes hurting and harmful disease as kidney and bowel trouble with sickness. Then when Yeshua saw the great gathering close around **ܩܪܝܒܝܢ** used with **ܟܘܒܝܢ** (near) speaks of “siege in battle” He commanded that they go out (from the house) to the shore **ܟܘܒܝܢ** or “passing over” embarkation point. Dear believer-it may be the medical list of Jesus is relevant to you-do understand that your faith is relevant and precious to Him!

**The healing of his seamless dress  
is by our beds of pain;  
we touch him in life’s throng and press,  
and we are whole again**

## 7. WOULD BE DISCIPLES APPROACH

**Mathew 8 19-22** *Matthew speaks of Jesus “crossing over” in a sense used technically to describe Passover. All who follow Jesus must reckon with Passover and not just “plain sailing” and adventure. The true approach to God factors in the cost. For our Lord as Mediator the cost was everything. Matthew’s Aramaic wording is a lesson in discipleship as commitment*

And a single scribe came near **ܩܪܝܒܝܢ** **QEREB** [this approach was bold and not marked by reverence] and said to him “Rabbi I will come after you where you are leaving to go. *Clearly the Scribe was proposing to be a sort of Pepys or a disciple and when he saw Jesus apparently*

setting forth to sail he was at the ready. Yeshua said to him “There exist for the night foxes rock holes or recesses[not unlike tombs] and shady covering[trees] for the winged fowl of the heavens –on the other hand then the son of man there is not

אָל where to lay his head. *The indeclinable LITH is a particle that tells us in its qal aphel and Hithpael that there is not, is diminished and finally is no more a place. Jesus is saying that at this point it is on the way to being impossible to rest or be on his own or have independence as the scribe obviously treasured. The family time of the fox and the rest and sleep of the birds would be a pipedream in following Jesus.* But a very different one from his disciples TALMIDOTHE said to Him “My Lord give me permission to leave and first bury my father”. Then Yeshua said to him “Come after me and let it belong to the dead to be the ones to bury their dead.”

## 8. PARALYTIC –A RARE ROOFTOP APPROACH

**Matthew 9 1-13** *Matthew is addressing the central issue of the Mediation of Christ-He enables the “forgiveness of sins” through His death. The use of the very word SHEBAQ that like a capstone appears in Mathew 27.26 no fewer than 3 times in this vignette is a bold affirmation by our Lord Jesus Christ that He is the Mediator-the Redeemer –the Passover provision of God.* And embarking into (His) position on the ship He came to His city. And they brought close QEREB[as one might come close to God] a paralytic [שָׁבַק “one loosened” or “untied” or “destroyed” or “finished” in the sense that what holds the body together in action is no more working] when he lay on a litter-couch and Yeshua saw their faith HIMANOTHA He said to that paralytic “**Be encouraged [LEBAB has to do with the pith of life and the core of the soul] my son –your sins are “Passed over” or “left behind” SHEBAQ.** Then men from the scribes said in their souls “This person blasphemes [שָׁבַק the accusation with the אָל of radical habit is tantamount to accusing Jesus of being a regular or persistent blasphemer] But then Yeshua knew their complex thinking and He said to them “Why are you scheming out evil things in your hearts” [i.e. the core of their thought was evil]. For which is easier to say that “Your sins are left out, put aside or “passed over” SHEBAQ for you or to say ‘rise’ ‘walk’? Then or at the time you may know that there is and exists authority belonging to the Son of man on earth to “pass over” SHEBAQ sins I say to this paralytic “Stand up and shoulder your pallet couch and go away to your home”. And he stood up and went off to his home. Then when those crowds saw they stood in dread and glorified God ELOHA who gave this authority equal to men. And when Yeshua passed from there He saw a man of some power or authority who was sitting in a house of tax collection [literally “breaking up” of wealth or profit שָׁבַק] whose name was Matti [one “hard to resist” “one who is coming” “one difficult to encounter”]. And He said to him “Come after me and rising he left after Him”. And when they were placed to eat in the house many tax brokers and sinners came and they reclined to eat with Yeshua and His disciples. And when the Pharisees watched they were saying to His disciples “Why does your master eat with tax brokers and sinners?” Then Yeshua when He heard He said to them “The healthy do not have need of the doctor but those who are in bondage אָל to illness.

## 9. A SYNAGOGUE RULER APPROACHES

**Matthew 9 18-19** *The synagogues of Jesus’ day were sit down auditoriums and the Rabbi stood to read and sat to teach. The gross humiliation of posture on the Rabbi’s part contrasts with the true significance of Jesus who on this occasion gains the worship of the teacher who must have known that only God can raise the dead. The Mediator can vanquish death because He is QNUMA-the underlying soul of all being and lifter of the dead to life.* Then when He was speaking these things **one ruler** who came with them approached Jesus QEREB “bowing אָל in “worship” (the true approach) to Him and saying “My daughter has died this very hour but come place your hand on her and she will live”. And Yeshua arose and his disciples and

they went in after him. *It would appear Jesus had been teaching and His disciples were seated-He may even have been sharing refreshments-but He cut into what He was doing to attend to this prior claim on Him.*

### **10. THE WOMAN WITH THE ISSUE APPROACHES**

**Matthew 9.20-22.** *The Mediator came to discharge His office by the shedding of His own blood. The seeping away of this woman's life could only be halted by the once for all offering of the life of the Mediator. The virtue that Jesus speaks of is nothing less than Jesus own inner strength and the office of healing and saving involved the Mediator's lifeblood.* And behold a married woman **ܩܪܝܬܐ** whose blood had flowed or discharged **ܕܡܐ** for twelve years came from behind Him and approached **ܩܪܝܬܐ** the border of His garment. She was saying in her heart and soul "Even if I only may approach his clothes I will be healed. But then Yeshua turned His face and seeing her said to her "Be of good courage **ܕܡܐ**—*the expression is used toward those who need to recover from their sorrow or problems...my daughter-your faith has saved you!* And that woman (she) was healed from that moment.

### **11. JESUS APPROACH AS LORD**

**Matthew 9.27-34** *The Mediator acts through covenant mercy and the great boon of salvation is to see Jesus as central to our lives. Faith in the Redeeming Mediator must needs proceed to firm obedience. The "belief" entailed involved recognizing Jesus as God and Mediator. These men were told to hold fire on declaration unlike us on whom the Spirit has fallen.* And when Yeshua passed through from there two blind men **ܩܪܝܬܐ** followed Him closely **ܕܡܐ**—*they were binding them to Him* and were crying out saying "Have mercy on us Son of David!" And when He had come to the house Yeshua said to those blind men "Are you believers that I can do this?" And they said to Him "Yes Our Lord!" *The reply was a voluble affirmative—"Certainly" even an "Amen".* And precisely at that point He approached to touch **ܩܪܝܬܐ** their eyes and said "**Exactly as** you have believed let it be done for you!" *There is a lesson here. If their faith was simply a boast there would have been no healing.* And at once their eyes were opened and Yeshua rebuked them privately and said "See that no man know it!" *The instruction is the second test of belief-would they obey one they truly trusted?* They on the other hand issued out and spread the report through all that land. *This recurs counter to Jesus' wishes.*

### **12. THE DEAF MUTE APPROACHES**

**Matthew 9.32-34** *The response of the crowd in this case is immensely better understood through the Aramaic which makes this mute a wizard no less. The power of Satan can be overcome by the word of the Mediator. This incident serves to show that Satan cannot interpose between a man and God when Christ mediates His abundant grace.* And when He Jesus went out they brought near **ܩܪܝܬܐ** to Him a deaf mute **ܩܪܝܬܐ**—*a demon exists upon or over him. In Aramaic the word "deaf mute" and the word "wizard" or "spell caster" are at one. This man was clearly afflicted with evil and was also physically handicapped. This was not just a poor man-for all that he might have been brought low-but he was one caught up in witchcraft and the case was as the sequel shows significant. The Aramaic makes the connection that Greek cannot between the preoccupation of the man and his condition.* And when the demon went out that mute spoke and the crowds were amazed and were saying "Never has the like been seen in Israel!" The Pharisees on the other hand were then saying "By the prince or chief of demons He casts out demons!"

### **13. THE WOMAN WITH THE ISSUE APPROACHES**

**Matthew 13. 10-17** *The “helping hand” our Lord refers to in this vignette is quite vital to the work of the Mediator. Salvation involves the message and awareness of the person of Christ the Mediator. It is not that men and women have not the faculties we have as believers-they most definitely have. It is rather that neither eye nor ear nor will nor heart suffice because mankind needs to be awakened from sleep lest they sleep on to death. Just as a hand can shake a sleeper so the “hand of God” is requisite. The prophet says “The hand or arm of the Lord is not shortened that it cannot save”.* His disciples came near **QEREB** and said to Him “Why are you speaking to them in parables?” He **then** answered and said to them “It is given you to know the secrets **ARAZA** or ordinances of the kingdom of heaven”. The word “given” **ܘܥܠ** simply signifies a “helping hand” or “gift” and the difference in the recipient is “trust” or lack of it. For to the one that is united with it will be given more and will increase. And to the one who has it not or is not united with it that which he has will be taken or lifted from him **SHAQAL** as a burden he did not want. For this reason I am speaking to them in parables because they who see with good faculties do not have vision and those who hear do not listen, obey, grasp and act on it. **MESTHACALIN**. And the prophecy of Isaiah is fulfilled in them that says “Hearing you will hear and not understand *that to which you listen* and seeing you will see and not have experience of that seen... for the heart of this people has become dense **ܘܥܠ** **ABIA** stupid, thick as uncultivated soil and with dull or heavy ears **ܘܥܠ** **YAQAR** they have listened and they have closed their eyes as in sleep that they should not see with their eyes and hear with their ears and understand in their hearts and so should be converted [turned around]and I would heal them. **But** blessed and happy are your eyes because they see and your ears because they hear. For truly **AMEN** I say to you that many prophets and righteous persons have had appetite and desire to see the things **ܘܥܠ** **RAGRAG** that you see and they did not see them and to hear what you are hearing but they did not hear them.

