

Reasoning out of the Scriptures

by Allegory and Type



Esther Allegory

class 4 - The Salvation of the Jews

The Book of Esther—

Est 1—King's Kingdom is made up of 127 provinces

Est 1—King holds feast of wine, all voluntarily partake

Est 1—Vasthi refuses the King's calling

Est 2—Bride found of the hidden Jew to stand in Vashti's estate

Est 2—Bride brought up by Redeemer Kinsman

Est 2—Bride purifies herself with only things appointed by King

Est 2—Mordecai faithful to King and Kingdom

Est 2—Two wicked servants hanged on a tree

Est 3—Haman promoted, but Mordecai refuses to bow

Est 3—Haman seeks to destroy all the Jews

Est 4—Mordecai informs Bride of intent of Haman

Est 4—Bride and Jews fast three days and three nights

Est 4—Bride prepares to approach the King contrary to Law

- See document: *Diabolos* by *J.Thomas, Elpis Israel*

Est 3:12 The king's scribes called *on the thirteenth day of the first month*, and there was written according to all that Haman had commanded... **Est 4:15-16 three days/three nights fast**

Three Days—“Now if we be dead with Christ, we believe that we shall also live with him” Rom 6:8

- Num 28:16 “the fourteenth day of the first month *is the passover*”

Est 5:1 Now it came to pass *on the third day*, that Esther *put on her *royal apparel*, and stood in the INNER COURT of *the king's HOUSE*, over against *the king's HOUSE*: and *the king sat upon his *royal throne in the *royal HOUSE*, over against the gate of the HOUSE. ****her garment conforms to king's throne, house***

The third day—an expression relating to the resurrection of Christ (Act 10:40; 1Cor 15:4 cf. Gen 22:4). We are, “saved by his life” (Rom 5:10).

- “if Christ be not raised... ye are yet in your sins”—1Cor 15:17

Put on royalty—the bride is clothed with apparel of the kingdom to approach the King; that is, the Christ-garment. Only spirit, not flesh and blood can inherit the Kingdom (1Cor 15:50; Joh 3:3-6).

Class Four—Salvation is of the Jews

Est 5:1 Now it came to pass *on the third day*, that Esther put on *her royal apparel*, and stood in the INNER COURT of the king's house, *over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. ***“facing the entrance”**

Inner Court—clothed with proper garments to enter the *“inner court”* she approaches the King upon *“his royal throne”* in the name of the Mediator (John 15:16). She must *“keep her garments”* (Rev 16:15). Note *three days’ silence* (Est 4:15-16 cf 5:1). Baptized into Christ (Rom 6)

His Royal Throne—identifying with death and resurrection, she must respectfully approach the King on the basis of *“grace”* outside the Law

Heb 4:15-16 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come *boldly unto *the throne of grace*, that we may obtain mercy, and find grace to help in time of need” ***with assurance**

Est 5:2 And it was so, WHEN THE KING SAW ESTHER THE QUEEN STANDING IN THE COURT, *that she obtained favour in his sight:* and *the king *held out* to Esther the golden sceptre that was in his hand. **SO ESTHER DREW NEAR,** and *touched the top of the sceptre.* **used 3x—extended mercy by proper approach*

Obtained Favour—appears 70 times in KJV. Only those considered “good” or “righteous” obtain Yahweh’s favour (Psa 5:12; Pro 11:27; 12:2); those that cleave to “mercy and truth” (Pro 3:1-3). Because she followed Mordecai’s command her acceptance was certain.

Sceptre—Hand—this is Jesus Christ, the means of grace (Psa 45:6; 80:17); and righteousness of Yahweh’s kingdom (Gen 49:10; Num 24:17) Heb 1:8 “Unto the Son *he saith,* Thy throne, O God, is for ever and ever: *a sceptre of righteousness is the sceptre of thy kingdom*”

Est 5:3 Then said the king unto her, What wilt thou, queen Esther? and what *is thy request?* it shall be even given thee *to the half of the kingdom.* (Est 5:6; 7:2; Mark 6:23)

Est 5:4 And Esther answered, **If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.* ***God's will – Jam 4:16**

Est 5:5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So THE KING AND HAMAN came to *the banquet that Esther had prepared.*

Est 5:6 And the king said unto Esther at *the banquet of wine*, What is thy petition? and it shall be granted thee: and what is thy request? even *to the half of the kingdom* it shall be performed. **"Father's good pleasure to give you the kingdom" Luke 12:32**

