

# THE THREADS OF MATTHEW

## ARAMAIC BIBLE COMPANION

### INTRODUCTION

*This chapter by chapter storyline represents an adaptation of “The Master’s Voice” Aramaic BIBLE companion commentary on Matthew (Aramaic) aimed to take in more of these stories of 2000 years ago. (A) Matthew used the connective **DIN- that signals “perspective”** and this adds interest. The “devotional threads” highlight topics that derive directly from the **reconciliation concept SHABAQ** found in the Lord’s prayer and strewn throughout the gospel. The threads link to the needle of pain for reconciliation posits a cross-a crown of thorns, the nailpierced hand. Here all great concepts meet- the forgiveness concept-the Passover concept-the prayer concept-this needle and thread is at the heart of the gospel itself. No way can lifes tangled threads be seen as a beautiful embroidery unless we look on the other side and admit the painful needlework of the Lord makes life’s rich tapestry what it is. So (B) we run with Matthew’s “**let or left alone” SHABAQ** notices which help us to keep the cross at the heart of it all through these devotions. Each chapter has a single sentence lead-in.*

**1. VIRGIN BORN IMMANUEL** *Matthew’s clarity on the incarnate life of our Lord Jesus Christ is vital. He affirms the virgin birth. While Miriam was engaged to Joseph before she had intimate **marital attachment SHATHAP** with Joseph she was found to have conceived from the Holy Spirit. Joseph her **righteous husband GEBRA CANA** did not want to expose her and that while he was deciding in his **mind RAA** to **secretly METASHIAITH** loose, repudiate or **divorce** her **SHARA**. (a) **At the very time HIDIN** he was contemplating a decision of this nature the Angel of the Lord appeared to him in a dream and said to him “Joseph son of David do not be afraid to **host as guest MESAB** your wife for He who is begotten in her is of the Holy Spirit... (b) When *the perception is different* she shall bear a Son **you** shall call His name Yeshua for He shall save his people from their sins. (c) *When it all looked different* again and this all happened it completed that spoken by the Lord Yahwe through the prophet. “Behold the **virgin BETHULATHA** shall conceive and bear a Son and **they** will call His name **IMMANUEL** which is translated ‘**God ELOHEN (Our God) with us**’”.*

**THE THREAD OF IMMANENCE** *“At that very time” God comes in when others go out at the point of sorest need-the critical moment-the moment of angst!(There are 57 such moments*

*in the gospel-many when we hear a special word from Jesus. David McClean man of Prayer I knew in Randalstown NI would say "He is closer than breathing nearer than hand or foot".*

## **2. THE WISE MEN**

*Matthew appears to register with his "Behold" an on-looker's reportage of the intriguing event of the astrologer visit; the nature of their gifts immediately to the boy-child serve to identify His kingship, Priesthood and His death as of world significance.*

*They opened the treasures they had **horded SIMTHA**-that word is used for a **dictionary**(our "thesaurus") and indeed what they had **spoke volumes**. And they brought close to Him approach offerings or gifts of choice **refined gold DAHABA** and **myrrh MURA** and **frankincense LEBONETHA**. And **He** [a witness or "**the** (unforgettable)**boy**"-precious thought-they obeyed the child Jesus!] appeared in a dream in order that they should not go back **NEAR LOTH** to Herod and by another broad chariot road they **went away (east)** to their own country **AHRAHON**. The latter term is used in conjunction with **Persia** accounting for their association with that land and with the east.*

**THREAD OF DEVOTION** *From this-the first QEREB intimating "drawing near"to the last examplein Matthew 28.18 there are in all 48 expressions -serving to bring into prominence the absolute need for believers "to draw near"to God. The one who draws near should have something to offer-praise or blessing; heart or soul, lips or hands yielded in offering or prayer.*

**3. THE CROSS FORESHADOWED** *The call to allow Jesus' baptism dovetails with the cry from the cross as to why the angst of crucifixion was allowed to plunge our Lord to death. It takes Matthew's full story to help us follow the Calvary road & see God's will clear. When he John refused Him he said "It is I-I myself need to be baptized by You and You have come to be united and identified with me!" Then Yeshua answered and said to him "Leave it" or "**allow it**" **SHABOQ** now for it is suitable or "good doctrine" to fulfil all **justice CANOTHA** and then he "**allowed**" Him **SHABAQAH**. This union foreshadows the allowing of the cross. **It reflects the way the Father also saw the Son-He was far from dispensing injustice to the just one but because He was pleased with His obedience and the sharing of lifegiving came to mankind only by the death of the Son He was pleased and willing for His own Son to undergo the judgment of death on the cross. Jesus once said "I have a baptism to be baptized with and how I am straightened till it come to pass"**.But when Yeshua was baptized immediately he came up from the water and the heavens were open to Him and He saw the Spirit of God descend like a dove and coming upon Him. And behold a voice from the heavens that said "This is my Son **the beloved HABIBAH** in whom I am consenting willing agreed and **pleased AZTAB**"*

**THE THREAD OF DIVINE PLEASURE** *A chasm has been allowed to develop in the evangelical understanding of the cross as "wrath of Father on Son". This derives from accepting Luther's wild overstatement of what Christ supposedly became-"a sinner" "not even virgin born"*

and agreeing without caveat to **Anselm's satisfaction theory** that would have Christ endure hell for us. Anselm has been hailed as hero of the evangel and modern hymnology rolls out his contrived "spat of wrath" of Father on Son that is supposed to do us eternal good. This is neither the doctrine of grace nor a right reading of reconciliation nor a true understanding of the trinity in redemption. The word SHEBAQ (with 50 occurrences in Matthew alone) means not "forsake" but "allow to remain" or "let alone (to play out)" and has to do with the expeditious passage of the cup or "Exodus" Christ accomplished. As Paul says in Romans 15.2 Christ "pleased the Father" and by parallel Matthew tells us "the Father was pleased" cf. Isaiah 53.10 & 11 where the Hebrew twice observes **God is pleased**. Some get confused by almost unique thrice used Hebrew verbal Niphal Hiphil of Isa53.10 which should read "He (Eloha) **who crushed Him (Marya's spirit) was Himself "crushed" in spirit**. The substitutionary atonement moved the heart of God to grief but broke no relationships nor occasioned the death of God. The essential of your salvation and mine is the death of the Lamb of God and His shed blood. Sin's penalty is death. When Christ undertook the cross and the Spirit drew you as a repentant sinner to trust in Him you were "justified". God was in Christ reconciling **the world to Himself- ie believers who repent from every time period race and clime**.

#### **ADDITIONAL NOTE on 48<sup>th</sup> SHABAQ Matthew 27.45 ff**

Yeshua cried with a loud voice and said "**AIL AIL LEMANA SHABAQTHANI "O Strong God O strong God why have you let me remain?"** In the light of three phases of taunting involving the challenge of coming down from the cross this call would be understandable-but the reason is to be sought rather in the little appreciated Gethsemane prayer and the desire that the agony be alleviated by brevity- and whilst for over 6 hours it had been extreme the messengers returning from Pilate wondered that Jesus was "already dead!" The work of atonement to which Yeshua committed involved death. In Gethsemane He sought not to "contract out" of the cup but to ascertain prompt deliverance from its angst. The traditional NT words ELOI ELOI LAMA SABACHTHANI when transliterated in Greek appear to come from an Aramaic Targum of the Hebrew of Psalm 22.1. The Greek gives both a **transliteration** and a Greek **translation**. George Lamsa insisted that Matthew was not quoting from Psalm 22.1 where the word **AZERATHANI** (leave completely) not **SHABACHTHANI** (allow or leave be) is used. The people standing there **from their perspective** when they heard were saying "This one has called Elia(j)ah. And in the moment one of them ran and took a sponge and filled it with vinegar and set it on a reed or rod and gave a drink to Him. The remainder **شَرَاك** SHARAK –a remnant of soldiers stood on by the cross were saying **from their perspective "Let him alone or "Let him be" SEBAQU-we shall see if Eli(j)ah comes to save Him."**

**4. DEPART FROM ME** The once in a lifetime direct contest shows Satan must bow to Jesus whose testimony in turn is designed to help us overcome. Again the **devil [Aramaic "swallower- stinger"** reflecting that he was "a murderer from the beginning"] brought or steered Him to an exceedingly high or most **prosperous mountain BTD[literally very well doing]** and there "**in a moment of time**" (Greek only) were all the kingdoms of the world in their **crowning glory SHOBHAH**. And he said to Him "All these I will give you if you fall down and worship me" At that very time Yeshua said to him (1) "**You depart LZ [LZO – AZEL 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 hlp *The ministry of servant and soldier worker and worshipper is entailed.[Deut.6.13], In this immediate section we have four terms used variously for “leaving”.*

## **THE THREAD OF DEPARTURE AND WRATH**

Matthew often uses the Aramaic **AZAR** “depart(stay away)” and this command of our Lord puts Satan under strict constraint. Satan approached by proxy oftentimes but did not dare personally what he first attempted. The book of Revelation shows that he will “**in the moment**” of his final power attempt again to achieve his own design. At the great white throne this “separation” from life occurs with the same word “Depart from me”. This word is not a curse from which anyone may be absolved but a declaration of termination of relationship. Other examples are found in 8.31, 22.22, 25.46

## **EXAMPLES OF CONTRASTING VERBS AND MEANINGS**

*The verb in Psalm 22 is AZAL. The verb in Matthew 27 is SHEBAQ*

*(1) Matthew 16.4ff. 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 alone 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.*

*(2) Matthew 17.21 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 left Him in the sense “**let alone**” **SHEBAQOHI** and went away **ⲁⲗⲁⲗⲀ AZALU** Apart from the interesting use of “let alone” the “amazement” is such as stretches to admiration*

## **5. RECONCILIATION & THE PERFECT UNION**

*Reconciliation is to be seen as crushing for our Lord in the flesh and equally crushing for the spirit of our Father in heaven. There is no “disconnect” in the trinity.*

*Jesus said:- If you do **therefore** bring your **approach QEREB** offering before the altar and call to mind **ⲁⲓⲁⲓ** any long lasting anger or grudge you caused to be held **ⲁⲓⲁⲓ** against your brother. Let your offering **alone SHABAQ** before the altar and **go away ⲁⲗⲁⲗⲀ**, [From **AZAL**] in order to be earlier reconciled, appeased or accepted with your brother and at that precise time **ⲁⲓⲁⲓ** come and bring near your approach offering [This suggests the reconciliation took place in or near the temple or God's presence]. It is highly significant that Christ's offered body remained alive a notably short time after He uttered His great appeal “Why let or leave me alone?” There is an answer-to **bring men to God!** Only His death could do it! The centurion personifies this. **Isaiah said “He was pleased in grieving Him to grieve Himself(Niphal Hiphil of Hebrew ⲁⲓⲁⲓ with the reflexive meaning)** - He did not rage against the beloved-*