#### **14. THE DISCIPLES APPROACH (1)**

**Matthew 13.36-44** *Jesus utters things hidden from before the foundation of the world and He was the “Lamb slain before the foundation of the world”-the only Mediator. The whole world turns on that provision-its solemnity lies at the heart of the parables- we need to listen for our lives- Jesus is our Saviour and judge and to miss being forgiven and having our wicked hearts cleansed is to fall asleep and wake up amid judgment-to then see the detail of what He has done to rescue us and to recognize the rebellious failure for whatever reason to cry “Lord save my soul!”*

**At that exact time** Yeshua let the crowds remain or left them **SHEBAQ** and He came into the house and His disciples came near **QEREB** offering themselves to Him and saying to Him “expound explain interpret that parable about the zizana and the district or village ...**He then** answered and said to them “He who sowed the good seed is the Son of Man and the district is the world as it now exists **ܘܥܠ**. **Then** the good seed are the children of the kingdom and **then** again the zizan are the existing children of the evil one. The enemy **then** who sowed them is Satan [the adversary], and **then** the harvest is the perfection or “fullness” of the world or age. The servants<sup>6</sup> conversely are the angels. **Exactly as** the tares are gathered and burning in the fires thus it will be in the fullness and completion of this age. *It would appear that the burning may have a literal earthly aspect which does not and cannot preclude the doom of eternity and hell. The designating in bundles is the prior work-the burning follows the harvesting which in contemporary Israel was both by sickle and by pulling out. Thus the solemnity of the gospel has witness in 3% of Jesus discourse as to judgment and 10% as to His references to heaven. And* the Son of Man will send His angels and they will collect as tax from His kingdom all those **stumbling blocks** and all **those workers of iniquity**. *This appears to be a great clearance at the onset of the earthly golden era of Christ. And they will cast them into the **single entity fire or superhot fire. The expression reminds us of Daniel.** And there will be lamentation and*

gnashing *final destiny grinding* **𐤇𐤃** HARAS of teeth. *The saddest thing of all is that remorse is speechless-the situation is irrecoverable. Exactly at that time HIDIN* the righteous will shine as the sun in the kingdom of their Father. Clearly Jesus is referring to Daniel again so the end times and the prelude to the golden era are in mind. *The righteous will be taken to glory whilst “fire on earth” or judgment here also continues according to the apocalypse. Whoever has an ear that will work and listen let him hear. It is vital to listen-now look again at vv 34-35*

### 15. JERUSALEM PHARISEES APPROACH

**Matthew 15.1-20** *The blatant rebellious approach of the Scribes and Pharisees begins “Why do your...?” and Jesus reply begins “You...you!” This says something stern. Though the Lord did not come to judge He did not come to be apologetic about His disciples. Our Mediator is a most speedy and effective defender of saints. Jesus showed from this incident that we shall never lack His mediation and his heart is for us. At that very time (in Ginnosar) the Pharisees and Scribes who were from Jerusalem came near QEREB to Yeshua and they were saying, “Why do your disciples pass over or transgress the received tradition of the ancestors or elders QASHISHA **𐤒𐤃𐤏𐤃** and not wash their hands when they eat bread? Yeshua answered and said to them “Why also are you-you by passing the command of God because of your traditions for God said “Honour your father and your mother and whoever reviles or curses ZUHEN **𐤆𐤃𐤏** father and mother let him die the death?” You conversely you are saying ‘Everyone who says to his father and mother “My offering or coming near to serve is something by which you can benefit but he will not honour his father and mother” The point is such a man will enter priestly service or levitical but refuse to support parents insisting that God will look after them because of his holy commitment. This was and continues to be wrong not only because the Lord pointed it out but because he undertook such care fully himself. ‘And you prevent or abolish **𐤆𐤃𐤏** BATAL the word of God because of your traditions. You accepters of the outward face it is beautifully prophesied about you by Isaiah. This people with their lips value me but as to their heart is a great distance from me. And empty they revere me while they teach the dogma learning or heresy of commandments of the sons of men. And He called to the crowds and said to them “Listen and understand with perception **𐤆𐤃𐤏** SECEL. “It is not the thing that enters the mouth that makes rotten or causes abomination to a son of man but the thing that issues from that mouth-this is defiling to the son of man.”*

### 16. THE DISCIPLES APPROACH (2)

**Matthew 15.12-20.** *Christ as Mediator never trips up the righteous but He explains that those who reject His mediatorial work are the truly “forsaken” who must remain. He showed the natural heart like a centre of legions of sin is deeply defiled. At that very time His disciples came close to Him reverently QEREB (15) and were saying to Him “Do you know that the Pharisees that heard this saying were scandalized?” **𐤒𐤃𐤏** CASHAL. The query has to do with reaction and even being tripped up as if our Lord were in a measure responsible! He then answered and said “Every plant or seed NETZOB **𐤏𐤃𐤆** which my Father in heaven has not planted will be destroyed **𐤏𐤃𐤆** AQAR uprooted or ‘annihilated’. Let them (remain) alone SHEBAQ – they are blind guides **𐤏𐤃𐤆** NAGODA (oarsmen) of the blind (only in Aramaic). If then a blind man should lead **𐤏𐤃𐤆** DABAR a blind man both will fall into a pit. And Simon Kaypha answered and said to him “my Lord explain to us this parable”. But He then said to them “Have you also not till now understood with perception?” “Have you not been aware that anything that enters by the mouth to the belly is expelled and purified from there **𐤏𐤃𐤆** THADIQTHA and cast out.” “Anything then that issues from the mouth is from the heart and it is that which is made to go out or expressed **𐤏𐤃𐤆** NEPAQ defiling a son of man?” *The implication is that the body**

neutralizes what passes through it but the heart and lips poison what passes them. This principle is simple but quite profound. “For from the heart are **hatched or come out** evil schemings, adulteries, killings, fornications, thefts, lying or begging testimonies, blasphemies.” “These things will defile a man but if a man eats with hands unwashed he is not defiled.” **שׁוֹבָבִים** SOB – polluted like a water pool or religiously like a heretic. Our Lord considered “heresy” a way of life contrary to His teaching.

### 17. THE DISCIPLES APPROACH (3)

**Matthew 15 21-28. Standing at the northern limits of Israel Jesus was willing to demonstrate that he is Mediator not between Jews and God but between mankind and God. His sweet offices reach to the SyroPhoenician. Not only would this be true from Pentecost-this is ever true. THERE IS always was and always will be ONE MEDIATOR.** And Yeshua went out from there and came to the borders **תַּיִר וְצֵידוֹן** THOMA of Tyre and Sidon. And behold a Canaanite woman from those borders while she was crying out... **אִמְרַת** QAN of Potiphar's wife

Genesis 39.14 who “cried out with a loud voice” or Peter on the turbulent waters ... **צָמַח** came out and said “Have mercy or compassion on me, my Lord Son of David, my daughter is dragged or guided or oppressed malevolently by a demon.”

He **conversely** did not turn around or return an answer. The sense is that He did not face her in answering. But His disciples came near in worship **קֶרֶב** and pleaded **from Him** “Send her away... as the disciples also urged concerning the crowds that Jesus fed... for she is crying after us!” But He **conversely** answered (them) and said “I have not been sent but to unite intimately **לוֹחֵת** with the wandering sheep that have strayed **אֶתְנַחֵם** TAN from the house of Israel.”

(1) She **then** came and worshipped... **אֶתְנַחֵם** SAGAD The term is used of a dog fearing **punishment or of a martyr before the death blow.** The canine posture is especially telling for she was pleading like a dog and yelping in face of a strong word... Him and said “My Lord help me!” In a sense the sinner “cowers” before Christ for sin brings fear.

(2) And He said to her “**It is not a beautiful act to take the bread of the children and to fling it out (as death 2 Chron 25.8)**... **אֶתְנַחֵם** REMEN as if one did not care for the children... to the dogs. The matter should be judged in the light of Canaanites and Israelites. The history of one was that of death and the other that of life. This is not prejudice but highlights divine awareness and visiting of sins and the fact of history and Satan's work through his stranglehold on this people. Yet where genuine faith is all this horrible history is reversible. **This unique story is positioned beautifully by Matthew following the brief of the master** at a time when the children were pushing the bread away and the Gentiles were craving it. So it soon would be that the message would be released through the passion and Pentecost to the whole wide world and would find it thousands of people with great faith. Irresistibly righteousness must spread to the nations and life from the dead. (3) She **then** said to Him “Yes my Lord **even the dogs eat** from the small bran **אֶתְנַחֵם** PARATHOTHA that falls from the table of their master and **they live.** The woman was pleading for life in Christ. She was further calling Jesus “Lord”. “Whoever calls on the name of the Lord will be saved!” This principle is secured in this episode. At that very time Yeshua said to her “O woman great is your faith and it shall be done to you **exactly** as you implore. And her daughter was healed from that moment.

