


THE COINAGE OF PROMISE

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INTRODUCING THE MONOGRAPH

The implosion of *Bit Coin* is widely predicted but its inventor remains confident it will continue to grow in popularity. The collapse of the *Dollar* has been envisaged as the powers of the orient led by China and other novo rich states seek to develop an alternative world reserve currency. In Britain the *Pound* lost ground following the referendum on U.K. exit from the E.U.

Monetary systems have a built in fragility but also an inherent resilience. After all mankind ever since the ancient reliance on silver minted in the shape of miniature lambs and the widespread use of gold has always needed to pin the value of commodities and property to something more flexible to enable exchange and transition of wealth and reward for work and skill.

With the advent of *quantitative easing* and the *digitized* stock market it appeared at first that gold and commodities had to shunt into a siding but if the reappearance of gold paying in the heavenly kingdom is anything to go by the Lord of creation is the true Midas and this monograph features another coinage He has developed the coinage of *Promise*.

The new plastic fiver issued by the Bank of England is issued with a promise which reads “I promise to pay the bearer the sum of five pounds”. The Old Lady of Threadneedle Street backs the stack of notes she issues from her bosom with a solid promise.

In good faith the Master, our Lord Jesus Christ, issued many “great and precious” promises speaking in the Aramaic language. This currency of Christ has been the investment of myriads for two millennia and the monograph commends its use to new users everywhere.

Bob the Scribbler January 1 2018

MATTHEW AND THE MASTER

1 WORLD RENOWNED PROMISE 1.21

“He shall save His people from their sins”

I begin with the Aramaic text of 17 promises straight out of a little plastic “promise box” which bears testimony Matthew 28.19 and the spread of the Christian faith “into all the world” as in their NIV English dress they were printed in Hong Kong by *Dayspring*.

The first promise of the New Covenant is “She will give birth to a Son and you are to give Him the name Jesus, because he will save His people from their sins” The Aramaic *hm[yhwyjn [wcy Yeshua shall recover or keep alive His people* is a the first coin Matthew the Levite turned Roman taxman would have put into common use. He who climbed a tree to see Jesus invited the despised of society to meet Jesus and would that all the world would want “forgiveness” and recovery from sin sickness guilt and shame through His precious virgin born Lord who atoned for the sin and offers pardon to all who have the need and find the courage to invite Jesus into their home and future life. Yeshua’s coin offers heaven not Israel, eternal life not Canaan land, the lifting of the soul’s burden not the yoke, victory over Satan not the Amorite.

2 PROMISE OF ANGEL HELP 4.6

“He shall give His angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone.”(cf Psalm91.11,12). The Hebrew writer ruefully exclaims “If the word spoken by Angels had been steadfast”(Hebrews2.2)

This promise is God’s, the use is Satan’s; is it legitimate? The quoted decree refers to those who “sit in the protection of *ELYON* and lodge in the shadow of *SHADDAP*” and so fairly to Jesus. The “angelic arms” if they are to answer a need of Christ should He obey a command of Satan have a critical dilemma. The “lifting” in the Aramaic *SHAQAL* emphasizes the angels’ “prize” or “victory”, and the second *SHAQAL* with its second sense of “destroy” “carry” or “rend” discovers for us the potential hurt to which Christ would expose Him with the effect of rendering Him dependent on angels not *SHADDAI*. Have we here a case of Satan interposing to guide the angels and revel in the self destruct of Messiah. Jesus said **“You shall not try or examine by trial the Lord your God”**. The serpentine scheme of Satan sought to drive a wedge between angels and Father and Son.. Satan put our Lord on trial. The Aramaic word of command **“Cast you down”** *SHAD* contains the idea of

*“disregard” and “repudiation”. No promise of God can be invoked to promote an act that repudiates the will of God or flies in the face of His glory. God’s promises are to **those who abide close to God** and are issued for God’s glory.*