***Reconciliation was the mutual pleasure and the mutual spiritual pain of the Father and the Son.** He gave His only begotten that even at that moment a centurion and subsequently the world of believers personified in those who did beat their breasts might be reconciled. This **SHEBAQ cry** stressed the cost to our Lord – reconciliation by means of a broken heart- and*

*the rent veil immediately confirms the Father's answering tearing up of the pastime barrier in a new covenant. God's consent and answer was the "rent veil" Christ's consent was "It is finished".* **[The exegetical principle of comparing scripture together with Aramaic usage enhances our understanding of the atonement]**

**THREAD OF ' TEMPORARY INERTIA'** There are 50 ""leave alone's" in Matthew. The last is "His spirit left / His breath was inert". The penultimate "inertia" finds a Roman soldier say "**Let alone**". In Chapter 26 His disciples fly and leave him "alone". In Chapter 24 the "woman grinding" –the "man in the field" and the "house" of the sleeping owner burgled by a thief are each "just left" In Chapter 15 there are several uses-"blind guides" are to be "left alone". Sins are to be "left unpaid", disciples ""leave alone their boats and father". In Chapter 9 Jesus lays claim to be able to "pass by" or "leave the debt" of sin and we are to similiarly" leave debt" unpaid ie "forgive". In my "Grace and Suffering" booklet on the Prayers of the Passion I use the term "apparent inertia". But what has inertia **אָ** do with reconciliation? There is no inertia in leaving one's job as the disciples did-but for Zebedee there was inertia. In the case of the 48<sup>th</sup> SHEBAQ querying inertia from the cross immediately the veil is rent. We really ought to rebrand "dereliction cry" "reconciliation anguish" because it puts into words the pains of soul and spirit both Father and Son endured as He the incarnate Christ died to pay the price of redemption.

**6. FORGIVENESS IS BYPASSED DEBT** Within the Lord's Prayer there is through the issue of debt a direct line to the cross deliverance and only in the light of this can we forgive without recrimination and be ourselves forgiven-our debt is not unpaid and it is cancelled Jesus said "With this my model pray:-  
Our Father Who is in heaven (1) May your name be set apart; (2) May your will come to pass succeed and remain exactly as in heaven so on earth; (4) Give us the bread of our *compelling need* SONEQ; (5) And **forgive** [SHEBAQ "Let remain unrequired"] our debts as we also allow to remain unrequired **SHEBAQ** what is due [*usury or debt or recompence* BEWAH]; (6) And do not let us come to the **journey's end** APAZA of trial; (7) But deliver and set us free from evil **because** MATAL [*a word citing the cause as "authorship"*] The kingdom the power and the glory are your very own **DILEK** to the **ages of ages**... For if you forgive **SHEBAQ**-let remain unpunished ...the children of men their follies or transgressions your Father who is in heaven will also forgive you **SHEBAQ** you-not require your debt. Then **from the other perspective** if you will not allow to **remain unpaid SHEBAQ** unpunished the children of men neither will your Father **let abide unpaid**(by you) **SHEBAQ** your faults or transgressions.

**THREAD OF FORGIVENESS** It is clear that "**reconciliation**" is at the heart of **the Lord's prayer** and has to be read in the light of His LAMA SABACHTHANI "reconciliation" cry and His "Father forgive" plea from the cross. It is readily seen from half a dozen uses of the word of Jesus when He vented His extreme pain at the breaking of His heart that even He had no more debt to pay. It is finished" was His cry. His ELI ELI came in the immediate wake of heartbreak. This death was the cost of reconciliation.

## 7. JUDGING OTHERS

The Aramaic comes into its own as the Lord from His carpentry background chastises what we call hypocrisy and He called “wrong assumptions” as we shop for preferences. You shall not judge lest you should be judged. For with the verdict you come out in judgment you will be judged and with the exact measure **ܠܠܝܬ** CLITH you measure you will be measured. Then why do you peer at the chip or straw **ܟܘܠܟܘܢܐ** GANA in the eye of your brother and not examine like an expert [cf. doctor] the sty **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** SARITHA that is in your own eye *The idea of a plank & a speck of wood dust is attractive and indeed the the idea of a foreign body in another’s eye and a resident malady in one’s own is also compelling. **Exactly the same word in Aramaic stands for “stye” and “plank” so a small change in accentuation makes this a lesson with humour,** or how **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** [a word made from two words “How “ and “clay”-the idea being to ask what is the way the clay is moulded or the pot constructed]do you say to your brother **“Hold it, let me!” SHABAQ** bring or **ܕܪܘܓܘܬܐ** NAPAQ the straw or chip from your eye and behold a sty is in your own. Receiver of faces **ܢܫܒܐ** NASAB a hypocrite compares to one **shopping around** for faces he likes! Cast out as a priority the plank from your eye and at that time you will be able to peer or look steadfastly to cast out the chip from your brother’s.*

**THE THREAD OF HYPOCRISY** Years ago in his rich Scots tones Eric Alexander introduced a Keswick Bible Reading in a heavily accented style **HUPO-CRITES**. The Greek is describing a masked actor hiding his or her own identity. The Aramaic is a little different. It is **NASAB BAPHA** and means **“accepted by face”** –“to assume”. So judging others classifies as “making assumptions”. In Jesus’ story the man with the sawdust in his eye is by no means a candidate for the attentions of the man with a “plank” or “stye”**QARITHA** In Matthew 23 our Lord dismisses outward appearances of religion and the assumptions that go with it. When we make assumptions about others or our own probity we are on dangerous ground.

## 8. JESUS THE MEDIATOR OF UNION WITH GOD

Our Lord in a simple(Peshitta) act demonstrates his will to “stoop”-His Calvary heart-His great love. And **reaching out** **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** [The word Peshitta is used for the Bible of the East] His hand- **Yeshua** came close **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** to the position where He was kneeling and said “I am willing”, “delighted”, “have pleasure” or **“prefer to do”** **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** ZHABA...be pure” and in that instant he was purified of his **leprosy** **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** [the word “leprosy” is cognate of “north west wind” and of “leather bottle” on account of its hardness and harshness]. And Yeshua said to him “Watch that you do not speak [of it] to any whoever in whatever position but go away and demonstrate **your soul-your very intimate self** to the priest and bring close an approach offering as Moses commanded for their witness or **confession** **ܟܘܠܟܘܢܐܐܘܪܐܝܬܐ** [Notice that entailed the directions of Jesus on drawing close to God. Jesus had mediated and what the man was to bring-namely two sparrows-spoke of our Lord’s substitution. This story demonstrates that the stoop and

*touch of Christ mediates intimacy with God and introduces the soul to God's presence- by bearing our sin and weaknesses in His own body.]*

**THE THREAD OF MEDIATION.** There are 6 direct NT references to our "Mediator (Galatians 3 19-20, 1 Timothy 2.5, Hebrews 8.6, 9.15 & 12.24)

(1) The law was given because of transgressions to limit these – till Jesus came with pardon and power The law was a chain – God the legislator and judge- angel executors – Moses mediator & enforcer. But God is one & retained absolute powers & by these He brought in a New Testament and better promises. He himself provided the Lamb as the Mediator and judge of all.

(2) God our Saviour who is willing (not just inclined) that all men shall be saved and come to a knowledge of the truth... Christ "wills" or purposes that all nations have salvation – so escaping death – and come to examine the truth. Rev 21.24-26 & 22.2 attest this.

The ransom of Christ is "sufficient for all" **antilutron huper panton** (Greek).

(3) If He was on earth He would not be a priest, the priests being bearers of the gifts that the law demands in respect of Moses' tabernacle. When He said, "See you make it in everything according to **the pattern/model** pointed out in the mount" He had larger plans

(4) He is Mediator of a better covenant. He entered once for all into the holy places-the inventor of eternal redemption i.e. by payment of the ransom in His blood. For if the blood of bulls and goats and ashes of a heifer sprinkled-purified the body, how much more the BLOOD OF CHRIST who throughout by the eternal Spirit offered Himself without spot to God shall cleanse our conscience from dead works to serve the living God spiritually? Where there is a testament, of necessity death makes the covenant terms operative – it is based on the death of the testator

(5) "You are not come to the mountain you have to **grope** around in the dark" (Deut.4 11-12)

but to Christ. The risen Lord used this very same word when He said "**handle** me and see" "a Spirit has not flesh and bones as you see I have" (Luke 24.39). This is intimacy not uncertainty.

## **9. AUTHORITY TO FORGIVE IS GOD'S- THE PARALYTIC**

The next story is that of the paralytic who was let down from the rooftop and you will observe that it is a further exposition of the SHABAQ Passover cry familiar to us as a "dereliction" cry.

Matthew records:- They brought close a paralytic [~~א~~ "one loosened" or "untied" or "destroyed" or "finished" in the sense that what holds the body together in action is no more working] as he lay on a litter-couch. And Yeshua saw their faith HIMANOTHA and 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"** (1) **SHABAQ** Then men from the scribes said in their souls "This person blasphemes [~~א~~ the accusation with the m of radical habit is tantamount to accusing Jesus of being a regular or persistent blasphemer] But on the other hand 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 aside" "forgiven" or "**passed over**" (2) **SHABAQ** 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" (3) **SHABAQ** 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 **AUTHORITY SHOLTHANA**

[sovereignty or dominion] **exactly** (as His) to the sons of men. **Here as elsewhere the concept of Passover fits SHABAQ**

**THE THREAD OF AUTHORITY** We read in Acts that God has made this Jesus both **Lord** and Christ. Even during our Lord's ministry this reality was grasped. He is Lord He is Lord He is risen from the dead and He is Lord

Every knee shall bow every tongue confess that Jesus Christ is Lord.

The Apocalypse uses another word –the word **"Pantocrator"**

𐤀𐤓𐤁𐤓𐤕 D'AHID CAL (the one who holds all). The Greek term brings together the concepts of **"creation and victory"**. Thus by resurrection His claim is vindicated. During His ministry Jesus raised the dead!. The sovereignty of the Pantocrator you can follow in the Apocalypse [Rev.1.8, 4.8, 11.17, 15.3, 16.7,16.14, 19.6, 19.15, 21.22].Of the Lamb it says "He treads the winepress of the fury of the wrath of God Almighty, On His robe and on His thigh He has the name written KING OF KINGS AND LORD OF LORDS." His is resurrection power, His is the power to forgive. His is the right to judge the living and the dead.

## 10. MINISTRY AMID PERSECUTION

Our Sovereign Lord saw far ahead and provided vital encouragement to His church and endorsement of her witness through the fires of persecution in which He stands with us.

(1)Behold I am sending you exactly 𐤀𐤓𐤁𐤓𐤕 as **lambs** in the middle of **wolves** or bears 𐤀𐤓𐤁𐤓𐤕 [according to pointing]therefore be exactly as wise as snakes and simple and silent as doves **So be vigilant**

(2)But then be on your guard for the sons of men-they will deliver you to the house of judgment(court) and their assemblies and will scourge you.You will be brought before hegemonies and kings and they will bring you near for my sake on account of their testimony and that of the Gentiles.**So speak at God's prompting & with His authority**

(3)**From your perspective** when they hand you overdo not be anxious exactly how or what you shall speak –it will have been given you in that moment **SHAATHA** what you should speak.

