

ESTHER
THE
QUEEN
EXALTED
TO
THE
THRONE

By
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“A virtuous woman is a crown to her husband. The heart of her husband doth safely trust in her.”—Proverbs 12:4 and 31:11.

Publisher:
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San Diego, California 92120
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Preface

These lessons on Ruth and Esther appeared in Grace and Glory ten years ago. Now the Authoress has revised them and is sending them forth in book form. They are original and striking meditations. The interpretation of each book is given; then the dispensational setting of each is made plain. Finally, rich and racy personal lessons are deduced for our own individual interest and practical profit. These are two fascinating stories of two charming Bible characters. And our Sister's expositions of them also are alluringly interesting. Read and ruminare; then run with the glad tidings to others.

— (1926) The Publishers (Grace and Glory).

Note from Publisher (Grace Assembly):

Grace Assembly is privileged to publish and post this commentary on our Web Site, www.graceassemblysandiego.com. We believe these commentaries rank among the best for Bible students who desire to learn about the Word of God and the Pauline Revelation. These commentaries were written during the early days of the latter rain outpour of God's Spirit and they continue to provide enlightenment to the reader. These are the original writings of the authors. Grace Assembly has not made any changes or additions to these writings other than format changes for the convenience of the Bible student. In the left hand column we have added the King James Bible version as it applies to the commentary on that page. Where the authors have referred to scripture references without quoting the scripture in the text, we have added the scripture as a footnote. In some places the authors have referred to Bible versions other than the King James. Since Grace Assembly holds to the King James Version as the preserved text, we, therefore, have added in the text the same scripture from the King James Version. We trust these ancillary changes will be helpful to the Bible student.

The Introduction

“Now it came to pass in the days of Ahasuerus, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him, when he showed the riches of his kingdom and the honor of his excellent majesty, many days, even an hundred and four score days. On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of the king, to bring Vashti the queen before the king, with the crown royal, to show the people and the princes her beauty; for she was fair to look upon. But the queen refused to come at the king’s command” (*“Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)* In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king’s commandment by his chamberlains”—*Esther 1:1, 3, 4, 10-12 KJV*)—*Esther 1:1, 4, 11, 12.*

The book of Esther contains a most marvelous unfolding of dispensational truth. A veritable mine of treasures is herein hidden. It is a most fascinating story. It is interesting from the beginning to the end, even tho’ we see nothing more in it than a wonderful proof of God’s watchcare of His own people.

The historical setting of the book is after the captivity of the seventy years in Babylon. The Jews who returned to their land and city (see Ezra) had built and dedicated the temple again to the service of Jehovah; but the wall was not yet built. The book of Esther properly belongs between Ezra and Nehemiah as we have noted previously (See notes on the book of Daniel). All the Jews did not return to Jerusalem and Palestine when the way was opened. It was a small company, comparatively speaking, that availed themselves of the privilege and God-given opportunity to return at the time of which our story dates. The greater number had settled down thru-out the Persian empire, type of the world, and were content to remain in the place where they were successful, or at least comfortable in the natural, tho’ out of fellowship with the God of their fathers. It was nothing to them, of no vital interest that God had chosen Israel to be His people and Jerusalem as the city where He would meet with them, the favored nation, by the way of sacrifice. But we say, some of the Jews did not take any stock in these things. They did not care for Jehovah, or the fatherland. Their own interests were paramount, and yet these very ungrateful folks are the ones who are on the stage in the book of Esther. They are the people who are manifested in the limelight as those for whom Jehovah cares. We would have left them to the reaping of their own folly. They had settled down outside of their privileged country, hence could not blame anyone but themselves if they were not protected; yet God’s arm is long enough to reach them even here.

The books of Ezra and Nehemiah recount Jehovah's faithful dealings with the faithful remnant of His people in the land, who humbly and gladly accepted the offer and opportunity to return to the city of promise and covenant; while the book of Esther tells altogether of Jehovah's faithful dealings with the unfaithful greater number of His people who refused to return. Hence, we need not be surprised that the name of God does not appear in the book; for it is the record of a people out of fellowship with Him and more; they preferred such a condition. Yet everywhere we are confronted with His love and care for them. His providences are continually working good for them, tho' His face and name are hidden.

Divisions of the Book

The book of Esther may be seen readily to fall into seven parts.

1. The Abasement of Vashti—Chap. 1:1-22.
2. The Exaltation of Esther—Chap. 2:1-23.
3. The Conspiracy of Haman—Chap. 3:1-15.
4. The Intercession of Esther—Chap. 4:1-7:10.
5. The Reaping of Haman—Chap. 8:1-17.
6. The Vindication of Mordecai—Chap. 9:1-32.
7. The Exaltation of the Jews—Chap. 10:1-3.

Esther KJV

Chapter 1

1:1 Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)

1:2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

1:4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

1:5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

1:6 *Where were* white, green, and blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble.

1:7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

Esther Commentary

Division One

Abasement of Vashti

Chapter 1:1 to 22

Chapter One

As was stated, all the history of this book of Esther is typical of far greater happenings that are yet future. The history of the book of Ruth figures last day events also, but not the same ones that are figured in our present book. Certain prominent end-time phases are emphasized in Ruth; while others of equal importance are marked out in Esther.

Ahasuerus—"chief," in his relationships here is viewed as God. This is not an unusual occurrence in the scriptures. There are several other instances of the same thing. Note the case of Pharaoh in the time of Joseph (Gen. 41), and Darius the Mede in connection with Daniel—Dan. 6. This does not imply that they are as God in every respect, but only as regard sovereignty and power. Ahasuerus, in his dealings with all the characters mentioned in the book, represents God; for these are truly typical characters upon God's stage. And the setting and scenery are most realistic and spiritual, as we learn by a reading and rereading of the book in dependence upon the Author and Illuminator, the blessed Holy Spirit.

The interesting story commences with a great feast. The king is entertaining all the princes and the nobles of his provinces. Then later, he makes a feast to all the people, great and small. These banquets no doubt figure the heavenly holiday that God will order when His heavenly people are with Him. There will be such a time of feasting in the upper galleries in glory as never was known before. God will lavishly entertain, in royal splendor, His people who will at that time be resurrected and translated. Ahasuerus is manifesting "the riches of His glorious kingdom and the honor of His excellent majesty"—V. 4. It is the time, in type, of which Jesus spoke when He said He would drink "the fruit of the vine new in the kingdom of God" ("*I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*" *KJV*)—Mark 14:25. Notice that they have the wine of the kingdom (V. 7, margin) in abundance. It was served in vessels of gold, diverse one from the other, according to the state of the king. All was profusion and magnificence, with the greatest liberty; for so the king had appointed that they should do according to every appointed that they should do according to every man's pleasure. The perfect law of liberty was in evidence in that gathering.

Then at the end of the seventh day (number of dispensational fullness) the king sends for the queen, Vashti, to come before them and "show her

1:8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

1:9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

1:11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

1:12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

1:13 Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

1:14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

1:15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

beauty, for she was fair to look upon”—Chap. 1:11. In the meantime, Vashti had also made a feast for the women in the royal house, and she refuses to appear at the king's behest. He sends “seven chamberlains” to bring the fair lady; but she will not obey her husband's command. She has business of her own to which she must attend. She is entertaining her friends. Why should she leave them for his friends? she argues.

All this is most divinely significant. Vashti is an old acquaintance of our own. Most of us have known her before we were acquainted with Ahasuerus, and we thought her fair and fascinating. She captivated us. And she is living in our midst today, still charming to those who do not understand the far-reaching, demoralizing results of her refusal to obey her lord and master. For as was stated by the seven princes of Persia, “she hath not done wrong to the king only but to all the people of the provinces of the king”—V. 16 R. V. Vashti has done wrong to the whole world, is the verdict. And thus also has the Church failed in her allegiance to Christ, to be an example to wives to obey their husbands. For as the Holy Spirit saith, “Therefore as the Church is subject unto Christ, so let the wives be to their husbands in every thing.”—Eph. 5:24. Her obedience, her subjection, her chastity was the pattern set before the world, figure of a perfect wife.

“Then the king said to the wise men, who knew the times” (notice the significance of these words); “What shall we do unto the queen, Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus?” And the answer is pregnant with meaning to the Church. Those wise men said, “If it please the king, let there go a royal commandment from him and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she”—Chap. 1:13-19.

