


# THE DEVOTIONAL JOURNEY

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Have you had an invitation to be with somebody –real close and at a special event? As you get older Wedding invites get fewer-but we got one recently-it lovely. Anybody been to a wedding, anniversary or birthday? Such events differ from “Shows”-they’re another order completely. On the occasion we look at Jesus was invited home.

That evening the Lord Jesus became part of the journey of one notorious sinner woman of His time -3 gospels withhold her name- she spared no expence to get close to Jesus-her grace contrasts with the utter carelessness of Simon who may well have been *the wealthy potter* of Bethany(Aramaic text). Jesus wanted her story told all over the world-to feed into the mainstream of Christianity everywhere so that“Wherever this gospel is preached throughout the world what she has done will also be told in memory of her”. I think she was like the old hymnwriter who learned to walk with Jesus lifelong.

**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)**

I think I know why Jesus wanted this story told-*Matthew who tells the story in M 26* earlier in Matthew 9.13 quoting Hosea6.6:- “Go away and learn what this is ‘I desire or advocate **HANAN** grace –and not sacrifice... **for favour by Jesus death it is that draws us nigh to God not the blood sacrifices of animals]**” There are 48 stories picked out by Matthew –many telling of how all sort of people drew near to Jesus

**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.**

## 1. THE PHARISEE GOT NEAR

**1. The Pharisee inviting the Lord to a candlelight meal-a SHAMITA** –the meal after dark like Nicodemus meeting with Jesus. It was the early popular period before the 70 were sent out and the meal after dark fits alongside John’s Nicodemus period well.

2. Luke says “It is a fact she was a sinner” and he uses the word “existing” or she was living by sin. If indeed she was Mary(Lazarus sister) as John notes in his Simon story there would be good reason for withholding her name by other gospel writers till later years when her testimony was rich and famous and her journey had become a magnet

3. Luke says she got to know Jesus was in the city-and staying with Simon. Now if the Jesus was in the city it may well have been Jerusalem and he could be staying or even supported as a guest with the Pharisee- either evening or during his city stay. Simon had neglected civilities

4. This sympathetic Pharisee like Paul may have been a leper and been healed or a potter-a successful business man. The English Bible Mark 14 tells us Simon was a “Leper” Aramaic GARBA also means “potter”. If a leper he should have loved Jesus deeply.

5. Jesus said “I have an issue to take up with you”. “Teacher show me!” He tells of two debtors-one who owed 500 denarii and one who owed 50. He asked Simon who would love best. Simon said “I think the one with highest debt” Correct. Simon had the theory right but that heart was too cold. At his point in Simon’s journey we don’t know if he was a leper-illnesses come on-maybe later he would be different. He may just have been a successful potter with a keen religious appetite.

**Nearer still nearer close to thy heart  
Draw me my Saviour so precious thou art  
Fold me O fold me close to thy breast  
Shelter me safe in the haven of rest**

## 2. THE SPIKENARD WOMAN

**Having told his parable as a teacher emphasizing how love Jesus who has been right beside the host as guest leaned toward**

**the woman and said to Simon “Do you see-have you glanced at this woman?” Simon-This is brokenness commitment spiritual intimacy-faith-this is the gospel**

**The Spikenard woman is standing behind Jesus in the shadows and bows to be almost inconspicuous. She is well known to Simon who in his mind is saying “If this teacher is a prophet he would know the woman” By this stage of Jesus’ journey He may not be close to Lazarus and Martha-indeed the journey of this alabaster woman sinner may have drawn him to that other Bethany family.**

**The Spikenard woman is pouring nard perfume simply on the feet of Jesus and persistently kissing His feet” KATAPHILEI. The water that was missing is found in love’s tears. The oil that is missing is found in the expensive Perfume usually applied to lessen carnal smells of her own is poured in profusion on Jesus’. The kiss of greeting and welcome was missing-here was a welcome that never would finish. Her carnal carousing had become spiritual grace.**

**Jesus spoke the words that would change the woman with the broken heart that I suggest would be broken again with Lazarus death-and healed again at Jesus feet during the supper 1-2 years ahead at Simon’s house. Then she would get to be a woman whose love would reach the world. She was forgiven-she left in peace. Her sins are SEBAQ left or passed over.**

### **THE SPIKENARD WOMAN IS BACK**

**The setting In Matthew 26 Mark 14 and John 12 is a banquet in the honour of Jesus following the resurrection of Lazarus. Mark is very categorical it was in Simon’s house. The old Simon is gone-there are no evil thoughts. Lazarus would have held it-but in came Simon the well doing potter cum Pharisee. The Spikenard woman is named-she is Mary and she is love impersonated-grace expressed in faith.**

**The event is almost a repeat of that over a year ago. But it is so different. Now the disciples and guests are lamenting the cost of the perfume that Mary spills out of her bottle. She is not now going to**

leave-she may be troubled more by men who put money before love. They see a year's wages go up in vapour-fragrant vapour-but that's it.

Jesus says Don't trouble her-she has done a beautiful thing. She is again at His feet having poured her nard over His Messianic head. Jesus pronounces "She has kept that perfume for my burial". Much had been used for Lazarus-but she knew Jesus would die. As the evening lengthened she sat content but crying. It was love that poured out of her heart. He forgave her and he raised her brother. Her tears were for something else-not her sin-not her gratitude-but her Saviour's suffering yet to come.