(4)For it will not be you who are the speakers but the Spirit of your Father speaking in you. **So be prepared for family impact**

(5) **From another perspective** brother will hand over brother to death and the father his son and they who are children will rise against their parents and kill them. *Just recently an exact case of this kind occurred when an Isis militant slew his mother mercilessly as she pleaded with him to leave the organization.*And you will be hated ones for my name but whoever endures to the end **SABAR HARATHA**[i.e **Hopes and trusts at the last** or to the extremity] will be saved[*live eternal life*].**So never lose hope!**

(6) **From your perspective** when they persecute you in this city[*Jerusalem?*] you flee to an another entirely different for truly I say to you that you will not have completed [*Jesus uses the word SHALAM and the sense may be "You will have restored"* or "*you shall have greeted*" with a negative here.. **The mission to Israel expanded with the dispersion and in a sense Paul was continuing the work of witness among the nations which even today**

**requires further energy** –cf Jews for Jesus. The saying becomes less mystical as one considers the implications] these [Foreign cities not excluded] cities of **the house of Israel** until the Son of Man shall come- **So be mobile**

(7) There is not **allowed** LITH to be a disciple who is greater than his master not a servant greater than his Lord. It is enough for a disciple that he would be exactly like his master and for a servant that he be exactly like his lord. If they have called the Lord of the house Baal zebub how much more the children of the house? **So bear up against reviling as Christ did and use blessing**

(8) You shall not therefore fear them for there is not anything that is allowed LITH to be **hidden** KASA [veiled or kept secret by intent-of general increase of awareness and openness] or covered that shall not be manifested or secret MATASH [occult or like Achan's "wedge of gold" hidden sinfully] that will not be known. **So live an open life-eschew the occult**

**THE THREAD OF MINISTRY AMID PERSECUTION** The book of Acts is a template of the Church resilient in persecution. This 10<sup>th</sup> chapter of Matthew pre-empts what would occur throughout the era of the church. The Apocalypse brings us to the final issue when the martyrs under the incense altar of God in heaven call for the exercise of the Lord' who "holds all" to exercise His full power and from their great call comes the reply "wait a little". While God's wrath on the wicked is most terrible His grace towards those being saved and call for sacrificial servant ministry clearly continues to the last breath of the final heralds of the gospel. Are not the two witnesses slain in the city even in the day of tribulation?

## 11. THE YOKE OF CHRIST

Jesus teaches us from the carpenter's bench and there is precious encouragement to burden bearing with Him and others in His words. He says "Shoulder my yoke upon you and learn from me. It speaks of two oxen walking and working together. Then comes again "rest" NIH(cf Noah -for I am "tranquil" or "at peace" and "meek" **MACIC** in my heart and you will find NIH "rest" for your souls. The term "meek" **MACIC** appertains to our Lord being "extended" in full commitment and to His crouching under the weight and to His being humbled-it carries the thought of subjection to contempt and humiliation. This is a not indistinct hint of Calvary. For my yoke نِيرَانِ NIRA is بَعْسَمَا BESEMA **everything good "Sweet, delightful-a sheer joy, a banquet, as perfume, a veritable salve, pleasing –an elegant life"** There is nothing wanting of the best in Jesus and walking with Him. Besides His burden MEBOLA-what we have to bear that shifts or varies from time to time as national taxation might- the weight of the yoke -is "light" نِيرَانِ QALILA The word for "yoke" also means "light" "gradual" and "quick" in the sense that He moves **in His direction** heavy burdens that are to be shouldered. This has to be read in the light of the **SHABAQ** of Calvary. Jesus is not into making slaves of His own-He is into making Noah's- those who combine to build the ark in their era that souls may be saved and humanity given new hope in Christ who alone redeems.

**THE THREAD OF BURDEN BEARING** We are taught in Paul's writing "to bear one another's burdens and so fulfil the law of Christ"(Galatians 6.2). My motto is "courage and clarity" but my aspiration is always Christ's life commitment summarized in the word "thorough". It is found in that little gospel hint "This man doeth all things well i.e. "thoroughly". Among other things He made "yokes" for animals and there would be nothing like them in all those parts for they would fit beautifully and would not chafe. It is thus in our relationship with Him-he will not suffer us to be tried above we are able but will with the trial provide a way of escape that we may be able to bear it.. The early church under the Holy Spirit would not lay excessive burdens in human laws on the Gentiles and Paul in 2 Corinthians 11.9 speaking of finance insisted on not being "burdensome" to those he served. With delight we may say "Burdens are lifted at Calvary-slavery was on the way out since Jesus died to make men and women free.

## **12. THE SINGLE ETERNAL REALITY(SOUL) OF GOD**

God is that almighty eternal wise immutable being who knows all things and the Aramaic word QNUMA(shorthand "soul"properly "essence")best describes God's unity.

Yeshua **from His perspective** knew their schemes or thinking and said to them "Every kingdom that is divided or has been against **its soul** will be destroyed and every house and city divided against **its soul** will not stand. **Luke in 11.17**uses exactly in context **QNUMA** (essence) as Matthew uses "soul". It is my strongest argument for the fact that God is of **one substance** and that in the light of this reference may as a rule of thumb be expressed as the "**soul of God**". Basil of Caesarea in his statement on Christ speaks about "**perfect substance**"**QNUMA** as the unitive bond of the Trinity.

And if Satan casts out Satan he has been divided against himself. How therefore will his kingdom stand? **The basis of eternal life lies in the singleness of God in His essential qnuma or substance.** And if Satan casts out over or overruling himself - his own soul-he has been divided. How therefore will his kingdom stand? ... Because of this I say to you that all sins and sins and reviling or blasphemy shall be forgiven to the children of men but the blasphemy that is against the Spirit shall not be forgiven **SHABAQ** the children of men. **Forgiveness links directly to the SHABAQ (Passover)call of the cross. It is the great cry from a broken heart - the cry of the instant the atonement as death completes that work in the unity of the Father's purpose in the Son. So the sins of men shall not remain because Christ must remain on that cross till His work was complete -His Passover cry seals the work -the veil is rent- and praise God we rest assured that through the grand unity of Father and Son in that glorious reconciliation the debt of sin is cancelled.**

## **THE THREAD OF ONENESS**

In Deuteronomy Moses stated God is one and our Lord said "I and the Father are One". As **BASIL OF CAESAREA** further said when Christ became a servant it is clear that He had not been a servant before but Lord. It is clear that He was not a creature but the eternal God when He did not think it robbery to be "equal" with God. He notes that the Jews got it right ... "You

claim to be equal with God". There are 15 uses of QNUMA in the NT and the one best adapted to exploring the trinity is in John 5. 26. For **equally as there is life "soul-creating" with the Father in His QNUMA** equally He has given the Son that He has life "soul creating" in His QNUMA Aramaic GNUMA Syriac [SOUL OR BEING]. Our Lord has the divine capacity to give life in His very being. He is alive and creative of existence. He may call that which is not that it should be. The Life[HA] is that "eternal life" 25 times referred to in the Aramaic of John (1/2 of total 48 in NT) has many references the most quoted of which is in John 3.16. The notion of "eternal life" is not differentiable from "everlasting life" in the Aramaic-**there is no "everlasting" state apart from "eternal life"** and the differentiation is made artificially to maintain the concept of eternal damnation.[cf Mark 3.29] which should rather be the **"judgment of eternity"** i.e not a verdict of man and time but of God and the Great White Throne- cf also Matthew 23.33 "Judgment of Gehenna". The error of applying John 17.2 to "all flesh" is universalism. **The error of reading "damnation" as "everlasting life" is to create a state that is not explicit in scripture-on a par with Purgatory- ie "eternal torture" as distinct from the "judgment of destruction" which is entirely biblical. The concept of "eternal death" is a self evident contradiction-the biblical doctrine is that of "the second death".**

### 13. PERSPECTIVES ON EVIL THE "WEEDS" STORY

Jesus had a story about "Weeds" -something to which everybody can relate and his story deters Christians from warring or preempting God's resolution of history. Another quite different parable He used for comparison [*the kingdom*] -He said "the kingdom of heaven is comparable to a man who sowed good seed in his little village. And when well fed men slept his enemy sowed zizanium [*The word is a transliteration of the Latin for "hammer weed" or "lolium"*] between the wheat and he went right away.

(1) When **from another perspective** the green herb produced fruit it was exactly at that point that the darnel came to be seen. The servants of the Lord of the house came and offered themselves and said to him "Our Lord, did you look to see or didn't you sow good seed in your hamlet -where are the weeds that are in it from?"

(2) He **from another perspective** said "A man and enemy has produced this." They were saying to him "Do you wish us to go away select and **gather them out** ܘܢܘܩܘܢ

GABAN

(3) He **from yet another perspective** said to them "Is it not going to be the case that when you select the tares you will root out the wheat with them? Let both **remain 20<sup>th</sup> SHABAQ** as one **till harvest** and in the time of harvest I shall say to the reapers "Choose out as a priority the tares and bind them in bundles **to burn** ܘܢܘܩܘܢ YIQAD.

(5) **From another perspective** gather those-my wheat- into my mansion or habitation or storehouse ܘܢܘܩܘܢ

**THE THREAD OF PERSPECTIVE** At a rough count I find almost 200(196) occasions when Matthew directs us to change perspective and shows us how much our Lord understood perspective. By that I mean he uses the term **DIN** in Aramaic which means "On the other hand" or "from another approach". Let me give two examples. The importance of perspective to teaching is frequently used by the Lord and mirrored in Matthew's style from (1) Jesus teaching on "Leaven" and (2) from "The storm on the lake".

(1)**From His perspective** He said “Have in view the leavened bread HAMIRA of Pharisees & Saducees. They **from their perspective** were becoming aware of the sense in their minds and saying that it referred to the bread they had not **taken aboard** . Yeshua **from His perspective** was aware (of their thoughts)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 **taken aboard**? **لَا** 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 **أَكْبَاد** “to carry” you took up and loaded?

SHAQAL Nor those seven loaves of the four thousand and how many “round baskets”

ASPHIRA **أَكْبَاد** you took up? **We could say perspective is “to take an idea aboard”** .

(2)**Crew perspective** And the ship was far from land – many Stadii while it was tossed a lot by the waves for the wind was meeting them or they were facing the wind.

**Matthew’s perspective** in the fourth watch of the night Yeshua came to them while walking on the water.

**Crew’s later perspective** And the disciples saw Him and were saying “It is a vision fraud and from their fear they cried out loud.

**Jesus’perspective** He immediately spoke with them “You should have cheered up –it is I, I the living God-you should not fear.”