3 FISHERMAN’S PROMISE 4.19

“I will make you fishers of men” is part of a children’s rhyme based on “following Jesus. Simon was named Cephas “solid rock” and Andrew already had the satisfactory name “model” or “statue” in Aramaic. The rock had to be part of the greater shelf and the model to imitate the finer one. “Making to become” is in itself a gradual process. In Greek it is ποιησα “I will make you”. In King James English it is “I will make you to become”. This involves preparing and processing and perfecting the such accomplished fishermen. The Aramaic *A’ABADCON* underlines **the heavy lifting** and **vast undertaking** to get a worldwide hunt for men up and running; no less a work than the cross was essential. The idea of “following” *BETHUR* –*to follow one day after another step by step to Calvary and beyond is inherent. It is not merely watching Jesus with people but understanding the essential of the cross that is at the nerve centre of discipleship. Matthew 10.38 adds that essential- “taking up the cross.”*

4 POOR MAN’S PROMISE 5.3

“Blessed are the poor in the Spirit because theirs is the kingdom of heaven” The poor are scarce ever happy-mildly or consummately-marginally or ecstatically; rather are they hopeless unsponsored homeless and seriously lacking in creature comfort. It would be irony even sarcasm to term them “content”. Our Lord saw many who lacked home, money, health and friends but He also touched many who had no future and no way to sustain their lives who nevertheless by the Holy Spirit could be said to be inheritors of the kingdom of heaven. *BE’RUKH* “by the Spirit”. The “word” *AMAR* and the “lamb” *AMARA* are in the speech of Christ. His very word leads us to the cross and issues a command to enter the kingdom to those whom the Spirit convicts of poverty and need. To them Christ says “Come in”

5 MOURNER'S PROMISE 5.4

“Blessed are they that mourn for they shall be comforted”. Ephrem speaks of the sun “mourning the unseen” and he talks of mourning “our loved ones”. We do not know if any disciple lost a relative or friend but we do know that Jesus “spoke” into a real situation and “commanded” a mighty future comfort. The Aramaic Peal imperfect may refer to the present or future. Soon events involving a widows’s son and a Rabbi’s daughter would inspire such comfort and hope and Christ’s resurrection would mightily energise that hope. *TOBYIHON*(comfort)can mean fortunate by lot, satisfied, precious; in this case the lot is “comfort”. The term **BIA** appears only 8 times in the NT-also in John 11.31 where the people of Jerusalem comfort Mary. This is not primarily the **PARAKALYA** comfort of the Spirit but **MEBIANA** comfort of our Lord coming alongside in His resurrection and by the drawing alongside of others. The comfort is that Christ promised and effected by His resurrection.
*Christ is risen Hallelujah! Risen our exalted head
Christ is risen Hallelujah! Christ is risen from the dead.*

6 THE INALIENABLE PROMISE 5.5

“Blessed are the meek for they will inherit the earth”

The grandeur of this promise is that this denomination shall not lose their inheritance. The “great ones” of the earth consign their wealth to others or it is scattered to the four winds.

The meek **MACICA** are not those who have been “brought down” or those who “endure humiliations” but those who are of “meek and contrite heart”. The statement refers directly to the Lord’s manifesto and the “good news to the humble” **TOKIHON L’MACICEA** of **Isaiah 61.1** where the Aramaic Jesus would have read has “He has anointed me to preach good tidings to the meek”. *Thus the “meek” whether those obedient to the gospel or those who “inasmuch as they did to others as to Christ” in unparalleled times of trouble will receive the returning Saviour at the inception of His rule on earth will as one people inherit an “age long” and inalienable heritage on this earth which will not fall to others.* Christ puts those who humble themselves under God’s mighty hand - the spiritually contrite - in the first rank of blessing and the “meek”-who look to God in trouble - the humble in heart and mind in the fourth.

