

Joh 18:37 “Every one that is of the truth *heareth my voice*” (10:27)

1Jn 4:5-6 “They are of the world: therefore speak they of the world, and the world heareth them. We are of God: *he that knoweth God heareth us; he that is not of God heareth not us.* HEREBY KNOW WE THE SPIRIT OF TRUTH, AND THE SPIRIT OF ERROR.”

- ❑ “*Moses wrote not only of the literal, but of that in such a way that he intended something else than is contained in the words literally taken. His writings are therefore both literal and allegorical; and TO UNDERSTAND THEM IN THEIR ALLEGORICAL SENSE WE MUST PAY STRICT ATTENTION TO THEIR LITERAL SIGNIFICANCE, which is ‘the form of the knowledge and the truth’. The literal narrative is ‘the form’; the ‘knowledge and the truth’ the allegorical significance of that form*” —*Phanerosis, pg. 95*
- ❑ “The history of Israel is not only as strictly literal as any other histories, and truer too than those of the nations contemporary with their prophetic times, *but is also allegorical, which theirs are not.*” —*Phanerosis, pg 111*

Therefore, when we read the book of Esther, we are not just reading a “story”—we are learning deeper features of doctrine emerging from a prophetic parable.

- By its very revelation, parables or allegories teach that walk and doctrine cannot be separated, because they are embedded within the lives of real people in real situations.
- Parables also teach us that we do not reason merely on “facts,” but upon doctrinal “principles” that expand out of those facts. Truth is required to reach an accurate conclusion.

□ *John Thomas*—“In itself the story of Joseph is an interesting and moving history; *but when we read it as though we were reading of Christ instead of him*, the narration assumes an importance which highly commends itself to the student of the word.” *Elpis Israel*

Each record of Bible history reveals different aspects of the Gospel—*things of the Kingdom of God, Name of Jesus Christ.*

## Class Two—Times of the Gentiles

Est 2:1 *After these things*, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

**After these things—the chronology is true to the doctrine. The call of the Gentiles took place after the Jews were “cast out.”**  
“Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles...And when the Gentiles heard this, they were glad, and *glorified the word of the Lord*” — Acts 13:46-48 (accepting the same message sent to Vashti)

Est 2:2 Then said *the king's servants that ministered* unto him, *Let there be fair young virgins* SOUGHT FOR THE KING:

**Virgins—rep. saints made pure by the Word (Rev 14:4; 2Cor 11:2).**

**Ministered—servitude of the apostles (1Cor 3:5; 4:1; 2Cor 3:6).**

**Sought for the King—the entire purpose of our calling (Acts 15:14).**

**Est 2:3** And let the king appoint officers in ALL THE PROVINCES OF HIS KINGDOM, *that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:*

**Gathered together**—used for assembly of saints (Acts 20:7-8; 1Cor 11:17-19). We are “called out” and “gathered together.” Gospel sent out into all the world by His Jewish servants (Peter/Paul).

**Shushan the Palace**—virgins are called to the “hope of Israel.” They “gather together” on this doctrinal basis (Mat 26:26-28; Act 28:20-31)

**House of Women**—feminine, ecclesial house (Eph 5:32; 1Tim 3:15)

**Purification**—the all-important probationary cleansing of the saints in the “house.” *This describes the purpose of the ecclesia—*

1John 3:3 “Every man that hath this hope in him purifieth himself, even as he is pure” (2Pet 1:10; 3:9; 1Pet 3:20; Rom 13:11)

**Est 2:4** *And let the maiden which pleaseth the king be queen instead of Vashti.* And the thing pleased the king; and he did so. ***“every kindred, tongue, people, nation”—Rev 5:9***

**Maiden which Pleaseth—**In what way is another royal spouse sought “instead of” Vashti? This demands a doctrinal answer.