**14. DOUBT** *We all have moments like the fabled donkey that died between two proffered carrots uncertain which to go for; Christ deserves complete confidence.*

And Kaypha answered and said to Him “**If you are** my Lord command me to come and “join” you on the water.” *Great fear is followed by great faith and the realization that this is something very special and like the Rapture it involves us being and doing such things as are unprecedented. We shall meet Him in the air!* Yeshua **conversely** said to him “Come –and Kaypha **went down** NETETH **نَتِث** [humble you-empty of your ideas, even fall down-here the Lord was saying to Peter you will find you can’t sink **if you are empty of self**. When Peter looked away “self” erupted.] from the ship and walked on the water that he should come to unite LOTH with Yeshua.

And when he saw the wind was dangerous or **stubborn and vehement** **كَشِيَا** QASHIA he was afraid and **began** **شُورَا** SHUREA to **immerse or vanish** **تُبْوَا** TUBWA but he raised his voice and said “Lord Save me”. *The wording tells us “he saw the wind was harsh”* **قِشِيَا** QISHIA that now shakes his faith beside and even beyond the threat of the waves he cried out in fright “Pluck**بَرَاق** PARAQ me out Lord”. and his vision of uniting to Christ was broken.And our Lord the “Son of a moment” stretched out His hand and held him and ‘said to him “O small of faith why did you “split” or “divide” **بَلِغَا** PELEG?

**THE THREAD OF FAITH** *Most commentators assume Peter’s faith failed. They are right of course. But it began with the statement “If it is You”. This was doubt. However Jesus did make the declaration promise to him “Come”with the effect that he would join Jesus. The reason the Lord gave for Peter sinking was that he “divided”.He split like a wave of the sea-he divided in two. EPHREM has a statement about a “pen running out” of ink half way through a piece of writing. We in one sense have not stood where Peter*

stood but we can understand how faith fails. It failed later at Caiphas hall. **EPHREM** again has the word “Let us come to the other bank of the experience or trial.” Clearly Peter was in two minds part way to Jesus. James 1.6 is the associated lesson “He that doubts or wavers is like a wave of the sea blown and tossed by the wind. The disciples learned that not only the waves you can see but the winds that you cant obey Jesus. Peter that day “saw” the wind as we would “see a doctor” **EPHREM** . He realized the force of doubt to undermine the force of faith. The act of faith must be nothing of self and all of Christ. The clue to this narrative lies in the words “I f you are my **Lord!**”

## 15. THE STORY OF THE CANAANITE TIMING

When John was beheaded Judean opposition swallowed Galilean popularity and Herodians plotted our Lord met a Canaanite woman's need reaching out to Gentiles

(1) **Perspective one** And Yeshua **went out** from there and came to the borders Omwht **THOMA** of Tyre and Sidon. And behold a Canaanite woman from those borders while she was crying out... **QAN 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.”

(2) **Perspective two** He 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!”

(3) **Perspective three** But He answered (them) and said “I have not been sent but to unite intimately **LOTH** with the wandering sheep that have strayed nwf **TAN** from the house of Israel.” *Note Jesus was engaging the disciples.*

(4) **Perspective four** She came and **worshipped** Him **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 and said “My Lord help me!” *In a sense the sinner “cowers” before Christ for sin brings fear.* 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 Chron25.8)**... **REMEN** as if one did not care for the children... to the dogs. **The story is positioned beautifully by Matthew following the brief of the master** when the children refused bread that the Gentiles sought.

(5) **Perspective five** She said to Him “Yes my Lord even the dogs eat from the **small bran** **PARATHOTHA** that falls from the table of their master and **they live.** The woman was pleading for life. She was calling Jesus “Lord”. “Whoever calls on the name of the Lord will be saved!” *This principle is secured in the encounter. 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.

**THE THREAD OF PRECISION** There are absorbing perspectives in the story. Jesus deliberately touched the edges of the seriously opposed Gentile world of the Canaanites. The disciples demanded “no compromise” confronting the Master. He emphasized His mission to

them. Her votive worship swung the balance enforced by her willingness to be even less than her Lord's child-and his puppy. Her spoil was to gain EXACTLY what she asked. There is precision about Jesus' promises-her faith held on to them and took all its spoils. There are over **20 precision statements** in Matthew besides a greater number of "exact time" statements cf:-

1. Pharisees give to be seen & circle insiders for prayer Don't be exactly alike
2. Jesus said to the Centurion & the Syro-Pheonician-it will be exactly as asked
3. Exactly as Isaiah wrote Jesus took our pains
4. Exactly as Jonah was 3days 3 nights in fish so Jesus in tomb
5. Exactly as tares gathered so wicked gathered by angels
6. Lame walk etc exactly that God of Israel be praised. Meeting strengthens
7. Be humble like the boy in the midst and receive outsiders in this exact way.
8. Show grace exactly as grace is shown you.
9. Do exactly as Jesus says-of Disciples & donkey Disciples & Passover
10. Exactly as in Noah's time when Jesus comes.
11. Jesus would "go" exactly as it is written-ie crucified etc.
12. Jesus rose exactly as He said-angel's word.

## 16. DECISIVE MOMENTS OF DISLOCATION

Peter arrives at that dread point of opposing the cross to which nothing less than conversion could ever be the answer- the transfiguration began the movement back.

And **KAYPHA-ROCK** removed Him or selected Him out on His own **כִּי**

**DEBERA** by compulsion somewhere and began to rebuke **כִּי** CA Him and

said to Him "Far be **לְךָ** it that this should happen to you!" **כִּי** In Genesis 18.25

Abraham does the same to the Lord-"Far be it from you to slay the righteous with the wicked-that they should be the same. Peter acted on the reality of the righteousness of Christ. He (the Lord) **from His perspective** faced **KAYPHA**

**Rock** "You go away into shelter hiding or **protection** **כִּי** **SATHAR O**

adversary-cf Numbers 22.32 where Balaam becomes adversary to God's angel Our Lord is emphasizing that Peter is being protected by his work and that he must not like the foolish Balaam oppose that work. For you are a stumbling block **כִּי** **TEQEL** to me because you do not calculate like a

pastor or shepherd in a godlike manner but humanly. At that very time Yeshua said to His disciples "From whoever delights and wants to **כִּי** **TZABAN** come

after me let him deny obliterate or estrange his soul[*note that Peter denied Yeshua to preserve his soul as recorded later.*] **EPHREM** the Syrian Sermon 97 tells us that following our Lord's advice in Matthew 10.33 Peter denied and was estranged. It is not certain that Ephrem means Peter from Matthew 10 was on bad ground but the observation will stand because the Lord said "When you are converted you will strengthen your brothers!"(Luke 22.32)...and let him take up his cross and follow me.

## THE THREAD OF DECISION

*This is the 21st of 58 references in Matthew to precise timing (Aramaic HIDIN). **EPHREM** observes that from this moment Peter was estranged. That did not mean he disobeyed but he refused to accept the cross. People first “came after Jesus” by the sea. He is still following here and after Gethsemane “following afar off”. If Ephrem is correct conversion was deeply needed.*

### 17.A THE TRANSFIGURATION

*This event offered singular proof of the Father Son combination plan of salvation to which the founder and second founder of Israel consented in line with law & prophecy.*

*And Yeshua was changed but not replaced **HALAPH** not **HALAPHTHA** before them. And His face shone **exactly like** the sun **from this perspective** His garments quickly turned pure white **ܚܘܪ** **HOR** like lamplight. *Matthew is being precise. The face of Jesus tells us that His person was radiant and even the clothing could not disguise but could only transmit that radiance.* And Moses and Elijah appeared speaking to Him garrulously and comfortably **MALAL** **ܡܠܐܠ** Kaypha **from his perspective** answered and said to Yeshua “My Lord it is pleasing, flattering, beautiful—even a new dawn **ܫܦܗܝܪ** **SHAPHIR** for us to be here and if you wish or ask we will make **three shades** **MITAL** a little like our **metal** means “heavy” and speaks of that which would put the light under cover. It is used of the “covering” of Satan’s and of the shade of a great oak. Peter countered talk of Jesus’ departure **EXODUS** with an invite to the other two to stay on earth. It was his idea of “heaven on earth”. And when He was speaking with animation behold a shining cloud provided shade over them and there was a voice from the cloud that said “This is my beloved Son in whom I am delighted or in whose **house of life** I am delighted indicative of **Glory dwelling in mortal flesh**. Listen to Him. *God the Father was actually countering Peter extraordinarily -saying My delight is not in His staying but in his drawing men to glory-not in shading the glory but dwelling in the eternal glory.* And when the disciples heard (it) they fell on their faces and were very scared.. *This however we can call a “precious fear”-it changed their life and introduced the “awe” of God in a way never before known. They had a foretaste of heaven.* And Yeshua came near and He “united” **LOTHHUN** near to them and said “Arise-you shall not be afraid!” *This future is a bidding and it is an assurance that they do not need to fear the Father only respect His gently chastening and set their affections above.* And they lifted up their eyes and they did not see a man excepting Yeshua only.*

### THE THREAD OF GLORY

*We are earthlings. The intrusion of heaven is scary. The voice of the Father awesome. Peter so dearly would have loved to build a temple on the mountain and to have Israel’s twin founders dwell below the snowline. The purpose of the glory invested in flesh in the life of our Lord was to take us to where glory dwells. There is no new dawn until we see the king in His beauty in a land that is fairer than day.*

## **B FAITH LACKING- THE BOY WITH THE EVIL SPIRIT**

*Aramaic text offers excellent windows into Jesus' love as He heals-here is a case at point*

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 -the man approached in the Pael with great exercise of heart*]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 he has a son who is "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 from his tears to speak. The Manuscript has two words in crasis "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. 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 anew 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 -Of God whose temple is no more and the intimacy is gone-no man calls on the Lord any more....bring him to me!**" And Yeshua rebuked it and the demon went out from him and the youth was healed **from that moment**. *At that very 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**"**SHANA** and it will move from here and nothing will be difficult for you!" **EUSEBIUS** has the meaning "**become insane with love**". Jesus is showing that "love" could change all things. Love to God can move mountains as it works with faith. This kind **from Jesus' perspective** does not go out but by fasting and vigilant prayer. **EPHREM** speaks of devouring the pleasant bread of prayer and fasting.

## **THE THREAD OF LOVE**

*In this passage the word "approach" is used three times. The man approaches Jesus. He had previously approached the disciples. Finally the disciples approach Christ. The Lord is teaching that **our approach to God** should be akin to the Father of this boy-who was in tears and brokenness. In Jesus' "Move mountains" prayer statement He includes a word that can mean "madness". Literally the servant of God should be mad about the Lord's purposes and glory. The matter is predicated on the deepest most intimate human relationship. The Aramaic **QEREB** should carry such fervour and love of approach to God -there are **48 QEREB's** in Matthew. The last one speaks of Jesus drawing near the disciples in Galilee and saying "All*

power is mine-so go". I say it was "Love" that sent them on their way. In the parable of the talents QEREB is used 3 times but one guesses that the first two servants come to the Lord with deep love-the approach of the third is like many QEREB's of Matthew-formal. There is nothing to offer. In chapter 9 the four bring the paralytic -Jesus saw their faith-not just the carrying or letting him down-but love in their eyes and maybe tears as well-that is QEREB. Faith works by love.