The Crime of Christendom

Vashti represents the apostatized church, the laodicean condition of Christendom—“rich and increased with goods” (Rev. 3:17), having need of nothing, ready to be spued out of the mouth of God. She has refused to yield to the Holy Spirit, figured by the seven chamberlains. She has closed her ears to the Word of God. For the time has come, when the people, professedly Christian, “will not endure sound doctrine” (2 Tim. 4:3). The Scripture is fulfilled—“having itching ears, they heap to themselves teachers” (“*shall they heap to themselves teachers, having itching ears*”—2 Tim. 4:3), who tickle them with fables. This is the truth, deny it who dares. By far, the greater part of church-members know nothing of the doctrine of the Church of Jesus Christ. The ignorance is appalling. And yet they will not admit the truth, but are boasting in their wealth, influence, membership, etc., a woeful lack of the boast

1:16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

1:17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

1:18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

1:19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

1:20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

1:21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

1:22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

of Paul—“in the cross of our Lord Jesus Christ by whom the world has been crucified unto me and I unto the world” (“*in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*” KJV)—Gal. 6:14.

The Church has refused to show her beauty, put upon her by the Lord, that of being joined to Him, “flesh of His flesh and bone of His bone.” She has refused to own the Headship of Christ and thus has denied His name. She has not abode in the calling wherewith she was called, espoused as a chaste virgin to one husband. And hence, God has pictured her as a harlot, a woman who has other lovers besides her husband, to whom she yields. We are shown her photograph in the 17th of Revelation and also the judgment that awaits her false profession, at the hands of the Lord. The beautiful woman of mystery is going to be cut off, even as Vashti, and her place given to another, even as the type proves.

And these things are all in perfect harmony with the stern, cold facts recorded by the Apostle Paul in the book of Romans. There he announces, by the Spirit of God, that the Gentiles whom he addresses as “a wild olive tree” (Rom. 11:17); will be cut off if they continue not in the goodness, or grace of God. He also admonishes them that Israel, in that case, will be grafted into their own olive tree, they being the natural branches—¹Rom. 11:22, 23. And these marvelous dispensational purposes are divinely figured in our book, by these two beautiful women, Vashti and Esther: the one (the Gentile), cut off from the favor of Ahasuerus, figures the apostatized Church, the other (the Jew), received into favor, figures Israel.

¹ Romans 11:22, 23 “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.”

Chapter 2

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.

2:2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

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*:

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.

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;

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.

Division Two

Exaltation of Esther

Chapter 2:1 to 23

Chapter Two

“After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti and what she had done and what had been decreed against her. Then the king’s servants said, let there be fair young virgins sought for the king. And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king and he did so”—Chap. 2:1-4.

Here is where Esther comes upon the scene. She is one of the maidens selected to come into the presence of the king to see if she pleased him. It was as tho’ she had been raised from the dead; for she was orphaned and desolate, had it not been for her cousin Mordecai, the Jew. He adopted her in her youth as his own child, hence identifies himself with her, seeking her interests and her cause all the days of his life.

Mordecai furnishes us a striking type of Jesus as the Man of Nazareth. He is viewed as one with His people, the Jews, one in their suffering, rejection and persecution. And even in their rebellion, He does not cast them off entirely, as this book is plainly the proof; for tho’ He may work in the dark in their behalf, yet work He will. But it is especially toward the true and precious remnant that He manifests Himself. Hadassah—Myrtle, the Hebrew name of Esther, is a most fragrant type of that blessed overcoming company. They will show their resurrection life, a green tree (myrtle) amidst the dead bones of Israel. They will believe and yield to the Lord. He will be with them in an especial way and they will reciprocate His affection, manifested in a loving, obedient spirit. There has always been a remnant among the natural seed of Abraham who have believed. As has been written, “Even so then at this present time, there is a remnant according to the election of grace” (*“Even so then at this present time also there is a remnant according to the election of grace.”* KJV)—Rom. 11:5. Paul was one of that remnant in his day. And today there is a company among the Jews who are turning to God and accepting Christ as their Messiah.

Furthermore, Israel, as the ten tribes are generally called, are hidden in the world. There may be an election from among them in preparation even now, to make their entrance upon the stage as the “star” (Esther) of the drama.

As was intimated, Mordecai, is representative of Jesus, the Israelite, the Man, not Jesus as God. It is rather His humanity that is to the front here. He is

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.

2:8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

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.

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

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.

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;)

viewed as when upon earth, a lowly, dependent Man among His own people; one with them, cleaving to Jewish folks and Jewish hopes.

His name, Mordecai—"bitterness of my oppressed," is butter on the bread of our interpretation. He is tasting the bitterness of the oppressions of his beloved people. He is the son of Jair—"he will enlighten," the grandson of Shimei—"the hearing one," and the great grandson of Kish, a Benjamite. Thus we see that his genealogy was perfect. He was a true son of Israel.

"So it came to pass when the king's commandment and his decree was heard and when many maidens were gathered together unto Shushan, the palace, to the custody of Hegai, that Esther was brought also unto the king's house to the custody of Hegai, keeper of the women"—Chap. 2:8.

And we read further that Hegai was very much pleased with Esther. His name, "venerable," suggests the Holy Spirit. He speedily gave her all that she needed for her preparation to meet the eyes of the king, and accorded her the best place in the house of the women. All these things are written for us also; for the Church is in preparation today for even a better place than that of which Esther speaks. She too needs the sweet odors which the Holy Spirit gives to make her find favor with the King.

All the women were in preparation twelve months (the number emphasizing God's absolute rule in the heart) "six months with oil of myrrh, six months with sweet odors"—Chap. 2:12. The myrrh symbolizes suffering, which is an absolute necessity for fitness to reign with Christ. It is so at the present time; it will be so at a later period. Suffering is the price of the throne, as Paul said,

"If we suffer we shall reign" (*"If we suffer, we shall also reign with him"*—2 Tim. 2:12 KJV). The sweet odors symbolize the fragrance that results from the life of Christ in the bruising. When we suffer in the will of God, suffer as a Christian and receive it all from Father's hand, praise Him for all things that are working good, then the sweet odors are manifest. We are thus in preparation to please our Bridegroom. Observe especially that it was Hegai that gave these essentials to Esther. It is the Spirit of God that brings the grace to us now (and will do the same later for the remnant); that makes us precious to Jehovah.

"And Mordecai walked every day before the court of the kings house to know how Esther did and what should become of her"—V. 11. What marvelous solicitude! what interest! what deep abiding care! It just exemplifies the loving watch-care of Jesus for His dear people. "Every day," no cessation of his love in her behalf. "In all their affliction, He was afflicted and the Angel of His presence saved them"—Isa. 63:9. Mordecai is identified with Esther. Her good fortune is his. He Jointly shares her joys and her sorrows. And his interest in

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.

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.

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.

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.

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.

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.

her signifies interest in all his people. Everything depends upon Esther gaining the favor of Ahasuerus. Otherwise they are doomed. Mordecai is assured of this fact; hence he is apparently nervous with concern. There is a man upon the scene that he realizes is the bitter enemy of the Jews and he stands high in the favor of the king. He was his favorite counsellor, therefore Mordecai finds no rest until he knows the sequel regarding Esther. Everything depends upon her.

“Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter), was come that she was to go into the king, she required nothing, but what Hegai, the keeper of the women appointed”—V. 15.

This is the first time we read of Esther's father. His name, Abihail—“father of endurance,” or “shining,” bespeaks her manner of stock. She came of soldier stock, the overcoming, winning life gave her birth. No namby pamby, shilly shally, pusillanimous begetter did she call father. He was also the uncle of Mordecai, hence we are shown that the latter was Esther's cousin, tho' much older no doubt.

The twelve months of preparation have now passed. It is now Esther's turn to approach the king. We can imagine her trepidation. Each of the women were allowed to take whatever they desired in the way of adornment, and they no doubt took advantage of the opportunity. But Esther, wise lady, played her master stroke at this stage of the game. She desired nothing but what Hegai advised her to take. She left her cause absolutely with him and this was one reason she pleased the king so perfectly. The chamberlain knew just what would please the king; and he coached Esther in every detail. What a lesson is here for us who desire our King's favor! Let us trust our Keeper, the Holy Spirit, who has come to take charge of us and fit us for the presence of Jehovah. And Hegai succeeded beautifully in the case of Esther. She obtained favor of all that looked upon her. They all knew she would be the choice, when the king saw her. And so it came to pass, when the king saw the lass, for the other maidens, it was alas!

