

ARAMAIC BIBLE COMPANION

JESUS' POPULAR STORY METHOD

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SEVEN PARABLES THAT CHANGE OUR PERCEPTION OF WHAT THE WORLD IS ALL ABOUT WHAT WE ARE ABOUT AND WHY LOVE & HEARING THE WORD IS VITAL

The Master Teacher by the waves of Blue Galilee adds a whole new dimension to Talmudic teaching setting forth Kingdom Talmud which has come to disciples worldwide and enables a whole new appreciation of the Kingdom of Heaven. The Parable was Jesus preferred method of expanding the mind of disciples to grasp events of future history and God's eternal plan. We quite rightly call them "earthly stories with heavenly meaning". We see an age-long and eternal kingdom initiated in the parable on the "Corn of wheat" that falls into the ground and dies i.e. the atonement of Christ. "The sower" parable illustrates the kingdom's exponential "Growth" despite the work of Satan and we understand the superlative value accruing to believers and the tragic loss and peril attendant upon rejection of the word of the Son of Man. Let's read with imagination and delight yet as our Lord's parables demand all due awe the themes our Lord Jesus taught in Matthew 13

CHAPTER 13

1-2 JESUS QUIET BY THE WAVES IS INTERRUPTED

1. *Conversely* in that (house) Yeshua went out from the house and sat by the side of the sea. There is every indication that the Lord relaxed with His family perhaps after refreshments. In that "is taken to be that same day for very good reasons but the Aramaic preserves the "in the house of that" with no reference to day so we are to think of the house that was at the heart of that day-his house and his disciples-they could mingle by the sea. It may well have been otherwise-they came and went and he bade them farewell and sat by the sea where Peter would easily find Him for his house margined the sea.

2. And great **crowds crowded** to Him in such a way that he went up seating Himself in a ship and all the crowds were standing on the shore of the sea.

No.1 THE PARABLE OF THE SOWER

3. And He was speaking “**crowds**” of stuff to them in similies proverbs or riddles *PILAETHUA*   and He said “Behold a sower who went out to sow...

4. And when he sowed some fell on the side of the road and **a bird** *PARAKHTHA* [“birds” in Aramaic would have an added *DASHTHIA* or *GROBA* “flocks” came and swallowed it. *The idea of a single bird eating along by the path as he goes across the field is interesting. It only takes one person to take away the word-maybe a friend-maybe Satan.*

5. And other seed fell on rocks where there was not “**crowds**” of soil. *It appears Jesus was comparing the idea of “big” numbers throughout his address. And it sprouted –the “son of an hour” for there was not much clay[cf potter’s clay-without nutrients].*

6. **Conversely** when the sun arose it be ame hot and because it had no roots it withered.

7. And other seed fell among thorns and the thorns went to war and choked it.

8. And other fell on the ground of grace or ground of nutrients and produced fruit-there was 100 fold, there was sixty and there was thrity fold.

9. Who has a prominent (for us “perked up”) ear let him hear.

10-17 WHY PARABLES?

10. His disciples came near *QEREB* (an Aramaic word using in approaching God with offerings) and said to Him “Why are you speaking to them in parables?”

11. He **conversely** answered and said to them “It is given you to know the secrets *ARAZA* or ordinances of the kingdom of heaven “. *The word “given”   simply signifies a “helping hand” or “gift” and the difference in the recipient is “trust” or lack of it.*

12. For to the one that it is there with it will be given and will increase.

13. And to the one who has it not or is not united with it that which he has will be taken or lifted from him *SHAQAL* as a burden he did not want. For this reason I am speaking to them in parables because they

who see with good faculties do not have vision and those who hear do not listen obey or grasp and act on it. **MESTHACALIN**

14. And the prophecy of Isaiah is fulfilled in them that says “Hearing you will hear and not understand *that to which you listen* and seeing you will see and not have experience *of that seen...*”

15. “...For the heart of this people has become dense **كثاب** **ABIA** *thick stupid thick as uncultivated soil* and with dull or heavy ears **يأقار** **YAQAR** they have listened and they have closed their eyes as in sleep that they should not see with their eyes and hear with their ears and understand in their hearts and so should be converted [*turned around*]and I would heal them.

16. **Conversely** blessed and happy are your eyes because they see and your ears because they hear.

17. For truly **AMEN** I say to you that many prophets and righteous persons have had appetite and desire to see the things **رأوا** **RAGRAG** that you see and they did not see them and to hear what you are hearing but they did not hear them.