Jesus said "This she has done will be told worldwide in memory of her." Her brother was to live on for years and so would she. Mark was to write her story somewhere in the 50's 15 years later. Matthew about the same time. Luke was to add the event of her conversion just a little later and John was to give her name later still. "She has gone before (Mk14 8) and anointed my body for burial-and precisely in every place where the gospel is heralded this that she has done will be remembered -i.e the sacrifice. Soon on the cross our Lord would make the supreme sacrifice and cry ELI ELI LAMA SABACHTHANI word of the cross-SEBACTHANI. Mary would doubtless be not far from that cross. She would remember the Lord saying "your sins are passed over". Then she would hear that "Why this Passover?" Why am I left long on the cross?" It was the gospel sacrifice. It was for mary and her sins and for yours and mine.

Saviour keep me near the cross  
There my glory ever  
Till my raptured soul shall find  
Peace beyond the River

#### **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 **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 **לֹא** 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 gives 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.”

### (1) THE DISCIPLES APPROACH

**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 weeds and the district or village ...He **then** answered and said to them “He who sowed the good seed is the Son of Man. The district is the world as it now exists **לֹא** **then** the good seed are the children of the kingdom and **then** again the weeds 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 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 instances judgment and 10% of His discourse figures 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** **ܐܘܪܝܢ** 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*

## (2) THE DISCIPLES APPROACH

**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?” **ܥܫܐܠ** CASHALThe 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** **ܢܬܘܒ** which my Father in heaven has not planted will be destroyed **ܐܩܪ** AQAR uprooted or ‘annihilated’”. Let them (remain) alone **SHEBAQ** –they are blind guides **ܢܘܓܘܕܐ** NAGODA (oarsmen) **of the blind (only in Aramaic)**. If **then** a blind man should lead **ܕܒܪܐ** 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 **ܬܗܕܝܩܬܗ** 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 **ܢܦܩܐ** NEPAQ defiling a son of man?” *The implication’s 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 eat with hands unwashed he is not defiled.” **שָׁבָב** SOB –*polluted like a water pool or religiously like a heretic. Our Lord considered “heresy” a way of life contrary to His teaching.*

### **(3) THE DISCIPLES APPROACH**

**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 **תְּשֻׁבָה** THOMA of Tyre and Sidon. And behold a Canaanite woman from those borders while she was crying out... **קָנָה** QAN cf Potiphar’s wife Genesis 39.14 who “cried out with a loud voice” or Peter on the turbulent waters ... **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 **QEREB** 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 **LOTH** with the wandering sheep that have strayed **תָּנָה** TAN from the house of Israel.”

(1) She **then** came and worshipped... **שָׂגָד** 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)...** **רָמַן** 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 **PARATHOHA** 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.

#### (4) DISCIPLES APPROACH

**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. The Eastern sage **EPHREM** 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.

### (5) THE DISCIPLES APPROACH

**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 **שֶׁתְּהָא** 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 **בְּהִתְחַוֵּת**

**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 **הִתְחַוֵּת** 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 **כַּשָּׁל** CASHAL one of these little ones it were better that the nether millstone **רַחִיָּה** 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 **אַלָּם** ALAM.*

#### (6) 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** Cephas approached **QEREB** Him and said “My Lord how many times when my brother offends or act foolishly against me shall I forgive him **שָׁבָא** 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.

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

*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.***

## **(8) SALOME (A DISCIPLE) APPROACHES**

*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 אָבִי SEGEDETH and she was praying or supplicating Him for something 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 אָבִי 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 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 אָבִי ATHIBATH Father.”

### (9) THE DISCIPLES' APPROACH

**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** 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 supersedes 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 **كھو KHAW** Him the buildings of the temple.

2. He **then** said to them “Behold not-you are looking at all these things-  
verily 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 **سٹھ SATHAR**

### (10) THE DISCIPLES APPROACH

**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 who 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 **ⲁⲛⲏ** *ATHI/ATH Arrival approach –even harvest accomplishment or carrying it out ...and the consummation **ⲉⲗⲁ** 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 **ⲁⲛⲏ** *TAI**

### (SPECIAL) 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 son” 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 **ⲁⲛⲏ** *QARSA (cf kairos) moments of distress quarrels or difficulties JULIAN THE Apostate 25.23 uses the term for “conducting a war” but it means “”fightings” or “occasions of conflict” and reports of wars **ⲁⲛⲏ** 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 **ⲁⲛⲏ** *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” **ⲁⲛⲏ** ANNANQA **EPHREM** speaks in his sermons of “necessities in this connection” while certain circumstances stand”. Here the word is **ⲁⲛⲏ** / **ⲁⲛⲏ** 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* מוֹתָנָה **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 אָבָל **HABAL**

### (11) 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 אָפָה **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.

### (12) 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* אָבָל **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. *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.*

When morning has broken be sure to approach Jesus. Practice His presence. Spend much time with His word and share your spiritual joys with His people. One man who sat next to Billy Graham at table asked him who he had most enjoyed meeting. He was unprepared for Billy’s answer-Jesus Christ. It is intimacy with the Lord not the presence of Great Statesmen that is most overwhelming, most essential and quite the sweetest experience of life as a Christian.

**POSTSCRIPT** *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.*

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