### 18. THE CROWDS APPROACH

**Matthew 15. 29-31 We are obliged to affirm that the gospel is most assuredly for the disabled and those who lack assistance. Our wonderful Lord is Mediator between the handicapped and disabled and the Father. If you have asked “Why” about someone you know and love who is suffering any sort of disablement bring them to Jesus. As a priority bring them as close as you can-physically yes! But prayerfully -absolutely!** And Yeshua departed from there and He came along the side of the Sea of Galilee and climbed a mountain and sat down there. And crowds

approached close QEREB to unite **LOTH** with Him and many lame and blind and dumb and crippled were with them and many others that they laid at the feet of Yeshua and He healed them. *There is no way we can pass over this statement of enterprise and faith. Those first who laid the immobile at His feet believed for them and acted on their behalf with great compassion and no little very demanding climbing. The lame and crippled are quite something also. In Leviticus 21.18 the lame that halt it may be from dislocation of joints and the crippled or deformed are forbidden to **approach** God. Even the blind were there and the dumb who could not ask Him to heal them only sign their need. **Exactly** so that those crowds who saw it would express their wonder **דמאר** DAMAR at the mutes talking and the crippled who had been healed and the lame walking and the blind who were gazing at everything and they glorified the God of Israel. You will notice what Matthew says-the God of Israel who touched the thigh of Jacob and he halted on his thigh. Here was a reversal-all who halted were walking well and those with lifelong deformity were running around and the lame were no longer tilting and proceeding with rigour and halting pace.*

### 19. PHARISEES & SADUCCEES APPROACH

**Matthew 16.1-10** *Our Lord Jesus Christ is the Mediator from heaven. Neither those who live pure lives nor those who reject the central plank of Christianity-the Resurrection can be justified in asking a greater sign than the incarnate Lord or His. The teaching of Jesus is linked with “broken bread”-his life given as the Mediator and all counter teaching is not short of heresy.* And the Pharisees [self styled “separated ones”] and the Saducees[self styled “righteous” ones] approached **QEREB** but not with traditional awe or worship tempting Him **NASA** **נשא** and asking Him a sign from heaven to show **HAWAN** **האנא** invent or display or point out to them a sign from heaven. He conversely answered and said to them “Whenever it is evening you say it will be calm hot weather **זחאן** ZAHAN for the sky is blood red” **SAMAQATH**. And in the morning you are saying “Today there will be a storm for the sky is red-sad or red-black or red-weeping **CUMIRETHA** **כומירטה**

“O assumers or accepters of the human face you know intimately the individual distinguishing marks of the sky **פּוּרסוּפָא** PURSOPA who should press toward follow and stick to the signs of this epoch **זבאן** ZEBAN but you are not distinguishing and separating them.” A wicked adulterous generation seeks or “pleads for” a sign and no sign will be given it save the sign of Jonah the prophet and He let them remain **SEBAQ** and departed **AZEL**. Here the difference of two verbs helps us to see that *Jesus pleaded against remaining in a state on the cross not against the departure of the Father.* And when His disciples came to the other side they had forgotten to i.e. overlooked **אָקַח** to take or “accept” bread (as if it was offered at the embarkation by sellers) with them. *It clearly had been offered but somehow amid other concerns they had not taken it.* He **then** said to them “Have in view the leavened bread **HAMIRA** of the Pharisees and Sadducees. They were **then** becoming aware of the sense in their souls and saying that it referred to the bread they had not accepted/taken .Yeshua **then** was aware and said to them “Why do you imagine or calculate in your soul O small of faith that it is the bread you have not lifted and loaded aboard? **שאַקאַל** SHAQAL

Have you not lifted and **taken aboard**” **SHAQAL** till now and do you not remember those five loaves of the five thousand and how many fish baskets **QOPHINA** **קופינא** “to carry” you took up and loaded? **SHAQAL**

Nor those seven leaves of the four thousand and how many “round baskets” **ASPHIRA** **אַספּיראַ** spherical you took up? **Exactly** how are you not made to understand **אַסְתַּחַלַּל** ESTHACAL that it was not the bread that I spoke about to you but to be vigilant and beware of **זַהַר** ZEHAR the yeast of the Pharisees and Sadducees? **At that very time** they understood that He did not

say to consider closely or to expect recognise and perceive yeast **bread** but **the teaching** of the Pharisees and Sadducees. *This point remains –we are to suspect separatists and those who reject resurrection and the integrated truth of the cross and resurrection.*

## **20. A BOY'S FATHER APPROACHES**

**Mathew 17 14-15** *The Lord is Mediator between the broken hearted among men and the large hearted kindness of the Father in heaven. We have in this pleading Father a man in tears. Have you ever seen a righteous man in tears? It will live with you for ever. Our Mediator can deal with tears. He can deal with your sorrows-in the prophets he is called the "Man of (or capable of bearing) sorrows"! Trust fully to the mercy of such a Mediator.* And when they came to the multitude a man approached Him (reverently) **QEREB** [*The Khabouris MSS has a Hireq in the verb intimating an intensive so the man approached in the Pael with great reverence*] and knelt on his knees. And he said to Him "My Lord have mercy on me- my son... *the phrase following suggests Matthew is explaining "who is or exists to him a son of the housetop"*[i.e. disturbed by a demon] *...and has been made ill for many times he has fallen in lighted fire and many times into water.* Maybe even these words in bold italic were supplied from the lips after the man recruited his capacity to speak. *The Manuscript has the unusual crasis of two words "Have mercy...on me" rolled into one. Maybe the man broke down and Matthew added what he later said. For some reason the approach was with great emotion.*

## **20. AN INTERMEDIATE APPROACH**

**Matthew 17.16-18** *The Mediator our Lord Jesus Christ could say "O Father". Joshua said it, Jeremiah said it, Jesus said it so just say it yourself!" The deep feeling of our Lord and His willingness to stay with His own till they learned to groan to bear burdens-this is the heart of the Mediator so to become intimate with God, to believe God can do the impossible is to be like Jesus!* And I brought him close to your disciples **QEREB** and they were not able to heal him. And Yeshua answered and said "**O**" *As in Joshua 7.7 the new leader said "O Lord God why have you brought the people over this Jordan to die?" I that case a new leader had just taken over to be there for years –in this case our Lord was soon to be offered up and to leave for Glory. ..O family or race without "trustworthiness" or "intimacy" MAHIMNA as opposed to MAHIMNOTHA (trust or faith). Our Lord is lamenting the want of intimacy in Going to God for power ...and twisted using guile and turning away and perverting justice ...even confused...even vipers*

How long shall I be with you? How long shall I support or bear with or refrain from punishing you? Cf. *Jeremiah 10.19 Woe is me –O God whose temple is no more and the intimacy is gone- no man calls on the Lord any more....bring him to me!"*

18. And Yeshua rebuked it and the demon went out from him and the youth was healed **from that moment.**

## **21. DISCIPLES APPROACH (4)**

**Matthew 17.19-23** *The work of the Mediator was built on a great love for the lost and for the Father too. The work of the Mediator was built on unbroken conversation and communication with the Father. At this point in ministry the disciples learned to be less self opinioned and self-sufficient and simply watched Jesus more. At least they resisted self dependence –not till Pentecost did they gain the ground of total reliance-but they did during missions undertake healing doubtless with prayer and fasting. **At that exact time** HIDIN the disciples approached **QEREB** Yeshua when He was alone or single and by Himself and said "Why were we not able to heal him?" Yeshua said to them "Because of your lack of faith **HIMANOTHA!** Verily I say if there was faith among you (**BETH**) exactly like a grain of mustard seed you would say to this mountain "Move" and it will move from here and nothing will be difficult for you!" *The idea is "move" or "become insane with love" or like a husband to leave home (Father & mother) and go with another (His wife). Jesus is showing that "love" could**

change all things. Love to God can move mountains as it works with faith. This kind **conversely** does not go out but by fasting and vigilant prayer. **EPHRAIM** speaks of devouring pleasant bread of prayer and fasting. When **conversely** they were travelling in Galilee Yeshua said to them “The Son of Man is going to be handed over into the hands of sinful men. And they will kill Him and the third day He will rise again-and it greatly saddened them *literally* “shortened them” or made them less active and engaged in their own strength. They were as a result withheld from engaging in work without praying.