7 JUSTICE PROMISE 5.6

“Blessed are those who hunger and thirst after righteousness *CANOTHA* for they shall be filled”. John of Ephesus speaks about a “judgment of righteousness”. The Romans 3.5 & 8 context speaks of righteousness also in the context of judgment or “righteous judgment”. Thus we are thinking about evidence of right shown in righteous rule. Ephrem the Syrian (1) speaks of the Lord “*removing thirst ZAHAN with a “heavenly drink”- this could intimate the Spirit. Jesus at Tabernacles spoke of “outflow” of “living waters”*”. This promise is not speaking about the removing of the thirst but the full satisfying of it. God satiates. “Lord, feed me till I want no more”. (2) In one sense Calvary satisfies the inner call for justice because it declares a God so good and gracious that He takes our sin upon Him and satisfies the apparently insatiable call of justice. (3) In His glorious kingdom “righteousness shall flow like a mighty stream”. In these ways and by a fourth (4) imparting His nature to us he fulfils this glowing promise.

8 FRIENDSHIP PROMISE 5.7

“Blessed are the merciful for they shall obtain mercy” *RAHAM is a word fusing “friendship and pity”*. Our Lord is commending “friendship” and He is saying we shall be assured of a “friend over and above us” watching over our lives. The word *AL* simply means “added to” or “placed beside”. If Jesus assures us of such friendly pity He Himself is the earnest and source of it—nothing surer. *The morale is “Never lose the opportunity to show pity and concern”*.

9 PURITY PROMISE 5.8

“Blessed are the pure in heart for they shall see God”. *How does that go with “No man has seen God at any time—the Son has declared Him?”* Purity *DACA* assumes “cleansing”. The ritually pure would have bathed. Those of pure heart would have had heartwork done by the Spirit for the “heart is desperately wicked—who can know it.” Jesus attested this speaking of 13 legions of evil that inhabit the heart as remembered by Peter in Mk 7.21 and 7 remembered by Matthew himself 15.19. The second apparent contradiction is resolved by the word *HAZAH* is used in 2 Kings 18.29 where Ahaziah goes to “visit” or “see” Joram. Yet does the prophet exclaim “Your eyes shall see the king in His beauty in a land that is fairer than day” (Isaiah 33.17)—so we shall see Jesus! With the manifestation of God in Christ and the resurrection & return of this same Jesus the promise

*emerges into translucent validity. The perhaps greater quandary is how a man shall be pure in heart. Even Kierkegaard was bemused about this. A **searchable trusting and broken heart** answers that requirement. Such brokenness brings in the hope of holiness by faith and whilst disobedience leads us to the devil's doorstep trust keeps us "in step with the Holy Spirit". The searchable heart is not content with covering and cleansing but revels most in communion. This promise is to those who seek cleansing through the Lamb of God.*

10. PEACE PROMISE 5. 9

*"Blessed are the peacemakers for they shall be called the sons of God." Peace **SHALOM** which includes *harmony, health, restoration, prosperity and whose core is agreement achieved by surrender sacrifice consent, reconciliation. Our Lord is not talking of "world peace but of "perfection" itself in relationships. To make peace is to take the task of "reconciling men to God and one another" as one's NO.1 duty. It is work 'ABED which involves exertion and creativity and especially service. The name "Son of God" belongs to Jesus because he effected the greatest reconciling work ever accomplished. Peace is work requiring divine strength and the hand of God. Those who operate with God and under his hand shall be named "Son of God". They will be **read out announced QARAN** as "sons of God". This appears to be a divine honour-indeed the highest honour.**

11 PERSECUTION PROMISE 5.10

*"Blessed are they that are persecuted for righteousness for theirs is the kingdom of heaven". This promise is in the passive mood. Those who have been persecuted **ETHREDOPHA** or *punished tormented driven away. John of Ephesus speaks of Christians who "Were persecuted and obtained death with difficulty". The text is insistent that such as are pursued relentlessly to death for righteousness **CANOTHA** are currently in possession of their place in the kingdom of heaven. The operative word is "righteousness" In his homilies Aphraates speaks of those who love **PESHITTA WECANOTHA**-the simple version of Gospel truth(the 2nd C bible) and righteousness. In Romans 3.10 we read of the absence of a naturally "righteous" man and in Romans 3.21 we read of divine "righteousness". It is for **testimony to righteousness provided by grace that persecuted persons enter glory.****