Banquet of Wine—symbol for shedding blood, that sins might be remitted (Mat 26:27-28). The necessity of two federal powers are present at the banquet of the bride: sin and righteousness (Rom 6). King and Haman—Supreme Righteous One and The Great Evil One both present. When identifying with Christ, it is critical that both are addressed in the ecclesia. SIN IS COVERED, RIGHTEOUSNESS IMPUTED AT THE "BANQUET" (Rom 4:1-8). *Same word "feast" Vashti refused*

- **There are Two Banquets of Wine. At the first, the King and Haman are present with the Bride. At the second banquet, Haman is revealed and brought to destruction.**

Between these two banquets the Chronicles are read and the King exalts Mordecai. These represent the two advents of Messiah.

- **The first revealed Mordecai's destruction of sin, personally; the enemies of the King. The second reveals the destruction of sin in Haman, politically; the enemy of the Jews.**

Mat 26:27-29 "He took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, *which is shed for many for the remission of sins*. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you *in my Father's kingdom*"

- **The issues are "SIN" and the "KINGDOM." This is why the Scriptures record the many accounts of saints constantly placed in positions related to various Kingdoms of Men and their respective authorities (*Abraham, Moses, Joseph, Daniel, Nehemiah, Christ, Paul, Esther*).**

Diabolos and the First and Second Comings of Jesus Christ—

- **HAMAN** represent two things: Sacrifice of Christ (destroying the Diabolos), and Destruction of the Gogian host (political). Why are the two events represented together in this one man and incident?
- Because the two actions are simultaneous. The Jews did not understand the sacrifice of Messiah at his first advent, and must do so at his second when he appears the Second Time without Sin to destroy Gog.
- The well-known quotation “they shall look on me whom they pierced” is used for both advents of Christ (Zec 12:7-10). This shows the death of Christ is connected with both advents—

John 19:34-37 “One of the soldiers with a spear pierced his side, and forthwith came there out blood and water... that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, *They shall look on him whom they pierced*”

□ “Salvation will *not only* be from the overwhelming power of Gog, *but also* from Israel's past transgressions and rebellion against their King, which separated them in times past (Isa. 59:2). Then, the promises to the fathers of Israel will be achieved. The word ‘save’ is from the Hebrew *yasha*, the root form of the name Yahoshua (Jesus). This salvation *will require* the Jews to acknowledge and acclaim the Lord Jesus as their Messiah (Phil. 2:10).” —*Expositor, HPM*

□ “As the Jews experience the divine goodness, and come to recognise their past blindness and folly they are completely humbled. The revelation granted them will call for a national day of humiliation, by which they recognise their guilt, and that the land has been defiled by blood (Num. 35:33).” —*HP Mansfield*

Esther wisely makes a request that the King and Haman return for another feast on the following day (Est 5:6-8). In terms of the prophetic parable, this is quite significant.

Est 5:9 Then went Haman forth that day *joyful and with a glad heart*: but when Haman saw *Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.*

Stood Not Up, Nor Moved—tremble, fear. NIV has “nor showed fear.” RSV has “nor trembled before him.” No fear in Mordecai.

Heb 5:7 “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” *(no longer a fear of death)*

Heb 2:14-15 “As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” (2Cor 13:4)

Rom 6:9-10 “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him”

Est 5:10 Nevertheless *Haman refrained himself*: and when he came home, he sent and called for **his friends*, and *Zeresh his wife*. **Gog: a company "all his armies"—Eze 38:4-6*

Est 5:11 And Haman told them of the glory of his riches, and the *multitude of his children*, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Est 5:12 Haman said moreover, Yea, *Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself*; and to morrow am I invited unto her also with the king. *(convincing his friends of his might)*

Multitude—word directly associated with the confederacy of nations against Israel. Amalek was often confederate with other nations against Israel (Jud 3:13; 6:3,33; 7:12). The word “friends” means “those like” Haman.

“There shall they bury *Gog and all his multitude*” Eze 39:11

“*Multitudes, multitudes* in the valley of decision” Joel 3:14

Est 5:13 Yet *all this availeth me nothing*, so long as I see Mordecai the Jew sitting *at the king's gate*.

The Jew sits at the King's Gate—Kingdom of men are consumed with the Jews being “God's chosen people” (Deu 7:6).