## 22. THE DISCIPLES APPROACH (5)

**Matthew 18 1-8** *The question put to Jesus refers not how to get to heaven but the sort of person who is excellent in heaven. The Mediator who endured the cross among men as this child lowered Himself among the apostles is Himself the supreme example of those the Father exalts-and so He puts a child in the midst and the child abases itself as children do. Heaven is full of humble servants.* In that moment **SHETHEA** used by **EPHREM** of the moment one glances into the mirror and of “hour by hour” so it has both references. The idea of a moment of truth or a moment when one comes to oneself is contextually acceptable...the disciples approached **QEREB** to join **LOTH** Yeshua and they were saying “Who therefore surely is great in the kingdom of heaven? We often interpret this as a contest among the disciples but it may best be understood as “What sort of person?” And Yeshua called a young boy and had him stand or placed him in the middle of them. And He said “Verily I say to you that except you have been turned around or put into violent motion **TITHHAPHCON** –may refer to the boy being asked to turn around or rather naturally turning to Jesus or even running to Jesus when he was placed in a prominent position...and become like a child you will not ascend to the kingdom of heaven. Who humbles his soul **exactly as** this boy –he will be great in the kingdom of heaven. The term humble **حج** includes the idea of abasing and crouching down or lying flat. And this may be the exact import of the example. The boy probably either from embarrassment or instruction adopted a lowly position not reveling in his centrality. Again we have to consider that Yeshua was commonly in the midst of his disciples so the boy was near to Christ and may have turned to the Lord shortly after looking around or even bowed lowly in his lap. The Lord knew the psychology of children very well. And whoever will receive those **exactly as** this boy in my name receives me. Jesus is saying that such an attitude warrants reception to fellowship with Christ. And everyone who is irate scandalizes or stumbles **CASHAL** one of these little ones it were better that the nether millstone **RAHIA** of a donkey were hung or dragging on his neck and he immersed in the depths of the sea. Woe to the world from scandal or means of stumbling for it is **prone or apt or so inclined and ready** that they will come but woe to the man by whose hand the offences will come. **EPHREM** Sermons of Faith 2 “The ear’s hearing is prone to or liable to pick up sound or music”. Our Lord is observing in the same manner that the world as presently constituted is prone to failure and sin. But if your hand or your leg commits an offence against you hew it off like wood and hurl it away for it is better for you to enter into life (in the Spirit on earth) although or however much you are lame or maimed and crippled and not however much you live with two hands and two legs that you would fall into the fire of eternity or of the age. Ephraim speaks of the **shame** or favour of **eternity** in The Vatican copy of his second sermon whereas in his fourth sermon he talks about a “**rough world**” using **ALAM**.

## 23. THE DISCIPLES APPROACH (6)

**Matthew 18 21-23** *The depth from which our Lord and Mediator will rescue the perishing and the patience He exercises with His own is immense. To take Jesus literally would mean*

*an angry friend should be forgiven 490 times but that is not the end of it for surely a man in forgiving to such a toll of injury would forget the trouble of counting and simply learn to forgive. Thus Jesus was speaking of a “second nature” capability. On the cross He forgave the soldiers. Faced with an adulteress He issued forgiveness. He also required us to quickly learn but among Christian brothers he required the law of the kingdom to operate. Only the Mediator knows the full burden of the debt of your sin and mine and so as the following parable showed as Mediator He forgave a great debt. At that very time* Kaypha approached **QEREB** Him and said “My Lord how many times when my brother offends or act foolishly against me shall I forgive him **SHABAQ** leave or allow-as many as seven time?” Yeshua said to him “I do not say ‘till seven times’ but ‘till seventy times seven’! Because of this the kingdom of heaven is like a man –a king who desired to take a reckoning of his servants.

#### **24. A SYMBOLIC DEBTOR APPROACHES THE JUDGE**

**Matthew 19 24-31** *The amount of money that our Lord referred to –the equivalent of 4 billion pounds-is money most of us can only dream about. As our Mediator Jesus forgave so great a debt we can never repay Him but we can be forgiving people and learn Redemption’s story in such a way as to live to refresh those who fail.* And when he began to reckon they brought near **QEREB** (25) one who owed or was in debt **SHABAQ** of ten thousand talents (6 billion dollars-4 billion pounds). And when there was nothing belonging to him to pay with His Lord commanded that he and his wife and sons be sold and **every single thing** **MADAM** and he would pay. And that servant falling on his knees worshipped him and said “My Lord, prolong your Spirit or drag on your patience **SHABAQ** over me and I shall pay you every single thing. And his Lord was very compassionate for that servant and released him and forgave **25SHABAQ** his debt. *I.e. He abandoned or cancelled his debt not just conceding as the man wished to allow it to remain the impossible period while he endeavoured to resolve it. The cross is reflected in every SHEBAQ and here “Why have you abandoned me”? reflects not wrath but answers the “tetelestai” “It is paid in full” so Christ need stay no longer on the cross abandoned to the wicked when the blood is shed and the heart broken and the work done and Christ has died for our salvation. The cry of our Lord is not one of broken relationship but one of forged relationship of Father Son and saints affirmed by His sacrifice and achieved by Father and Son at Calvary. That servant conversely went out and found one of his company who owed him a hundred pence and he gripped him and choked him and said to him “Give me that which you owe me!” The amount is not more than £10 as a denarii is now worth in the region of 10p. And that associate fell before his feet pleading to him “Extend your patience or Spirit and I will pay you!”*

He **then** was not willing but went out and threw him into prison till he would give back what he owed. **Then** when their fellows saw what had happened it was very grievous to them and they came and made known to their Lord everything that happened.

#### **25. DISCIPLES LEAD CHILDREN TO APPROACH (7)**

**Matthew 19 13-15** *As Mediator Jesus is the childrens’ friend. We see Him putting a divine blessing on the children. We do not know what became of these in the future but whilst a whole generation came under judgment there can only have been something special reserved for children who have the Lord’s blessing. What our Lord did in unspoken conversation with the Father we shall never know. We do know it is good to bring children to Jesus. It spares lives the terrors of ignorance and opens to them the way of peace and relationship with God in Christ. At that very time* (when discussion was about singleness) they brought near to him **QEREB** children or youths like the one He put in the midst in the north or Galilee... that He might set His hand upon them and incline towards or pray for them and His disciples berated or reproved them. Yeshua **then** said to them “Let the young remain **SHABOQU** and come close to

join **LOTH** me because these are **exactly like** the “essence of” or “entity” of life in the Kingdom of heaven. *Here we have a reflection of the utter naturalness of the kingdom beyond-there are no reserves and no preferential relationships. Everyone wants to be near to Jesus. And He set His hand upon them and left there. Strangely there is no prayer. Jesus is God and it is enough that He place His hand upon them-and although the Judean leadership was called a generation of vipers by John our Lord made a difference and did desire the close relationship with those who came to Him but He also taught that He was God and did not need to pray to another for them.*

## 26. THE RICH YOUNG RULER APPROACHES

**Matthew 19.16-26(Mk10.17ff; Lk.18.18ff)** *Our Mediator is the “perfect one” and on that account He alone can mediate between God and men. If nothing else shows the goodness of Christ it is laying aside the glories of heaven and coming to earth to bear a cross. The Lord our Mediator in becoming a Redeemer became man and His glory in humility is that He so remains for us forever man.*

And **one** came **QEREB** to Him and said to Him “Good Master...” **TOBA** ܩܪܥ “good” in Aramaic has a special relevance to “creation” –it has to do with “finished work”. Christ is good in this sense both in healing and in saving as well as in teaching. Teacher what good or “perfect” thing shall I effect that eternal life may be mine?” And He **conversely** said to him “Why do you call me good?” “There is no good one that exists except God **ELOHA** single and **alone**. But if you plead to enter life keep as a treasure or keep without breaking one the *usage often respects losing sheep*-the commandments. He said to him “Which ones?” Yeshua **conversely** said to him “You shall not kill; you shall not act adulterous; you shall not steal; you shall not testify or accuse falsely.

And honour your father and mother and love your near one as your own soul. That young man said to Him-these I have kept them all completely from being a young boy-what am I missing? ܩܪܥ **HASIR** *how am I displeasing? How am I losing out? How am I being hurt? How could I be deprived?* Yeshua said to him “If you are pleading that you are **to be perfect** ܩܡܘܬܐ **GAMIRAH** in the sense of “complete” (*bringing out the ancient meaning of “good”*) **go away sell** all you possess and give to the poor who lack but hope ܩܘܪܥ **SACANA** and you will have a hoard of treasure in heaven and come after me!” *Our Lord was indicating the way of life He adopted by leaving heaven and giving up all to obtain souls on earth.* That young man **conversely** heard this saying and he went away when it grieved him or would hold him back or *shortened* (his spirit) *he couldn't face it* because his possessions were numerous.

Yeshua **conversely** said to His disciples “Truly I say to you that it is difficult or there is a hindrance belonging to a rich man as to entering the kingdom of heaven. And again latterly I say to you that it is easier for a camel ܩܡܘܬܐ **GAMLA** or beam/rafter to enter into the eye of a needle ܩܘܪܥ **HARIREH** than for a rich man to enter the Kingdom of God. *The hyperbole of a camel struggling to enter a needle hole would be etched forever on the memory. The “beam” idiom would derive plainly from carpentry but it cannot enter as such without being forced.* The disciples **conversely** when they heard were shocked ܩܘܪܥ **THIHERA** and said “Who by reference to this (principle) is able to be saved ܩܘܪܥ –cf Mark 15.31 where the leaders say “He saved others he cannot save himself!”

Yeshua gazed at them and said “In union with the sons of men this is impossible **conversely** in union with God all things are possible. *We read elsewhere that Jesus looking ܩܘܪܥ **HAR** on a young man loved him and this is the sort of look that our Lord displayed at this point.*

## 27. SALOME (A DISCIPLE) APPROACHES (S)

**Matthew 20.21-23** *The Mediator knows the heart of man. He knew that Salome's prayer came also from her sons whom Jesus addressed in making reply. Our glorious Mediator considered two things-the willingness to become a witness for Christ even to death-and-very important-the awareness of being prepared in oneself and being prepared by God for the future He has for us. This future becomes plain as we live. It appears very clear what we will not be as well as what we will be. So we must await answers to many prayers some of which show ill preparation on our part for God's will. All this our Mediator understands as He confides in the Father. At that very time* the mother of the sons of Zebedee and her sons approached **QEREB** Him and she venerated him **ܩܪܝܒܐ** **SEGEDETH** and she was praying or supplicating Him for something. *The details are withheld presumably for effect by Matthew as he develops the story-they are directly given in Mark 10 35ff. He then* said to her "What are you pleading for?" She said to Him "Simply say that these two sons of mine will sit **one** at your right hand and **one** at your left in Your Kingdom!" *She sought a promise. It was out of a heart that realized Yeshua was Messiah. Yet was it a request too far.* Yeshua answered and said "You (plural) are not aware what you are praying for. Are you able to drink the cup that I am **ready**(cf v.17) to drink or from the baptism **ܩܪܝܒܐ** **AMED EPHREM** speaks of the **dipping down** to its last phase of the moon and of baptism using this term frequently in the latter connection... that I am to be baptized with? They were saying to Him "We are able". *It appears all three or at least the sons were responding since on their behalf the mother made this plea.* He said to them "You will drink my cup and from the baptism **MAMODITHA** I am baptized with you will be baptized **conversely** to sit at my right hand and at my left was not mine to give unless to those for whom it is prepared or made ready as a favour by my **ܐܬܝܒܐܬܗ** **ATHIBATH** Father."