“The king loved Esther above all the women and she obtained grace and favor in his sight more than all the virgins, So he set the royal crown upon her head and made her queen instead of Vashti”—Chap. 2:17.

Then there was another great feast announced by the king. He invited all the princes and nobles of his kingdom to Esther's feast. He desired all the people to see the beauty of Esther, the Star of Persia, as she was called. And she was glad to yield to her lord; all his commands she delighted to obey. In this she was a contrast to Vashti who refused to yield to Ahasuerus' wishes, and hence was abased. Esther was exalted to her place on the throne of empires.

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

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.

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.

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.

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.

Herein are some deep, pregnant lessons for the Church of Jesus Christ as a whole, and for us as individuals. “Obedience is better than sacrifice; and to hearken than the fat of rams” (*“Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” KJV*)—1 Sam. 15:22. Exaltation is the reward of obedience; abasement is the result of disobedience. Saul lost the throne because he did not hearken to the Word of Jehovah; likewise Vashti. The lesson is plain to those whose eyes are opened. If we desire to reign with Christ, we must qualify now by obedience to the written Word of God.

It would seem as tho’ Mordecai also was advanced to a position of trust; for in the next verse, we learn that “when the virgins were gathered together the second time, then Mordecai sat in the king’s gate”—V. 19. He became one of the petty judges of the city, and the next verse tells us that it was not because of his relationship to Esther. She had not yet showed her kindred, nor her people; for so Mordecai had changed her—V. 20. She still obeyed her kinsman as she did when she was brought up with him.

Then observe in the closing verses, the record of an event that becomes of grave importance later on. In those days while Mordecai sat in the gate discharging his duties, two of the king’s chamberlains, “Bigthan and Teresh, which kept the door were wroth and sought to lay hands on the king. And the thing was known to Mordecai who told it unto Esther the queen”—V. 22. When the plot was found out, the two traitors were hanged on a tree; and it was written in the book of the chronicles before the king—V. 23. Mordecai became the means by which a plot against the life of the king was thwarted. The conspirators were punished, but Mordecai’s part in the matter was forgotten. But God is over all. He makes sure that this overlooked service shall one day be rewarded. He sees that all connected with the detection and finding of the criminals is written in the records of the government affairs, and hence shall shortly come to the notice of the king. In one dark hour on a sleepless night, Ahasuerus calls for the records and the forgotten service is brought to his attention. We shall see the result of the matter later. It comes at a very opportune time.

Division Three
Conspiracy of Haman
Chapter 3:1 to 15

Chapter Three

Chapter 3

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.

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.

“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”—V. 1.

At this juncture another actor, Haman, steps out upon the stage. He is a very important personage and occupies a very large place in the book. He has left an indelible impression upon some folks. His memory is held in abhorrence to this day among the orthodox Jews. They spit and curse when he is mentioned. He is called by them “Haman, the son of Hammedatha, the Agagite, the Jew’s enemy”—V. 10.

It will be profitable for a better understanding of his career to consider briefly his genealogy. His grandfather was of the line of Agag, the name given to the kings of Amalek the people against whom the Lord hath indignation forever. Haman is thus a royal Amalekite. He is the last of that princely line; for with his death, and that of his two sons, the name of Amalek was blotted out from under heaven, according to the Word of the Lord—¹Ex. 17:14.

The reason of Jehovah’s antipathy against Amalek is of a two-fold character. The first is because of the typical place of the Amalekites. They represent the flesh, or rather that which springs from the flesh—fleshly lusts. Amalek was grandson to Esau as the first scripture relative to them, indicates. “And Timna was concubine to Eliphaz, Esau’s son, and she bare to Eliphaz, Amalek”—Gen. 36:12.

Esau, which is also called Edom, invariably figures the flesh. Before his birth, he and his twin brother Jacob, struggled for supremacy in the womb of Rebecca, figure of the warfare between the two creations, flesh and Spirit. The one, the flesh, is opposed to the other, the Spirit, in every particular. Esau is the first-born; but Jacob, the supplanter was right on his heels. Adam was the first in point of time upon the scene, but not in importance, nor as regards the purpose of God. “That is not first which is spiritual, but that which is natural, and afterward that which is spiritual” (“*Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*” *KJV*)—I Cor. 15:46.

¹ Exodus 17:14 “And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.”

The fact is emphasized again and again in Scripture, that the first-born is set aside to make room for the second, or another, as the case may be; for the latter is typical of the Second Man, the Lord Jesus Christ. As for instance, Cain is superceded by Seth, apparently a revival of Abel who was killed. Ishmael was cast out to make room for Isaac, the promised seed of Abraham. Manassah, the first-born of Joseph, gives way to Ephraim, and Joseph takes precedence of Ruben the first-born of Jacob. All of these proclaim the final exaltation of the spiritual man. Hence, we may readily understand Jehovah's aversion to Amalek; for he sprang from the line of Esau, type of the first man, the fallen Adam.

The second reason of the Lord's aggressive attitude of ill-will against Amalek is the fact that his people were the first to come out against Israel when they were on their journey up and out of Egypt. At that time they were defeated; for Israel had just been refreshed with water from the Rock—¹Ex. 17:8. But ever afterward, they proved themselves the enemy of the people of the Lord, as many of the scripture citations prove. Notice the record in Numbers 14, when Israel disobeyed the Lord and presumed to go up unto the hill-top to meet their foes. "Then the Amalekites came down and discomfited them even unto Hormah" (*"Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."* KJV)—Num. 44, 45 R. V.

Balaam, as the mouthpiece of Jehovah, foretells their ultimate defeat with no uncertain sound. "When he looked on Amalek, he took up this parable and said, Amalek was the first of the nations, but his latter end shall be that he perish forever" (*"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."* KJV)—Num. 24:20. Moses also in his last charge to his beloved people, said, "Remember what Amalek did unto thee by the way when ye were come forth out of Egypt, how he met thee and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God"—Deut. 25:17, 18. How wonderful and suggestive is the above Scripture when seen in its spiritual aspect. "The feeble, faint and weary," were the ones that Amalek destroyed. How suggestive! Those that were not keeping up with the pace set by the leaders were overtaken by the enemy. Here is truly much food for reflection. When saints run fast, Amalek cannot overcome them. It is the spiritually indolent, the slackers, the indifferent that fall a prey to the lusts of the flesh. And we might say that the way to run fast in this spiritual race is to get the victory over the flesh at the outset.

Jehovah did not forget the unfair advantage Amalek took of His people, neither did He ignore the attitude of hatred constantly manifested toward them.

¹ Exodus 17:8 "Then came Amalek, and fought with Israel in Rephidim."

Hence, we read, “It shall be that when the Lord thy God hath given thee rest from all thy enemies round about, that thou shalt blot out the remembrance of Amalek from under heaven” (*“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.”* KJV)—Deut. 25:19. God is against them for Israel’s sake. Many years later, when Saul was king, He commissioned him by the mouth of Samuel, “Go, smite Amalek and utterly destroy all that they have, and spare them not”—1 Sam. 15. But the king did not obey all the word of the Lord. He utterly destroyed all the people with the edge of the sword; but he spared Agag, the king, and others of the seed royal. And the fact of Haman’s existence testifies to Saul’s disobedience. If he had truly obeyed the voice of Jehovah, Haman would never have made his entrance upon the scene. Saul’s reprieve of Agag and his family made possible the plot of the Jew’s enemy and exposed the nation of destiny to destruction. How Satan would have rejoiced if he could have turned the tables on the Lord and rooted out Israel, instead of His edict as to the blotting out of Amalek, being fulfilled.

We say, that Saul spared Agag, representative of the higher form of the flesh, but Samuel, noble worthy of faith, discerned that he was just as depraved as the lowest of his line; hence he had no mercy upon him, nor his progeny. Yet there must have been one of his sons that escaped; at that time for six hundred years later, Haman, a royal Amalekite of the house of Agag, and Mordecai, a descendant of the house of Kish, Saul’s house, confronted one another again. Is that not a strange coincidence? And yet looked at spiritually, it is not strange. If we do not get the ascendancy over the flesh-life, it will destroy us. If we refuse to use the sword of the Spirit, the Word of God, against its every manifestation, even the nice, refined, esthetic desires, which few imagine God abominates, it will finally slay us, as witness Saul’s death—¹2 Sam. 1:8. Or else, later on we may find a resurrection of this enemy of Israel, the spiritual man, that will give us much trouble, even as Haman’s enmity and plot against the Jew is the witness.

