

“A PARABLE is the setting forth of a certain thing *as a representative of something else*. Hence, it is a comparison or similitude. *It may be spoken or acted*. In the former case, fiction is used to *illustrate that which is real*; while in the latter, real actions on a small scale are representative of remoter and *grander events*. *Whether spoken or acted, parables are dark and unintelligible to those who are not SKILLED in the things of the kingdom; but when once they come to know these, the things they resemble immediately appear*. To allegorize is to represent truth by comparison. *For certain features of the kingdom to be illustrated parabolically is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition*. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter...” *Elpis Israel pg. 274-275*

PARABLES OF THE KINGDOM

Class One

John 14:11 “The words that I speak unto you *I speak not of myself*; but the Father that dwelleth in me”

- Every word spoken by the Lord was *learned* of the Father: every miracle performed, every doctrine uttered (John 6:38).

John 8:28 “I do nothing of myself; *but as my Father hath taught me, I speak these things*”

- Accordingly, this *wisest teacher ever*, was taught of the Father to use the express mode of “Parables” to enlighten the saints.

Luk 24:44 “He said unto them, These *are* the words which I spake unto you, while I was yet with you, *that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me*”

- Furthermore, the Lord himself was the fulfillment of all of the O.T. Scriptures, revealed in a similar method of instruction²—

- Adam, as the first man, was a “figure” of Christ—Rom 5:14
- Adam and Eve’s union a “mystery” of Christ-Ecclesia—Eph 5:31
- Noah’s ark was a “figure” salvation by baptism—1Pet 3:20-21
- Abraham’s sons an “allegory” of Jesus and Jews—Gal 4:21-31
- Isaac, as a son, a “figure” of sacrifice/resurrection—Heb 11:17
- Melchisedec a “similitude” of Jesus’ priesthood—Heb 7:14-16
- Israel’s manna and water “typical” of Christ—1Cor 10:1-10
- The high priest a “shadow” of the great Mediator—Heb 8:1-6
- The Law was a “shadow” of Christ’s substance—Col 1:16-17
- The prophets were “signs” of the Lord himself—Mat 12:40

❑ *There is no significant difference between Old and New Testaments in the Divine Mode of teaching: literal—parabolic.*

PARABLES: the subject demands we understand two things:

- 1. The fundamental doctrine of the KINGDOM OF GOD**
- 2. The method and purpose of PARABOLIC instruction**

“A parable was enacted by Abraham in offering up Isaac (**Heb. 11:17-19 “figure” Gk. parable**). The things transacted were real, but they were also parabolic, or figurative, of something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed, through whom the promises were to take effect. Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ.” John Thomas, Elpis Israel pg. 274-275

- Parables are “enacted” in O.T.—Parables “spoken” in N.T.***

Mar 4:30 “And he said, Whereunto shall we liken the kingdom of God? or with what comparison (Gk. parable) shall we compare (Gk. parable) it?”

THE KINGDOM OF GOD IS THE HOPE OF ISRAEL

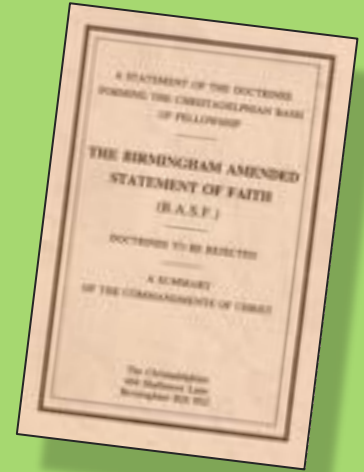
- Israel constitutes the Kingdom of God (1Chr 28:5; 29:23; 2Chr 13:8)
- Christ sit upon David's throne in Jerusalem (Lk 1:30-33; Acts 2:29-30)
- Kingdom of Israel to be restored in future (Act 1:6)
- Disciples to sit upon 12 thrones of Israel (Mat 19:28)
- Saints called to the Hope of Israel (Act 28:20)
- Gentiles graft into Israel (Rom 11:1-28; Rom 4:13-17)
- Gentiles join commonwealth of Israel (Eph 2:1-22)
- Saints are styled the Israel of God (Gal 6:15-16)

Bro Thomas
styles the
Kingdom of
God, past
and future:
"the Hebrew
Kingdom."
Eureka Vol. 1,
pg. 217-225.

Luke 8:1 "He went throughout every city and village,
preaching and shewing the GLAD TIDINGS OF THE KINGDOM
OF GOD: and THE TWELVE with him" (12 emphasizing Israel)⁵

ISRAEL—PAST, PRESENT & FUTURE: “THE” KEY!

