

Bible Prophecy Live, Book of Esther, Pt 1

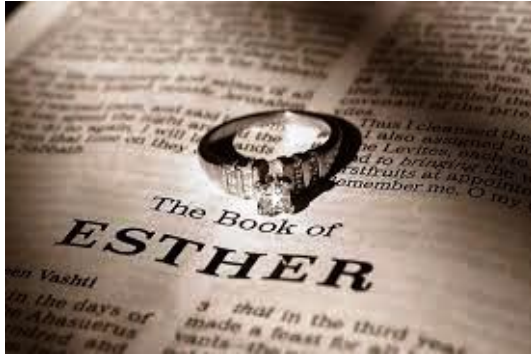
This will be my first attempt at Bible Prophecy Live. And I am attempting this because I would like to have your input as far as Bible prophecy goes. I have posted more than a thousand videos on YouTube and I've been here since 2008 and I thought it would be good for me to expand especially since Bible prophecy is coming true and the pages of Revelation are turning faster and faster, as Mary said at Bayside. And that is what's exactly happening. I had originally planned to talk only about the book of Esther on this program, and tomorrow night's program, also at the same time, but a very significant development occurred this week when Donald Trump withdrew American soldiers from Syria.

This was a fulfillment of 2 Thessalonians where St. Paul says the 'restrainer' is holding back the Antichrist and he cannot be made public until the restrainer is removed and Donald Trump is removing that restraint and therefore we can expect the Antichrist at any time. And that's why I am hoping to increase the number of prophecy videos and I may switch to this live type of program from here on out depending on how you receive this program. We will see after tonight and tomorrow night. I'm going to give it two nights to find out. So, if you want to ask questions about what Donald Trump did in Syria, you're more than welcome because I posted a video on that today; it's very important, as I said.



But first, I want to get started with the book of Esther because I said that I would talk about Esther and the End Times prophecy in the book of Esther. End Times prophecy becomes more relevant as time goes by, not less relevant. Ezekiel, Daniel, Zachariah, Jeremiah; they're not in the past, and the fact is they are becoming more important in these

End Times; they all give End Times prophecy. And one of the most interesting things about the book of Esther is that for thousands of years scholars have understood that the word 'God' is not included in the book of Esther, the only book in all of Scripture.



And several thousand years ago the Rabbis saw that there must be a mistake and they added what is called today the Apocrypha; they added chapters to Esther and they used the word God, I believe, 45 times in that edition and that was a mistake. Instead, Bible scholars should look at the book of Esther and

say maybe God IS found in the book of Esther and we're not looking hard enough because, in fact, in the very first verse of the first chapter, God IS found in the book of Esther, if you understand symbolism, because King Ahaseurus symbolizes Almighty God and you don't need any additional Apocrypha. And in fact, I won't be going over that on this series of programs.

I will sum up Esther very quickly for you right now: Esther describes the end of the Old Testament and the end of the New Testament. Like many prophets, the author of Esther, who was probably Mordecai, told a prophecy that would come true first and when that came true, that is the end of the Old Testament, it would verify that the rest of the prophecy, which has not yet come true, will come true in these End Times. So, let's begin with the book of Esther, chapter 1, verse number 1: **'In the days of Ahaseurus, who reigned from India to Ethiopia, over a hundred and twenty- seven provinces.'** There are two important revelations here and they are found in all of End Times prophecy, first of all: symbolism. The symbolic interpretation always takes precedence over the literal interpretation in End Times Apocalyptic prophecy and as I said, Ahaseurus the King, symbolizes Almighty God. And secondly: sacred numerology is also extremely important in understanding End Times prophecy. And that is where the number 127 comes in; it is a combination of two of the most important End Times numbers, 12 and 7.