## **28. JESUS APPROACHES THE MERCY CALL**

**Matthew 20.30-34.** *The instantaneous action of Christ as Mediator is something I shall never forget. I called-He answered. I cried out in guilt He brought instant peace. The glory of a Mediator is that He can do something and do it instantaneously. There is no better trained ear in the universe than the ear of our Lord. He hears the humble cry -He answers "by and by" says the hymn- one must say He never fails or unduly delays-praise His name. And "Behold" two blind men were sitting at the side of the road...Matthew declares by his visual evidence that he himself was there among the twelve. This is personal witness. And when they heard that Yeshua was passing they produced a thunder of a sound **ܩܠܐ** **QALA** and were saying "Have mercy on us My Lord Son of David." The crowds **conversely** were rebuking them that they would be silent [cf Matthew 22.34-**EPHRAIM** speaks about "the silence of night **LILODA**-it would be a big job keeping these men as quiet as if they were sleeping]...but they added better to their thundering voice and were saying "Our Lord Son of David have mercy on us". *The Aramaic cutely shows that it was no longer each for himself but each for the other now.* And Yeshua called them and said "What do you want to be done by way of service or work for you?" *I believe if they had said "We need a house" the Lord would have helped. But the need was greater.**

And they were saying "Lord that our eyes may be opened". And Yeshua had displayed compassion on them and approached their eyes **QEREB** the son of a moment that very instant- and their eyes were opened and they went away after Him. *These were doubtless Jericho men and they left the city with the curse on it and followed after Jesus to find blessing on the Calvary road. There they would see more of what He would do for them. What a sight they would see-the triumphal entry-the cross-the empty tomb-and then the day of Pentecost. These men indeed could say "Our Lord Son of David. They certainly used those voices on Palm Sunday!*

*Let me at the throne of mercy  
Find a sweet relief  
Kneeling there in deep contrition*

## 29. JESUS APPROACHES JERUSALEM

**Matthew 21 1-5** *He did the Father's glorious will-He was the Mediator - the ONLY redeemer and led on in utter obedience. This is the lesson of Palm Sunday according to the prophet. It is accompanied by the lesson from Daniel which denoted Yeshua as the unique and only possible Messianic claimant*-And when He approached **QEREB** Jerusalem and came to Bethphage on the side of the Mount of Olives Yeshua sent two of His disciples. *Bethphage in continuum lies due south immediately on the south west incline or slope of Olives as you begin to descend toward the city.* And He said to them "Go (over)to this village opposite [used either of location or hostility-in this instance purely positional] –go at once –Brockleman refers to 2Kings 5.3 and the little Hebrew girl in the court of Naaman who said "the prophet would have IMMEDIATELY healed my lord of his leprosy" This **MEHARE** מֵהָרֵעֵי requires promptitude. You will find a donkey which is tied up and a colt with her. Loose (them) and you bring to me. And if a man says anything to you, you say "They are needed by our Lord" and immediately מֵהָרֵעֵי he will send them "here". The word "here" in the Aramaic text suggests a location which the man understood. The Narsetis hymnology applies **LECA** לֵעָא to a "target" area. **All** (Khabouris plus Vaticanus and Majority Greek) this happened **conversely** that the thing spoken by the prophet that says "Say to the daughter of Zion 'Behold your king comes to you meek **MAKIK** מַכִּיִּק and riding on a donkey and on a colt the son of a she ass should be fulfilled." *If this is possible with a young colt and its mounted Christ it is most definitively possible even for Israel in her stubbornness and for the repentant sinner. The stubbornness of an ass and colt were nowhere to be seen, the resistance of Bethphage dissolved, the natural lethargy of disciples melted –all these lined up to do the will of God –and yet-and yet in their instant obedience thy fade into the background against the obedience of Yeshua who saw the road ahead was to lead inexorably to Calvary. He did the Father's glorious will-this is the lesson of Palm Sunday according to the prophet. He alone could and did fulfill the prophecy of Daniel as the unique and only possible Messianic claimant*-whose text in Dan 9.26-27 earmarked Messiah's arrival for 69 weeks or 173, 880 days after Longimanus decree of 445BC 1<sup>st</sup> Nisan or 14 March to 6 April 32AD. (Calculation by Sir Robert Anderson's request worked out by Dr Airy of Greenwich). Notably Codex Sinaiticus & Vaticanus & the Peshitta identify on the prophetic text so vital to the Lord's obedience.

## 30. JERUSALEM CITIZENS APPROACH WITH THE ILL

**Matthew 21 14–16** *The people brought their blind and lame to Jesus and He healed them. The children crowned the occasion with a song-Psalm 8 in which they hailed the salvation of Jesus. Once again in addition to the occasion on Olivet Jesus was cheered as Mediator-as God's Redeemer. The evidence is His healing of the sick as the prophet said He would-and the children accepted the evidence.* And they brought to approach Him **QEREB** (30) in the temple the blind and lame and He healed them. *This also was an upset for tradition for those with disablements did not dare to enter.*

When **conversely** the chief priest and Pharisees saw the miracles **THEDMORITHA** תְּדִמְרִיתָא that He did and the youth who were shouting in the temple and saying "Hosanna to the Son of David it was a displeasing condition or grievous conduct. **ETHBASH** אֶתְבַּשׁ. And they were saying to Him "Have you heard what these are saying?" And He Yeshua said to them "Yes-from of old have you not read ' From the mouths of youths and babes you have penned a song of praise **TASHBOETHA** תַּשְׁבוּעָתָא-interestingly the Aramaic also means "A shared belief" or a principle of faith as we would say!. This was a shaking reply! Psalm 8.3 in the LXX is written to contest with those who are enemies of the truth-so the context is doctrinal and minted for the occasion of

answering-another sign of the deity of Yeshua. **The children were absolutely right** –far beyond their wit and wisdom-their inspiration was the most splendid of ancient veracities-Jesus Saves! They had chanced upon the pivotal doctrine of the bible and fallen in with the cardinal truth of the evangel. Never had the temple courts rung with better evangelical fervour and yet seldom had it been more intuitive and less experiential.

### 31. THE CHIEF PRIESTS APPROACH

**Matthew 21 23-27** *The authority of Christ needed no underpinning. His life of perfection and service demonstrated He was God's Lamb and the Mediator. His connection to and fulfillment of the words of all the prophets was as secure a base of authority as any Jewish scholar could ask-and Jesus fulfilled prophetic truth –even that spoken by the final prophet John. For Matthew that is the crowning splendour of our Mediator-He completed every jot and tittle of God's will in life and in His atoning death.* And when Yeshua came to the temple the chief priests and elders of the temple approached Him **QEREB** when He taught and they were saying to Him "By what authority do you enact these things and who gave you this authority? *A They recognized he had authority and power to heal B They refused to believe he came from the Father.* Yeshua answered and said to them "I also shall ask you also one thing or answer **מַלְטָא** **MALTHA** and if you will tell me I will also tell you by what quality of **אֵינָא** **AINA** authority I do these things." *Our Lord would have virtually answered the query in His further extrapolation by indicating the heavenly authority behind John's ministry. It was superior and quality authority.* The baptism of John -where does it come from? Is it from heaven or is it from the sons of men. They **conversely** were considering thoroughly **רָנָן** **RAN** in their souls or selves and they were saying that if we should say "From heaven!" He will say to us "And for what reason did you not believe him?" And when/while we should say "From the sons of men we fear the crowds" for all of them were holding that he John is precisely or exactly a prophet. They answered and were saying to Him "We do not know!" Yeshua said to them I also am not telling you by what authority I execute these things. *The Lord's phrase shows He knew but would not tell and that is obviously His assessment of them which is patently the thrust of His reply.*