- Abraham promised Israel would be a Great Nation (Gen 12:1-3)
- Scattered among the nations for disobedience (Lev 26:33; Deu 28:64)
- Not Cast Off forever for the father’s sake (Lev 26:44)
- Regathered back in the land in latter days (Jer 31:28)
- Gentiles called until Jews restored (Luk 21:24)
- Israel now in state of blindness, hardness (Rom 11:1-26)
- Witnesses to all people of Yahweh’s plan and purpose (43:10-21)
- Restored with a new heart at Christ’s return (Eze 36:26-28; Jer 31:33)
- Christ will be received among Israel (Zec 12:10; Rom 11:26)



Rom 8:3 “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”

THE KING OF THE KINGDOM—THE NAME OF JESUS CHRIST

- Jesus “the seed” promised Eve, Abraham, David (Gen 3:15; Gal 3:16)
- Sin entered the world thru one man (Rom 5:12-15; 1Cor 15:21-22)
- Jesus shared our very same nature (Heb 2:14-17; Rom 8:3; Heb 5:7-8)
- Strengthened by his Father Jesus never sinned (Isa 11:1-5; Lk 4:1-2)
- Exalted by the Father for perfect obedience (Phi 2:8-9; Jhn 10:17-18)
- Right Hand until Jesus returns to the earth (Psa 110; 1Cor 15:23-28)
- Every aspect of the Kingdom is expressed in various records of the scriptures: *67 parables, hundreds of individual accounts — 66 books of Inspired Writing. Both literal and parabolic.*

Act 8:12 “When they believed Philip preaching *the things concerning the kingdom of God, and the name of Jesus Christ*, they were baptized, both men and women”

The PARABLES of CHRIST

In the Chronological Order in which They were First Spoken (References to each Parable do not necessarily refer to the same incident)

PARABLE	MATTHEW	MARK	LUKE	PRINCIPAL MEANING
1. Salt 2. Light 3. CANDLE AND BUSHEL	5:13 5:14 5:15	9:49-50 4:21	14:34-35 8:16-11:33	1. ISRAEL - Heart of the Gospel Israel - the Saviour of the Earth Israel - Custodians of the Word of Light <i>The most holy race to bring to the life</i>
15. Bridegroom	9:15	2:19	5:33-34	<i>The sons of the Bridechamber - joy and mourning</i>
16. Patched Cloth 17. Wine Skins and New Wine	9:16 9:17	2:21 2:22	5:36 5:37-39	Christ - the New Covenant The Old (Mosaic) and New (Christ) Coverings The Old and New Covenants compared
18. Sheep in the Pit 19. Blind Leaders 20. Children at Play 21. Yoke of Christ	12:11-12 15:14; 23:17,24 11:16-19 11:29-30		6:39 7:31-32	Israel's Problems and a Comforting Solution Healing the condemned sheep False leaders will lead their disciples to condemnation To a childish mind, <i>nothing may be right</i> United with Christ in labour and rest
22. TWO DEBTORS 23. Strongman spoiled 24. Unoccupied House	12:22-30 12:43-45	3:22-30	7:41-43 11:14-23 11:24-26	The Fight of Grace Where Sin abounds, Grace does much more abound To <i>spoil Sin</i> , King Sin must first be spoiled The <i>danger</i> of the negative mind
25. SOWER 26. TARES 27. THE GROWING SEED 28. MUSTARD SEED	13:3-9, 18-23 13:24-30, 36-43 13:31-32; 17:20	4:1-20 4:26-29 4:30-32	8:4-15 13:18-19; 17:6	2. THE DEVELOPMENT OF THE KINGDOM The planting in the heart of the Word of the Kingdom Righteous and unrighteous servants must grow together till harvest Church's Word will accomplish that which <i>He preaches</i> The Growth of the <i>Small Seed</i> of affliction

- The above is a standard Christadelphian insert used to demonstrate that the Lord's parables were based in doctrine
- We must be very careful not to follow the folly of modern Christendom, and reduce parables to mere moral lessons. All parables are ultimately about "the Kingdom of God—Israel."⁸

Doctrine of the Kingdom: The Key To Unlocking Parables

Mat 9:35 “Jesus went about ALL the cities and villages, teaching in their synagogues, and *preaching the gospel of the kingdom*, and healing every sickness and every disease among the people”

- The Lord preached “the gospel of the Kingdom” AND YET preached that subject thru the specific mode of “parables.”

Mar 4:2 “And he taught them *many things by parables*, and said unto them *in his DOCTRINE*”

Mar 4:34 “But without a parable spake he not unto them: and *when they were alone, he expounded all things to his disciples*” *(the closer to Christ the better the understanding)*

- The Kingdom is the common DOCTRINE of all parables:

Mar 4:13-14 “He said unto them, *Know ye not this parable? and how then will ye know all parables?*”

Parables contain “The Mysteries of the Kingdom”

Mat 13:10-13 “The disciples came, and said unto him, *Why speakest thou unto them in parables?* He answered and said unto them, *Because it is given unto you to know THE MYSTERIES OF THE KINGDOM OF HEAVEN, but to them it is not given.* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. *Therefore speak I to them in parables...*”

1Co 2:1-7 “We speak WISDOM among them that are *perfect: yet not the wisdom of this world*, nor of the princes of this world, that come to nought: But we speak THE WISDOM OF GOD IN A MYSTERY, *even the hidden wisdom*, which God ordained before the world unto our glory”

- *Christ, was ‘the’ son of David and “greater than Solomon” (Mat 12:42), who taught in proverbs or parables—1Kin 4:32.*

How to extract Parables—Mat 13 establishes the pattern

Mat 13:1-3 “The same day went Jesus out of the house, and sat by *the sea side*. And *great multitudes* were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow...*”

- After answering his disciples as to “why” he taught in Parables (addressed earlier Mat 13:10-13), the Lord gives the interpretation of this specific parable—

Mat 13:18-19 “Hear ye therefore the parable of the sower. When any one heareth *the word of the kingdom...*”

- The instruction in parabolic learning begins with a clear, simple interpretation: the Seed is “the word of the Kingdom” or “the Word of God” (Luke 8:11).