Est 5:14 Then said *Zeresh his wife and all his friends* unto him, *Let a *gallows* be made of fifty cubits high, and to morrow speak thou unto the king *that Mordecai may be hanged thereon*: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused *the gallows* to be made. ***(mg. “tree”) Gallows used 7x in Esther**

Tree—crucifixion (1Pet 2:24) second time it is mentioned (Est 2:23)

Heb 9:26-28 “He appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear the second time without sin unto salvation*”



Zeresh—the feminine or ecclesiastical counterpart to the Agagite; the Roman Catholic system. Marriage—represents a political alliance (1Kin 16:31; 2Chr 18:1).

Pope Francis and Russian President Putin meet 6/11/15 in Vatican. Putin is using religious and moral principles to promote his position. “Vladimir Putin Claims Russia is Moral Compass of the World”

The Telegraph 12/12/13

Zeresh—historians say her name means “golden one.” Others expand its meaning, saying it rep. “the goddess.” System of worship. Lexicon has “gold.”

Babylon rep. by gold—Nebuchadnezzar: “Thou *art* this head of gold” (Dan 2:38/3:1). *Contrast Esther—Silver/Redemption*

Rev 17:1-5 “Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: *With whom the kings of the earth have committed fornication*, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and *decked with gold* and precious stones and pearls, *having a golden cup in her hand full* of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS...”

Chapter Six—The Exaltation of Mordecai

Est 6:1 On that ***NIGHT** *could not the king sleep*, and he commanded to bring THE BOOK OF RECORDS of the chronicles; and they were read before the king. **unsettled business—Dan 6:18**

Est 6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. ***NIGHT—Gentile times (Dan 7:2,13)**

Book of Records—book of life, daily affairs (Eureka Vol 1, pg 360-4):
The silence of two millennial days is about to be reconciled.

Phi 4:3 “my fellowlabourers, whose names are in the book of life” (Rev 3:5; cf. 13:8; 17:8)

Rev 20:12 “The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev 21:27; 22:19)

- Christ the “firstborn from the dead,” then his brethren (Heb 12:23)
1Cor 15:20-23 “But now is Christ risen from the dead, *and become the firstfruits of them that slept*. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: *Christ the firstfruits; afterward they that are Christ's at his coming*” (Rom 8:29; Col 1:15-18)

Mal 3:16 “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, *and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name*”

(Exo 32:32)

Could Not Sleep—awake to the times and seasons (1The 5:1-9).
Represents a matter that has not been resolved regarding the Kingdom. Darius could not sleep because of a desire to see Daniel resurrected from a state of death to life and exaltation (Dan 6).

Chronicles—record primarily the RELIGIOUS ASPECT of *the throne of the kingdom*, written by the prophets (1Kin 14:19,29; 15:7,31; 22:39).

**1Chr 29:29-30 “Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries”
(same language used in Est 10:2)**

2Chr 9:29 “Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?”

2Chr 32:32 “Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel”

Est 6:3 And the king said, *What honour and dignity hath been done to Mordecai for this?* Then said the king's SERVANTS *that ministered unto him,* There is nothing done for him. ***(between 1st advent and 2nd advent—Haman enters)***

Est 6:4 And the king said, *Who is in the court? Now Haman was come into the OUTWARD COURT of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.*

Servants—the prophets foretold the death, resurrection AND the exaltation of Christ (1Pet 1:10-11).

Luke 24:26-27 “Ought not Christ to have suffered these things, AND to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself”

Outward Court—Esther in the “inner court” (5:1). The “court without” is for Gentiles (Rev 11:2); where flesh is put to death.

Est 6:5 *And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. (the King's servants will see the advancement of Agag)*
Est 6:6 *So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? (Pride goes before the Fall—Pro 16:18; 18:12; Luke 14:11)*

Haman—Gog, moved by “Zeresh his wife” (3x), seeks to exalt himself to the highest position and destroy the Jews.

Dan 11:36-45 reveals the common enemy among the Romish and Russian systems; much like Jezebel's influence on Ahab (1Kin 18:4; 21:5-15). Rev 17:2

Thought in his heart—the motive of Haman Agagite:

Eze 38:10 “(Gog) at the same time shall things come into thy mind, and thou shalt think an evil thought...”