- The POSITION of royalty has never changed (1Pet 2:9). However, the one who OCCUPIES that position can change—

Rom 9:6-8 “Not as though the word of God hath taken none effect. *For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed”*

Rom 4:16 “Therefore *it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law...Abraham; who is the father of us all”*

- All baptized into Christ are “Abraham’s seed” (Gal 3:26-29)
- All the faithful become “the Israel of God” (Gal 6:15-16)
- All believers are “graft in” to Israel (Rom 11:17-24)
- All saints joined to “the commonwealth of Israel” (Eph 2:12)

**The POSITION to which *all* who are “called” has never changed.**

Rom 11:25 “Blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*”

Mat 8:11 Christ to the Centurion: “Many shall come *from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*”

- Christ is called “Israel,” Yahweh’s “servant” (Isa 49:3). He is the singular “seed” of Abraham (Gal 3:16). Only by baptism *into him, we also become Abraham’s “seed”* (Gal 3:26-29).
- “Christ, then, being Israel, all who ‘wash their robes, and make them white in the blood of the Lamb,’ become Israel also—the metaphorical Israel”—*Eureka, Vol 2, pg. 319*



**Est 2:5** *Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite*

**Mordecai**—introduced to the redeemer *before* we are introduced to the virgin that will please the King. Mordecai is more prominent figure than Esther. His name appears first, more often, and more prominently. This order important because he represents the Savior, out of whom the virgin is developed:

**Rev 14:4** *“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth”*

**(Disciples “followed” Christ—Mat 4:20-25; John 1:43..etc.)**

**Benjamin**—“son of the right hand” Mordecai’s ancestry is similar to Israel’s first king, Saul (1Sam 9:1-2): Note contrast in handling Agag!

**Shushan**—he is found in the place where Vasthi refused the feast.

**A Certain Jew**—“Jew” is a phrase of disdain, and one continually applied to Mordecai (Est. 5:13; 6:10; 8:7; 9:29; 9:31; 10:3).

Est 2:6 Who had been *carried away from Jerusalem with the captivity* which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of *Babylon* had carried away. (period of 70 years—number of nations)

**Captivity**—the word is used to rep those under the constitution of “sin” (Luke 4:18; 2Tim 2:26; Eph 4:8), as the apostle used it—

Rom 7:23-24 “I see another *law in my members*, warring against the law of my mind, and bringing me into CAPTIVITY TO THE LAW OF SIN *which is in my members*. O wretched man that I am! who shall deliver me from *the body of this death?*”

**This physical constitution was required of Yahweh’s redeemer.**

Heb 4:15 “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*” (2Cor 5:17)



Est 2:7 And *he brought up* \* *Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, TOOK FOR HIS OWN DAUGHTER.* *Supreme Act of mercy by Mordecai*

**Uncle's Daughter**—genealogy not known, but certainly aligns Mordecai as a “redeemer-kinsman” (Lev 25:47-49). He was *related to Esther, and typically had the power to “redeem”* (Ruth 2:20; 3:9 mg.)

Lev 25:49 “*Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him*” (children by adoption: Rom 8:15; Gal 4:5; Eph 1:5)

**Father and Mother were Dead**—redemption goes beyond natural family (Mat 12:48). Association with the *redeemer* requires a new “birth” (John 3:6), therefore dead to former life (Rom 6; Mat 10:37), to become “children” which God gave to Christ (Heb 2:11-14). *Melchisedec priesthood (Heb 7:1-28)*.

***Hadassah—Hebrew name: “a myrtle tree”***

***Esther—Gentile name: “star” Persian idol Ishtar.***

**Hadassah, that is Esther—note the order in the name: “*the Jew, that is a Gentile.*” The title of the book is her Gentile name. Esther represents the bride engrafted into the “hope of Israel” —**

**1Co 12:2 “Ye know that ye *were Gentiles, carried away unto these dumb idols, even as ye were led*” (1The 1:9)**

**• (“*Idolaters...such were some of you*” 1Cor 6:9-11; Gal 4:8; 1Pet 4:3)**

**Eph 2:12 “That at that time ye were without Christ, being *aliens from the commonwealth of Israel, and strangers from the covenants of promise*”**

**(1Cor 8:1-10; 10:19-23; 2Cor 6:16; 1John 5:21)**

**Esther’s character is revealed as most beautiful throughout this historic parable. She manifests a countenance because of the one who “brought her up” —Mordecai. The character of Christ must be formed in the character of the True Bride.**

**Est 2:8** Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

**Est 2:9** *And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.* **Note: Mordecai doesn't protest**

**Seven Maidens**—in the “king’s house” rep. the “seven ecclesias” of the Apocalypse; Paul’s epistles to seven ecclesias: (*Rom, Cor, Gal, Eph, Phi, Col, The*). Assemble together for edification (Col 3:15).