THE SEED

18. **Conversely** you must heed this parable of the seed.

19. All who hear the word [**MALTHA**-*the cause-the answer-the promise but also “pleading word”* of the kingdom and do not look at it or direct their attention **مساثقال** **MESATHCAL** into it-the evil one comes and snatches the *word of appeal* that was sown in his heart-this that was sown on the side of the broad road.

20. **Conversely** that which was sown on the rock is the one who hears the word of appeal and is “a son of the hour or moment” who receives it with joy **هادوثا** [*emphatic use*].

21. **Conversely** there do not exist any roots in him but he is a “seasonal” fellow-a transitory person and when there is distress suffering or affliction or persecution because of the promise immediately he rolls away **أغال** **AGAL** and he is stumbled angry and as a ship on the reef **حط**

22. That which was sown in the house of thorns is the one who hears the appeal of the word of promise and the thoughts considerations reflections (or) **رأيا** **RAGIA** –*the soft beautiful things* of this world and the production **تويا** **TOIA** or getting of riches strangles or overwhelms the appeal of the word of promise and it becomes unfruitful.

23. **Conversely** that sown upon the cultivated “grace” ground”
TABITHA is he who hears the appeal of the word and understands and gives fruit producing some 100 some 60 and some 30 fold.

No.2 THE PARABLE OF THE WEEDS

24. Another or different parable or similitude 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.

25. And when well fed men slept his enemy [Baaldababah] sowed zizanium [*The word is a transliteration of the Latin for “hammer weed” or “lolium”*] between the wheat and he went right away.

26. **Conversely** when the green herb produced fruit it was exactly at that point that the darnel came to be seen.

27. 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?”

28. **Conversely** He 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 **جَابَان** GABAN

29. He **conversely** 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?”

30. Let both remain [**SHABAQ**]16

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 **يَقَاد**

YIQAD-conversely gather those-my wheat- into my mansion or habitation or storehouse **يَقَاد** *The order is significant and it does not appear to be affirmed that the wheat will be gathered when all the tares are gone save that the hard and continuous work of judgment in gathering the wicked into bundles over longer time begins first and is continuous over this sickle gathering period. The gathering into bundles is prior to the gathering of good wheat and also prior to burning or casting into hell to await judgment.*

No.3. THE PARABLE OF THE MUSTARD SEED

Mustard was known in China since records began almost 4000 years BC. Its name comes from “Must (of grapes) with the latin for hot “ardens” so Must-ard. In Dijon France there is a guild of producers who can only own one shop so that any bad mustard can be traced. It

was first ground and made paste by the Romans. A priest-Junipero Sierra planted it between monastires N-S in California to show the way between –it still grows by the Highway. 1000 seeds=1-5 grams. It was used in food during the Han dynasty 206BC-221 AD and only came to England with *Richard the Second* whose chefs used it. It contains 15% selenium and 6% omega 3 and 5 % magnesium and was used by *Hippocrates* & even today herbally.

31.And He brought up another similie or parable for them and said”The kingdom of heaven resembles or may be compared to a grain PARADA or seed of black mustard HARADLA which a man had “**selected**”(or “**take and tend**” or “**received**” or “**snatched away**” or “**conquered**” or “**tested**” NASAB ناسب and sowed in his district or village. *Mustard seed is as dust-a blog I have read argued it is not the veriest little seed in the world even though you can get 500 on a spoon.. It is among the least of garden green seed(despite those who propose this distinction for orchid seed)-so our Lord said. It does become a tree. I have read that in Pakistan such trees line entrances to burial places. It produces wood which has fluoride laced with it and from it toothbrushes are made. It has also other healing balms which assist with pains and health. Its fruit is like currants for taste. It seldom grows beyond a girth of 1 foot.*

1. FIRST LET US OBSERVE THE POTENTIAL OF THE KINGDOM

(1) We observe the man **selected** one grain of mustard seed. The man had every confidence in what he could do with one seed. However small this seed is dynamic. *Ephrem the Syrian* uses PIRDETHA of an “atom” which is the smallest particle so a blogger who contested its minuteness has a problem.This selection we might compare to God’s love choice of your life-He knew what he could do with you!Your extraordinary potential in the kingdom of God.That is the glory of God’s work in you

(2) We may observe that the man who took the single grain found that it became a tree-it developed branches cf *Tremellius of Metz* and *Dr Thompson* of “The Land and the book”.The herb morphed into a tree. The Sower may or may not have envisaged it-he might have been experimenting. But as to our Lord He knew that His church from simple Jewish roots would become almost exclusively Gentile--the Arminian-the Coptic-the Orthodox-the Roman-the Albigenian-the Reformation-

the Charismatic-the Free whatever-overwhelmingly Gentile and quite differently organized.