The Political—Religious Alliance

Two systems collide

King and Esther— Moredcai's exaltation, salvation of the Jews

Haman and Zeresh— Mordecai's destruction, death of the Jews

- Two legs of Daniel's image, brass and iron elements among other prophetic symbols—Edom—demonstrate the confederacy of Gog and the Papacy. In fact...
- The Russian Greek Orthodox Church is the largest “Christian” land owner in Israel today.

□ “The Patriarchate owns numerous plots of land in the country, *most of them in Jerusalem*. It is considered the *largest land owner among the Christian churches in Israel*”—
Almonitor

Edom: the alliance between Gog (Russian) and Harlot (Catholics). In fact, Amalek is a descendant of Edom or Esau—Gen 36:8-16; 1Chr 1:35-36.

See: Eureka Vol. 5, pg 50.

Israel's Exaltation

Israel "brought back from the *sword*" (Ezek. 38:8)

Israel is brought out "the *valley* which *was* full of bones (Eze 37:1)

"I *am* the LORD, when I have opened your *graves*, O my people" (Ezek. 37:12)

"And behold a *shaking*, and the bones came together" (Ezek. 37:7)

Deu 28:25-26 (Israel) "thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth"

Gog's Destruction

"I will call for a *sword* against him" (Ezek. 38:21)

Gog and all his multitude buried in "the *valley* of Hamongog" (Ezek. 39:11)

"I will give unto Gog a place there of *graves* in Israel" (Ezek. 39:11)

"In that day there shall be a great *shaking* in the land of Israel" (Ezek. 38:19)

Eze 39:4 (Gog) "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured"

Est 6:7 And Haman answered the king, For THE MAN WHOM THE KING DELIGHTETH TO HONOUR,

Est 6:8 Let *the royal apparel* be brought *which the king useth to wear*, and *the horse that the king rideth upon*, and *the crown royal which is set upon his head*:

Est 6:9 And...bring him on *horseback* through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Royal Apparel the King useth to Wear—clothed with the king's nature: immortality and status (1Tim 6:16; 2Pet 1:4)

Horse the King rideth upon—symbol of the authority of the king's governing of powers (Mat 28:18; Eze 38:4; Zec 10:3)

Crown Royal which is set upon His head—with the righteousness and supremacy stamped of the King Himself (2Tim 4:8; Heb 2:7)

- **Dan 2:44** “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed”

Est 6:10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, *as thou hast said*, and do even so to Mordecai THE JEW, that sitteth at the king's gate: let nothing fail of *all that thou hast spoken*.

Est 6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback *through *the street of the city*, and PROCLAIMED before him, Thus shall it be done unto the man whom the king delighteth to honour. ***The most open and public place in the city**

As thou has said—all the desires of the flesh “principalities and powers”—from the Pharisees to Gentile Rulers—will be given to their most hated enemy: the One “whom the King delighteth to honour.”

Rev 11:15 “The seventh angel sounded, and there were Great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*” (Dan 2:44; 7:23; Rev 17)

Mordecai Exalted—Haman Abased

These are simultaneous events. When the Lord is rewarded and openly manifested for his loyalty to the Kingdom and self-sacrifice, the Gogian host will be ripe for destruction. Yet, notice the continued humility of Mordecai—

Est 6:12 And Mordecai CAME AGAIN TO THE KING'S GATE. But Haman hasted to his house *mourning, and having his head covered*. **Head covered—shame (Jer 14:4; Eze 24:17)**

Came again to the King's Gate—Mordecai is seen throughout sitting in this place as one of the King's servants (Est 2:19-21; 3:2-3...etc.). Although just exalted to the highest status by the King, the record is careful to note that Mordecai is still the King's "servant" (Isa 53:11). Christ is exalted because he is a servant.

1Cor 15:28 "And when all things shall be subdued unto him, then shall *the Son also himself be subject unto him* that put all things under him, that God may be all in all"

Est 6:13 And Haman told ZERESH HIS WIFE and all his friends every *thing* that had befallen him. Then said his WISE MEN and ZERESH HIS WIFE unto him, *If Mordecai be of the seed of the Jews, before whom thou hast begun to *fall, thou shalt not prevail against him, but shalt surely *fall before him.* **used for Jericho, Goliath...etc. (defeat, submission)*

Seed of the Jews—Begun to Fall: though the center of the world's hatred, "*wise men*" recognize the enemies of the Jews will not prevail (Num 24:13). The "seed" is foremost a reference to Christ:

Gal 3:16 "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"

Zeresh his wife—like Balaam, who took wages to "curse" Israel even though he knew they were God's people only to be "blessed." This is a knowledge of one who deliberately turns the Truth of God into a Lie—the *apostasy*. This is styled "lying" and "deceivableness" because they receive not "the love of the Truth" (2The 2).