**Things for Purification**—“According as His divine power hath given unto us *all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue*” 2Pe 1:3-4 (*God cleansed Gentiles—Acts 11:9*)

**Best Place**—each brought into the best situation for redemption.

**Est 2:10** *Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.*

**Her People nor Kindred**—Esther reps the bride from among “all people, provinces”—Abrahamic seed of “all nations” (Gal 3:8).

**Esther**—Jews say it means “hidden” (“Gentile times” Lk 21:24).

Rom 2:28-29 “He is not a Jew, *which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God*”

During this period of “Gentile Times” is also when the hidden mystery of the Gospel was revealed. *It is not “hidden” in the aspect of being unknown, but as being concealed.*

❑ “It is said to be hidden in a mystery, because until the apostolic age, it was not clearly made known”—*Elpis Israel*

## Esther's Name—

The root of some names, especially foreign names, can sometimes be very hard to assess. Experts in certain languages and scholars often disagree as to the meaning of a particular name.

As students of the Bible, we know the importance of names in the Bible (Gen 2:23; 17:5; 32:28; Exo 15:23; 1Sam 25:25...etc.).

As honest students of the Word, how then do we rightly apply the meaning of a particular name? We suggest Bro. C.C. Walker in “Ministry of the Prophets” has a proper view of the subject:

☐ “Various definitions of the name Cyrus are proposed; but the one that seems best *to fit the history and typical necessities of the case* is that which takes it to mean ‘Like the Heir.’”

Because he knows the Truth, Bro. Walker assesses the meaning of Cyrus based on more than just “scholarly” facts. We will apply the same principle where applicable in Esther.



**Rom 11:25** “I would not, brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*”

**Col 1:27** “To whom God would make known what *is the riches of the glory of this mystery among the Gentiles...*”

**Eph 3:3-6** “When ye read, ye may understand my knowledge *in the mystery of Christ* Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; *That the Gentiles should be fellowheirs, and of the same body...*”

**Rom 16:25-26** “The preaching of Jesus Christ, according to *the revelation of the mystery*, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations for the obedience of faith*”



**Est 2:11** *And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.*

**Walked every day—care of the Redeemer for ecclesia (Gal 1:4).**

**Rev 2:1** “These things saith he that holdeth the seven stars in his right hand, *who walketh in the midst of the seven golden lampstands; I know thy works...*”

**Est 2:12** *Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)*

**Women's House—preparation in the ecclesia is for purification. Let us never be afraid to exhort/edify each other unto holiness.**

**Six months—180 days (first feast). Year divided in two halves; first to Jew, then to the Gentile to become Abraham's seed.**

**Myrrh—associated with the sacrifice of Christ (Mark 15:23).**

Joh 19:39 “There came also Nicodemus, which at the first came to Jesus by night, and brought *a mixture of myrrh and aloes*, about an hundred pound *weight*”

**Odours—also associated with personal sacrifice (John 12:3).**

Php 4:18 “I am full, having received of Epaphroditus the things *which were sent from you, an odour of a sweet smell, a sacrifice acceptable*, wellpleasing to God”

*Likewise, the “oil” represents the Word of God (Psa 119:105; Pro 6:23), and the “odours,” prayer (Rev 5:8; 8:3; Psa 141:2). Yahweh speaks to us through the Scriptures, we to Him in prayer. But this must be accompanied with personal sacrifice. Each maid must develop a character that conforms to the image of the Son (Rom 8:29), that she might be found “without spot” before the King (Eph 5:27; 1Pet 1:19).*

**Est 2:13** Then *thus came every maiden unto the king*; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

**Every Maiden**—though together in the “house of women” (ecclesia) spiritual assessment is individual (2Cor 5:10; Mat 25; Phi 2:12). Some will use their time wisely, others will not (1Cor 11:28). Ecclesial fellowship is limited in its scope (Rev 3:2).

**Est 2:14** In the evening she went, and on the morrow she returned *into the second house of the women*, to the custody of Shaashgaz, the king's chamberlain, *which kept the concubines: she came in unto the king no more*, EXCEPT the king delighted in her, and that *she were called by name*.

**Concubines**—one that plays the part, but is not a wife. Such was Hagar (Gen 16:3; Gal 4:25; Song 6:8-9), who relates to the natural Jews after the flesh, as well as saints not pleasing to the King.

Est 2:15 Now when the turn of Esther, *the daughter of Abihail* the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, *she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed.* And Esther obtained favour in the sight of all them that looked upon her.