How to extract Parables—**Mat 13** establishes the pattern

Mat 13:24 *“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field”*

Mat 13:31 *“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:*

- **Kingdom of God/Heaven are synonymous (Mark 4:30)**

Mat 13:33-34 *“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them”*

- **Note the development of this subject of parables...**

How to extract Parables—Mat 13 establishes the pattern

Mat 13:44 “*Again, the kingdom of heaven is LIKE UNTO treasure hid in a field...*”

Mat 13:45 “*Again, the kingdom of heaven is LIKE UNTO a merchant man, seeking goodly pearls...*”

Mat 13:47 “*Again, the kingdom of heaven is LIKE UNTO a net, that was cast into the sea...*”

- **Notice** in this same chapter the word “parable” now fades from the record. Once the principle is established there is no need to repeat. We no longer have to be told it is a parable.

Mar 4:33 “And with many such parables spake he the word unto them, *as they were able to hear it*”

- Parables contained deeper doctrine of the Kingdom as the understanding of his disciples increased. Bro. Roberts notes parables are deliberately “general” so saints will experience the joy of discovering their details (*Law of Moses, pg 107*).^B

Parabolic reasoning: Similitude—“like unto” of “even as”

Joh 3:14 “And *as Moses* lifted up the serpent in the wilderness, **EVEN SO** must the Son of man be lifted up”

Mat 12:40 “For *as Jonah* was three days and three nights in the whale's belly; **SO SHALL** the Son of man be...”

2Co 11:3 “Lest by any means, *as the serpent* beguiled Eve through his subtilty, **SO YOUR** minds should be corrupted from the simplicity that is in Christ”

2Co 3:13-14 “Not *as Moses, which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished...until this day remaineth **THE SAME** *vail* untaken away in the reading of the old testament...”

- Principle: Literal events carry doctrinal import, so that we seek the “mysteries of the Kingdom” even when not directly called Parables, shadows, allegories or types.

The KINGDOM OF GOD is LIKE...

- Cain hates Abel because his own “works” are evil (1John 3:8-12)
- Cain is tiller of ground, offering without bloodshed (Law)
- Abel is keeper of sheep, offering in personal dedication (Christ)
- Cain slew Abel, as the Jews killed Christ (Mat 23:35)
- Cain sent forth as a fugitive, vagabond; Jews cast out of the Land
- God sets “mark” on Cain so he is not slain (Jews persecuted)
- Seth raised up as the “seed of Abel” (Christ resurrected)

Genesis is a very literal account—Revelation is very symbolic

☐ “The events of Abel’s life foreshadow those of Christ. The appointment of Seth typified the resurrection of the Lord; the punishment of Cain pointed forward to the judgment of A.D. 70 extended upon guilty Jewry who crucified the Lord (Mat 23:35). Nevertheless, the record is careful to state that Christ’s blood cries out for mercy on those who base their faith in it.”

Expositor, pg 101

The KINGDOM OF GOD is AS a...

Gen 21—Ishmael: Natural Seed Cast Out for rejecting the Son

Gen 22—Isaac: Father provides Son in sacrifice

Gen 23—Death of Sarah: Destruction of Jerusalem in AD 70

Gen 24—Calling Isaac's Bride: Abrahamic faith to the Ecclesia

Gen 25—Sons of Concubines: Truth Expands to the Nations

The KINGDOM OF HEAVEN is LIKE...

Gen 27—Jacob (Israel) deceives Father, driven from the Land

Gen 28—God assures restoration of Jacob in the Land

Gen 29—Jacob assimilates among the Gentiles

Gen 30—Jacob prospers and grows among Gentiles

Gen 31—Gentiles become hostile to Jacob

Gen 32—After wrestling with Angel Israel returns to Land

Gen 33—Jacob saved from hostile Esau his brother

Gen 33—Worships at Altar in Shechem—conversion to Christ

*The parable coincides with the doctrine emphasized in the event*¹⁶

The KINGDOM OF GOD is AS...

- **Gen 37—Father exalts, brothers reject, sold by Judah, silver**
- **Gen 38—The rite of the Firstborn established (Judah)**
- **Gen 39—Sold into servitude and falsely accused**
- **Gen 40—Cast into prison, joined by bread and wine**
- **Gen 41—Exalted by Supreme Ruler, prospers among Gentiles**
- **Gen 42—Israel's sons manipulated by Joseph, not knowing**
- **Gen 43—Judah leads brethren back, Benjamin with them**
- **Gen 44—Silver cup placed in Son of Right Hand's sack**
- **Gen 45—Joseph reveals himself to brethren the second time**
- **Gen 46—Joseph sends Judah to bring Israel to him**
- **Gen 47—Israel and sons settled in the best of the Land**
- **Gen 48—Israel blesses Ephraim; appoints him Firstborn**
- **Gen 49—Jacob's prophecy of the 12 Sons**
- **Gen 50—Life of Israel and Joseph end: taken into the Land**

The KINGDOM OF HEAVEN is AS...