## 18. UNION WITH CHRIST

Draw near to God and He will draw near to you is the principle of devotion and on this Matthew gives 64 lessons based (A) on the Aramaic "drawing near" QEREB & on (B) "being at one" LOTH. Our Lord's intimacy with His disciples is reflected in the word LOTH which occurs 16 times in Matthew's narrative. To fully appreciate intimacy one needs also to farm the references to "**coming nigh**" QEREB which are 48 in all. And truly I say to you **all** (plural) that everything what ever that you tie up on earth will captive or "**bound as by cord**" (finalised) ASHIR or immutable in heaven and **anything** you loose or cut -Or like the umbilical cord or like sin forgiven-so like a soul reborn or forgiveness received will be loosed (unpacked) in heaven. The implication is that all opposing Christ will be recognized in eternity and any receiving Him equally released from bondage and these manifestly for eternity. **Additionally** or later **TOBI** I say to you that if two of you agree on earth about **every matter** and ask about it in prayer it will be done from **union or intimacy of LOTH** my Father in heaven. The Aramaic is not bland-the term for "thing" CABOTA indicates something "that keeps the world alive" (EPHREM) or something like "purity of heart" (APHRAATES) **MICHAEL THE SYRIAN** (1100's) refers to "The huge **plurality of things** at the beginning". This additional assurance respects matters of "Life and death" or "Holy matters" or a huge bulk of vital things. For where two or three are assembled in my name there I am in their midst.

**THE THREAD OF INTIMACY** The word LOTH is used for "intimate relations" and its final 16<sup>th</sup> use in Matthew is when Joseph of Arimathea comes to beg the body of Jesus. He goes intimately to Pilate. He would either use good offices as a man deeply respected or he would appeal or he would pay serious money. Scripture says he simply "asked". but his QEREB suggests either "deep emotion" or a "gift". In the parable of the two sons the one who said he would go to work came intimately close and said "O Yes Dear Father I will go!"-a mockery of intimacy. In Chapter 17 following the transfiguration Jesus came intimately close to the disciples and said "Don't Fear" and He was doubtless demonstrating his intimacy with them. In Chapter 15 Jesus says he came to "unite" deeply with the lost (sheep) and later in the chapter many lame and weak climb a mountain to offer themselves to Jesus and be close to Him. The obvious love of closeness of Christ drew the needy intimately to His side.

## 19. A YOUNG MAN REACHING TOWARD PERFECTION'S HEIGHT

Keeping the commandments remains an ethical objective many set themselves but it is not enough to satisfy God or gain us favour and entrance to His glory; this story tells us just why this is so.

And one **came near QEREB** Him and said to Him “**Good Master TOBA** **ܬܘܒܐ** “good”in Aramaic has a special relevance to “creation” –it has to do with “**finished work**” and Christ is good in this sense. What good or gracious thing shall I effect that eternal life may be mine?”

(1)And He **from another perspective** 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( *keep without breaking or losing one*)-often of *sheep*-the commandments. He said to him “Which ones?” (2) Yeshua **from His perspective** 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?** **ܗܝܫܝܪ** **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** **ܓܡܝܪܐܗ** **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 hope** **ܣܥܢܐ** **SACANA** and you will have a hoard of treasure in heaven and come after me!” **Our Lord was conveying the way of life He adopted by leaving heaven and giving up all to obtain souls on earth.**(3)That young man **from his perspective** 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. (4)Yeshua **from His God’s perspective** 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 **ܓܡܠܐ** **GAMLA** or beam/rafter to enter into **the eye of a needle** **ܥܝܢ ܕܥܝܠܐ** **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.*(5)The disciples **from their perspective** when they heard **were shocked** **ܬܝܗܪܐ** **THIHERA** and said “Who by reference to this (principle) is able to be saved **ܨܘܠܐ**-cf Mark 15.31 where the leaders say “He saved others he cannot save himself!” (6)Yeshua gazed at them and said “In union with the sons of men this is impossible **from my perspective** in union with God all things are possible. *We read elsewhere that Jesus looking ܚܪܐ* **HAR** *on a young man loved him and this is the sort of look that our Lord displayed at this point. At that very time Kaypha answered and said to Him “Behold we have left [Lit. “Let be” to do this] 33rdSHEBAQ* everything and have come after you-what then will happened to us or exist for us? Yeshua said to them “Verily I say to you who have come after me in the new world when the Son of Man sits on His throne of glory you also will sit on twelve thrones and you will judge the twelve tribes of Israel.” *This statement embraces apostles who accepting martyrdom-but would rule Israel under Messiah. This intermediate Messianic golden age of the earth can be*

envisaged through Christ the “Good master” who truly will bring about that beautiful kingdom of peace when “they shall not kill or destroy”. This begins to be possible when human hearts are changed by the way of the cross. The integration within Jesus’ teaching to the rich man of salvation **perfected** by His death in its time yielding the full and continuing beauty of the millennium is all inherent in this passage. And everyman who leaves **34th SHEBAQ** home or brother or sister or father or mother or **wife or children** or town because of my name—each **one** will receive an hundred fold and will gain possession by inheritance of eternal life **ܕܠܗܝܪܝܬܗ** YIRETH.(7) Many **from a heavenly perspective** who are first or earlier will be last and the last one will be first. The “leaving” here is not divorce but it appears to be enduring “setting aside” for a time close relationships but not excluding martyrdom.

**THE THREAD OF PERFECTION** Many like the rich young ruler deem it correct to try to keep all the commandments. This is an unobtainable aspiration. Conversely many well grounded Christians adopting the “sea-saw” sanctification model of the early reformers opt for a “theory of improvement”—doing better. The truth is that “leaving” is vital to holiness and “the baptism of the Holy Spirit and fire” is vital. The latter burns away the dross and grants “enabling” to God’s commands. It is one might say a matter of emptying and filling.

Thy Holy Spirit Lord alone can wean our hearts from sin  
By building faith in thy word and working deep within  
O Spirit of Life and Power Come to my heart I pray  
Baptise me with power today

## 20. PERSONAL EXPERIENCE

Life is full of surprises and Matthew logs 70 of these from the ministry of the Lord—all of them grab our attention to keep our focus on Christ.

And “Behold” [**One of 70 “Beholds”**] 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 **from their perspective** were rebuking them that they would be silent [cf Matthew 22.34-**EPHREM** 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 food” 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 29<sup>th</sup> **QEREB**[with reverential care]—that very instant[the son of a moment]—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! We do not know the aftermath but Matthew as always gives us his first hand reportage where he can.

## **THE THREAD OF TESTIMONY –LET JESUS FILL YOUR GAZE “BEHOLD”**

**Aramaic**  **Greek** ἰδοὺ "**Manifest**"-that which is self evident.

Matthew whose gospel (with around 56 “attention enhancements”) presents much of the fresh surprise of the life and ministry of Christ directs the reader by his “behold” to the stunning wonders of the gospel at work in day to day life. This word means “see” and deeper still “observe” and beyond that “meet this person” and after that “become joyfully acquainted with him”. It is essentially a word expressing surprise. **Let’s look at the witness to the risen Lord share its enthusiasm and reflect it in our own lives. Our testimony is to the “Risen Lord”**  
**59<sup>th</sup> Behold** there was darkness from the sixth hour to the ninth hour.”

**61<sup>st</sup> Behold an earthquake** The earthquake loosed the stone and the angel rolled it away. The guards stumbled to and fro and dropped like corpses. The angel answered the women’s question “It is about Jesus. Fear not – I know you seek Jesus who has been crucified. He is not here – He is risen once for all, as He said. ”

**62<sup>nd</sup> Behold the classic place He lay .**

They were invited to see the empty tomb where “the Lord” lay march and **enlighten** the disciples

**63<sup>rd</sup> Behold** He escorts you into Galilee He is the unseen guide. There you will see him with joy. There the explanation will be given

**64<sup>th</sup> Behold** I have told you This is a mild rebuke – it prevents them gazing at him – it gets them on the path Christ appointed. Angels are given to absolute celerity. They ran like runner in a stadium to bring news to the disciples.” The King’s business requireth haste”

**65<sup>th</sup> Behold** Jesus met them There is a lovely meaning which is “concur”. Jesus was running along also. However He was **going the other way** **απαντα**. He planned a special treat for those who sought Him. His word was “Rejoice” “Be delighted”. Jesus is not even happy with “some fear and much joy” for he desires “real joy” – “joy unspeakable”. But coming forward they held his feet and they worshipped Him. They saw those scarred feet – and were sombre crept in again. Jesus said once more “You must not fear”. **Go and announce as a victory from war** **απαγγελλω** to my brothers that they leave immediately for Galilee and there they will be glad when they see me

**66<sup>th</sup> Behold** the guard met them as they marched The guard carried sad news in and were gone back out- – not all the guard – some who had recovered themselves. The High priests had convened with the elders and given sufficient silver to the soldiers. They were loaded with cash when the women met them. Their cover up report was to be “His disciples came by night and stole Him while we slept. They were told if the story reached the governor they would persuade Him and prevent any anxiety on the part of the soldiers. They took the bribe of silver and did as they were taught. This report was widely reported among the Jews up till the time of writing of the gospel. Matthew here is showing the fear of the soldiers and contrasting it with the message

of truth and joy that the women had. The high priests had silver – type of redemption – but with Jesus' resurrection came the broadening dawn of that future day of world redemption.

67<sup>th</sup> Jesus said **“Behold I am with you always** The eleven went to Galilee to the mountain where Jesus appointed them or **first marshalled and set forth His orders** for them. It appears that there He Himself originally gave them His command – cf. Matthew 5 1-11– the manifesto for the “happy disciple”. When they saw and more closely observed Jesus they worshipped. They were falling in worship. They were awed and they could only yield all. **But they doubted [δισταξω].** They were in two minds. There is no “some” here. It was a clinical medical impossibility but a pure and perfect fact. He had risen. He was well. Jesus came alongside and **chatted and counselled [λλαλησεν]** in a statement which has become the classic basis for missions: “Go into the entire world...” Hand in hand with the commission goes the glorious element of intimacy and joy as Wesley said “Best of all God is with us” – Christ **is near [προσελθων].** The last of these **“Lo I am with you always”** coupled with the appearance of the risen Christ in Galilee of the Gentiles has to be radical and a step change for the thinking of all 500 disciples.