There are four End Times numbers all together and they symbolize the last numbers in a chronological sequence. In other words, four is extremely important because four is the last week in a month. Seven is

extremely important because seven is the last day in the week. Twelve is extremely important because it's the last month in a year. And the fourth number is 28, which is not used that often but it symbolizes the last day in a lunar month and it's also a multiple of two other End Times numbers, four and seven. In the book of Revelation, at the very end, John writes that if you **'add or subtract to this prophecy'** its plagues will come upon you. That 'adding and subtracting' term refers to numerology. Don't mess up the numerology. It doesn't mean you can't interpret the book of Revelation; in fact, you MUST interpret the book of Revelation. And that's another one of the important facets of prophecy in the book of Esther: you need two people, the prophet and a co-prophet; which simply means an interpreter. I'm not the only co-prophet but End Times prophecy is a specific branch of Scripture and because it is a work of the Holy Spirit, it requires two people; that's always the way the Holy Spirit works: both a prophet and a co-prophet. And if you go back to the book of Revelation, there are two times in the book of Revelation that John says you need 'wisdom and understanding'; both times he is talking about numerology. It's a very important facet of End Times prophecy.

So next, let's take a look at verse number 2: **'When he sat on the throne of his kingdom the city Susa was the capital of his kingdom.'** Of course, this is King Ahasuerus and some Bibles say Susa, some Bibles say Sushan; there's a variety of ways of spelling the capital city. King Ahasuerus in some Bibles is called Xerxes, who was a historical figure, some other Bibles call him Artaxerxes, depending on which translation you use. I am primarily using the Catholic Douay Rheims Bible although not completely; about 95% of the time. Let's look at verse number 3: **'Now, in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight.'** Did you notice the number seven in that verse? Well, he lists seven types of nobles; he listed 'princes', and 'mighty'. The 'mighty of the Persians'; that would be two different groups because they are separate. In other words, the 'mighty' are separated out from the 'Persians'. The 'nobles' are separated out from the 'Medes'. So each of those count as one number. And when it says 'servants', that does not mean people waiting on the table, for example. These are the ones who served in the court; we would probably call them the King's cabinet. This party is for all of the high-ranking people in the kingdom of King Ahasuerus.

Next, let's look at verse number 4 : ***'That he might show the riches of the glory of his kingdom and the greatness and boasting of his power for a long time to wit for a hundred and four score years.'*** I forgot to verify in the last verse of all the Kings and the Medes and the Persians and the nobles and so on, there were seven of them; that's the second 'seven' in this book and there are twelve sevens in all which takes us back to that number 127 in the very first verse. But now we come to another very important number: what does that hundred and four score years symbolize? If you add it up it comes up to 180 days. And what is the significance? Well, that is half a year; and we are going to find that this first part of the book of Esther which describes the end of the Old Testament, is what that 180 days signifies. That half a year symbolizes the first half of our revealed Scripture from Almighty God to the chosen people. And we are going to find that the rest of Esther has to do with the next part of prophecy and that is the New Testament and we are going to find Esther also describes the end of the New Testament.

Let's look at verse number 5: ***'And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden and of the wood which was planted by the care and the hand of the king.'*** So, this garden planted by the king, by the hand of his care, it's not just the feast in Susan; that was the location of first feast: the hundred and eighty days, the half a year, the Old Testament. But now, the king has a garden that he planted and that refers to the entire planet, all of the earth. And we are going to find that God wants to give His monotheistic religion, the revealed Scripture of the chosen people, to everyone and that's why the King invites even the 'least', as He says in this verse, to this particular party. In fact, He invited ALL the people that were found in Susan after it says that the days of the first feast were expired. That word 'expire' means that this is the end of the Old Testament. And now, the next verse is very interesting, verse number 6. And there are 12 items here which verifies the numerology; the importance of 7 and 12.