Haman’s Exaltation

“Pride goeth before destruction and an haughty spirit before a fall” (Prov. 16:18), is a proverb that certainly applies to the villain of this story. Haman becomes the court favorite after Ahasuerus exalts him to great honor. And all the courtiers, save one, vie with each other in doing him honor. We read, “Mordecai bowed not, nor did him reverence” (V. 5) and thereby the plot begins to thicken.

¹ 2 Samuel 1:8 “And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.”

In a previous chapter, we learned that Mordecai was Esther's cousin, tho' much older. He had brought her up from childhood and was deeply interested in her welfare, as well as her exalted position. His family had been carried away from Jerusalem with Jeconiah, king of Judah, whom Nebuchadnezzar, king of Babylon had carried away—Chap. 2:6. He probably was quite an aged man at this time. He was of royal birth, being as we have noted of the house of Kish, the father of king Saul; therefore Esther also was in that royal line.

No doubt Mordecai had learned in the many days that had passed over his head to be as wise as a serpent and as harmless as a dove. He did not let it be known that he was a Jew, or even related to Esther; and neither was her family, or kindred known. He had charged her to keep the matter secret and she obeyed his wish. The knowledge of her relationship to the little old man, unknown and unnoticed in the Persian court might have prejudiced her cause and jeopardized her chances to be the king's bride. Some may criticize the fact that she, a Jewess, married a Gentile in disobedience to the expressed edict of Jehovah against such a union; but we must remember that she was, as it were, outside of the place where the covenant of law obtained. In fact, with the carrying away of the Jews, the Mosaic ordinances were rendered null and void. The people had repeatedly proven themselves unable to keep their part of the covenant, hence Jehovah cast them out of the land. He thus emphasized the fact that He was under no obligation to keep His part; for the covenant of Sinai was conditional upon their obedience. Therefore we say, "Esther was free from the restrictions of Moses even at that very time, and furthermore she was a typical character." God can at any time do what He wills with His own. His will and purpose obtained at that time in all these happenings upon the stage at Ahasuerus' court. How wonderful and magical are these apparently prosaic events when viewed under the lens of the Holy Ghost!

But to continue, Mordecai just laid low, as we would say, until Esther was safely and securely entrenched in the good graces of the king of the Persian dynasty as his adored and reigning consort. Then he began to take a more pronounced stand. He began to call attention to himself by refusing to bow to Haman and he was the only one that dared to show such rebellion. He no longer hid himself as the apparent, crafty wire-puller of our former chapter; but steps out boldly upon the scene. He let the fact be known that he was a Jew; and as such, he could not bow to that blatant enemy of his people. The Lord hath indignation against Amalek, so also had Mordecai, he said in a sense. By his actions He took sides with Jehovah, and his typical character becomes more manifest.

The king's servants enquired, Why had he transgressed the king's commandment by refusing the authority of Haman? They realized it was a

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

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.

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

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.

3:7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

3:8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them.

foolhardy thing to do, and imagined him stubborn and envious. Why not bow to Haman? That was not much to do. But he yielded not to their counsel, nor persuasions; hence, they became offended and told Haman of his refusal to show him honor. We read that they desired “to see whether Mordecai’s matters would stand; for he had told them that he was a Jew”—V. 4. The servants are curious to know what attitude Haman will take to this rebel. They were anxious to see if he could get by, as men would say, with his audacious refusal to bow to the king’s favorite. And they found out, for that was no ordinary happening; neither were those two, Haman and Mordecai, ordinary men. Both were heads of opposing principles; types of two creations, representative of clashing elements that can never amalgamate, nor have any fellowship whatever. The one, Mordecai, represents Christ and a new creation, the other, Haman, represents the anti-christ and the old creation. The one stands for God and all His ways and will; the other for the devil and all his ways and will. The one is the antipode of the other.

When Haman became aware of the affront put upon him by that little old man who sat in the king’s gate, his ire was aroused. He was “full of wrath.” He determined to have revenge on the impudent Jew that dared to slight him, and make light of his exalted office. But he did not want to lay hands alone on Mordecai; his vengeful strategic mind sensed a greater vengeance upon his enemies. He would destroy all the Jews that were thru-out the whole kingdom of Ahasuerus—Vs. 5, 6. Do you not see the craft of the old serpent in Haman’s purpose? Jehovah had spoken in no uncertain tone concerning the blotting out of Amalek; so here Satan is pronouncing the doom of the Jew. But God is sovereign. The destiny of mankind is in His hand, and His Word regarding nations and people shall stand regardless of Satan, or man’s plans, or purpose. No doubt Mordecai’s companion were now satisfied. They saw how matters were going with the obstinate little Jew (Some say “little” is the meaning of his name); and maybe they blamed him, as folks are wont to do in such things. What trouble he brought upon himself, they probably said. Why should he have such strong convictions upon the subject? Why not let well-enough alone? When in Rome, tho’ in this case it was Persia, “we must do as Rome does.” Is that not the way that men reason today? And doubtless they so reasoned about Mordecai; but that did not change his principles, nor actions. He was not that kind of a man. To all that spoke to him, he would answer, It is my place to obey God and to honor His Word. I leave all the consequences to Him.

And this is the only attitude the man of God can take. It is this spirit that has sustained him in every age and time. It is the Spirit of Christ. And tho’ folks of this stamp are deemed foolish, fanatical, impractical, nuts and many other mirth-provoking names by those that are serving this present evil age; what need they care if God is pleased?

3:9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

3:10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

3:11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

3:12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

3:13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which is the month Adar, and *to take* the spoil of them for a prey.

3:14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

3:15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Haman's colossal scheme for the annihilation of the Jewish race can easily be traced to its source, the devil. The boastful son of Hammedatha was but the tool of the arch-enemy, Satan, as is always the case with man. The terrible foe of God and man knew that it had been written that the Seed of the woman shall bruise the serpent's head, and that it was from the house of David, of the tribe of Judah, that the mighty Conqueror should arise; hence, his determination to destroy the Jewish race. He would sacrifice the nation to prevent the coming of the promised Redeemer. The history of Israel witnesses again and again to the fact of Satan's desire to exterminate this chosen people.

The Plot Unfolded

"In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman from day to day, and month to month to the twelfth month that is, Adar"—V. 7. Haman was superstitious, even as many a tyrant before and since his day. He was a sure believer in lucky and unlucky days; so he called for the casting of lot, called in the Hebrew, Pur. It was for the purpose of determining a certain propitious day for the putting into effect of his plans. Finally the lot fell upon the month Adar and Haman entered the king's presence. Affecting concern for the interest of the empire, the wily villain said, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people; neither keep they the king's law; therefore it is not for the king's profit to suffer them"—V. 8. And then in an apparent burst of magnanimity he offered to pay ten thousand talents of silver to rid the king of such objectionable subjects. Ahasuerus did not even enquire the name of the race that was to be thus ruthlessly exterminated from his kingdom; hence, he "took his ring from his hand and gave it unto Haman" (V. 10), saying as he did so, "The silver is given to thee, the people also, to do with them as it seemeth good to thee"—Vs. 8-11.

Haman lost no time after the authority given him. He immediately summoned the king's scribes and issued a proclamation, sealed with the king's ring, to be sent by post to all the provinces of the Persian Empire to destroy all Jews both young and old in one day, the thirteenth day of the twelfth month, which is the month Adar and to take the spoil of the people—V. 13. Thus the entire nation was devoted to death under the unalterable law of the Medes and Persians which would allow of no reversal. It was the same unalterable principle which settled the fate of Vashti and gave Esther the place which she was forced to abdicate; hence we may realize that danger menaced the Jew. Then the king and Haman sat down to drink, as tho' in total unconcern as to the fact that a whole nation had been given over to be massacred; "but the city Shushah was perplexed"—V. 15. They could not understand the situation.