12 BIBLE PROVENANCE PROMISE 5.18

“Heaven and earth shall pass away but not one *YODH*(Aramaic “i”) or one *SERETA*(Aramaic horn or letter differential)shall pass from the law till all be fulfilled” *There are several words for “fulfilled”. There is MLA which means “gradually filled up” and SHLAMA “finished and remaining complete” and there is HOE’H –the term our Lord uses here. It means “to happen” or “to endure”. Our Lord was summarizing the promises of the law-the blessing of all nations(Gen 17 4-5)-the coming of Shiloh (Gen49 - the secure prosperity of Israel (Lev.26.6-13))-the military prowess of Israel in latter days (Deut32.30) and above all the provision of the Lamb of God(Genesis22 et alii). Jesus spoke of the Hebrew or Aramaic scriptures identifying Torah. We can identify similarly the NT Peshitta as being immensely accurate by comparison with Greek equivalents. One example of 2 Aramaic vv Greek MSS yields a variant proportion of 700Greek readings to 1Aramaic variant reading. The preservation of the Torah is to be attributed in part to the scribes of the law who counted each letter as they transcribed. Similarly the eastern church in earliest time before Tatian had an unadulterated NT Aramaic text to which it returned. DO NOTE THAT HEAVEN AND EARTH WILL PASS AWAY which is equally denied by many Christian theologians today.*

13 PROMISE TO THE PERSISTENT 7.7

“Ask and it shall be given you; seek and you will find; knock and it shall be opened unto you.” Clearly Jesus example highlighted food. We may ask concerning food and spiritual supplies besides with assurance. The tenor of the encouragement is persistence-keep on asking seeking knocking-so the Master bids us pray.

SHAL claim, proposition, borrow, inquire B’A/ BUEIA pursue, investigate, argue, summons -Jewish Babylonian example “An egg was sought for a sick person but could not be found”so desire,intercede. NQSH/NEQOSHA knock,thrust in, lay siege, beat on the door, drum up help.

This series of synonyms shows the lengths Jesus went to and insists we go to for answers where answers are needed.

The statement of our Lord presents it as a general rule of earthly fathers to react positively and with good gifts. *Luke 11.13 has “Holy Spirit” in the vast range of Greek MSS and in the Syriac too-the Peshitta and copies and the Harclean; the desire for the fullness of the Spirit is implicit and the cry for holiness is implicit too in this promise to disciples.*

14 BENEFACTOR'S PROMISE 10.42

“Everybody who gives a drink to one of these little ones-only a cup of cold water in the name of a disciple; faithfully I say to you that he will not lose his reward/deprive him of the price.”

We have in this promise a compact between the disciple and the Master. This maybe a theoretical principle announced or it may be something Jesus there and then modeled.

Everywhere Jesus went there were children. In the sermon on the mount our Lord referred to their favourite food-fish and bread. In 8.6 the Centurion's boy *TALI* In chapter 9 “children at a wedding” are referred to in our Lord's teaching and the Rabbi's daughter is healed 9.18. In 10.21 children are caught up in the warp and woof of persecution-even exploited in that context.(1) Jesus prioritized children Matthew 19.14 and went out of His way to reach them in need.*The Aramaic wording is “a snow cold cup” not “a cup of water” MIA though that is exactly what it is. Tepid water is of little use and might even be an emetic. This promise is doubly interesting because the word “cup” CESEA and the word “hidden” CASIA are similar. CASAN (the root) also means “full”-there is no stinginess in the gift. The cup of kindness done to youth is not going to be hidden but is going to attract divine attention. Ephrem says “cold QIRIRA is understood by the word “snow”. (2) Iced water is comparatively easy to obtain today in these days of refridgeration. It was a gift that would put people to trouble in NT days. The watercarrier was always paid for his water-but often gave a sample-maybe to a child. That would explain why only one child received the water.(3) Our Lord appears also to make the case for “grace” in the business place-for responsible care of those in need.*

15 PROMISE FOR THE WEARY 11.28

“Come to me allyou who are weary and caused to bear burdens and I will cuse you to have rest.” Only the Son knows the Father and what He is fully like. The Gala revelation of God in line with Mark 8.32 when Jesus spoke plain about his crucifixion demonstrates his “love” and this promise encapsulates that love.