- Deuteronomy—Death of Moses: Law can't bring Inheritance
- Joshua—Crossing Jordan: Jesus shows baptism required
- Judges—After Joshua's death: Jews turn to apostasy
- Ruth—Gentiles Called: embracing the Hope of Israel
- Samuel—Kingdom of God: David established in Israel
- Kings—Reign of Solomon: David's Son sits upon his throne
- Chronicles—Temple Prepared: Divine worship in Jerusalem
- Ezra-Nehemiah—Temple Restored: Jews return to the Land
- Esther—Jews Victory: Enemies of the Jews Subdued

Ruth 1 Two sons of Elkanah (*Kingdom of God*) removed from Land

Ruth 2 Two sons (*Judah/Ephraim*) buried in Gentile Land

Ruth 3 Fall of Jews brings light to Gentiles, embrace Hope of Israel

Ruth 4 Gentile take as wife of the Redeemer, Kinsman

Last words of O.T. "A Curse" (Mal 4:6). Opening words of N.T.

"The Book of the Generation of Jesus Christ" (Mat 1:1). The new creation of life in Christ to redeem from the Law.

There appears to be purpose and design, not only in what the books of the Bible record in regard to the revelation of Yahweh, but also in their very setting in Scripture. For example, the five books of Moses set forth the parable of the Pentateuch in the following manner:

Genesis:	speaks of Ruin and Divine selection through Abraham.
Exodus:	speaks of Separation as Israel is drawn out of Egypt.
Leviticus:	speaks of Fellowship with Yahweh established on the basis of sacrifice.
Numbers:	speaks of Divine grace in His Providence and Guidance illustrated by His overshadowing care of Israel in the wilderness.
Deuteronomy:	speaks of the attainment of Hope as the new generation of Israelites prepare to enter the land.

Consider also the parable revealed by the historical books that follow as foreshadowing in type the past and future work of Christ.

Joshua:	by his conquests made it possible for Israelites to obtain their inheritance; leaving it to their individual initiative to do so. Christ did likewise by his personal conquest of sin and death.
Judges:	pictures the anarchy and error that followed the death of Joshua; foreshadowing the evils that have afflicted Ecclesias since the days of Christ through the centuries to the present.
Ruth:	dramatises the faithfulness of minority groups and individuals who refuse to capitulate to anarchy or error; and in spite of circumstances, continue to render unto Yahweh that which is due to His holy name.
Samuel:	the two books record the events that brought David to the throne and established the kingdom in power by conquest; foreshadowing Christ's coming conquests and restoration of the throne of David.
Kings:	narrate the golden age of Israel's history, the glory under Solomon; whose peaceful reign foreshadows the coming Millennium.
Chronicles:	outlines the setting up of the Temple service in its fulness; completing the national glory of the nation.

(left) Quote from the Ruth Expositor, HPM. Here, HPM shows the very setting of the books of the Bible appears to be by the guidance of God; for they set forth a sure parable.

Order of The Books of the Bible

Although not necessarily in chronological order, the arrangement of the books appears to have been manipulated by the Divine Hand for the sake of those enlightened by the Truth (Rev 17:17; Luke 19:23-24; John 19:31-36; Gen 20:3; 41:1; Dan 2).

The work of Inspiration has not only been responsible for the words in which Holy Scripture has been recorded, but the very setting of the books themselves. In this there is seen a divine overshadowing, for they are not always placed in chronological order. For example, in the Epistles of Paul, Romans is placed first, though it was not the first epistle that he wrote. However, its setting in relation to Paul's other letters is particularly apt, for it outlines the doctrine of salvation in such a systematic manner as to provide a very fitting foundation for the other Epistles.

Above: HPM, Guidebook to the New Testament, page 57

- Example: when the Lord made a representative comparison regarding Elijah, “the disciples understood that he spake unto them of John the Baptist” (Mat 17:13).

The KINGDOM OF GOD is LIKE...

- 1 Sam 1—Israel corrupt, Seed of the Woman is born
- 1 Sam 2—Samuel given to Yahweh all his days
- 1 Sam 3—Light of Temple goes out, Yahweh calls Samuel
- 1 Sam 4—Ark is taken from the Jews, priesthood dies
- 1 Sam 5—Ark in hands of Apostasy, Dagon collapses before Ark
- 1 Sam 6—Gentiles corrupt Ark and with superstition return it
- 1 Sam 7—Ark moves to Kirjathjearim, Ark is kept by Eleazar
- 1 Sam 8—Israel seeks a King to save them from their enemies

□ “The Kingdom of God *must be studied in two periods of its existence*—in the thousand years of the past, and in the thousand years of the Age to Come”—*Elpis Israel, pg 307*

The two advents of the Lord—

- David was a king who “shed blood” and made “great wars”
- Solomon a king who had “rest from all his enemies”
- David prepared the temple “in his trouble” (1Chr 22:6-14)
- Solomon built it according to David’s “pattern”

The KINGDOM OF GOD is AS...