Division Four
The Intercession of Esther
Chapters 4:1 to 7:10

Chapter Four

Mordecai's Mourning

“When Mordecai perceived all that was done, he rent his clothes and put on sackcloth and ashes and went out in the midst of the city and cried with a loud and bitter cry”—Chap. 4:1.

Chapter 4

4:1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

4:2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

4:3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

Mordecai, was in anguish of spirit. He was in dire distress and could not disguise his grief. He realized the significance of that devilish decree, not only to his people, but to God. His promise regarding them would not find fulfillment if they were cut off. And there was that wholesale mourning wherever the king's commandment came. Haman and the king may look lightly upon the slaughter of a nation; but to the people involved it was a solemn matter and the cause of heartrending scenes. They really believed the word which went forth from Ahasuerus. The proclamation was ratified by the royal signet. They realized that they were under sentence of death and their hearts were filled with grief and anguish. They actually had the sentence of death delivered to them. And is that not a striking figure, not only of the Jews, but of all men as they stand before God? They are under a greater condemnation than that which fell upon every Jew in the province of Ahasuerus; for the latter was but a physical judgment, while that of all mankind is eternal, unless there is a mediator.

And yet how indifferent, how callous men are respecting the judgment of God. And it is a just one. We must all admit as the dying robber on the cross, that we have come into the place of death “justly.” “Death passed upon all men, because all have sinned” (“*and so death passed upon all men, for that all have sinned.*”—*Rom. 5:12 KJV*), but there is little concern about the fact. Even the saints (who have passed out of condemnation because they have believed upon Jesus, who died in their stead) do not have very much exercise of heart regarding the others who are still in danger. We hear very little crying with a loud voice before the King's gate in their behalf. Very few are dressed in sackcloth, covered with ashes, making intercession for poor sinners that are blinded by the devil. We seem as tho' ashamed of such grief.

As was stated previously, Mordecai figures Jesus, the Man of Nazareth, a Jew. He is viewed here as identified with His people Israel as one with them in all their sorrows and joys. The very same Jesus who replied to Saul's question, “Who art thou Lord?” (Acts 9:5) with, “I am Jesus whom thou persecutest” (Acts 9:6) tho' Saul had not been persecuting the Lord Jesus personally. It was His people who were afflicted, and He is one with them in

every age. He changes not. He still cries with a “loud and bitter cry,” when they are made to suffer. And when their raiment is sackcloth, He too, is clothed therewith.

“So Esther’s maids and her chamberlains came and told her. Then was the queen exceedingly grieved and she sent raiment to clothe Mordecai and to take away his sackcloth from him; but he received it not”—V. 4.

4:4 So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

What is the teaching here? For “those things happened unto them for types.” God would have us to understand their message. “It is the glory of God to conceal a thing, but the honor of kings is to search out a matter”—Prov. 22:2. Esther, as we have intimated figures a remnant of Jews that are the first-fruits of the national harvest. Esther is in fullest heart sympathy with Mordecai, representative of Jesus as identified with His suffering people, yet she does not appear to know of the decree of Ahasuerus, nor of the distress into which it has plunged the Jews; neither does she appear to realize that she is a partaker with them in any measure. Now this is all significant. She must represent a company of people that will not know of their identity with the nation of Israel. It may be that the 144,000, the wonderful sealed company of Revelation, chapters 7 and 14, are figured by this beautiful character, Esther. They are guarded and protected by the Lord; for even the judgments are not allowed to fall upon the earth at that time until they are sealed—¹Rev. 7:3. They seem to be a special treasure, and like Esther will be in ignorance as to their national character; yet in the Spirit they will understand the need and enter into the place of intercession to which they are called. Observe that it is Mordecai’s insistence, fiery zeal and mourning that moves Esther. She does not appear very much concerned even after she learns of the edict of her lord and king, until Mordecai stirs up her pure mind by way of remembrance.

When Esther hears of Mordecai’s grief and abasement at the gate, she sent raiment to clothe and take away his sackcloth covering from him; but he received it not—V. 4. No indeed; the little Jew is not allowing her to get rid of her responsibility toward his people that easily. A few clothes, etc., what does that amount to in the case of the queen of the Persian Empire? This matter is deeper than the skin. Some Christian folks are like Esther in this regard today. They would do some good, clothe the poor, hide the poverty and grief from their eyes by a gift of money; send food and raiment to those in distress and thus ease their conscience before God: but the spiritual matters they leave to their minister. He is “hired” for this purpose, they insist. It is none of their business to enquire into these deeper things. They want to get away from the fact of their responsibility toward their fellowman. They desire to ignore their identity with mankind especially if they have gotten up in the world like Esther.

¹ Revelation 7:3 “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

But Mordecai will not let the lady of the king's household shirk her responsibility by sending some clothes to him, and neither will our Kinsman-Redeemer. No charitable gifts can take the place of the spiritual help that people need. Paul cried, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise" ("*I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*" *KJV*)—Rom. 1:14. All of the saints are called to this ministry of love. We should be delighted to serve those that are appointed to death as we once were. Hence, Esther must rise to the occasion, which she finally does when she realizes the seriousness of the situation.

4:5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

4:6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

4:8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

4:9 And Hatach came and told Esther the words of Mordecai.

She sends a messenger to Mordecai to learn the cause of his strange behavior. Hatach, the special chamberlain whom the king had delegated to wait upon Esther, is the means of communication between herself and Mordecai. This is precious typical teaching. Hatach, signifies "a gift." He represents the Holy Spirit, the gift of the Father to His children, the power of our communion and fellowship with Jesus. Hatach goes to Mordecai and searches out the situation in all its details and then comes and repeats unto Esther. He thus makes her to know that her people are in great sorrow because of threatened circumstances, tho' she is fortunately far separated from them. She is urged by Mordecai to use her influence with the king in their behalf. He charges her speedily to respond to their need, and adds, "Think not with thyself that thou shalt escape in the king's house more than all the Jews"—V. 13. He reminds her of her lineage, that she too was one of this hated race that Haman was determined to exterminate. He warns her of her own danger. And Esther is awakened. She realizes the need of her people, and also that she was the only one in a position to help them, tho' as Mordecai has declared to her, "if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"—V. 14. He is assured that the Jews shall be delivered, yet he does not cease his efforts in their behalf. This is faith. We know some things are sure to come to pass, but we continue our prayers until we have the answer. It is our blessed privilege to be co-workers with God in His already revealed purposes for this world; even as Esther the beautiful type of a company of people in close proximity to the throne. She does all in her power to defeat Satan, whose cruel enmity is especially aroused against the Jews, at the time which this book figures.

Esther is surely in a quandary; for tho' she is the queen of the Persian dynasty, nevertheless she is subject to its iron-clad laws of etiquette. Genuinely distressed, but apparently helpless, she returns the following answer to Mordecai, "All the king's servants and the people do know that whosoever shall come unto the king into the inner court who is not called, there is one law to

4:10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

4:11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

4:12 And they told to Mordecai Esther's words.

4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

4:14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

4:15 Then Esther bade *them* return Mordecai *this answer*,

4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

4:17 So Mordecai went his way, and did according to all that Esther had commanded him.

put him to death except such to whom the king shall hold out the golden scepter that he may live; but I have not been called to come in unto the king these thirty days"—V. 11, 12.

It had not dawned upon Esther that the king's proclamation included herself; for so the decree was, "All Jews, both men and women." She had so perfectly hid her nationality that Haman had not the slightest idea that she was included in his bloody edict. She accordingly hesitates risking her life by entering her lord's presence uninvited; but now Mordecai assures her that she will lose her life anyway. She is of the hated race also, and will not escape. He counsels her to do all that lays within her power and encourages her by saying that deliverance for the Jew must come, and she probably has been raised up for this very purpose.

It is a vehement message, full of the Holy Ghost and fire and has the desired effect. Esther rises up in utter self-abnegation and devotion. With the sentence of death in herself, she bade the messenger return these words to Mordecai. "Go, gather together all the Jews that are present in Shushan and fast ye for me, and neither eat, nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish"—Vs. 15, 16.