**Daughter of Abihail**—this explains why she was in “favor” by “all them that looked upon her.” The NAME Abihail means “Ab” or Father of “ail” or might! By symbol, because her father was Yahweh and adopted by His redeemer, Mordecai, she was of a very becoming countenance by all that beheld her. Thus...

**She required nothing**—eschewing unnecessary worldly things, saints found favorable before the King will rely on His purifying aspect of the Truth (2Tim 3:15-17). As the wife is a type of the ecclesia, her adorning is not to be superficial (1Pet 3:1-6; 1Tim 2:9-10), but “inward” of character.

**Est 2:16** *So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.* “made herself ready” Rev 19:7

**Seventh Year**—Vasthi removed in the 3<sup>rd</sup> year (1:3). This shows the long development and care taken in finding a suitable bride.

**House Royal**—elevated status to which we have been called: “we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind...(He) hath raised *us* up together, and *made us sit together in heavenly places* in Christ Jesus” (Eph 2:3-6). “High calling of God in Christ Jesus” (Phi 3:14).

**Est 2:17** *And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.*

This means she had to be “better” than Vashti in spiritual conduct.



**Est 2:18** Then THE KING made *a great feast* unto all his princes and his servants, *even Esther's feast*; and *he made a release to the provinces*, and *gave gifts*, according to the state of THE KING.

**Feast**—to celebrate a marriage (John 2:8-23; Rev 19), and is a term associated with the breaking of bread (2Pet 2:13; Mat 26:17).

**A Release**—reps. the relief from the burden of sin (Deu 15:1-18).

**Gave Gifts**—the outpouring of the Holy Spirit in the first century for the development of the ecclesia (1Tim 4:14; 2Tim 1:6; Act 10:45).

1Cor 12:4-7 “Now there are *diversities of gifts*, but the same Spirit...the Spirit is given to every man to profit withal”

Eph 4:8-12 “When he ascended up on high, he led captivity captive, and *gave gifts unto men*...he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”



**Est 2:19** And when *the virgins were gathered together the second time*, THEN Mordecai sat in *the king's gate*.

**King's Gate**—note the gradual elevation of Mordecai. He is first introduced as one being “in Shushan” (2:5), and now he is “in the king’s gate,” then he is “arrayed” (6:10), given the king’s “ring” (8:2), goes “out from the presence of the king” (8:15), and finally has “greatness” throughout all the provinces (10:1-3).

**Second Time, THEN**—Mordecai now sits as a mediator upon selection of the Bride. The first time they were gathered for “individual purification,” the second time for the bride’s “feast.”

**Two Aspects of Mordecai Revealed—A Complete Servant of God**

- **In the King’s Gate**—servitude to the King. 1<sup>st</sup> Command
- **Before King’s House**—servitude of the Bride. 2<sup>nd</sup> Command

**Mordecai**—this man is connected with Esther throughout. Christ cannot be separated from the work he came to do: he “came into the world to save sinners”—1Tim 1:15.

**Est 2:20** *Esther had not yet shewed her kindred nor her people;* as Mordecai had charged her: for **ESTHER DID THE COMMANDMENT OF MORDECAI**, like as when she was brought up with him.

**Not shewed her kindred nor her people—by direction of her adoptive father, “Mordecai,” the identity of hidden Jews is not revealed during the Gentile Times. However, the very intimate association between the “hidden Jew” and the natural Jew is recorded throughout this Book.**

**1Jn 3:1-2** “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, *and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*”  
**(Phi 3:21; 1Cor 15:49; Rom 8:29)**

**Est 2:21** *In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.*

Ultimately, hanged on a tree (v 23), typical of Jesus' crucifixion. But why did they seek to land hands "on the king" (Yahweh)?

□ "When the Jews rejected the Lord of Glory (1 Cor. 2:8), they rejected Yahweh; when they crucified him, they crucified Yahweh, for he was "God with us" (Mat. 1:23), "God manifested in flesh" (1Tim. 3:16). The terrible revelation that the nation has been guilty of such a sin against Almighty God, will come home to the Jewish people with stunning force, bringing about the abject mourning predicted in this chapter; a mourning that will humble every Jew to the dust, and make him pliable to the divine restoration and guidance. See *Eureka* vol. 1, pp. 100-105 for outstanding comments on this theme of Sonship and God manifestation." —*HPM, Expositor (Zec 12:10)*

The record states “in those days” this happened. What days?  
Answer: when Esther was appointed in the place of Vashti.