**Matthew 8 is packed with no less than 7 such SURPRISE BEHOLDS –a leper touched, a runner on a mountain, a huge crowd, a quake in the sea, a wild man, a herd drowning, a city demanding Jesus leave.**

## 20 [SECOND TOPIC] JESUS CAME TO SERVE

We learn that our Creator came to introduce a new concept of service that owed nothing to slavery as then practiced. The Lord's servants like Noah build for man's betterment.

It will not be that way among you but whoever wants to be great let him be a minister ~~ܫܡܝܫܗ~~ **SHEMESH** And whoever among you desires to be first let him be your servant to build you up ~~ܐܒܝܕܐ~~ **AABEDA** Our Lord compared the servant to Noah building the ark serving the life of humanity-quite the opposite of slavery. Paul may well be aware of this usage when he speaks of “building up the body of Christ” 1Cor 3 Eph2.21 **Exactly** as the Son of Man did not come to be served but that He might minister and give His soul a ransom for many ~~ܩܪܢܐܢܐ~~ **PORQANA.** At this point we need to study the intent of ransom-to reach “many” and also its nature- **EPHREM** the Syrian in hymns against Julian the apostate says “the gods do not produce a ransom”. John of Ephesus says **“Endurance is at the centre of the ransom of a city”.** Ransom and pain were heavily meted out at the cross and our Ransom **endured.** Salvation depended on Christ bearing the pain and reaching the point of ransom which is deliverance for us and **death** for Him.

And when Yeshua went out from Jericho a great crowd followed Him.

## THE THREAD OF SERVICE

~~ܫܡܝܫܗ~~ **SHEMESH** “a sun” is the NT word for “service”. I was asked once at Speakers Corner if Jesus supported slavery? Here is the answer-He was a “servant” par excellence and yet with all the gifting of the Son of God. His was all power yielded to our service. The sun literally “performing a function effectually”, Noah's ark is called ~~ܫܡܝܫܗܪܝܬܐ~~ **SHEMESH RITHA** – “a strong effectual minister” or “preparer” [Bar-Bahul's Aramaic French lexicon 1880's]. Paul does use the

word “slave” and probably adopts the idea of being nailed to the master’s door in lifetime commitment. He counseled slaves to gain freedom where possible but to ever serve men as servants of Christ. The best servants are like the sun-“radiant”-“conveying the life of God in the gospel” and always “warm”. Service at its best is “building the ark”-getting others in.

## 21. JESUS THE MESSIAH

As the story of the transfiguration proves the divinity of Christ so the story of the Triumphal Entry proves His Messianic title.

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 ܡܗܪܐ requires promptude. 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 ܡܗܪܐ he will send them “here”. The word “here” in the Aramaic text suggests a location which the man understood. The **NARSETIS** hymnology applies ܠܟܘܠܐ LECA to a “target” area. **AI**(**KHABOURIS** Aramaic plus Vaticanus and Majority Greek) this happened **from Matthew’s biblical perspective** that the thing spoken by the prophet that says

“Say to the daughter of Zion ‘Behold your king comes to you meek ܡܚܝܒܐ MAKIK and riding on a donkey and on a colt the son of a she ass should be fulfilled.” And the disciples went away and did “exactly as” Yeshua commanded. *The exactness sets the scene for the fulfillment of so much prophecy in the death of Christ-so very vital is it to see that the “Word of God the Father” alone could go through such human weakness and yet be pivotal and directive of all that in which He seemed to be a prone victim but it was quite otherwise-He is a voluntary participant in a plan long laid.* And they brought the donkey and the colt and placed their long outer garments on the colt and upon the colt Yeshua rode. *It is notable that the Greek makes no reference to Jesus being placed on or mounting the colt!* And the multitude of crowds were spreading ܡܨܗܝܗ MISHEH literally “measuring out” as if like tailors they measured out how far their garment would stretch to make way for the King. *It is a beautiful picture-they literally suited their cloth to His requirements. They also obeyed His will as should we...their costly cotton garments on the road. Others were cutting branches from the trees and laying them in the road. ܚܡܢ RAMAN “throwing them down” and “laying like fodder”. Matthew uses a term that shows some up the trees and others arranging branches as a farmer casts feed before cattle.* The crowds **from their perspective** which were going before and coming after Him were yelling out “Hosanna to the Son of David-

Blessed is He who comes in the name of Marya-Hosanna in the Highest מְרוֹמָה  
 MEROMA-the height may refer to Jerusalem standing above them and equally  
 to heaven. In Luke 2.42 it refers to “heaven”. Salvation begins at Jerusalem-  
 Calvary and its eternal effects last in the heavenlies. And when He entered  
 Jerusalem the entire city was troubled –they were saying “Who is this?” The  
 “troubled city” takes us back to the first thought of Messiah in Herod the  
 Great’s time-when the city was troubled by the birth of Christ.”Troubled” מְבֻלָּה  
 ATHTHASIAA suggests rage and alarm and even pride-a plethora of  
 emotions-a turmoil. The crowds(who came in) **from their different**  
**perspective** were saying “This is Yeshua the prophet who is from Nazareth of  
 Galilee. And Yeshua entered the temple of God and cast out all those who  
 were selling and buying in the temple and overthrew or put out pxs SAHAP the  
 tables of the changers or dividers of money and the little chairs or seats  
 CURSOTHA מְסֻבֵּי (Like our “chair”). And He said to them **from His**  
**scripture perspective** “It is written ‘My house will be called a house of  
 prayer-you have made it into a cave מְרֻעָה MURETHA of maurauders מְרֻעָה  
 LESATA-as Greek pirates ληστές. And they brought to approach Him 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.*

**THE THREAD OF KINGSHIP** It is accompanied by the lesson from Daniel which denoted  
 Yeshua 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 the  
 prophetic text so vital to the Lord’s obedience. The supreme value of the Lord’s Palm Sunday  
 entry into Jerusalem is that it the one precise time when Messiah can appear-any earlier  
 claimant would be an imposter and any later one a fraudster.

## 22. WEDDING OF THE KING’S SON

Though Jesus came not for the righteous this parable shows he came to create in His chosen  
 by imputed righteousness a new nature so that we might be “sons of God”.

Later מְבֻלָּה **TOB** Yeshua answered and spoke in a parable. The kingdom of  
 heaven is likened to a man –a king in this case who made a wedding feast for  
 his son. The first “bridal” מְבֻלָּה recorded in the bible is in Genesis 29.27 that  
 for Leah-i.e. in the early life of Jacob and in the Syrian context. And he sent his  
 servants to call, urge, invite or summon מְבֻלָּה QARA the guests to the wedding  
 feast and they were not pleased מְבֻלָּה ZAB to come. After that מְבֻלָּה **TOB** he sent  
 other servants and he said “tell those invited that my meal מְבֻלָּה SHAROTHA  
 (morning meal-Greek αρπιστον) is ready/ prepared and my oxen and fatlings are  
 killed-everything is ready-come to the bridal. They **from their perspective**  
 avoided rejected disdained מְבֻלָּה BOSA and went away –one to his holding-

and one to his market. The rest **from their perspective** held his servants and insulted, abused and killed (them) **When the king from his perspective** heard he was wroth and sending his forces he destroyed those murderers and their city. *At that very time* he said to his servants “The bridal is ready-but those who were invited were not worthy. *At this point we need to observe that “calling” is not all-willingness and delight is also vital and readiness to put the bridal before business and home.* **EPHREM** the Syrian speaks of inviting righteous souls-those ready to repent at God’s invitation. Go to the ends of the roads-*ie* the “exits from town” and call everyone you find to the bridal. *The Gospel call is to go even to those who are turning their back on the city in the morning to go about their business. They are to be called to come back.* And those servants went out and gathered everyone they found- and evil ones and good ones and the house of the bridal was full with people lying waiting for the meal. **ܘܫܝܬܝܢܐ** (literally “**fully seated**”/ “ordained”/ “those who had directed their attention”). And the king entered that he might look over the guests or those who affirmed and decided and he saw there a man or soldier **ܘܕܝܢܐ** [The word means “strong” “overcomer” who had not a long garment or **breastplate** **ܘܕܝܢܐ** **LIBESH**. And he said to him “My Companion-how did you enter here when you have not a wedding garment?-the word **ܘܕܝܢܐ** **NAHATHA** is from the root “humble” **ܘܕܝܢܐ** or even “begin the fight” hence “**battle/victory garment**” (suggestive of provision). It would appear that the king’s guests were clothed in a military fashion and this man had no breastplate. This subscribes to the gospel theme of “Christ’s righteousness”... But he was silent. *At that very time* the King said to his executive “Bind his hands and his feet and throw him out into the wild dark or foreign dark [a usage of **EPHREM**]-there will be weeping and “gnashing of teeth.” [cf Matthew 8.12 & 13.42]. For many are called and few are chosen **ܘܕܝܢܐ** **GABIA** [**GABIOTH** means “election 1Thess 1.4}. This phrase rhymes in Aramaic and is possibly an idiom our Lord used.

## **THE THREAD OF RIGHTEOUSNESS**

Scripture speaks of the “robe of righteousness”. The spirit of man must be clothed for the presence of the Lord. Nothing short of “the wedding garment” will do. In the Apocalypse we are asked “What are these in white robes and whence came they?” The reply is emphatic “They have washed their robes and made them white in the blood of the Lamb! The King’s soldiers require “the breastplate of righteousness”. We are told categorically “Seek first the Kingdom of God and His righteousness and all else will be added to you”. The word righteousness in Greek is **δικαιωσυνή** which means “Righteous together with” and it is with Christ as our Saviour we obtain by imputation this righteousness by faith in His atoning death.