We surely have a hint here in this place, tho' the name of God is not mentioned, that Esther had her confidence in Him. Otherwise, why the summons to fasting in the city and in the palace? And then when its typical setting is clearly noted, we see the reason why the name of Deity is hidden. So Mordecai went his way and did according to all that Esther had commanded him"—V. 17. The sequel shows how deeply he is concerned for the Jews. His figurative place also is plainly discernable. Christ's love for his people is marvelously depicted in the unselfish, yearning, zealous, loyal heart of the little man that sat in the king's gate. He was apparently of no consequence whatever, and yet we see he has a most important part in the drama played in the book of Esther. In fact if it had not been for Mordecai, there would have been no Jewish maiden to find grace in the eyes of Ahasuerus. All the story in the book depends upon the man that dared to refuse to bow his knee to any of the house of Amalek, even tho' they are of the royal line of Agag, and a king's favorite besides.

We would pause here to explain. It may appear difficult for some to reconcile the typical teaching here. The fact that Ahasuerus, type of God, should promote Haman, the Jews enemy and figure of the anti-christ, is enough to stagger us, we admit, until we look upon it in the following light. "Known unto God are all His works from the beginning of the world"—Acts 15:18. He is over all. The anti-christ cannot appear upon the earth except in the will of God; hence it will be as tho' He were his friend. Furthermore, he will claim the

honor of being associated with God and acting for Him, and the world will view him in that guise. It will be as tho' he were the favorite of God; for he will manifest such wisdom, power and personality that all men will wonder after the beast. No one will realize his satanic origin, or character, except those who have had a revelation of his identity. God will permit men to be deceived. Yea, it is written, "He shall send them strong delusion, that they should believe the lie because they received not the love of the truth" (*"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:" KJV*) —2 Thess. 2:10, 11.

Chapter Five

Esther Finds Grace

Chapter 5

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

5:2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

“Now it came to pass on the third day that Esther put on her royal apparel and stood in the inner court of the king’s house; and the king held out to Esther the golden scepter that was in his hand. And Esther drew near and touched the top of the scepter.”—Chap. 5:1, 2.

The days of fasting over, the queen ventures into the presence of the king. She was dressed in her royal robes, as tho’ she had a right into the presence of her lord and was making no apology for it. Nevertheless, she is taking a chance and practically forfeiting her life to save her people. If he shows her grace, it shall be well. She and all her people will be the witness of his mercy. If not, she can but die, as she will anyway if that decree of Haman’s conniving takes effect. She is prepared for all that comes. The die is cast. There is no retreat for Esther. It is either grace, or death. And that is exactly the predicament in which we all were. According to law we would perish if we dared to enter the presence of a holy God. The law forbad such a thing; but there is grace upon the throne; and we ventured to approach.

All is well with Esther. Her youth and beauty as well as her gentle, trustful mien won the heart of Ahasuerus as well as his admiration for her daring. He saw that she had confidence in his love and it called forth his favor. He held out the scepter and lo, she is safe. God was in it all. We recognize His mighty overruling power in all this typical happening. It is the sign that grace is reigning because of atonement. God can now extend the token of His favor to those in the place of death. He can hear and answer prayer because of Calvary, tho’ it was future at the time of Esther.

Again we say, the golden scepter is divinely significant. It teaches us, in type, that there must be a Mediator between God and man. God must have a golden scepter in His hand, by touching which, we are shown His favor. Esther, as well as we, must “kiss the Son lest He be angry and we perish by the way” (“*Kiss the Son, lest he be angry, and ye perish from the way*”—*Psalms 2:12 KJV*); “for there is none other name under heaven given among men whereby we must be saved”—*Acts 4:12*. The company of believers which Esther figures are a very choice people. They are shown marvels of God’s love and favor. They are mightily used in intercession as we are informed here in type. They are a means of blessing to the whole house of Israel. And why are they of such great service? There is a cause even besides that of God’s sovereign choice. They yield themselves to this choice, even as Esther yielded herself to Mordecai’s planning and purposes for her. She too might have decided that she did not want him to have his way with her. She might have even refused to yield to his desires that she should endeavor to please the king, and thus she

5:3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

5:4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

would have frustrated all Mordecai's purposes for the good of his people. We little comprehend the far-reaching influence of the completely surrendered life. Eternity alone will reveal the extent of its power.

Ahasuerus knew that only some special need, or unusual desire had brought his beautiful wife unannounced and uncalled for into his presence. He at once said, "What wilt thou, queen Esther? what is thy request? It shall be even given thee to the half of my kingdom"—V. 3. Here is grace upon grace. What a promise! It is marvelous! It is as if a signed blank check had been handed her in which she might write all she desired. And that is just exactly what we have in the precious assurances given to us in Scripture. "My God shall supply all your need according to His riches in glory by Christ Jesus"—Phil. 4:19. "He is able to do exceedingly abundantly above all that we ask, or think" ("*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*" *KJV*)—Eph. 3:20. God, the God of all grace is not enriched by withholding His riches, nor impoverished by pouring out His blessings. He says to each trusting soul, "Ask what thou wilt?" even as Ahasuerus said to Esther, What is thy request? Many of the Lord's people will say, Amen to this; yet at the same time deny that these promises include the healing of the body, or the gift of the Holy Spirit, as on the day of Pentecost. "Oh, fools and slow of heart to believe" (Luke 24:25), cannot be said of Esther. She takes advantage of his grace; tho' at first sight it may seem as tho' she asks but a very small thing compared with the almost unlimited opportunity accorded her. But she is wise. She realizes: that she has a most important matter at stake. She cannot afford to make one false move. She must go slowly; for she is dealing with matters of state and government, not of the heart, nor the home. What is her great request? An invitation to a banquet.

"If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for thee"—V. 4. But notice Haman is also asked to attend, or rather the king is requested to bring him. The invitation is to the king. He immediately accepts and commands the presence of Haman to the banquet. She had acted her faith and made her preparation beforehand. Behold the favor in which she stands. The king makes all things serve her. Even her enemy has to come at her request and acknowledge her rights. And he is elated over the invitation. He is not aware the she is of this hated Jewish race. Her identity seems to be hidden. This fact is a wonderful proof that she is the type of a company of believers, gathered out from the ten tribes. No one but the Lord is aware of Israel's abiding place. They are swallowed up among the nations. And no doubt many of them are among us today. For Hosea, the prophet who is exclusively occupied with "Ephraim," standing for the ten tribes, in contrast with "Judah" standing for the two tribes, says, "After two days will He revive us and in the third day He will raise us up and we shall live in His sight"—Hos.

5:5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

5:6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

5:7 Then answered Esther, and said, My petition and my request *is*;

5:8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

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

5:10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

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

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

6:3. And we are further informed that “one day is with the Lord as a thousand years and a thousand years as one day”—2 Pet. 3:8. These two scriptures, taken in connection with each other, prove that the second day of Ephraim’s exile, the day of reviving, is past and the third day of his raising up is here. For the ten tribes were scattered 720 B.C. Now if this is the correct interpretation, as we truly believe, the Lord has been dealing with Israel for the past thousand years at least, but as hidden among the Gentiles. And shortly will come to pass all things which are written in the law and prophets concerning them. “So the king and Haman came to the banquet that Esther had prepared”—V. 5.

In the house of feasting as the heart of the king was merry with wine, he again affirms his promise to his beloved queen. “What is thy petition? And it shall be granted thee: and what is thy request? Even to the half of the kingdom it shall be performed”—V. 6. The king sensed the fact that the invitation to the banquet was but a prelude to the great desire of her heart. He is sure that she would not have dared to come unto him without some great concern, some deep need. Therefore, he urges her to let her request be made known. He encourages her again with his mighty proffer of grace—to the half of the kingdom, the only limit. But she only asks that he and Haman come to attend another banquet which she shall prepare for them the following day, when she promises to make her request known. Haman is intoxicated with his own glory. He goes forth “joyful and with a glad heart” (V. 9), until he espies Mordecai, the sackcloth covered Jew, who does not rise up, nor honor him in any manner. He is full of indignation, but he refrains himself as he feels so sure that his day of vengeance is almost come. When he comes home he acquaints his wife and friends with his good fortune. He is especially triumphant in the fact that he alone was invited with the king, to Esther’s banquet.

What a disgusting exhibition of vanity and pride Haman presents here. “Honor is not seemly for a fool” (Prov. 26:1), has been truly said. He is mad with exultation. He gloats over the fact that no one but himself was invited to Esther’s banquet of wine. That is the choicest morsel he has to chew, the sweetest drop in his cup of exultation. Yet withal he cannot conceal his wounded vanity in connection with the little man at the gate that refuses to give him honor—Vs. 12.