*(3) We observe the reappearance of the bird which was the first assailant in the parable of the sower.. The Aramaic has “bird” as in v.4 **PARAHTHA**. The bird is found in all the branches. The bird is important. The bird resides “resides” or “become established” in its branches. The bird is not a good feature. It suggests the plant has been taken over. It has become an establishment which however beautiful and large loses its original reason for existence-to supply the needs of man.*

*(4) We observe that when this tree was grown it was largest of all greens or vegetables. ܝܪܩܐ YAREQA. The question is “When is a herb nkt a herb?The anwer is “When it is a tree!”We are not speaking only of thyme basil and mint-but every vegetable you could name. There can be no doubt that the Lord is aware that in the latter day the kingdom of God will develop sizeable structure-indeed be almost an aspedestra. **This statistic is provided to parry the tree & bird aspect. The tree was to look gigantean but in a vegetable garden it would contribute proportionately less to the spiritual life and need of man than its humbler peers in the garden.***

*(5) There is another point to observe in respect of the **bird**. The mustard seed is the smallest of all seeds but when it has grown it is the greatest of all small herbs YERQON and becomes a tree “**exactly right**” for a **bird** of the sky to come and establish itself THACON in the branches. The term “exactly right” in Aramaic suggests that there is something about this tree that suits the bird down to the ground. When the structure of the kingdom of God becomes massive and outgrows its original intent-when it is so organized that that organization becomes a replacement for its fundamental purpose the bird arrives and finds the tree “exactly right” ܟܘܢܐ.*

No.4. THE PARABLE OF THE YEAST

33.And He told them another parable, “The kingdom of heaven compares to yeast which a woman **selected** ܫܚܐܠܘܬܐ SHACALOTH and hid in three measures [*equivalent to 60 pints or small loaves-perhaps Mary’s baking for a whole week-7 little loaves per day for a family of 8*]-the likeness is to the unseen work of the Holy Spirit using our lives over time and multiplies the church as yeast the bread. ...in a warm

environment. The best yeast in those days was made of fermented wheat and in bread making Oil was added which represented the Holy Spirit. Whereas at Passover leaven represented sin sin and rabbinic tradition cleared such from Jewish homes there is no such unwholesome use of the figure of speech here.

Let us draw out the lessons evident in this story:-

1. The dough selected was three measures and this is both as much as a man can carry as large as a woman would ever use at once and a man would ordinarily carry=1/2 cwt 50 kilos-as a baker for family or community. Cf. Genesis 18.6.

*2. The great lump of dough is akin to **the mass of humanity or society which is as dead** as dough without the work of the Holy Spirit but once that little peck of power enters it begins to quicken-it is like life beginning. It is the acceptance of the kingdom of God. Only a few disciples and the church may grow anywhere-today some estimate there are 2 Billion Christians*

*3. Another thing we have to notice is that until there is contact there is no life. **The dough must get mixed in with the society** around it. If it is to be effective it must relate. The gospel had to go to the Gentile world. My wife tells me yeast works best in a warm atmosphere-where we improve and welcome relationships of a kind and involved nature.*

THE RATIONALE-MYSTERY OF CREATION

34. Jesus spoke all these things in parables to the crowds and He was not talking with them without a parable.

35. That the thing spoken by the prophet might exactly be fulfilled that says "I will open my mouth in parables and declare things **hidden from before the foundation** ~~of the world~~ **TAMAROTHA of the world**. All these things Yeshua spoke in parables and without parable He was not speaking with them. *The other wonderful thing is that He was "the lamb slain from before the foundation of the world!"* cf Eph 1.4 Heb 1.3, 1 Pet 1.20 Rev 13.8 & 17.8.

TARES EXPLAINED BY JUDGMENT

36. *At that exact time* Yeshua let the crowds remain or left them and He came into the house and His disciples came near **QEREB offering them to Him** and saying to Him "expound explain interpret that parable about the zizana and the district or village ...

37. He **conversely**¹ answered and said to them “He who sowed the good seed is the Son of Man.

38. And the district is the world as it now exists **لَا**. **Conversely**² the good seed are the children of the kingdom and **conversely**³ again the zizan are the existing children of the evil one.