Let's look at this verse number 6: ***'And there were hung up on every side sky colored, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and***

white marble: which was embellished with painting of wonderful variety.' Did you count the number of items? There were twelve items. But what is the purpose of that verse? When the author describes all the decorations in the palace it really does not advance the story at all. But that verse has two purposes: first of all, it's to emphasize the numerology, the importance of the number twelve. I have not counted the number twelves in Esther. I don't know, I'm sure there's a certain number, maybe there are seven. I know there are twelve sevens. But the second reason we will see in the following verse, number 7. The author has just described 12 attributes of the palace and next he is going to describe the food served at the banquet and you might think, well now he is going to describe a tremendous number of different types, of entrees and hors d'oeuvres and drinks and so on; but he doesn't! He only describes two kinds of food: meats and wine! Why is that when he's just described the palace with all of the trappings and the decorations? He's gone out of his way to describe 12 of them. Well, it's very significant!

Let's look in verse number 7: **'And they that were invited drank in golden cups, and the meats were brought in diverse vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence.'** Have you figured it out? Why would meat and wine be more important than 12 different decorations? And the reason is because this is a prophecy of the Eucharist. The meat and the wine symbolize the body and blood of our Lord.



The 'golden cups' represent the chalices used for ceremony at a Catholic consecration. Remember, this is where all the Gentiles have been invited, all of the common people, all the servants; all of the people off the streets have been invited to this party; and they are going to be given something much more valuable than what the King offers. This seven day party which they have been invited to refers to the short mission of Jesus upon earth following the Old Testament. Notice also, the 6th verse is about man while the 7th verse is about God. And this description, by the way, of the Eucharist, is very similar to Daniel, chapter 10, verse number 3, where he says: **'I ate no desirable bread and neither flesh nor wine entered into my mouth, neither was I anointed with oil till the days of three weeks were accomplished.'** Daniel is talking

about the Abomination of Desolation, the taking away of the daily sacrifice, which is also the Eucharist, from the Prince.

So now, let's look at verse number 8 which is another further description of the New Testament, the Testament that Jesus is going to bring to the world: **'Neither was there anyone to compel them to drink that were not willing but as the King had appointed who set over every table one of his nobles that every man might take what he would.'** I think this is a perfect description of Christianity. Jesus does not force His religion on anyone, not like Islam, not like communism, and I'm sure that is what is meant. Jesus relies on your free will to accept Him. And the author's got an interesting description here; he says the King had set over every table one of his nobles. I'm going to suggest that represents the structure of the Church. The 'table' represents a parish or maybe a diocese and the noble that is set over it represents a priest or a bishop. We are coming into the New Testament in verses 7 and 8 and this is the part where Jesus is bringing the good news to everyone, including the Gentiles.

Now, we can go to verse number 9: **'Also Vashti the Queen made a feast for the women in the palace where King Ahasuerus was used to dwell.'** Queen Vashti has got a party going on for just the women of the kingdom. This represents the exclusivity of Judaism and they do not want to share their revealed Scripture, their revealed religion, to the Gentiles. Let's look at verse number 10: **'Now, on the seventh day, when the king was merry and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence, to bring in Queen Vashti before the king, with the crown set upon her head, to show her beauty to all the people and the princes for she was exceedingly beautiful.'** But Vashti doesn't want to come to the party. Now I'm going to ask you a question: How can King Ahaseurus symbolize God if he's going to be drunk? Drinking all this wine he was, what does it say, **'well warmed with wine'**? Well, as I say, this is symbolic. Ahaseurus symbolizes Almighty God. Being **'warmed with wine'** symbolizes being filled with the Holy Spirit. In other words, Ahaseurus symbolizes the Divine Trinity, not just God the Father; He also symbolizes Jesus as we will find in the End Times. Now, the seven eunuchs (by the way that's the fourth, fifth and sixth, seven in the book of Revelation because there's the seventh day, there's the seven eunuchs, and then the seven eunuchs are named so

there's three sevens in this verse. The seven eunuchs bring the message from God to Vashti. I believe they symbolize the prophets. And their message to Vashti is that it is now time, the fullness of time has arrived, and she is to show her beauty, which is monotheism, or the revealed Scripture, to everyone including the Gentiles.