**Wroth—angry the Jews were “cast out” and the Gentiles called:**

Luke 4:25-29 “I tell you of a truth, many widows were in Israel in the days of Elias...But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. *And all they in the synagogue, when they heard these things, WERE FILLED WITH WRATH, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong”* (“*Woe unto you scribes and Pharisees” Mat 23:23-39*).

Mat 21:38-43 “When the husbandmen saw the son, they said among themselves, This is the heir; come, *let us kill him...* Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”

## **Two Who Kept the Door—entrance to the Kingdom.**

**Mat 23:13** “Woe unto you, SCRIBES AND PHARISEES, hypocrites! *for ye shut up the kingdom* of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are *entering* to go in”

**Act 14:27** “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had *opened the door of faith unto the Gentiles*”

Christ is the Door by which all men must enter—John 10:1-9, which the “thieves and robbers” forbid.

- **The Lord Jesus Christ was complete manifestation of the Father, through whom Yahweh spake and was glorified (Heb 1:1-3).**

**John 12:44-40** “Jesus cried and said, He that believeth on me, believeth not on me, *but on him that sent me*. And he that seeth me *seeth him that sent me*...For I have not spoken of myself; *but the Father which sent me*, he gave me a commandment, what I should say, and what I should speak”  
(John 13:20; 5:30; 8:26)

**Kept the Door**—under the Mosaic order, this was the duty of the Levitical priests (2Kin 12:9; 23:4; 2Kin 25:19; 1Chr 9:19,22; 2Chr 23:4; 34:9). They were roundly condemned for not keeping the Law and, in fact, “bearing rule” by their own means—

Jer 5:31 “The prophets prophesy falsely, and *the priests bear rule by their means*; and my people love *to have it so*: and what will ye do in the end thereof?” (Jer 13:13; Eze 40:45)

Eze 22:26 “Her *priests have violated my law*, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them”

Zep 3:4 “Her prophets *are light and treacherous persons*: her *priests have polluted the sanctuary, they have done violence to the law*”



**Est 2:22** *And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.* **\*First revealed to Mordecai**

**Told Esther—why does Mordecai involve Esther?** Suggest: Christ is looking for a bride as loyal to the King and His Kingdom as himself (1The 2:12; 2Pet 1:11). Furthermore, Christ reveals all things to his bride only—Rev 1:1; John 15:15; 17:26.

**Certified—alt. “gave credit to Mordecai.”** The bride will give Christ his rightful place, never seeking personal glory (Gal 1:10; 1The 2:6).

**Est 2:23** *And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king. i.e. in the king's presence (two sin powers: Devil and Satan)*

**Hanged on a Tree—this is the most significant event in this Book.** This “death” on the tree becomes the incident that ultimately exalts Mordecai, gives him the kingdom, and destroys Haman.

**Why Two?** The type is apparent, as this represents the sacrifice of Christ, which benefited both Jew and Gentile. Together both put Jesus to death (Psa 2:1-2; Luke 23:12; Act 4:27); both Jew and Gentile are under sin (Rom 3:9); and Christ's sacrifice was for redeeming of both (Gal 3:26-29; Eph 2).

**Why involve Esther?** Because, Jesus suffered not as an individual, only, but as a representative of those he came to save—

□ “Jesus did not come into the world as an individual, *but as a representative*, though an individual.”—*R. Roberts, Law of Moses*

Rom 6:3-8 “Therefore we are buried WITH HIM by baptism into death...our old man is crucified WITH HIM, that the body of sin might be destroyed...”

1Pet 2:24 “Who his own self *bare our sins in his own body* on the tree, THAT WE, being dead to sins, should live unto righteousness: *by whose stripes YE were healed*”

## Chapter Three—The Times of the Gentiles

Est 3:1 *After these things* did king Ahasuerus *promote Haman* the son of Hammedatha THE \* AGAGITE, and *advanced him, and set his seat above all the princes that were with him.* \*Strong's says "a title of Amalekitish kings"

**After these things**—the period between the typical sacrifice of Jesus (Est 2) and his exaltation in the kingdom (Est 6-10); the first & second advents of the Lord.