Now we would infer from the typical teaching here, that “the man of sin,” whom Haman figures will be apparently on good terms with the antitypical Esther. And that the latter will disguise their real feelings toward him until they will have had the assurance from God repeated the third time, to ask him anything. They, as Esther, will be divinely endued with wisdom for their day.

And in the meantime Haman is so encouraged by his apparent triumph that he decides to rid himself of Mordecai immediately. According to the

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

5:14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

counsel of his friends, but especially Zeresh his wife, he has a gallows made, on which to hang the man he hates. Haman's wife Zeresh, meaning "gold," no doubt prefigures the "harlot," whose photograph we behold in the 17th chapter of Revelation, sitting upon the beast, the empire of which the anti-christ is the head. She is there sketched as in control of affairs of state, guiding with her counsel. The advice of his wife and satellites please Haman immensely. Why should he wait for the destruction of Mordecai with the whole company of Jews? He can trump up some charge against him and dispatch the insolent Jew immediately; for he surely will never be happy, or secure while that little man remains at the king's gate.

And this is so wonderfully significant as relating to Christ and anti-christ. The latter will hate the One whose place and office he will usurp for a short time. He will know down in his heart that the throne on which he sits, the honors that he bears and the diadems he wears, belong to Another; and that very secret knowledge will fill him with rage. We have these marvelous future events foreshadowed in the actions of these two men toward one another. The false Christ will be just as desperate and determined in his desire to rid himself of the true and living Christ as Haman was to rid himself of Mordecai. We read of him, "And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven"—Rev. 13:6.

Our chapter closes with the last nails being driven in the gallows in the court of Haman upon which Mordecai is to hang, while he is totally unaware of the fate that is purposed for him on the morrow. Haman desires to get rid of him before that feast at Esther's table; but the adage, "Man proposes, but God disposes," is surely applicable here. The next chapter shows the tables turning. God is taking a hand in the affairs, even if his name is not mentioned.

Chapter Six

Mordecai Rewarded

Chapter 6

6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

6:3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

“On that night could not the king sleep and he commanded to bring the book of records of the chronicles, and they were read before the king”—Chap. 6:1.

What great events sometimes hinge on trivial things. Who would ever have imagined that a sleepless night “an ill wind,” we might say, would have brought forth such a change for good, blown such a multitude of blessing on the one hand, and of evil on the other? God is surely moving the chess upon the board. And even if He is behind the scenes, He moves all the scenes that He is behind. He lets Haman go on for awhile, having everything his own way; but “one night” there came the end for him. So it will be for all evil men. There will come the end to all their schemes. Satan too will meet his “Waterloo,” some night. God allows things to proceed as tho’ He did not exist; but the end will prove that He was over all and nothing was hidden from Him.

To all appearance, Satan is triumphant in our story. His man is apparently winning. Haman’s courtyard holds the gallows already built, fifty cubits up in the air. He wants Mordecai hanged high, so everyone can see the end of the man that dared to stand against the lofty premier of the Persian court and his ambitions. The royal Amalekite is in ecstasy over the success of his plans. He is gloating as he contemplates the victory he is about to gain over the unyielding son of Kish; and he longs for the glimmer of the dawn of the day which will see his wrath executed upon his foe.

But the Lord is never behind His time. The king could not sleep that night. Well was it for Mordecai and all the Jews of the realm that Ahasuerus was troubled with insomnia that momentous eve. He called for the strangest opiate—the records of the happenings of the court. These were read aloud to him. He hears about a service that Mordecai had rendered of which he had forgotten. He discovered a plot against the king’s life, in which two men, Bigthan and Teresh were involved. He made known the matter and the king’s life was saved. At that time Mordecai was apparently forgotten. The preoccupied monarch overlooked the faithfulness of the little man at his gate; but He who knows the end from the beginning, had seen to it that the happening was recorded. And at that very propitious time, the king was reminded of it. God had timed it well.

The apparently ungrateful king is aroused immediately as he hears the record read. What honor and dignity hath been done to Mordecai for this? And the servants had sadly to reply, “There is nothing done for him”—V. 3. He had forgotten the circumstance, but now his gratitude to this man is awakened and he would know how he was rewarded. This is as tho’ God is just at this time

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

6:5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

6:7 And Haman answered the king, For the man whom the king delighteth to honour,

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

6:9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

stirred with the magnitude of the debt which He owes to Jesus the Man. He had, as it were, forgotten all the circumstance regarding the faithfulness of His Son and must needs be reminded by a reading of the writings that He has not yet rewarded Jesus for all that He has done. He has not yet set Him on His throne in His place as the rightful Sovereign, appareled as the Almighty God. He has not yet made every knee to bow to the Lord Jesus Christ, nor every tongue confess that He is Lord to the glory of God the Father. The tardy honor herewith meted out to Mordecai, faintly foreshadows that glorious day when God will arise to reward His Son for service that He has rendered to the kingdom of God. Then indeed it will be woe for all His enemies.

And now notice how the plot of the story proceeds. Just at this juncture when the king is aroused as to his duty to Mordecai, who should enter the court to the king's house, but Haman. It appears a mere coincidence, but God is behind this apparent happen-so. The lordly Agagite has come to speak to Ahasuerus to hang Mordecai on the gallows which he has erected. But the king foretells his request by asking him a question. His head fairly swims with wild exultation as he hears! It surely presages an early fulfillment of all his dreams. "What shall be done unto the man whom the king delighteth to honor?" asks his royal master. It is not to be wondered at that the vainglorious, self-seeking prince, whose own interests were paramount, imagined that the king intended to honor him. "Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?"—V. 6. Pride was Haman's undoing. He really imagined that there could be no other more deserving than himself of his sovereign's favor. He would be as the king. He would sit in his place even if only temporarily. We have the same exhibition of pride in Satan. In fact, it was the cause of his fall; and he instilled that same wickedness into man. Listen to Haman's answer to the king,

"Let the royal apparel be brought, which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king's most noble princes that they may array the man withal, whom the king delighteth to honor, and bring him on a horseback thru the streets of the city and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor"—Vs. 8, 9. Is this not immense? As the saying goes today, "He does not hate himself." Nay; rather he loves himself. Haman's pretention and self-exaltation are surely manifested here to the uttermost. How plainly the old Amalekite shows himself at this place. The pride of Lucifer is also plainly discernable. The hand which of old was stretched out to grasp the throne of God is now stretched out to grasp the throne of empires. Is this not exactly what the anti-Christ will seek to do later on? He will be Satan incarnate and will endeavor to wrest the throne of God as well as the throne of universal sovereignty of the earth from Christ. The latter place he will occupy for the

short space of three and one half years; but he will never succeed in usurping the throne of God. He will proclaim himself in Jerusalem as God—sit in the temple showing himself as God (2 Thess. 2); yet that will all be done on earth. He will not get up to heaven. God’s throne there is safe.

But to return to the type in the book we are studying. The irony of fate is surely seen in the way things came to pass. Here Haman sealed his own doom as he so unwittingly proclaimed the exaltation of Mordecai. The one had to fall when the other arose. And the fact that Haman acted in ignorance, surely proved the retributive justice of God; for he intended all the above honor for himself. He desired the people to behold him thus, in order to accustom their minds to a future usurpation of imperial power which he was contemplating. What a striking likeness of the anti-Christ is visible here.

The king replied quickly, in a brief, but decided manner, as tho’ he began to mistrust his old favorite. Or maybe it was the Lord that caused what seemed like a change of heart on the part of Ahasuerus toward Haman. He said, “Make haste and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew that sitteth at the king’s gate”—V. 10. We wonder if the royal eye detected the change of countenance and the chagrin and disappointment too deep for words which Haman manifested as he turned away without a reply. It seems as tho’ the king had learned something of the hatred of Haman toward the man who had saved his life; for the readiness, with which the favorite was given up later, implies a lack of confidence already cherished in his heart. Haman was perforce obliged to obey. There was no other course left for him. He “took the apparel and the horse and arrayed Mordecai and brought him on horseback thru the streets of the city and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor”—V. 11. What a remarkable turn of events! Who could have conceived of such a come down for the favorite of the king’s court? Where are all the courtiers now that have been fawning at Haman’s feet, seeking to curry favor with him? “The king is dead, long live the king,” is surely expressive of the changeable heart of man. How quickly the tide of human opinion varies. Today they eulogize; tomorrow they crucify. How good to turn away from all that is of man, whose breath is in his nostril, unto the living God; for He disposes of the whole matter anyway. Haman got exactly what he deserved.