- 1Kings 1—Resurrected David appoints Solomon as king
- 1Kings 2—Solomon begins in judgment: changes priesthood
- 1Kings 3—Solomon takes bride, judges harlot's based on son
- 1Kings 4—Solomon only king to rule over Judah and Israel
- 1Kings 5—Wealth of the Gentiles Help Build Temple
- 1Kings 6—Temple Adorned and Completed
- 1Kings 7—A dwelling built for Solomon's Bride
- 1Kings 8—The Ark finds a resting place
- 1Kings 9—Solomon establishes Worship, builds cities
- 1Kings 10—Rulers of Nations seek Solomon in Jerusalem
- 1Kings 11—The bride of Solomon expands; wives increase

PARABLES: THE WISEST METHOD OF DIVINE INSTRUCTION. *David's Son*

1Ki 4:32 "And he spake *three thousand proverbs*: and his songs were a thousand and five" (*Father to a Son—Isa 11:2*)

Proverbs-Parables (John 8:16:25) designed to increase wisdom.

The KINGDOM OF HEAVEN is LIKE unto...

Esther 1—Vashti—King's wife rejects His Feast of the Kingdom
Esther 2—Mordecai develops the Bride—Esther (hidden Jew)
Esther 3—Haman exalted—Gentile Times—Jews Persecuted
Esther 4—Mordecai—Christ makes known plan to Bride (Ecclesia)
Esther 5—Esther's hope tied to the Jews; identifies with Mordecai
Esther 6—Mordecai exalted: rewarded for crucifying flesh (Est 2)
Esther 7—Haman the Amalekite—Gog abased—Nations subdued
Esther 8—King gives authority to Mordecai: Christ to reign
Esther 9—Jews fight for their survival: revival of Israel
Esther 10—Mordecai, ruler of Jews, resounds thru all the Kingdom

The Prophets

1Pe 1:10-11 *"the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow"*

- Jonah was a "Sign" (Mat 12:39). Ezekiel, called the "Son of Man," was "a Sign" (Eze 12:11). Isaiah was "a Sign" (Isa 20:3).

The KINGDOM OF GOD is AS...

2Pe 3:8 “One day *is* with the Lord as a thousand years, and a thousand years as one day” *Epistles to Seven Ecclesias*

Romans—1st Mil. Creation/Adam. One man sin enters world.

Corinthians—2nd Mil. Noah/Babel. Division. Tongues.

Galatians—3rd Mil. Abraham/Israel. Abrahamic Covenant/Israel.

Ephesians—4th Mil. Christ/Ecclesia. Christ: head, body.

Philippians—5th Mil. Gentiles. Hope of Resurrection in that day.

Colossians—6th Mil. New Creation. Firstborn of many brethren.

Thessalonians—7th Mil. Return of Christ. Coming of Messiah.

Paul's Personal Ecclesial Epistles

Timothy—Jew withstanding Judaism (circumcised: Acts 16:3)

Titus—Gentile withstanding Gentiles (uncircumcised: Gal 2:1-2)

- **Philemon**—the Mercy of the Master to an unfaithful servant.