### 32. PHARISEES' DISCIPLES & HERODIANS APPROACH

**Matthew 22 15-22** *The Mediator we have is highly specific on the duties of mankind. We have a duty to the state but our supreme duty is to God and every individual man must give account of Himself to God. Equally Christ died in God's love for all humanity that nobody should perish for want of the means of redemption. Coinage was minted that all might use it. Salvation through the Mediator was provided that all might seek God and find in Christ the answer to their need. **At that very time** the Pharisees went away and held counsel on exactly how they might trap Him or seize Him by His words. And they sent to Him their disciples along with those of the house of Herod and said to him "Teacher we know that you are a teacher of the true **SHARIR** path of God-you teach in justice and do get concerned about (what) man (thinks) for you do not accept or take **נַסַּב** [**NASAB**-to fix or fasten a man to his face or ears and eyes] man by face value. *The Pharisees were precise in assessing that our Lord did not fear or show concern at the presence of man whatever that man's rank or learning or feel disabled by these things much less by suffering and illness. Besides he did not take a man at face value or pin a man to a passing mood. In these things the Pharisees held Christ in high esteem].* Tell us therefore how it looks to you –"Is it lawful to give silver poll tax to Caesar or not?" *The way Jesus thought about it was being queried. The word "How" is used by **EPHRAIM** in his hymns of faith as to "How light penetrates the eye" where he is thinking simply of the method but by **HERACLEDES OF DAMASCUS** and **THEODORUS BAR KONI**. The call was for "a specific example" and Jesus was being highly specific not just to say "I don't like it!" or "It is understandable!". Yeshua **then** was aware of their envy and/or wickedness and He said "Why**

are you who fix a man's character to his appearance - testing me?" "Show me a denarius of silver poll tax money". They *then* offered **QEREB** Him a denarius. And He Yeshua said to them, "Whose is this image and written inscription?" They were saying "Of Caesar!" He said "Therefore give to Caesar what is of Caesar and to Eloha what is of God". And when they heard they were amazed and let Him remain **SHEBAQOHI** and went away **ܐܘܪܐܘܠܐܝܬܐ AZALU** Apart from the interesting use of "left" or let alone" the "amazement" is such as stretches to admiration-it is on a par with Matthew 8.27-the amazement that considers what sort of man Jesus is. Otherwise it is **EPHREM'S** "wondered a wonder" in his First collection of sermons.

### 33. THE SADUCCEES APPROACH

**Matthew 22 23-33. The gross blindness of the Sadducees as to the principal result of our glorious Mediator's work-"life from the dead" is still a rampant issue. What I call the QNUMA-QUM core position of the bible is so little understood but it needs to be enunciated. Jesus was most explicit as to the dead being alive and His emphasis on resurrection and his action in raising the dead was absolutely emphatic.** In that day the Sadducees came near **QEREB 32** and were saying to Him "There is no life from the dead!" *The statement they made is a direct presentation of their view not as in the Greek Matthew's reportage of the general position they held.*

And they were saying to Him "Teacher, Moses said to us that if a man should die when he has no sons his brother may take his wife and raise up seed to his own brother!" There were **conversely** close to us-or related to us seven brothers. The first took a wife and he died without sons and left **ܐܘܪܐܘܠܐܝܬܐ SHEBAQ** his wife to his brother-likewise also the second and the third until the seventh. *Then* also after them all the woman also died. In Resurrection **ܩܝܡܬܐ QIMATHA** therefore to which of these seven will she be wife? All of them had taken her as wife!" Yeshua answered and said to them "You make an error because you do not know the scriptures and you are not aware of the mighty works of God. In the Syriac grammar of **MAR ELIAS** the term "Mighty" can be rendered "virtual" or "unseen and real" power. The word **ܗܝܝܠܐ HAYILA** contains the notion of "recovery" -hence God can "bring back" those who are dead and that in a glorious manner. For in the resurrection of the dead they do not receive **ܢܫܐܘܬܐ NASAB** wives. *There is no contract that reaches eternity. There is no marriage experience like that on earth. There is no restoration of marriage. It could even mean they "do not favour" or "beg for" such relationship.*

Neither will women be for men (or) a woman to a man but they are living (now) exactly like the angels of God. *Jesus is emphatic that both men and women are enjoying life exactly like the angels of God. This entails things we can only get our mind around by considering the long life great power beauty light honour and joy and holiness of the angels.*

Concerning **conversely** the resurrection of the dead have you not read orally what was spoken to you from Eloha who said I, I am Eloha of Abraham, Eloha of Isaac, Eloha of Jacob and He is not Eloha of the dead but of the living." *Our Lord instanced the strength of God as covering three long generations and the moiré especially because these by His great power lived on eternally. And when the multitudes heard they were speechless EPHREM the Syrian writing of JULLAN the Apostate speaks of such wonder. The resurrection doctrine stunned the philosophers of Athens and Julian and the enlivening of the patriarchs Jesus spoke of stunned the masses in Judea.*

### 34. PHARISEES UNHELPFUL APPROACH

**Matthew 23 1-12 From the burden of sin there is no relief apart from the Mediator who lifts the burden. Religious figures came near Jesus and His disciples but they would not lift a finger to ease men's burdens-indeed they would bind excessive legal stipulations to the minds of the people. The plethora of approaches of such persons recorded by Matthew serve to show**

every discussion they had was unavailing for they could not relieve the conscience or forgive sin. In their approaches to the Mediator they neither sought relief for themselves nor forgiveness for others. **At that very time** Yeshua spoke to the masses and to His disciples. He said to them” The Pharisees and Scribes have established or installed them on the throne **כֹּהֲנֵי קוֹרְסִיָּא** KORSIA of Moses”. Everything therefore that they ought to say to you watch and keep-**conversely** you should not act in the exact manner they act for they are talking and not putting into practice in their conduct-**לֹא עֲשִׂוּ** The Aramaic indicates that their “serve” **עֲבַד** EBED was not comparable to their teaching imprimatur or authority in quality. Incidentally the Aramaic for “slavery” is **עֲבָדָא** SHU-EBEDAH EPHREM the Syrian writes in his refutation of Marcion “You used the word “slavery” SHO EBEDAH –learn its bondage EBEDOTHA from the word”. Paul indeed uses the word “Bond slave” in Romans 8.15 but indicates it is not Christian. In the famous passage in 1 Corinthians 7.21 Paul speaks of “being called to faith as a slave” and when given emancipation such a person is advised to “train” “hire yourself” or “be a soldier” or “work” **עֲבַד** PELA-not the word for bond-service. Real freedom is Christian life and a freedman is still working for the Lord. They bind heavy burdens **יָצַר** YAQAR **מִבְּעֵלָא** MOBELA and place them on the shoulders of the sons of men but they **then** are not willing to approach or come near them **קֵרֵב** QEREB with their fingers. And they do all their works that they may be seen by the children of men for they extend **קִרְבָּנָא** PATHAN their phylacteries and lengthen **אֲרָכָא** ARAK the blue fringes of their robes. And they love the head sittings in feasts and chief seats in synagogues and “shalom’s” in the market Suq and that they should be called “Rabbi” by substantial people.**עֲנוֹשָׂא** ENOSHA. You **conversely** (1)shall not be called “Rabbi” –One 1 is your Rabbi-you **conversely** are all brothers. And (2) you may not call yourselves “Father” ABBA on earth for one1 in heaven is your Father. And (3) you shall not be called “leaders” **מַדּוּבֵרְנֵתָא** MADUBERNETHA because one Messiah is your “Leader”. This last reference is least respected-it has to do with “managing our lives” and “caring for us” and indicates the “rule, administration providence and plan” for our lives. These should not be ceded to any other. It is more than general sovereignty-it is the daily management and the undergirding providences and the overall plan which ought inviolably to be Gods. He **conversely** who is great among you shall be servant of all **מַשְׁמֵמֵשָׂא** MASHEMESHA- this term compares the good servant to the sun spreading light warmth and constantly giving attention. For whoever will exalt his soul will be humbled cast down **תּוּחְתִּי** TUHTI and whoever will humble his soul will be exalted **יִתְרָא** YITHER be preferred and go forward increase and be useful be made greater and profitable.

### 36. APPROACH THAT SWEARS BY THE OFFERING

**Matthew 23:15-16** There is no substitute for the Mediator-one cannot swear by less-be it ever so great an offering or the altar of God itself. Only Christ and His once for all offering on the cross is the basis for life and forgiveness-He is the One Mediator and to thrust him is enough. **BLIND GUIDING v15** Woe to you Scribes and Pharisees who read the character from a single look for you travel around or wander over **כַּרְכַּר** CARAK the sea and the desert to make one foreign convert **גִּיּוֹרָא** GIORA a quadrilateral word which stands both for “foreign” and “convert” and also means “addition” and “spurious”. And when it happens you have made him double **אֲפֻס** APP the son of Gehenna as yourselves. There is an issue when a faith or world religion redirects simple lives to dire ends and to hell itself. This statement is extended by two further references to “Blind guiding” (Matthew 15.14, Luke 6.39)

(i) O Fools **هٰذِهِ** RASH /WITHOUT UNDERSTANDING and blind guides for which is greater the gold or the temple [dwelling of God] which sanctifies the gold? And who swears **بِهَا** YIMA by the altar **بِهَا** MUDBAHA it is nothing *conversely* whoever swears by the approach offering **بِهَا** QORBANA cf **قَرَب** QEREB is due to pay as guilty & condemned **بِهَا** HOB.