39. The enemy **conversely**⁴ who sowed them is Satan[the adversary], **conversely**⁵ the harvest is the perfection or “fullness” of the world or age. The servants⁶ **conversely** are the angels.

40. **Exactly as** the tares are gathered and burning in the fires thus it will be in the fullness and completion of this age. *It would appear that the burning may have a literal earthly aspect which does not and cannot preclude the doom of eternity and hell. The designating in bundles is the prior work-the burning follows the harvesting which in contemporary Israel was both by sickle and by pulling out. Thus the solemnity of the gospel has witness in 3% of Jesus discourse as to judgment and 10% as to His references to heaven.*

41. **And** the Son of Man will send His angels and they will collect as tax from His kingdom all those **stumbling blocks** and all **those workers of iniquity**. *This appears to be a great clearance at the onset of the earthly golden era of Christ.*

42. And they will cast them into the **single entity fire or superhot fire**. **The expression reminds us of Daniel**. And there will be lamentation and gnashing **final destiny grinding** **لَا** HARAS of teeth. *The saddest thing of all is that remores is speechless-the situation is irrecoverable.*

43. **Exactly at that time HIDIN** the righteous will shine as the sun in the kingdom of their Father. Clearly Jesus is referring to Daniel again so the end times and the prelude to the golden era are in mind. *The righteous will be taken to glory whilst “fire on earth” or judgment here also continues according to the apocalypse. Whoever has an ear that will work and listen let him hear It is vital to listen-now look again at vv 34-35 He was uttering things hidden from before the foundation of the world and He was the “Lamb slain before the foundation of the world.” The whole world turns on that provision-its solemnity lies at the heart o f these parables- we need to listen for our lives- Jesus is our judge and to miss being forgiven and having our wicked hearts cleansed is to fall asleep and wake up in judgment-to be shown the dewtail of what He has done to rescue us and to never bother to cry “Lord save my soul!”.*

No. 5. THE PARABLE OF THE TREASURE

44. Furthermore hereafter or at last **THOB** the kingdom of heaven is likened to a hoard of treasure that was hidden **TASH** in a hamlet or property or field which a courageous man found and hid (again) and from his emphatic joy **HADOTHA** he went away trading off or everything he had and bought that property.

No. 6. THE PARABLE OF THE PEARLS

45. Hereafter or finally the kingdom of heaven is likened to a courageous man **TAGAR** –a merchant trader **TAGAR** -who was searching for “grace” **TABITHA** pearls

46. When *conversely* he found one pearl [**MARGARITHA**] that was obviously or probably **DAMIA** precious or singularly valuable or homogenous or the same family of gems he dealt in he went away and traded off everything whatsoever that was his and bought it.

No. 7. THE PARABLE OF THE NET

47. Finally or at the last the kingdom of heaven is like a net **MAZIDATHA** thrown into the sea and it swept up from every genus or type.

48 And when it was full they brought it up **ASAK** to the shore of the sea and sat and were selecting. And they placed the good in vessels and the bad they threw away.

48. Thus it will be in the fullness of the age or the world. The angels will go forth and separate the wicked from among the righteous.

50. And they will cast them into the *single entity or superhot fire* and there will be lamentation and fatal gnashing of teeth.

51. And Yeshua said to them “Have you understood all these things?” and And they were saying to Him “Yes, our Lord!”

52. He said to them “Because of this [becoming clear] every scribe who is Talmudic trained as to the kingdom of heaven compares to a courageous man of the Beth-din-the assembly –who brings from uses publishes or divides from **NUPHEQ** his treasure new things and antique things.

53. And it was when Yeshua had finished these parables or comparisons He left there.

54. And He came to His own city and taught as a rabbi in their synagogues where they would be delighted and wonder **تَهَيَّبُوا** *TAHAR* and would say “From where did this one get this wisdom and these miracles?”

AT CAPERNAUM-JESUS WORKS LIMITED BY LACK OF FAITH

55. Is He this one not the son of the carpenter? Is His mother not called Miriam and his brothers Jacob Joses Simeon and Yehuda?

56. And are not all his sisters united to us? From where does it belong to him to have all these things?

57. So they were offended in Him but he Jesus said to them “There is not a prophet but he is despised in his city and in his home.”

58. And He did not do lots of miracles there because of their lack of faith or trust.

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TRUTH IN THE MASTER'S VOICE

SEVEN
STORIES
THAT MAKE
SOUND SENSE

**ABC MONOGRAPHS FOR
THE MAN AND WOMAN
IN THE STREET**