Come close to me all of you who are weary LAIA. The fatigue of carrying a soldier's equipment under duress (one of the burdens of Roman rule) is included alongside the essential carrying of items that the poor have no transport to wheel along. LAIA covers the sheer inability to go any further

with a load. In Jeremiah 12.5 it is compared to men “competing with horses” and in Exodus 17.12 we have the illuminating case of Moses arms growing tired. In Genesis 19.11 it details the weariness of blindness to which Jesus ministered time and again. In Gen 41.48 they “grew tired of counting” the amount of grain.

The following verse is also attached to Matthew 11.28 viz “Take my yoke upon you and learn of me for I am ‘restful’ and I am meek in heart and you will discover that rest for your souls. The word Noah is so appropriate for no man worked harder and he was a carpenter-so indeed was our Lord-but the essence of this Godly life is a beautiful restful loving spirit.

There is a place of quiet rest near to the heart of God

A place where fears do not molest near to the heart of God

O Saviour precious Saviour draw me near to the heart of God.

16 A PROMISE FOR THE AGREEABLE 18.19

“I say in addition that if two from you(the twelve) will agree in the earth over each matter that they ask it will happen for them from intimate with my Father who is in heaven” 18.19

(1) “It will happen” HOA means it will “come true” ; it will “fall down to earth like snow”(cf Job 37.6); it will “result”; it will “be made” or “created”. The Lord is highly specific about the outcome-it is going to follow even though that means a change of climate or a special creation. Thus the unlikely is not precluded.

(2) “If” . Should this mean “whether” it would mean if the ten were agreed apart from the two prayer would be answered but the entire context rules that out. Our Lord says that where there are two or three convened He is there with them. Two or three Christians constitute an assembly notwithstanding the Jewish quorum of 10.(verse 20). So it becomes important that the small group of believers bearing the Lord’s name be agreed. The context shows it relates priorly to two solving a problem in God’s presence.

(3) As to the material requests; what is entailed in these? Our Lord clearly cannot mean we must agree “about every matter on earth!” He has to mean “matter” “want and wish” in which a couple or number failing of the quorum see eye to eye or “agree”. ZABAN(to agree) is the verb for desire or wish or pleasure or what each “consents” to within the context of asking or praying.

(4) As to praying SHEAL (Heb SHUL) we do well to pray advisedly in the Davidic style of “inquiring of God” not glibly listing huge strings of undigested requests. It is a word used significantly of the goods borrowed by the Hebrews from the Egyptians on leaving Egypt. The “loan” however was a permanent one. Nonetheless our requests should be considered matters essential for our journey and loaned for our lifetime. Our prayers relate specifically to our journey and travelling with God. The “authority” that attaches to Christians in “binding” and “loosing” or “declaring forgiven” “refuting” even “exegeting” SHIA (v18) is awesome as is this open **encouragement to ask for things needful**. Our Lord attached his AMEN of good faith to this promise.

(5) **“At that exact time” HIDIN** Peter asked how many times he might release a man from his personal sin against himself. The Lord replied “seventy times seven” which He replicated in the parable of men with debts comparing as **8 pence to “£125** or 1 to 15,600. The way Peter used the context shows that “forgiveness” is absolutely at the heart of prayer.

17 PROMISE OF INSTANT & FITTING RESPONSE 21.22

“And everything you shall ask in petition/ inclining in prayer believing T’HIMENON you will “reckon on” and “account of” - so “come into agreement on” or “get.” 21.22