**Haman promoted**—time of "darkness" when "kingdoms of men" have dominion over the Jews, who were "*led away captive into all nations*" (Lk 21:24), "*scattered*" among their enemies (Deu 28:64-68).

**The Agagite**—not just Amalekite, but of the "king's" lineage of the Amalekites. He represents *a political sin-power* antagonistic to Yahweh's people.

- Haman is called "the Jews' enemy" throughout the Book of Esther (3:10; 7:4, 6; 8:1; 9:10; 9:24)

## The Kingdom of Men vs. The Kingdom of God

Num 24:20 “And when he looked on Amalek, HE TOOK UP HIS PARABLE, and said, Amalek was the first of the nations (*mg. “the first of the nations that warred against Israel”*); but his latter end shall be that he *perish for ever*”

When Saul failed to destroy Agag, the Kingdom was rent from him:

1Sam 15:7-8 “Saul smote the Amalekites from Havilah until thou comest to Shur...And *he took Agag the king of the Amalekites alive*, and utterly destroyed all the people with the edge of the sword...*But Saul and the people spared Agag*”

Num 24:7 “He shall pour the water out of his buckets, and his seed shall be in many waters, *and his KING shall be higher than AGAG, and his KINGDOM shall be exalted*”

Num 24:7 “the kingdom of Gog” LXX Septuagint Translation

## **AGAG: KINGDOM OF GOD VS KINGDOM OF MEN**

Joshua's battle with Amalek had prophetic implications—two kingdoms seeking the total destruction of the other.

Exo 17:16 "LORD hath sworn that the *LORD will have war with Amalek from generation to generation*"

Deu 25:17-19 "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt... Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, *that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*"

1Sam 15:18 "LORD sent thee on a journey, and said, Go and **UTTERLY DESTROY THE SINNERS THE AMALEKITES,** and fight against them until they be consumed."



**Deu 28:66 “And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life”**

## Antisemitism on rise across Europe 'in worst times since the Nazis'

## French Jews Face Hate They Left Africa to Escape

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## EU Study: Jews in Germany Fear Rising Anti-Semitism

By Barbara Hans

## Why 10,000 French Jews

## BBC: Russian Jews fear anti-Semitism

March 30, 2014, 10:50 a.m. | Russia and former Soviet Union — by BBC

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## Europe's Anti-Semitism Comes Out of the Shadows

By JIM YARDLEY SEPT. 23, 2014



Netanyahu, left, and Russian Prime Minister Vladimir Putin look on during their Tuesday, Feb. 16, 2010.

**“LORD will have war with Amalek from generation to generation”**



**Est 3:1** AFTER THESE THINGS *did king Ahasuerus promote Haman...the Agagite, and advanced him, and set his seat above all the princes that were with him.*

**King promotes Haman**—the Most High rules in the kingdom of men (Dan 4:32; Rom 13:1) and is responsible for “strengthening” Israel’s enemies: Philistines, Babylon, Rome, Gog...and “delivering” His people into their hands (Jud 3:12; 6:1)...etc. This phase especially happened after the cutting off of Messiah (Dan 9:26-27).

Luk 21:24 “And they shall fall by the edge of the sword, and *shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*”

Jud 2:14 “And the anger of the LORD was hot against Israel, and *He delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about...*”

**Est 3:2** And all the king's servants, that were in the king's gate, bowed, and revered Haman: *for the king had so commanded concerning him.* But MORDECAI BOWED NOT, nor did him reverence.

**But Mordecai**—how true it is that ONLY ONE man among “all the king’s servants” refused to bow and reverence Haman. The Lord was “holy, harmless, undefiled, separate from sinners.” Heb 7:26  
**Bow**—to *prostrate in worship* (1Kin 19:18 “*bowed unto Baal*”) see: 2Chr 7:3; 29:29. This power was given to Haman by the King.

**Est 3:3** Then the king's servants, which *were* in the king's gate, said unto Mordecai, *Why transgressest thou the king's commandment?*

**Est 3:4** Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, *to see whether Mordecai's matters would stand:* for he had told them that he was a Jew.

**V. 1 “After These Things...the King promoted Haman”**

**V. 2 “All king’s servants...bowed...for the King had so commanded”**

**V. 3 “Why transgressest thou the King’s commandment?”**

- If the King commanded such concerning Haman, why was Mordecai not subject to obeying it?