### 36. THE APPROACH CHRIST COMMENDS

**Matthew 23.17** *Our Lord and Mediator took to task those who swear by the buildings –by altar & temple-also those who swear by heaven or heaven’s throne-these structures whether material or supernal relate to the life that appears there whether as honoured or as sacrificed. As Mediator Christ is both sacrifice and justifier. The holiness of the sacrifice we honour in the death of the Son of God is not a basis for oaths but a basis for saving faith.* O Fools and blind ones which is greater the approach offering **QORBANA** cf **QEREB** or the altar that makes the gift holy? Therefore the one who swears by the altar swears by it and by each and every thing that is on it. And whoever swears by the temple swears by whoever dwells in it. And the one that swears by heaven swears by the throne of God and by **whoever** is sitting on it. *The Lord is telling us that the presence of God is everything. He is also alluding to the fact that the throne is God’s seat and indeed His seat on that account. Change for the worse happens because of failure to recongnise the God of Grace and Judgment in Christ.*

### 37. THE DISCIPLES’ APPROACH (9)

**Matthew 24.1-2** *Following a series of parables the disciples point out the great Ashlars-solid rocks of 30feet long and 8 feet square. These seem everlastingly strong. Jesus spoke judgment over Jerusalem and their separation each from the other. In judgment disciples need the Mediator as their true foundation and the temple He raised again from the dead. The “Olivet Discourse” begins with our Lord’s prophecy of the toppling of the stones of the temple. It proceeds very clearly in Chapter 25 to leapfrog intervening history to the rapture quintessentially declared in **the parable of the ten virgins** and the joy which our Lord was already contemplating that made the cross worth it all-the marriage feast. This matter for that reason especially comes first. Next comes the **parable of the talents** and the “long absence” of our Lord which is the extended gospel period that we recognize as two millennia of the Christian era. Finally comes the Great Assize of nations when in His advent the Lord will separate out all wrong and act as judge of mankind not at the Great White Throne but at the end of the governmental era and the commencement of the golden era-the consummation of His coming concerning which the disciples enquired. This third element in His sovereignty is as necessary as the other two and it includes a principle simpler than that of the White Throne-which is the principle of Knowing Christ as Saviour and the kindred principle of “inspired (Holy Spirit) works”. The **inasmuch principle** admits to the life of the era ahead-i.e. the millennium and is a fair and holy depiction of the human heart travelling on its journey to redemption. Whereas the parable of the Virgins bespeaks the precise need for salvation to enter glory. Transition to this intermediate period is by the natural response to conscience which our Lord created and the exercise of which He reads and respects and rewards. Response to conscience brings any man a distance along the road to God but if the revelation presented to the mind in the gospel is not received and the will rebels judgment must ensue. These three parables enable Calvinists and Arminians to see that the Creator respects the faculties He has given and they must be acknowledged by both theologies to be **efficient and important to God** notwithstanding the fall and in the absence of full gospel light. Nevertheless **the will is paramount** and revelation vital and when the work of Calvary’s substitutionary atonement is presented to the sinner the response of the instructed heart and will supercedes that of the heart and conscience in the penumbral period when gospel light was not available. So the judgment of the great white throne is paramount and reaches beyond that of the nations.*

It is here that all theology must bow to God's sovereignty. Christ's final teachings are of the highest consequence for His church.

1. And Yeshua went out from there and His disciples came near **QEREB** and they were showing **كح** **KHAW** Him the buildings of the temple.
2. He **then** said to them "Behold not-you are looking at all these things-verity I say to you that there will not be left **TASHATHBAQ 41<sup>st</sup>** **SHEBAQ** a stone upon a stone that will not be pulled down or overthrown **سثا** **SATHAR**

### 38. THE DISCIPLES APPROACH (10)

**Matthew 24 3-4.** *The Mediator before He enacted the covenant in His blood assured disciples of His coming again and of the consummate purpose of God's Kingdom on earth. Christ is the Mediating Messiah-He is Lord of Lords and his purpose is to bestow the earth on the meek that follow Him. The saints of Jerusalem above shall rule with Christ and in those days Shiloh-the desire of all nations-shall have all the honour.* And when Yeshua sat on the Mount of Olives His disciples came near **QEREB36** saying among themselves and saying to Him "Tell us when these things will happen and what is the sign of Your coming **كح** **ATHI/ATH** Arrival approach—even harvest accomplishment or carrying it out ...and the consummation **كح** **SHALAM** finishing consummation surrender or giving over with restoration and peace... of the age?" There is no question of the world ending at this point-this is a point of renewal and surrender of human government giving way to the golden age at its commencement. Yeshua answered and said to them "Take care that no man should deceive you or cause you to miss or be inaccurate **كح** **TAI**

### 39. THE APPROACH OF WAR

**Matthew 24 6-8.** *The last days Christ said are to be characterized by "moments" of distress. Again they are to be characterized by concurrent wars. As Mediator Jesus tells us our gospel message will be an offense-indeed He is at the heart of the offence-God's only Son is disparaged today and rejected as "God's only" and the only Mediator. The world will labour in pain awaiting the revelation of Christ the only Mediator and the saints from glory. You then are coming or approaching (a period) to hear about battles **كح** **QARSA** (cf kairos) moments of distress quarrels or difficulties **JULIAN THE** Apostate 25.23 uses the term for "conducting a war" but it means "'fighting's" or "occasions of conflict" and reports of wars **كح** **QAREBA**-here the word "approach"**QEREB** is used to show the movement of two fronts in this case the "rumours" indicates "Gentile wars". Watch and do not be troubled **كح** **DEDA** alarmed or in an uproar like water bubbling in a cauldron or someone out of their mind. This is what we would call a "flat spin". In Matthew 18.7 our Lord speaks of the imperative hardship and necessity of "offences" **كح** **ANNANQA** **EPHREM** speaks in his sermons of "necessities in this connection" while certain circumstances stand". Here the word is **كح/كح** meaning "logical necessity" or "union with providence" or even "man's estate" and this necessity results from "pressure" or "limitation"...but the consummation is not quite yet **EPHREM** in his "holy week sermons" speaks of the lot as "not yet cast". For nation will rise against nation and kingdom against kingdom and there will be famines and mortal calamities, pestilences or disasters the term **كح** **MOTHNA** incorporates "mortality" and "disaster" and earthquakes in one place or another. The Greek word in the same context often means "classical location".i.e quakes in one part of the world and famines in another world area. These things **then i.e. at that time** are the head and beginning of sorrows – or labour pains **كح** **HABAL***

#### 40. THE MAN WITH 5 TALENTS APPROACHES

**Matthew 25 14- 30** *The five talent servant offered his five additional talents. The gifts we are given suit our potential and the Lord sees them as capable of being doubled. It was when Jesus ascended that He gave these gifts to men. Some of these ministry gifts are spiritual and some very practical and the Mediator gave them to reach others. When we meet our Mediator we shall declare “our hand”-was it open to others or closed and buried in our property.*

*Others Lord yes others!*

*Let this my motto be*

*Help me to live for others*

*That I may live for Thee!*

For **exactly as** a man who took a long journey or went far away

[1] Called his servants and surrendered to them his property

[2] He gave one **five** talents

[3] To another **two**

[4] To another **one**...each **exactly in line with his potential** and immediately He went far away. He **then** who received the five went away ...*The idea of cost in travel has to be factored in-but it was worth moving to the market...*and traded or did business in buying **THAGAR** and gained other five talents. And so **then** he who was possessed of two gained two more. He **then** who received one went away and dug a hole in the ground and buried the silver of His Lord. After a great time **then** their Lord-the Lord of those servants came and summoned or called for a reckoning or account from them. And He called to him the one who had received five talents and he brought near **QEREB** other five talents and he said “My Lord you gave me five talents and behold I have earned five talents on top of them!”

And His master said to him “Well done gracious and faithful servant you have been faithful over a little or a gradual progress **QALIL** and I will set you over much-enter the joy of your Lord.

#### 41. THE APPROACH OF JUDAS & THE GUARD

**Matthew 26 45-54** *Christ dedicated His life and soul as Mediator and the struggle of Gethsemane with the sword thrust of Peter could not be allowed to impede the plan of Redemption through the shed blood of the Lamb of God. The traitor's act was foretold by scripture. Neither the sword Peter grasped nor the call for 10,000 angels could be allowed to stand in the way of Redemption. Without rancour and to the last Jesus as Mediator defends those who might yet look to Him for life despite their sin and misery. **At that very time***

He came to His disciples and said to them “Sleep after this **MACIL** and rest –behold the hour has come and the Son of Man is betrayed into the hands of sinners. “Arise let us go-behold he who betrays me has come (as due-**MACIL**)

And while He was speaking behold Yehuda the betrayer-one of the twelve came-and a great assembly with him with swords and rods from the intimate presence of the chief priests and elders of the people. And Yehuda the traitor had given them a sign and he said “Him that I kiss is He-take hold of Him. And at once he called **intimately** “Yeshua” and said “Shalom Rabbi” and he kissed him. He (Jesus) **conversely** said to him “Is this what you have come to my companion or friend?” At **that exact time** they came close **QEREB** and struggled or threw their hands on Yeshua and took hold of Him. And behold one of those with Jesus reached out and drew a sword and struck the servant of the high priest and cut off his ear. *This “reach” as in Genesis 3.22 to the forbidden fruit and in Deut.11 pictures Peter at full extension probably niftily extracting or snatching **SHAMAT** a sword belonging to another-maybe Malchus himself. Or do you think that I cannot ask my Father and that he would raise right now **HASHA** for me **YITHER** far in excess of twelve legions of angels. No statement like this one in Gethsemane serves to show that the cross was the deliberate choice and voluntary commitment of our Lord. The sword that Peter drew out demonstrates if any proof were*

necessary that Jesus died freely and under no compulsion except the plan of our eternal redemption. How then would the scriptures be exactly fulfilled that thus it is fitting that it should be? Cf. Mark 9.11

#### **42. THE APPROACH OF TWO FALSE WITNESSES**

**Matthew 26 58-64** *The verdict on Christ was that He claimed to be Messiah and Son of God. False witnesses presented garbled evidence that He would destroy & rebuild the temple in 3 days. Jesus in countering the call under oath to claim He was Son of God said “You have affirmed it and you will see the Son of Man who will sit again at the right hand of power coming in glory. Thus as Mediator Jesus was claiming that after rising and ascending He would come again as Israel’s king and Messiah from heaven.* Simon Kaypha *then* was going away after Him at a long distance up to the court of the High Priest and going in he sat down with the guards to see the end *literally the “stern” or “afterbirth”* **𐤇𐤃𐤁𐤀** HARATHA. The chief priests and elders and all the assembly *then* were pleading for witnesses against Yeshua precisely to put Him to death. *The reason few were forthcoming is that the pleas were for evidence suited to the death penalty and capital crime. Few had stomach for such lying.* And they were not able and many witnesses of lies came forward *then* afterwards two came near **QEREB**. The word “to “draw near” is used of worship but here it is prostituted to falsehood. And they were saying “This ...said that ‘I am able to destroy the temple of God and in three days I shall build it.’” And the High Priest stood up and said to Him “Is there not any matter that you want to answer or rebut with a word or sentence or something **𐤀𐤏𐤁𐤁𐤁** PETHEGMA? What are these testifying against you?