Let's look at verse number 12 and we'll see her response: **'But she refused and would not come at the Kings commandment, which he had signified to her by the eunuchs. Whereupon the King being angry and inflamed with a very great fury.'** Almighty God is not happy that the Jews do not want to share their religion with the Gentiles; and that is the purpose Jesus came; to bring the good news to everyone. And by the way, I don't want to say that Vashti represents all the Jews; she represents the rich Jews, the elites. Not all the Jews were responsible for the crucifixion of Jesus, only the high placed ones. If you read the book of Tobias you'll see that Tobias also represents the Jews of the Old Testament and he is blinded to the reality of Jesus as their Messiah by the Holy Spirit! Remember, as he looks up, he sleeps with his face upward to the sky under a bird's nest and the bird drops dung in his eyes and blinds him. That means that his blindness, even though it is not good, comes from the Holy Spirit; it's not his fault. But what's the difference between Tobias and Vashti? Tobias specifically mentioned several times that he is very poor; that's the difference. Vashti is very rich, she's the queen; Tobias is very poor. I disagree, for example, with Brother Nathaniel here on YouTube who says that the Jews have no End Times purpose; that's not true, they do have a destiny in these End Times. When John says that the two witnesses seal 144,000 Jews, they do not convert them, they seal them. Those Jews, the remnant Jews, who have a destiny in the End Times, do not have to convert. They are not converted specifically until after Jesus arrives, this is found in Zachariah 13:6, and they see the wounds in our Lord's hands. That's when they will convert but not before.

Let's read verse number 13: **'Asked the wise men, who according to the custom of the Kings, were always near his person and all he did was by their counsel, who knew the laws, and judgments of their forefathers. (Now the chief and nearest him were Charsena and Sethar, and Admatha, and Tharsis, and Mares, and Marsena and Mamuchan, seven princes of the Persians and of the Medes who saw the face of the King and were used to sit first after him.)** Did you count them? There were seven of them. That's the

eighth 'seven' in the book of Esther. Now what is Almighty God going to do to the Jews? And what He will do to them is the same as what King Ahasuerus does to Queen Vashti. Let's read verse number 15: ***'What sentence ought to pass upon Vashti the Queen who had refused to obey the commandment of King Ahasuerus which he had sent to her by the eunuchs? (In other words, by the prophets) And Mamuchan answered in the hearing of the King and the princes: Queen Vashti has not only injured the king but also all the people and the princes that are in all the provinces of King Ahasuerus for this deed of the Queen will go abroad to all women, so that they will despise their husbands, and will say: King Ahasuerus commanded that Queen Vashti should come into him, and she would not. And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands: wherefore the King's indignation is just.'*** What's interesting about this is that all of the Kings helpers here, or advisers, recognize that the relationship between the King and Vashti is reflected, or should reflect, and does reflect, on all of the husbands and wives. And this concept is very much the same in Christianity where the Church is considered the Bride of Christ.

So, we see here that Vashti, as the bride of King Ahasuerus, also symbolized that Judaism was the bride of the God of the Old Testament. And he is going to cast her out because she disobeyed him. And we know that Jesus was the last prophet of the Jews and all the prophets before Jesus were Jewish but after Jesus there were no Jewish prophets. This is the sad result of being exiled by God. Let's look at verse 19: ***'If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered, that Vashti come in no more to the king, but another, that is better than her, be made Queen in her place.'*** So, what we've seen here is the end of the Old Testament and that prophecy, we know, has come true: everything that's been described symbolically so far in the book of Esther 1, verses 1 through 19. That proves that what will come after, in the rest of the chapters and verses, about the end of the New Testament, will also come true. And of course, the significance is that everything prophesied next has not yet occurred and therefore this is a prophecy of the future and we must be very attuned to this prophecy because soon it is going to affect all of us.