**Rom 6:9-10 “Knowing that Christ being raised from the dead dieth no more; *death hath no more dominion over him*. For in that he died, *he died unto sin once*: but in that he liveth, he liveth unto God”**

**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”**

- As one seeking to kill “his people,” Haman reps. “the law of sin and death” (Rom 8:2). Death and the grave have “power” (Hos 13:14; Heb 2:14; 1Cor 15:26). *Mordecai desires to redeem his people from this enemy.*

## **The Death and Resurrection of Christ ignites the battle of two Kingdoms—Sin vs. Righteousness, and their respective servants.**

- ❑ **“The world is Satan's kingdom; therefore it is, that ‘the saints,’ or people of God, both Israelites outwardly (Rom. 2:28-29; 9:6-7) and ‘Israelites indeed’ (Jn. 1:47), are a dispersed and persecuted community. Satan's kingdom is the kingdom of sin. It is a kingdom in which ‘sin reigns in the mortal body,’ and thus has dominion over men.” —*Elpis Israel, pg 98* (“Prince of This World Cast Out”)**
- ❑ **“It is the constitution of the world; and as the world is sin's dominion, or the kingdom of the adversary, it is the constitution of the kingdom of sin.” —*pg 129***
- **Thus, the Bible continually records the conflict of these two systems: Abraham and Israel’s warfare, Daniel before the Babylonian king, Christ and the Apostles before this world’s rulers, and the Apocalypse (Eph 6:12).**

From this point forward in the prophetic *Parable of Esther* we see the development and antagonism of two systems—one hidden (Mordecai & Esther), which will be manifest at the end of the Gentile Times—the other is now openly manifested (Haman), which will be destroyed at the apocalypse of the anti-typical Mordecai.

The Haman-system is seeking the total extinction of the Jews, while the Mordecai-system is working for their salvation with the cooperation of the Bride (Esther, the hidden Jew).

Yahweh (the King) is responsible for the lifting up of Esther (at the deposing of Vashti), as well the promotion of Haman (and the oppression of the Jews).

One man (Mordecai) has already proven his loyalty to the King and His Kingdom, and refuses to bow to the other man (Haman), who seeks his own exaltation, even above the King.



**Told them he was a Jew—yet he told Esther not to reveal she was a Jew (Est 2:10). Mordecai typifies Christ as the one who took upon himself the reproach of mankind, as a representative.**

Isa 53:4-6 “Surely he hath *borne our griefs*, and *carried our sorrows*: yet we did esteem him stricken, smitten of God, and afflicted. But *he was wounded for our transgressions*, *he was bruised for our iniquities*: the chastisement of our peace *was upon him*; and *with his stripes we are healed*. All we like sheep have gone astray; we have turned every one to his own way; and *the LORD hath laid on him the iniquity of us all*”

- **Christ vs. Haman: spirit vs. flesh. Though sharing our nature (Haman) he never succumbed to the impulses of the flesh.**

2Cor 5:21 “He hath *made him to be sin for us*, who knew no sin; that we might be made the righteousness of God in him”  
**(expansion of the Atonement)**

**Est 3:5** And when Haman saw that Mordecai bowed not, nor did him reverence, *then was Haman full of wrath.*

**Est 3:6** *And he thought scorn to lay hands on Mordecai alone; for THEY had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. RSV “not only kill Mordecai, but also his people.”*

**The refusal of Christ to bow before the kingdom of men brought oppression upon the Jews. Their denial of his status as “king” and the issue of allegiance to the Kingdom brought about his crucifixion**

**John 19:12-15** “Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend:

*whosoever maketh himself a king speaketh against Caesar...And he saith unto the Jews, Behold your King!* But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, *We have no king but Caesar*” *(not Esther, the ecclesia, but the Jews scattered about)*



**Notice: like many prophecies, the Book of Esther begins with a focus on the Redeemer and Ecclesia, before the rest of the prophetic details are given (Daniel and Revelation open the same way)**

**“(The World) is a kingdom teeming with religion, or rather, forms of superstition, all of which have sprung from the thinking of sinful flesh. This is the reason why men hate, or neglect, or disparage, the Bible. If the leaders of the people were to speak honestly they would confess that they did not understand it. Their systems of divinity are the untoward thinkings of sinful flesh; and they know that they cannot interpret the Bible intelligibly according to their principles.”**

***John Thomas, Elpis Israel***