Yeshua *just then* was silent and the High Priest answered and said to Him “I adjure you **𐤇𐤃𐤁𐤀** MOMA *put you on oath or “exorcise you”... by the living Eloha that you tell us whether you are the Messiah Son of Eloha!*” *The high priest was actually acting as he would towards an evil spirit.* Yeshua said to him “You have affirmed or brought it to light-I *then* say to you that you will see the Son of man –the one from this hour- that sits at the right hand of power and comes on the clouds of heaven.” [Psalm110.1 & Daniel7.3] *Our Lord refers to the position He will shortly resume and which He always retained though it’s full range of powers He did not access whilst in the body. He also refers to his coming again with clouds at which point as one of the dead in Sheol waiting to be judged he would witness-certainly he was not to live to see it naturally.*

#### **43. THE APPROACH OF MAIDSERVANTS**

**Matthew 26 67-71** *The guard of the High Priest struck Jesus and with derision asked Him to name them. They were curious about His exceptional knowledge but careless of His unequalled love of sinners as Mediator. The maidservant unceremoniously confronted Peter about his nearness to Jesus. The real Peter comes out in his tears later and his epistle where he glorifies the Lord who being reviled not again and who when He suffered threatened not. At that very time they spat in His face and were beating Him (or) his face and others were striking or knocking and wounding **𐤇𐤃𐤁𐤀** MAHIN Him. And they were saying “Prophecy to us Messiah-who is it that strikes you?” *Clearly many were engaged in vilifying the Lord and in their petulance and effrontery requiring Him to name them. We might say “Soon enough!”* Kaypha *then* had been sitting outside in the courtyard and one of the maidservants approached Him **QEREB** and she said to Him “You also were with Yeshua the Nazarene!” He *then* denied it in front of them all and said “I have no awareness of what you are talking about?” And when he went out to the porch another girl saw him and she said to them “This also was there with Yeshua the Nazarene!”*

#### 44. THE APPROACH OF BYSTANDERS

**Matthew 26 72-73** *The approach of those standing by the fire was too intimate-it got hot for Peter. The Mediation of Christ equally brings us to close quarters with Him and it is impossible to deny our sin for evidence of it is in our tongue. Faced with Christ we are inescapably faced with ourselves and with the conscience God gave us.* And again later **טוה** TOB he denied with an oath that “I have no acquaintance with Him-the Man (you speak of). After a little while **תנ** then those who were standing round about came close **QEREB** and said to Kaypha “Truly **SHARIREH** you are also among them for your manner of speaking also makes you easily known. The word **YADA** to “know well” is used twice by Peter and now it rebounds to pin blame to him through his Galilean accent and Aramaic dialect.

#### 45. THE APPROACH OF JOSEPH OF ARIMATHEA

**Matthew 27 57-60** *Joseph of Arimathea performed the most genuine and gratuitous office towards Christ. If he was not a relative he was certainly a disciple. The Mediator’s work was done and nobody knew better what it cost the Lord than Joseph. His linens may carry even to our 21<sup>st</sup> century the impression of the resurrection imprinted on what is now known as the Shroud of Turin. Jesus mattered to Joseph and that borrowed tomb again tells the story till now. Above reputation and ritual and safety and comfort Joseph valued Christ. Did he know he fulfilled scripture-that God had recorded his life connection with our Lord? Peter tells us “He expected the kingdom of God” Mk15.43*

When it **טוה** HUA was evening **תנ** then a rich man came from Ramtha –a man by the name of Joseph who also had been **טוה** HUA a DISCIPLE of Yeshua. *This disciple is not before heard of but we learn via the story how widely distributed the Lord’s followers were.* This man came near intimately **QEREB** **LOTH** to Pilate and asked the body of Yeshua. And Pilate commanded that the body should be given to him. And Joseph shouldered the body and encircled it in a sheet of pure linen **טוה** CETHENA. And he placed it in the new tomb belonging to him personally –the tomb that he had cut (Niphal) in stone. And they rolled a great stone –placed it against the door of the house of burial and left **טוה** AZALU.

#### 46. THE ANGEL’S APPROACH THE TOMB

**Matthew 28.1-7** *The approach of the mighty angel to our risen Lord and Mediator was as a servant and witness. He evidently had company. The angel was to secure the open tomb for inspection of disciples-thee was no-one else could do it. The guards swooned. Our Mediator was alive and His glorious work was complete.* Within the house of the evening **conversely** (when it was dark) In the house of the Sabbath early morning was awaking **טוה** NAGAH on the first day in seven Mary Magdalitha came and the other Mary that they might look at the tomb. *The Lord had been placed in the tomb on Friday. Saturday had now gone and the first beams of light on Sunday morning were shining. The ladies had also remembered the “third day” promise and they had risen to use the very first light available. They were one could say expectant. And behold **טוה** HA Matthew is famous for his “beholds” of which in my commentary on the Greek text I have counted 67 of which this is the 61<sup>st</sup>... there was **טוה** HUA a great earthquake. That of the time of the crucifixion was a real shaking but now we have a “great shaking”. Normally the big shock is first and the aftershocks follow...for the Angel of Marya descended from heaven and came near **QEREB** and turned **טוה** the stone- the effect is to roll quickly. It seems to have been an act just accomplished before the ladies arrived...the stone from the entrance and sat on it. His existence **conversely** was **טוה** HUA **exactly as** seeing lightning and his clothing was white **exactly as** snow. And for dread of him those guarding were shaking [like the ground in an earthquake]. The angel answered **conversely** and said to the women “Do not you be afraid for I am aware that you are seeking Yeshua who was crucified.*

He is not here for He has risen **exactly as** He said. Come see the place where our Lord was ~~was~~ HUA lying in. *The Peshitta gives us solid basis for recognizing that Yeshua is Lord of men and angels. His glory is acknowledged by the angels. Get going quickly* ~~was~~ [There is humour here –it means “get rolling”] and say to His disciples that He is risen from or between the dead and **behold** (He will go) before you to Galilee. There you will see Him-behold I have told you.

#### **47. THE WOMEN APPROACH THE LORD**

**Matthew 28. 9-10** *The first joyous notice of the peace and redemption accomplished by our Mediator was experienced by the women who announced it to the apostles. And behold* Yeshua met ~~was~~ PEGA-the term can mean “touch” so it indicates that the Lord seemed to make them aware of his being there as they ran-was He running alongside-a very thrilling thought... them and said to them “peace to you!”, They **then** came close **QEREB**–they held His feet and they worshipped Him. *The Greek text appears to repeat the Aramaic NEPEQ twice.* At that very time Yeshua said to them “Do not be afraid but go tell my brothers that I will go away to Galilee and there they will see me.

#### **48. THE LORD APPROACHES THE APOSTLES**

**Matthew 28 16-20** *Mediation is not between God on the one part and just a few people. Our Lord already after 40 days had 500 whom he could convene in Galilee all of whom believed when he came “near”. Mediation is an experience of nearness and intimacy and it brings about a galvanized assurance in those who are close to Christ. This was first true of the few women and then of the 500 and today of millions for whom Christ our Mediator means so much for He has brought us to God and given us a special purpose to carry His gospel wherever we go. The eleven disciples conversely went away to Galilee to the mountain exactly* where Yeshua had appointed them. *This word* ~~was~~ WADA *is not found in every lexicon but Jennings has the verb which means “a fixed appointed or indicated place and time” and it has to do with the place where a boat sails from and the time of sailing. Thus it appears the Lord had given a very exact time for the meeting which involved 500 people –this was why so many gathered at that time. And when they saw Him they worshipped Him conversely some were of divided mind. And He Yeshua drew near QEREB and spoke with them and said to them “All authority in heaven and on the earth has been given to me and in exactly the manner My Father has sent me I am sending you. THE FINAL INTIMACY DISPELLED THE LASTING DOUBTS PREVIOUSLY EXPRESSED.* Therefore you go away –disciple all of them-the nations and baptize them in the name of Father and Son and Spirit of Holiness. And instruct or familiarize (same word as the Priests used for their deception) them to guard everything – whatever I have commanded you-and behold I, I am -the divine designation) with you all of the days until the fulfillment or completion of the age. Amen. *The Peshitta with its 350 manuscripts is very compact and there are few variants, One scholar tells us that there are 70 times as many variants in Greek as in Aramaic MSS and two of them have as many as 700 times as many variants as any 2 Aramaic MSS. Finally you should note that the Lord plays fun at the Priests and their “familiarizing” and “guarding” and He sets His own praetorian guard of 500 to provide the true narrative to the world.*

*FINIS*