## **23. THE PROPHETIC MESSAGE**

The message of Jesus is one of salvation and His larger vision is a kingdom stretching worldwide which prophetically awaits His return

O snakes and breed of vipers how will you **flee** אַרְק ARQ cf *EPHREM* the Syrian “Sermons on faith” on Matthew 8.33...the judgment of Gehenna? Because of this **behold I am the sender** of prophets and wise men and scribes and you are murderers of some and crucifiers of others and scourgers of others of them in your synagogues and you will be persecutors of them city to city. *There is no quotation here but our Lord takes responsibility for the sending out of prophets over the whole OT period. This is a very significant statement. In this the QNUMA union of Father and Son is evident. Exactly so that all the blood of the righteous that was shed on the earth from the blood of Abel the righteous one and until the blood of Zechariah the son of Barachiah- he whom you killed between the temple and the altar and his blood will come on you.*

Amen I say to you that all these things will come upon this generation. O Jerusalem, Jerusalem you who killed the prophets and stoned those who were sent intimately to it-how many times have I wished אָ, to gather your children exactly as a hen אַרְבֵּי תַרְנֻלִּית TARNAGOLTHA gathers her chickens אַרְבֵּי תַרְנֻלִּית PURUGIA under her wings and you had no wish or desire. אָ, *It is worth observing that our Lord calls “Jerusalem” the “Highway of peace” not the “heritage of peace.” אֲרֻסָּלָם AORSALAM not IRSALAM –it appears He is thinking of this stage as a highway heralded by John and built by Christ leading towards the great heritage of the future kingdom. And behold your house remains desert to you מֶשֶׁתְּבָאֵךְ MESHETHBAQ from 40<sup>th</sup> שְׁבָאֵךְ SHABAQ –The word used at the cross for leaving is used so very often-it simply means “left alone” for however long or short-in Christ’s case only minutes-in the case of Jerusalem millennia. For I say to you that you will not see me from now till you will say “Blessed is He who comes in the name of the Lord” בָּרִיךְ הוּא בָּרִיךְ הוּא בָּרִיךְ הוּא BARCHI HI DATHA BESHEMAH DMARYAH.*

## THE THREAD OF KINGDOM REALITY

*The forsaking of Jerusalem was a fundamental period of extended time and its length is clearly related to how long it would take for Jews to say that Yeshua is Lord and Messiah and to the Lord’s sovereign grace towards the Gentiles. The Jewish people subject as they the were to the Romans on Palm Sunday had the Messiah present but they chose to reject Messiah. There can be no doubt that in His wisdom the Lord established another time when He would return in Glory.*

## 24. THE RAPTURE

*The bodily out redemption of the church or rapture or parousia is an apostolic event written in even to Paul’s first letter ever to Thessalonca 4.14-5.4 and three times in the Lord’s teaching when here as on many occasions He addresses the individual*

*Then at that very time two will be in the field and ONE1 will be guided or married and the other left alone 42<sup>nd</sup> שְׁבָאֵךְ SHABAQ. And two women will be*

grinding at a mill *milling with a millstone*[cf Isa 47.2 Rev18.21] –one will be united or joined and the other left 43<sup>rd</sup> **SHABAQ**.Now on account of this **ح** HACHIL wake up arouse yourselves or be vigilant **ل** AIR for you do not know in the “hand of” or “clapper bell of” which hour the Lord may come.This understand **from my point of view** that if only or except **ل** ELU the owner of the house had known in what exact watch of the night the robber would come he would have been vigilant and awake and he would not have left alone 44<sup>th</sup> **SHEBAQ** his house to be broken into **ل** PALASH with ruin. This statement is a mini parable speaking of the other builder or possessor of the house on earth who identifies as a proud religious leader or leadership which pretends ownership but lacks prophetic awareness.Because of this also you be ready **ل** TIB stand prepared or haste to prepare because in the hour you are not expecting the Son of Man will come.

### THE THREAD OF INDIVIDUAL RESPONSIBILITY

Matthew typically refers to single individuals in this gospel account. There is “one good thief” One woman with a flash. “One taken” “one left”, one “soldier with a reed” “one Canaanite” “one good son” and “one bad” “one prisoner Barabbas” “one Pharisee” who asked about the commands” “one centurion” and one “Simon Peter” who figures everywhere. The whole narrative abounds in individuals whose lives the Lord touched and changed forever. When our Lord returns it will be critical for everyone. Even marriage and work partnerships will signify nothing only to be united with Christ.

### 25. THE TEN VIRGINS –THE HOLY SPIRIT

The doctrine of the Holy Spirit i.e.conviction, sealing new birth, baptism fullness and sanctification & anointing are areas of teaching of the subject but this parable emphasizes how vital experience of the Holy Spirit’s work really is.

Our Lord told this story with special reference to our modern age:-

**At that very time** **ل** MATHITHAH [of **Parousia**- 3 references in Chapter 24,3,27,39] the kingdom of heaven will be compared to ten virgins-those who received or took hold of their burning torches **ل** LAMPIDEA and issued out or “disbanded” **ل** TRA-in a sense they are said to have gone in some disarray to meet the groom and the bride. Of them **from God’s point of view** five were wise and five foolish. Those that were devoid of understanding took their lamps but took no oil **ل** MESHEHA(cf Messiah or “anointing”) with them. **From their perspective** the wise took oil in their devices or vessels with their lamps.When **taking His perspective**[**ل** DIN in line with **EPHREM’S “emphatic use]** the groom held back all of them grew weak and tired and slept. And in the middle of the night[*end of the second watch-12 midnight*] there was a scream or proclamation “Behold the bridegroom has come-go out to meet **ل** ARA encounter or intercept Him.” Then all those virgins arose and trimmed or restored or fixed **ل** TUQN their lamps.The foolish **from their perspective** were saying to the wise “Give us of your oil for see our lamps

have gone out **𐤁𐤌𐤀** DAK weakened, extinguished!" Those wise ones answered and were saying "Why?" "There is not sufficient between us and you!" *The statement is ungainly-the issue was the foolish five needed to understand **Oil[The Holy Spirit] is God's gift. Oil is given in response to emptiness of righteousness and sin confessed. The foolish are told "You must go away to be intimate with 𐤌𐤃𐤋** LOTH those who sell and buy 𐤁𐤌𐤀, ZABAN for yourselves.*

*EPHREM in Beck's 6 volume print of the full works of the Syrian quotes Leviticus 25.14 where the word is twice used meaning "selling & buying at the going rate" so the nub of the issue is **accepting the ransom price and possessing the Oil of the Holy Spirit.** And when they went away to buy[remember it was midnight and the markets do not open until first light] the bridegroom came and those who were ready were entering with Him into the house of marriage and the door was shut. *EPHREM in his commentary on Genesis and Exodus talks of the "usefulness and delight of **a marriage of circumcision** with reference to Exodus 4.25 ie The vital requisite of preparation**

**THE THREAD OF TRIVNE TRUTH** *The Lord promised the Holy Spirit. Pentecost was the birthday of the Church. The Holy Spirit prepares the heart to salvation by conviction. The Holy Spirit prepares the Christian for service by anointing. The Holy Spirit prepares the Church to meet the Lord in service devotion. The vessel of the soul needs to be "filled with the Spirit" in sanctification..*

## 26. THE GETHSEMANE PRAYER

*The involvement of the church with our Lord and Intercessor is beautifully drawn in this intense three phase prayer which has lots to teach on knowing the will of God in prayer and aligning with that will.*

At that very time Yeshua came with them to the place called Gethsemane and He said to His disciples "Sit here while I go away –I will pray **𐤌𐤃𐤋** TZALA meaning "**I will extend myself fully**" or "atone" curiously it also has the effect "set a trap". The separation of the sheep and the Shepherd was being effected by Jesus so they need not get endangered. *EPHREM uses the Aramaic word in the sense of "ambush".* And He took Kaypha and the two sons of Zebedee and began to be gloomy sad and downcast and to lean backwards. And He said to them "There is heartfelt sorrow or anxiety –literally "shortening" or "stifling" and "grief held back" for my soul until death–wait for me here and keep watch with me!"

**(1)** And He withdrew a little **and** fell on His face **and** He prayed **and** He said "Father if possible let this cup pass (*Aphraates the Sage*–"go by" silently or quickly) nevertheless not **exactly** as I will but **exactly** as You will" **The first prayer opens the timing of Christ's Passover suffering and affirms the Father's will.** And He came intimately **LOTH** to His disciples and found them sleeping and said to Kaypha "Could you not watch... **𐤌𐤃𐤋** **SHAHAR** remain

awake ...thus far **ܗܘܘܢܗ** HACAN with me one hour?" Awake **ܐܝܪ** AIR and pray lest you enter trial. Luke adds a sentence on angelic comfort.

(2) Again later **ܐܘܪܝܬܝܢܗܘܢ** TOB He left a **second time** and He prayed and He said "My Father if this cup cannot pass **ܐܒܝܪܗܐ** ABER but on the condition that I drink it **ܫܗܬܗ** SHETHA –this word "drink" in Aramaic is most critical-it's root is six(as in hezagon or hexameron or hexapla and the time on the cross was from 9am until 3pm –six hours. The total experience of the cross is hidden in this word "drink". The significance of "the cup passing" is that it spells out the extended suffering of Christ. **In this second prayer the implication/duration of suffering to death implicit in Aramaic is digested and our Lord who shares our flesh is galvanised** . Luke adds a comment on sweat like blood clots. And coming again later **ܐܘܪܝܬܝܢܗܘܢ** TOB He found them when they were sleeping for their eyes were a burden annoying them ie. *The disciples were very tired.*

And He left them alone **ܫܒܐܩܘܢܗܘܢ** SHABAQ and going away **ܐܘܪܝܬܝܢܗܘܢ** TOB "returning" as the "tide"(Aramaic). So this scene is one where the Lord comes to them(twice) like the tide coming in & out. With tides there is the power of the moon and so there is the influence of the church and its prayer life which is why Christ incorporates them in this ministry then and now.

(3) He prayed **ܐܝܪ** to Him the third time the same words. The "to Him" is not irreverent- it is an intimate **ܐܠܗܐ** LOH indicative of absolute oneness in the ransoming and redeeming work. **The third prayer proclaims absolute solidarity.** At that very time He came to His disciples and said to them "Sleep after this **ܡܥܝܠܝܢܗܘܢ** MACIL and rest –behold the hour has come and the Son of Man is betrayed to sinners." Arise let us go-behold the betrayer (on cue- **ܐܘܪܝܬܝܢܗܘܢ**)

## THE THREAD OF PRAYER

Much has been written on prayer and the model prayer of Chapter 6 is the paramount example. However here are vital lessons:-

- Christ incorporates the body of believers in His ministry of mediation.
- Christ taught prayer is unceasing. Even the Lord prayed three times on this occasion-first for alleviation brevity and help in suffering,
- Christ taught that through prayer God reveals more to His saints.
- Christ taught that prayer is not just submission but intimacy with the Father.
- Christ taught that as there are two tides daily so morning and evening we should pray.

## 27. DEATH OF CHRIST

No subject is so all encompassing and to the event all man's history gravitated and from it all subsequent history flowed and beyond that the eternal welfare of earth's billions hangs on the worth for each human being of the substitutionary, atoning death of Jesus Christ so it goes without saying that to have fellowship in the suffering of Christ is vital.

And about the face of nine Yeshua cried with a loud voice and said "AII AII LEMANA **ܫܒܐܩܘܢܗܘܢ** SABAQTHANI "O Strong God O strong God why have you let me remain?" In the light of **three phases of taunting** involving the challenge of

**coming down** from the cross this call would be understandable-but **the reason is to be sought rather in the Gethsemane prayer** and the desire that the agony be alleviated by brevity- 6 hours of extreme suffering had elapsed and the work of atonement to which Yeshua committed involved death-now imminent. Our Lord's cry comes from an Aramaic Targum of the Hebrew of Psalm 22.1 The Greek NT gives both a transliteration and a Greek translation. **GEORGE LAMSA** insisted Matthew's words are not quoted from Psalm 22.1 where the word **AZERATHANI** not **SABACHTHANI** is used. The people standing there **from their perspective** when they heard it were saying "This one has called Elia(j)ah. And in the moment one of them ran and took a sponge and filled it with vinegar and set it on a reed or rod and gave a drink to Him. The remainder **SHARAK** –a remnant of soldiers stood on by the cross **from their perspective** were saying "Let alone" **SEBAQU-** we shall see if Eli(j)ah comes to save Him." Note that Westcott & Hort with critical Greek adds that "another soldier" pierced His side-this reflects the oldest Greek manuscripts Sinaiticus Vaticanus Coredethi and Paris but not Alexandrinus!!! The quote comes from John 19.34 and is misplaced!