Est 6:14 And while they *were* yet talking with him, came *the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.*

Esther Prepared—While Haman planned the destruction of the Jews, the Bride has prepared for Haman's destruction. This is the time to which all saints look with anticipation. Both banquets of wine are very much related to the saints—

Dan 7:17-18 “These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. *But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever*”

King's Chamberlains hasted to bring Haman—although Gog is planning the destruction of the Jews, the King has determined the “set time” to “put hooks into the jaws” of the Gogian Host to bring them to Judgment (Eze 38:4)! At such a time, He will move them into the Land of Israel. His servants assist in this process.

How does Esther—The Ecclesia—Arrange Haman's Fall?

- This must be answered by students of the Bible (Mat 6:9-10).

Rev 8:1-5 “And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; *and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.* And the smoke of the incense, *which came with the prayers of the saints,* ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake”

Rev 6:10 “They cried with a loud voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”*

1Tim 2:1-2

Rev 9:13-14 “And the sixth angel sounded, and *I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates”*

Chapter Seven—Destruction of the Bride's Enemy

Est 7:1 So the king and Haman came to **banquet* with Esther the queen.

***Heb. "to drink wine"**

Est 7:2 And the king said again unto Esther *on the second day at the banquet of wine*, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even* to the half of the kingdom.

Second Banquet of Wine—following the first banquet, Mordecai is exalted. This banquet is associated with the destruction of Haman.

Isa 51:21-23 "Hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, *Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee*" **(Est 3:15 "King and Haman drink")**

First Banquet—bride communes with both the King and Haman, understanding the judgment of “wine” upon Israel; oppressed and chastened by the Gentiles. Power has been given to Haman (Isa 51:17; Jer 25:15-17; 49:12; Eze 23:28-32)

Second Banquet—Haman’s intent to completely destroy the Jews is met with judgment upon Himself (held in Shushan):

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Zec 12:2 Behold, *I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.*

Zec 12:3 And in that day will I make Jerusalem a burdensome stone for all people: *all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

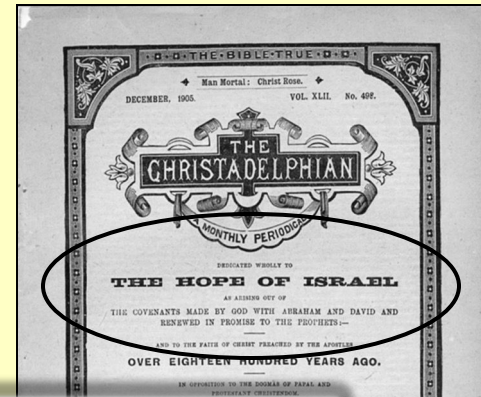
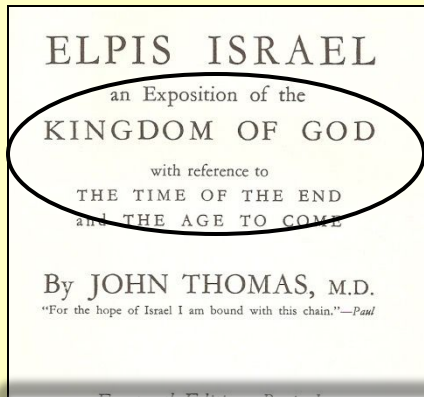
Jer 31:10-11 “He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he”

- **Mordecai and Esther start out as insignificant people in the vast Kingdom of Men, and yet both rise to govern the world, by permission and authority of the King. As with the natural Jew, so with the inward Jew.**

Rev 7:13-14 “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”

2Tim 2:12 “If we suffer, we shall also reign with him”

THE GOSPEL OF THE KINGDOM: THE HOPE OF ISRAEL



Half of the articles of Faith in the BASF relate specifically to the details of the Kingdom of God.

“As the title implies, great emphasis is given to the doctrine of the Kingdom of God, while the doctrine of the Atonement receives what might appear to be only incidental reference ...The doctrine of the Kingdom was neglected or misrepresented; on the necessity of the Cross there was general agreement even though atonement was distorted into the appeasing of an angry Deity”—Preface, 100 years writing of Elpis Israel see: page 314