“To the Jew first, and also to the Gentile” —Rom 1:16

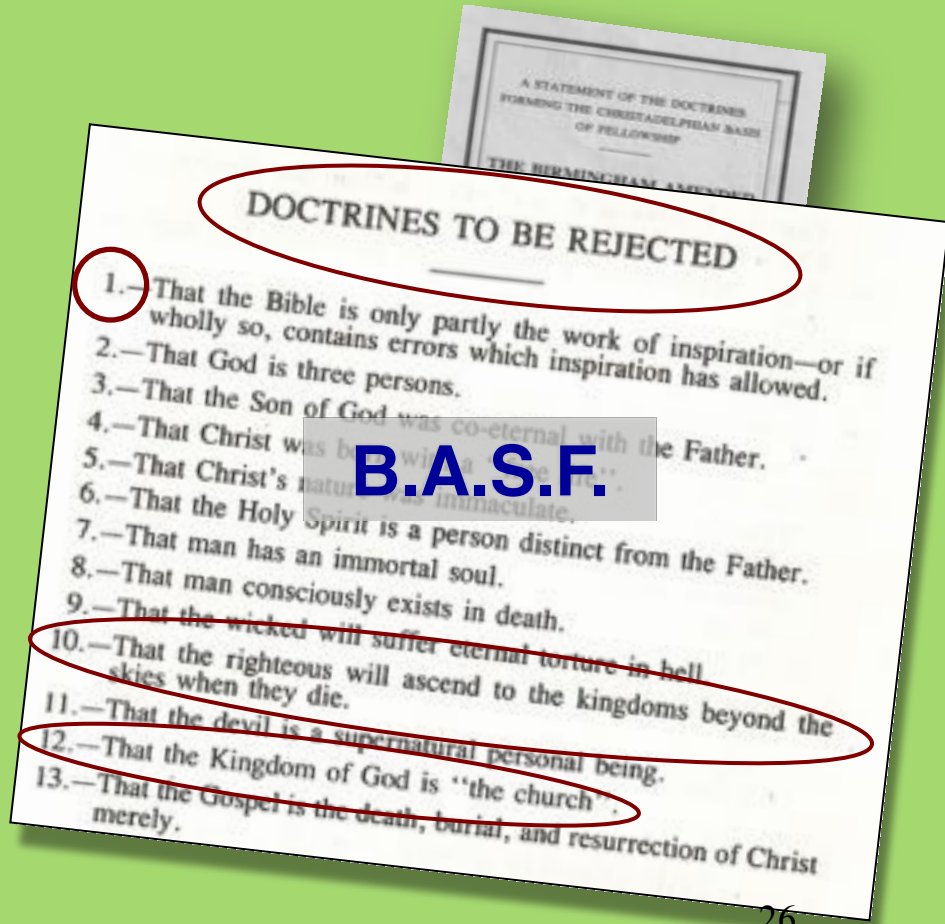
DOCTRINE OF THE KINGDOM—THE “KEY” TO THE MYSTERIES

Luke 8:9-10 “Unto you it is given to know the MYSTERIES OF THE KINGDOM OF GOD: but to others *in parables*”

- The doctrine of the Kingdom is the key to understand the parabolic “mysteries” as well as the “mystery of Babylon”
- ❑ 2The 2:7-8 “For **THE MYSTERY OF INIQUITY** doth already work: only he who now letteth will let, until he be taken out of the way”
- ❑ Rev 17:5-6 “And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus”
- The principal matter separating the two: THE KINGDOM OF GOD!

Encyclopedia Britannica, article “Millennium”— “Faith in the nearness of Christ’s second advent and the establishment of his reign of glory on earth was undoubtedly a strong point of the primitive Christian church. *Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the Kingdom of Christ*”

- **"The Pope is not only the representative of Jesus Christ, he is Jesus Christ himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks." — *Watchman! What of the Night?***
- **Catholic Church doesn't deny Israel constituted the Kingdom of God. They claim that "kingdom" has transferred to the Church.**



Rev 2:18-23 “And unto the angel of the church in Thyatira write...I have a few things against thee, *because thou sufferest that woman Jezebel*, which calleth herself a prophetess, to teach and to seduce my servants *to commit fornication....I will kill her children with death*”

Jezebel—committed “whoredoms” in Israel (2Kin 9:22). *First the natural, then spiritual is the interpretation rule (1Cor 15:45-48)*

□ “The Apocalypse is a book of symbols, in which the greater is represented by the less...This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is ‘joy unspeakable and full of glory’; things which cannot be expressed. Because of the Spirit’s working by this rule it is that so much has been revealed in so small a book...*Condensation, then, is the general principle of divine revelation*; but of the symbols, it is the special.” —*Eureka, V. 1, pg 256*

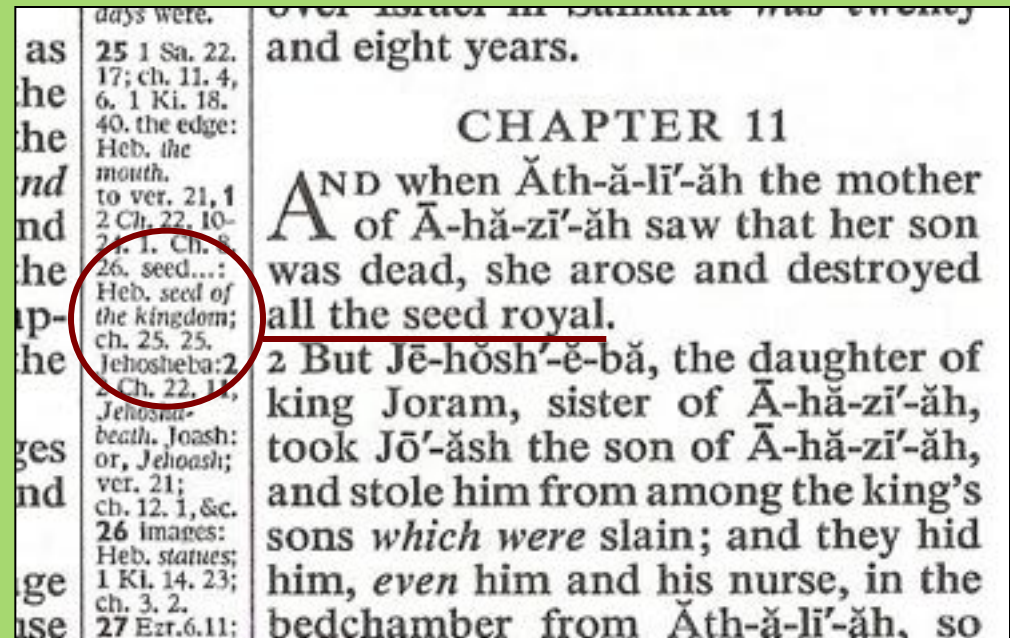
2Kin 11:1 “And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and *destroyed all the seed royal*”

Athaliah was the daughter of Jezebel (2Kin 8:18; 2Chr 18:1; 21:1-7)

Oxford, Cambridge margin:
“the seed of the kingdom.”