He Yeshua **from His perspective** again/later cried out with a loud voice(*in this case TOB may indicate "It is finished"-the loud victory cry is associated with "In to thy hands" the final or 50<sup>th</sup> SEBAQ of the book: It is appropriate that just as His body had remained on the cross till death so Matthew tells us His spirit remained in God's hands and free from grief.*) and His Spirit **left**. And immediately the curtain entrance of the temple was torn in two **SETAR** from above to the bottom and the earth was shaken **ZOA** and the rocks split. And the tombs were opened and hosts **SAGIA** of bodies of the saints who were sleeping [*cf Deut, 31.16 with John 11.11*] arose. The word **SAGIA** "numerous" is a word speaking of "growing numbers" so the concept is of a multiplying crowd. Theologically on this base it is valid to affirm the future of Christians alike is to enter paradise to be with the Lord. The state of such believers would then be no different from those who arose on the day recorded by Matthew although their journey there would short circuit Sheol and the grave-hence Paul's statement in 1Cor. 15. Our reading of Hebrews and of Corinthians then comes into play as we are to understand that glorious spirits are served by glorified bodies akin to those of these saints that Matthew speaks about. This mystery of victory over the grave is achieved **in the death of Christ** and its effects we shall enjoy when we see the King. And following His resurrection they "launched out" or "translated" or "issued out as an army"[as if to emphasise "entering another tongue and country] **NAPAQ** and entered the holy city and appeared to many **SAGIA**. Growing numbers of people in Jerusalem saw them and so the aftermath of the resurrection of Christ was not just linked with sightings of the Lord but of these saints. Their visibility entails materialization. The centurion **from his perspective** and those with him guarding Yeshua when they saw the violent commotion and those things that occurred were very frightened and said "**Really SHARIRAITH** this



*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 guard of 500 to give the true narrative to the world.***

## **THE THREAD OF COMMISSION**

*It is notable that our Lord took the disciples back to where He called them. As with Peter earlier we require to be affirmed in our faith It is further to be noted that some doubted but when Jesus drew near with the evidence of His cross doubt would dissolve. The cross and the incarnation are such pivots in our gospel-Easter and Christmas lie at the heart of the message. Note also how perfect our Lord’s timing –Matthew reflects in Matthew 24 an incredible degree of exactitude built into Christ’s Olivet exposition. That discourse holds the third challenge of the commission-His return-evangelise to a finish. The fourth aspect is baptism and teaching-the need for a Church and a strategy.*

## **FINIS**

### **A SHORT SURVEY OF THE USE OF SHABAQ**

*This word is so embedded and so widespread in the Gospel of Matthew that a broader analysis of its meanings cannot fail to be of interest. I set out the contextual meaning and relate these to what can be a unifying base meaning for the Aramaic word.*

#### **A FORM OF DISENGAGEMENT WITH LONGING DEFINITION “LET ALONE”**

1.(a)To abandon Exodus 2.20 “Why did you (daughters of Reuel)abandon him(Moses)? This was congenial and immediately reversible but deliberate disengagement but Moses continued to be in their hearts and minds. In Matthew 22.22 the Pharisees wrangle over God and Caesar’s authority and then let Jesus alone and leave. The cessation of debate was perhaps overnight or even only for hours for in 22.37 they re-approach Jesus. The concept appear to be “to disengage” or “leave alone” (b)To transfer-a usage in the writings of Pseudo Dionysius relating to the “transfer” of a title. Thus “passing over” –a sense not unrelated to “Passover”.

#### **A LATE APPLICATION –IN ONE SENSE IRRELEVANT: DEFINITION “OMIT”**

2.To omit- “to leave out despised persons” A single reference in Galen.

#### **A TWEAT ON SEPARATION FROM 1400BC –cf Chap.23 DEFINITION “LOOSE”**

3.To divorce Deut 22.19(essentially OT-Syriac has a different word) “He must not divorce her as long as he lives”.Moses use in context seems to aim at not letting alone hardly the hard divorce .In Matthew 5.32 Jesus uses not SHABAQ but SHARA “cut the umbilical” “liberate” “finish” “destroy” “annul” “unload” “dismiss”.

#### **A PATRISTIC ERA ROOT “RELAXED AUTHORITY “DEFINITION “TO PERMIT”**

4. **To permit** –used in a monophysite document about **allowing** a symbol of ordination

#### **A USE NOT REPLICATED IN OR NT**

5. To expel as a demon –modern use by Sculthess **DEFINITION “CAST OUT”**

#### **A USE REFLECTING THE HEBREW “TO GIVE”-RELEVANT TO JESUS DEATH**

6. **To allow**-“God has not allowed him (Laban) to harm me(Jacob) Gen.31.7

#### **A RARE SINGLE USAGE**

7.To punish-anonymous Aramaic author of “life of Christ” 1294 Aramaic **DEFINITION “JUDGE”**

#### **A ILLUMINATING USAGE**

8 To **LET ALONE** when defeated (pseudo Dionysius) or when speaking (Oriental Fathers 4 & 14) or when working (Chronicle of Michael the Syrian 1166-99). **DEFINITION "LEAVE IN SORROW" A HELPFUL USAGE REFLECTING SADNESS BUT NO HARSHNESS**

9 To leave behind as in bereavement (EPHREM the Syrian of a widow)  
**A SEPARATE ROOT FROM AZAB NOT SABAQ-THE FINAL VERB FOR LEAVING**

10 Forsaken OT usage "I have never seen the righteous forsaken".

**A USE JESUS MAKES IN HIS SERMON-DEFINITION DEBT "LEFT UNPAID"**

11. Forgiven Matthew 12.31 Every kind of slander shall be forgiven Luke 6.37 Forgive & you will be forgiven

**A USE RELATED TO HEBREW RAPHA DEFINITION "TO LEAVE WHOLE"**

12. Healed Isaiah 6.10 The heart of this people will be "healed".

**RARE RESIDUAL USE- IE LEFT GREAT LOVE /BIG FIRE DEFINITION "LEAVE WITH GLOWING AFFECTION" "LEAVE BURNING"**

13 **Kindled** of *intense love* (MAR ISAAC OF NINEVEH) of forest fire (Syrian Chronicler)

## WHY SO MANY REFERENCES TO EPHREM THE SYRIAN?

**(Historical data derived from Eastern Orthodox commons)**

**Ephrem** LIVED 306-375 and his writings are amongst the earliest and greatest of the Fathers of the Church in the east. He was a theologian and prolific hymnwriter. I include 15 references to his work because he was faithful to orthodox belief, connected to Nicea and had also links with the Cappadocian Fathers and with Athanasius(328-375) the apostolic bishop who opposed Arianism.

**Ephrem** was born around the year 306, in the city of Nisibis (on the border with Syria).

**Ephrem's hymnody** suggests that his parents were part of the growing Christian community in the city, although others think his father had been a pagan priest. In Ephrem's day, Aramaic dialects were spoken and the Christian community used this Syriac dialect. Various pagan religions, Judaism and early Christian sects vied with one another. It was a time of great religious and political tension. The Roman Emperor Diocletian had signed a treaty with his Persian counterpart, Nerses in 298 that transferred Nisibis into Roman hands resulting in martyrdom of Christians under Diocletian becoming the church heritage as Ephrem grew up.

Mar Jacob, the first bishop of Nisibis, was appointed in 308, and **Ephrem** grew up under his leadership of the community. James is recorded as a signatory at the Council of Nicea in 325.

**Ephrem was baptised as a youth**, and James appointed him as a teacher (Syriac *malpânâ*, a title that still carries great respect for Syriac Christians). He was made a deacon. He began to compose hymns and write biblical commentaries. He refers to himself as a "herdsman" (*allânâ*).

**Ephrem** is popularly credited as the founder of the School of Nisibis, which in later centuries was the centre of learning of the Nestorian or Assyrian Church. When in 337 Constantine who established Christianity died, Shapur II of Persia began a series of attacks into Roman North Mesopotamia and Nisibis was besieged in 338, 346 and 350. During the first siege, Ephrem credits Bishop James as defending the city with his prayers.

**Ephrem's** beloved bishop died soon after the event, and Babu led the church through the turbulent times of border skirmishes. In the third siege, of 350, Shapur re-routed the River Mygdonius to undermine the walls of Nisibis. The Nisibenes quickly repaired the walls while the Persian elephant cavalry became bogged down in the wet ground. Ephrem marked the miraculous salvation of the city in a hymn as being like Noah's Ark floating to safety on the flood. In the year 359 **Shapur** began to harry the region once again. The cities around Nisibis were destroyed one by one, and their citizens killed or deported. The Roman Empire was preoccupied in the west, and Constantius and Julian the Apostate struggled for overall control. Eventually, with Constantius dead, **Julian** began his march into Mesopotamia. He brought with him his increasingly stringent persecutions of Christians. Julian began a foolhardy march against the Persian capital Ctesiphon, where, overstretched and outnumbered, he began an immediate retreat back along the same road. Julian was killed defending his retreat, and the army elected Jovian as the new emperor. Unlike his predecessor, **Jovian was a Nicene Christian**. He was forced by circumstances to ask for terms from Shapur, and conceded Nisibis to Persia, with the undertaking that the city's Christian community would leave. Bishop Abraham, the successor to Vologeses, led his people into exile.

**Ephrem** fled west, first to Amida (Diyarbakir), and eventually to Edessa (Sanli Urfa) in 363. Ephrem, in his late fifties, applied himself to ministry in his new church, and seems to have continued his work as a teacher (perhaps in the School of Edessa). Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. **Ephrem** comments that Orthodox Nicene Christians were simply called "Palutians" in Edessa,. Arians, Marcionites, Manichees, Bardaisanites and various Gnostics claimed to be the true Church so Ephrem wrote many hymns defending Orthodoxy and rehearsed all female choirs to sing his hymns set to Syriac folk tunes in the forum of Edessa thus cementing popular orthodox faith. After living 10 years in Edessa, Ephrem died at 67 or 73 –according to reportage

**Ephrem** wrote on the gospels commenting on Tatian's Diatessaron. He also wrote a commentary on Genesis and Exodus. There are works on Paul's epistles and on Acts from his pen. A famous prayer of his composition is preserved.

*O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power, and idle talk.*

*But give rather the spirit of chastity, humility, patience and love to thy servant.*

*Yea, O Lord and King, **grant me to see my own sins and not to judge my brother,** for Thou art blessed unto ages of ages. Amen.*

*O God, be gracious to me, a sinner*

**Bob Coffey L'shuvkha Marya**  
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