There are numerous examples of ZALAN in the OT. The first is a prayer for direction to the woman of God’s choice for Isaac-Gen24.21. The Second is a father-in-law’s prayer to a Levite to delay a journey which resulted in much sadness. It finally got a nation praying and inquiring of God and cleansed away growing malingering with sexual pleasure. Judges19.8 et alii. In 1Kings 2.28 Joab **kneeled** and held the horns of the altar but was slain despite this appeal to God by the wise Solomon. In 2Kings 19.16 Hezekiah inclined to the Lord about Sennacherib’s letter and God answers by sending an angel. In Nehemiah 9.4 six Levites call on God and Israelite religion and family life are preserved and cleansed. The factor of “inclining” demonstrates the reality of the heart’s desire. The prelude to this assurance is Christ’s curse on the fig tree with immediate effect and His assurance that “immediate effect” would accompany prayer oftentimes. Our Lord added “If you command this mountain that it be caused to be “borne off” “lifted” and fall into the sea it will happen. **The “if” APAN depends on the root PAA which means “fitting”**. So this huge matter depends on it being “fitting” to so destroy a

*mountain-the Greek is θεοπρεπης -it must be "becoming" for holy persons and for the Lord. Herod cut the top off a mountain for his own palace-so signaling his greatness. That was not the sort of thing Christ approved. The rise of Jerusalem in Messiah's day befits a Great Kingdom. Behold the mountain of the Lord in latter days shall rise
On mountain tops above the hills
And draw the wondering eyes.*

18 PROMISE TO STAYERS 24.13

"He that shall endure NASIBAR to the latter end HARATHA shall be saved"
Lamsa has *"He who **has patience** to the end shall be saved!"*

Matthew tells us "abundance" or "big numbers" will lead to "love cooling" "diminishing" or "vanishing" PHOG at the time of "beginning of sorrows" –what we would call the "tipping point" or it might mean "the first chapter of a little book of the latter day.

"Endurance" NASIBAR means "hopes" or "expects" and further because of its connection to "gospel SIBAR" it means to keep expecting the coming of Christ. This is not a promise of "the endurance of the saints" per se but the faithfulness of the saints in times of latter day persecution and hosts of people with contrary beliefs- saints staying loyal to the Lord who is coming again.

19 BONDED WORD 24.35

*"**Heaven and earth shall pass away** but my word shall not pass away"*
The promise of an eternal word is coupled with the promise of a passing earth and indeed with the promise of a re-emerging fruitful Israel (Fig Tree) and of the Sign of the Son-trumpets and angels miracles and praise. The Jews will not largely join the rapture but neither will they pass away- rather will they as a race SARBATHA abide till 25.31 *"When the Son of Man comes in all his glory with all his angels" to judge the nations and set up His kingdom- indeed till the end of the history of the earth and beyond. That earthly kingdom is assaulted by Satan released and the saints are withdrawn to the holy city in the cusp of which heaven and earth pass away.*

Jesus' promise in Matthew 28.20 "I am with you every day until the "culmiantion" SHOLMAH of the world reiterates 24.14 - the culmination of gospel preaching and the initiation of the golden age. There can be no doubt but our Lord focused on his finality as He went to the cross. The

passing of heaven and earth is as a “last breath” –an obliteration-a moment and all we know and see will remove. The word is ‘ABER as used in the Gethsemane prayer “Let this cup pass quickly”.
These nineteen promises I find are the staple of Matthew’s record

We now pass to the gospel promises as recorded by Mark and Peter:

1 EVERY MAN HAS HIS MEASURE 4.24

“With the measure you use it will be measured to you - and more-whoever has will be given more - who has not will have what he has taken away”.

This promise issues a warning that those who do not listen to the whole story and equally to those who fail to provide the correct weight or measure KILTHA. Deliberate shortchanging or underproviding will naturally attract underpayment. People soon get the measure of a fraud. The KILTHA was the Aramaic name for a metal or wooden instrument used in determining the weight of grain.

Our Lord would have us apply this principle to speech because our words are vital and will be repeated. For such reason we should be careful what we listen to and how we speak.

Joseph was a man who measured the corn of Egypt as he set up stores against famine. Our Lord said “What you say is continually being added to by those who listen to you”-in other words The story grows like topsy”. Jesus was first to warn of “fake news”.