The object is to suppress
the “SEED OF THE KINGDOM.”

**Significantly, Athaliah’s
name appears six times in
this chapter (1-2-3-13-14-20)**



1.—The Term Ecclesia “‘Church’...has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has been employed.”



Two Ecclesiastical Systems: The Harlot and The Virgin

2Kin 11:1 “And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal”

2Kin 11:2 “*But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.*”

- **Jeho-sheba** means “Oath of Yahweh.” She represents the ecclesia. Acts 2:30 “*God had sworn with an oath to (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne*”
- **Hid**—knowledge of Truth residing with the Ecclesia. Styled “the wisdom of God in a mystery, even the hidden wisdom” (1Cor 2:7); the Gospel hid from the proud (Mat 11:25; 2Cor 4:3).

2Kin 11:3 And he was with her *hid in the house of the LORD six years*. And Athaliah did *reign* over the land

2Kin 11:4 ¶ *The seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.*

1Tim 3:15 “*The house of God, which is the ecclesia of the living God, the PILLAR AND GROUND OF THE TRUTH*”

“**The Lord our God no longer reigns; He has resigned all power to the Pope.**”-

History of Protestantism Vol. 1 pg 255-256

Appropriately, *Jehoiada* is the priest (v. 9) and is married to *Jeho-sheba* (2Chr 22:11), who *represents the ecclesia!*

In fact, when Jehoiada died, 2Chr 24:15-16 “*they buried him in the city of David among the kings.*” Thus, he reps. the first and second advents of the Lord.

Spiritual Warriors Needed To Preserve The Truth

2Kin 11:4 ¶ And the seventh year Jehoiada sent and *fetches the rulers over hundreds, with the captains and the guard...*

“Fight the good fight of faith” 1Tim 6:12

“Good soldiers of Christ” 2Tim 2:3

“War a good warfare” 1Tim 1:18

“If my Kingdom were of this Age, then would my servants fight”—John 18:36

2Kin 11:5-7 And *he commanded them*, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath *shall even be keepers of the watch of the king's house*; And a third part shall be at *the gate of Sur (the foundation)*; and a third part at the gate behind the guard: so *shall ye keep the watch of the house, that it be not broken down*. And two parts of all you that go forth on the sabbath, even *they shall keep the watch of the house of the LORD about the king*. **2Chr 23:5** *(the Bible contains much warfare)*

2Kin 11:8 And ye shall *compass the king round about*, every man with his weapons in his hand: and he that cometh within the ranges, *let him be slain: and be ye with the king as he goeth out and as he cometh in.*

2Kin 11:9 The captains over the hundreds *did according to all things that Jehoiada the priest commanded*: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and *came to Jehoiada the priest.*

Eph 6:17 “And take the helmet of salvation, and the *sword of the Spirit*, which is the word of God”

Heb 4:12 “For the word of God is quick, and powerful, and sharper than any *twoedged sword*, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow...”

- The protection of the King is only maintained by *soldiers* obeying the High Priest’s “commandment.”

2Kin 11:10 And to the captains over hundreds *did the priest give king David's spears and shields*, that were in the temple of the LORD.

2Kin 11:11 And the guard stood, *every man with his weapons in his hand, round about the king*, from the right corner of the temple to the left corner of the temple, along *by the altar and the temple*.

David, of course, represents the Lord in his first advent: a man of warfare who shed blood. His servants must use the same spiritual weapons—

1Pet 4:1 “Forasmuch then as Christ hath suffered for us in the flesh, *ARM yourselves likewise with the same mind*: for he that hath suffered in the flesh hath ceased from sin” (2Cor 10)

- This demonstrates a critical principle in the Truth: those called by the High Priest have been “entrusted” with preserving Truth and the Royal seed, anticipating His future reign!

2Kin 11:12 “And he brought forth the king’s son, *and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.*”

Rev 11:15 “*And 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*”

The Kingdom Age brings in “Seed of the Kingdom”—the Son of David!

2Kin 11:13-14 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. And when she looked, behold, *the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.* ***The Pillar 1Tim 3:15**

2Kin 11:15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: *and him that followeth her kill with the sword.* For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: *and there was she slain.*

Rev 19:1-2 "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous *are his judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand*"

Rev 18:1-4 "*Come out of her, my people, that ye be not partakers of her sins...*"

2Kin 11:17 ¶ *And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.*

2Kin 11:18 *And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars...*

2Kin 11:19 *And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.*

Eze 21:26-27 *“Remove the diadem, and take off the crown...I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him”*

The king moves from “the house” (ecclesia) to the “throne.” 36

2Kin 11:20 And *all the people of the land rejoiced*, and the city was in quiet: and they *slew Athaliah with the sword* beside the king's house.

2Kin 11:21 *Seven years old* was Jehoash when he began to reign.

This represents the arrival of the Kingdom Age when Athaliah is subdued by the Hand of Yahweh's King—the Lord Jesus Christ.