2 MARTYRS AND SERVANTS LIVE AGAIN Mark8.35

“Whoever will save his life shall lose it but whoever shall lose his life **for my sake and the gospel’s shall save it.”**

The desire to save and spare one’s life is perverse-it is counterproductive. Christ combined His name with His “good news” or His “hope” and advised that those willing to lose or deprive themselves of life. The “for my sake” bit METUL is a “substitutionary” us of life-not for one’s own gain but for the Lord’s purposes. The word with alternative vocalisation is used for a substitutionary lamb offered at Easter to the priest by the Eastern Arminians.

Christ had great joy in the good news and considered it worth spending one’s life witnessing and telling forth. For this reason he commissioned the

apostles. It was not just method-it was the fundamental purpose of mankind to provide for the eternal life of many and to get this news to everyone.

3 THE KINGDOM WILL COME 9.1

“Verily there are some standing here who will not taste death till they see the kingdom of God come with power” This saying appears mystical. Our Lord using his “Verily” of affirmation says “Men exist who are “standing here” *QIMIN* who shall not taste of death *TAM* or “perceive” death as one might taste bitterness until they have vision of the kingdom of God coming with power”. This promise tends to take us backstage to the spiritual dimension into which even some days later Jesus brought three disciples. The further suggestion is that these “behind the scenes” men of God’s choice would in the eras ahead witness the kingdom completed in the rapture before they would even be called on to die. It is exactly that-the Glory of the Father and the angels that contexts the remark. The mutual witness of the seen and unseen worlds makes Peter’s rebuke the more serious. This promise lingers

4. GOD’S WORLD RESTORED 9.12

“Elijah does come first and shall or may restore all things” Our Lord insisted that Elijah would come earlier but showed the scribes that it was equally writ that He (Jesus) must suffer many things and have been rejected. The “restoration” by Elijah is not the ultimate emphasis-the ultimate emphasis is the rejection of Christ and it is in that that hope lies-for “restoration” or “resurrection” *QUM* follows in both cases after gross suffering if one reads the book of revelation. The restoration of Elijah is the “rising of that saint in the tribulation period.

5 FAITH CONQUERS ALL 9.23

“Everything is possible to the one who believes”. The Father of the demented child responds “I believe - my Lord-help my decrease or loss of *HASIR* faith” Lots had happened-the disciples could not do it-the answer was the deep preparation of fasting. Great things are not accomplished in the flesh but by fasting. Jesus was ever ready and it was certain He has virtue and strength derived from daily prayer & fasting.

6 HELL FIRE BURNS ON 9.43,48

“ It is better to enter life maimed than with two hands to go to Gehennna where the fire never goes out...where the worms that eat don't die and the fire is not quenched”. *The undying worm TOLA and the unextinguished blaze DACA The Gehenna fire was once a reality in Israel. As to whether it remained in Jesus' time we cannot affirm. The sin our Lord is dealing with is child molestation and with misuse of hand foot and eye in the moral context. As Paul urged some things require the destruction of the body for the welfare of the soul. Whilst disciples did not obey this literally very often they mortified the flesh*

7 MISSIONARY PROMISE 10.29-30

“Noone has left home brothers sisters mother father children or fields for me ad the gospel will fail to receive 100 times in this age with persecutions-and in the age to come eternal life”

8 LEADERS SERVE 10.44

“Whoever want to be first must be servant of all”

9 HAVE FAITH IN GOD 11.23

“Truly I telll you, if anyone says to this mountain,”Go throw yourself into the sea and does not doubt in his heart but believes that what they say will happen, it will be done for them”.

10 BELIEVE IT AS GOOD AS DONE 11.24

“Therefore I tell you whatever you ask in prayer believe that you have received itand it will be yours” (condition “forgive”)

11 END TIME PROMISE 13 6

“Many will come in my name claiming “I am He”

12 RUMOURS OF WARS 13.7

“You will hear of wars and rumours of wars...such must happen but the end is still to come”

13 NATION AGAINST NATION 13.8

“Nation will rise against nation and kingdom against kingdom...there will be earthquakes and famines...the beginning of birthpangs”

14 GOSPEL PREACHED WORLDWIDE 13.10

“And the gospel must first be preached to all nations”.

TIME SERIES NO.22

THE WORLD'S

BEST

COINAGE

PROMISES

AN ABC MONOGRAPH