❑ “Joash was saved from among the dead, and thus typified the Lord Jesus who was saved out of death...During the absence of Joash, Athaliah drew the people from the true worship (2Chr 21:11; 24:7), and during the Lord's absence the children of the antitypical Jezebel have done the same (cp. Rev 2:20, 23; 17:4-6)...Joash emerged from his hiding place to be proclaimed king, so also will the Lord Jesus. He ruled with the assistance of Jehoiada the priest, so that the throne of David was jointly occupied by a king and a priest, and Christ will reign as king-priest (Zec 6:13)...” *HPM, Story of the Bible, Vol 4, pg 14*

2Kin 12:1 ¶ Joash was seven years old when he began to reign, and he *reigned forty years in Jerusalem*. His mother's name also was Zibiah of Beersheba.

2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada *took for him two wives*; and he begat sons and daughters.

4 And it came to pass after this, that Joash was minded *to repair the house of the LORD*.

The “seed of the king” and seed of David reigns in the city of **Jerusalem**. This represents the future Age, when Christ will establish a righteous throne in the Earth.

Two wives: represent the Bride of Christ from the two great classes of humanity—Jew and Gentile.

Repair the House of Yahweh. This will be the great work of the Lord Jesus Christ in the Age to Come. This will be the center of Divine Worship in the Kingdom of God.

THE HOPE OF ISRAEL: THE FOUNDATION OF THE TRUTH



“The kingdom which he will establish will be the kingdom of Israel restored, in the territory formerly occupied” — BASF XXI

“It is named ELPIS ISRAEL, or Israel’s Hope; for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, ‘I am bound with this chain.’ Elpis Israel’s subject matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and future age.”

• **PARABLES: *Spoken* and *Acted***—the two modes of parables
Mat 5:13 “Ye are *the salt of the earth*: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be *cast out*, and to be *trodden under foot of men*” (*Lk 14:35 not “fit for the land”*)

- **Salt**—kingdom of Israel given to David’s sons (2Chr 13:5)
- **Cast Out**—Jews thrust out of Land (Mat 8:12; Luke 14:35)
- **Trodden Under Foot**—Jerusalem in A.D. 70 (Luke 21:24).

Mat 5:14-15 “Ye are *the light* of the world. A *city* that is set on *an hill* cannot be hid. Neither do men light a candle, and put it under a bushel, but *on a candlestick*; and it giveth light unto *all that are in the house*”

- **Light**—Hope of Israel goes to Gentiles (Lk 2:32; Act 13:47)
- **City on Hill**—Jerusalem, still the hope (Psa 2:6; Isa 10:32)
- **Candlestick**—the Lampstand (Rev 1:20)
- **All in the House**—Jewish Hope to Ecclesia (1Tim 3:15)

Chapter Opens: Christ and “TWELVE DISCIPLES” Luke 8:1—Hope of Israel

- LUK 8:16-18 No man, when he hath lighted a candle, covereth it with a vessel...but setteth *it* on a candlestick

LUK 8:19-21 THEN came to him *his* mother and his brethren ...desiring to see thee. And he answered and said unto them, *My mother and my brethren are these which hear the word of God, and do it.* (Jesus establishes who is his family)

LUK 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, *Let us go over unto the other side of the lake.* (Jesus departs Jewry)

LUK 8:23 But as they sailed *he fell asleep*: and there came down a storm of wind on the lake (Jesus figurative death)

LUK 8:24 And they came to him, *and awoke him*, saying, Master, master, we perish. Then *he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.* (Resurrection of Jesus provides hope for all nations: windy false doctrine rebuked, raging people-nations calmed)

LUK 8:26-27 They arrived at *the country of the Gadarenes*, which is over against Galilee. And when he went forth to land, there met him out of the city *a certain man, which had devils long time, and ware no clothes, neither abode IN ANY HOUSE, but in the tombs.* (**Gentile: no covering, state of death**)

LUK 8:30 And Jesus asked him, saying, What is thy name? And he said, *Legion: because many devils were entered into him.* (**multitude of problems with fleshly, Gentile thinking**)

LUK 8:33 Then went the devils out of the man, and *entered into the swine: and the herd ran violently down a steep place into the lake* (**Unclean, Gentile spirit removed goes into World**)

LUK 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, *sitting at the feet of Jesus, clothed, and in his right mind:* and they were afraid. (**Atonement for Gentiles**)

- With his mind cured, the Gentile returns to his “house” (v 39)

LUK 8:40 And it came to pass, that, *when Jesus was returned, the people gladly received him*: for they were all waiting for him. **(Jesus returns to the Jews, who receive him now with Joy)**

LUK 8:41-42 And, behold, there came a man named Jairus, and he was *a ruler of the synagogue*: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, *about twelve years of age*, and she lay a dying. But as he went the people thronged him. **(Upon his return, Jesus resurrects the Jews)**

LUK 8:43-44 And a woman having an issue of *blood twelve years*, which had spent all her living upon physicians, neither could be healed of any, Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd. **(Jesus cures the Jews' uncleanness)**

“Parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to know these, the things they resemble immediately appear...” J.T.