“And Mordecai came again to the king’s gate”—V. 12. After the honors were all over, he came to his own place again. What must have been his feelings? He surely must have realized, in the sudden change from ignominy to honor, the pledge of his deliverance from the judgment which was about to fall upon him. It would seem so; for he made no effort to resist the change of his attire from sackcloth to purple and gold. And Haman also, what did he think had come to pass? At any rate, he knew that his sun had set. “He hastened to his

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

6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

6:12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

6:13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

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

house mourning and having his head covered”—V. 12. In shame and confusion he hurried from the public gaze and sought the seclusion of his own home. He knew that it was vain now to ask permission to hang Mordecai. The gallows stands ready, as a monument to his foolishness, casting a shadow of coming disaster upon his spirit.

“And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him”—V. 13.

How little comfort does he find in these friends! They tell him the truth which he knew himself, Job’s comforters indeed! And yet he deserved all that he was getting and will get; for he deliberately sought the downfall and death of one who had not injured him in any way. No one had sought his defeat. He brought it on himself by plotting the ruin of others.

While his friends were still talking to him, the king’s chamberlains came and hastened to bring him to the banquet that Esther had prepared. He was not so enthusiastic this time as to the honor bestowed upon him. In fact, he had undergone such a trying ordeal that he was not ready to appear in the presence of the king and queen. He would prefer retirement until he had regained something of his accustomed poise and self-confidence; but the king’s command must be obeyed. Yesterday he would have needed no chamberlains to summon him; but today all is changed. He has been greatly humbled and the end is not yet. Before the hours of the day will have passed, he will have a more crushing blow. “Vengeance is mine. I will repay, saith the Lord”—Rom. 12:19. The ominous prophecy spoken by his wife and his friends is about to be fulfilled to the uttermost.

Chapter Seven
The Second Banquet

Chapter 7

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

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

7:3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

7:4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

“So the king and Haman came to banquet with Esther the queen. And the king said, What is thy petition, Queen Esther? And it shall be granted. What is thy request? It shall be performed even unto the half of my kingdom”—Chap. 7:1, 2.

It is not all probable that the remarkable happenings of that day had all taken place without Esther’s knowledge. We know that she was in daily communications thru her servants with Mordecai; therefore there is scarcely any question, that she was familiar with his suddenly acquired honors. It no doubt was a glad surprise to her, and inspired the confidence with which she made her request at the feast she had prepared for the king. Ahasuerus again makes the almost unlimited offer to her, as on the previous occasions, to fulfill her every request. He assures her positively that as far as he is able, she shall have what she desires. It is so marvelous a foreshadowing of the unlimited promises of God. “Ask what ye will” (John 15:7), Jesus says to us. It is not what you wish, in an indifferent, half-hearted manner, but what you will. When our will is in activity as to our request we are aggressive in our attitude toward God, not merely passive. We insist on getting the answer regardless of His sometimes, apparent refusal to hear us. Like the man that went to his friend at midnight, we continue knocking until He grants our request—Luke 11.

Esther the queen answered the king, saying, “If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition and my people at my request; for we are sold, I and my people, to be destroyed”—Vs. 3, 4. Here is strategy indeed! She pleads not only her own cause, but her people’s also; for she knows that he loves her and has already promised that he will grant her request. She is bold in her demands because of his word.

The king was undoubtedly greatly surprised to hear her thus speak of her life being in danger. Who would dare to seek her hurt in any way? And who were her people that were in peril and jeopardy? Remember that Esther’s kindred had not yet been made known to Ahasuerus. He was in ignorance that she was a Jewess.

And what of Haman’s surprise? He hears the very words of the decree which was drawn up by himself relating to the wholesale giving of the Jews, “to be destroyed, to be slain and to perish” (V. 4), applied to herself and her people. What an appalling discovery for the already agitated son of Hammedatha that he had unwittingly included the beloved wife of the king in his bold scheme of revenge upon Mordecai. His castle in the air was surely

7:5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

7:6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7:7 And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

7:8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

7:9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

toppling around him! He listened eagerly indeed to the king's reply.

“Who is he, and where is he, that durst presume in his heart to do so?”—V. 5. Ahasuerus quickly asked. He at once made her enemy his enemy, and demanded the name of the infamous wretch who dared to conceive so fearful a plot. Esther replied, “The adversary and enemy is this wicked Haman”—V. 6. “Be sure your sin will find you out” (Num. 32:23), was truly fulfilled to Haman. He was afraid before the king and queen, as well he might be. His real character was manifested. The fawning, cultured courtier became the cringing weakling, when his villainy became known. His perfidy was almost too great to be believed. Satan was foiled again in his efforts to blot out the chosen line. Jehovah had gone before and prepared in advance a plan to outwit him. It is marvelous how perfectly He checkmates the devil's moves.

Ahasuerus appeared dazed before the astounding discovery. He begins to realize that he had been, as it were, a tool in the hand of Haman. He was, in a very grave sense, a party to the proposed indiscriminate slaughter of the Jewish folk which would include his beloved queen. He could not suppress his feelings for the moment. He was overcome. We read that “the king, arising from the banquet, went into the garden, and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king”—V. 7. He who could devote a whole nation to death without a twinge of conscience is now in a frenzy of despair at the fate looming before him. He takes the place of suppliant at the feet of the now triumphant Esther, cousin to the unbending Mordecai, to whom he was obliged to do homage in the morning. And in this connection, we are reminded of Jesus' word, “I will make them come and worship at thy feet and know that I have loved thee” (*“I will make them to come and worship before thy feet, and to know that I have loved thee.” KJV*)—Rev. 3:9.

Haman was truly desperate. He overstepped all bounds, not only of court etiquette, but even common decency was forgotten. Throwing himself upon the divan, where the queen sat, he plead for mercy. At that juncture, the king returned and seeing Haman's position, he was infuriated, and exclaimed, “Will he force the queen also before me in the house?”—V. 8. As the words were spoken they covered his face and took him away. His very importunity, unwise in the extreme was the means of his complete undoing. The covered face was a token of his condemnation.

The chamberlains quickly discerned the mind of the king and wasted no sympathy on the fallen premier. “Nothing succeeds like success.” As the proverb intimates, “a live dog is better than a dead lion.” Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high which Haman made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, “Hang him thereon”—V. 9. So sure

had the wily wretch been that he would have no difficulty in getting permission to hang Mordecai that he made no secret of his intentions. Harbonah appears perfectly familiar with all the details of the intended execution; hence Haman had but added to his destruction by the information he had been glad to distribute when he was in power. “It is a righteous thing with God to recompense tribulation to them that trouble you”—2 Thess. 1:6. Sometimes the ungodly spread themselves like the green bay tree, while to the righteous “waters of a full cup” (Psa. 73:10), are poured out; but “the triumphing of the wicked is short” (Job 20:5). God is still the Governor of the world and all men must give account to Him. And He “is not mocked; whatsoever a man soweth, that also shall he reap” (“*God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Gal. 6:7 KJV).

The above is not the only instance in Scripture of God’s governmental dealings in this respect. Daniel furnishes us with a similar case. He was saved from the lion’s jaws by the power of God while his accusers, being cast into the den, were destroyed. It is written that the wicked digs a pit; but he falls into it himself. “His mischief shall return upon his own head and his violent dealing shall come down upon his own pate”—Psalm 7:14-16.

“So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king’s wrath pacified”—V. 10. The sentence was no sooner uttered than it was carried out. They gave him no time to repent. He was hanged as one accursed of God. His wealth and his power availed him naught. “In one hour so great riches is come to naught” is written of Babylon (Rev. 18:17); but the same verdict is written of all the ill-gotten gains of this world. It profits nothing in the day of wrath.

The interest of this fascinating story is doubly enhanced when we realize that it is all typical of the last great week of Daniel, the seven years of the “much in little” prophecy that is yet unfulfilled—¹Dan. 9:27. It will be a seven years crowded with marvelous happenings. Dynamics of God, as well as supernaturals of Satan will be in evidence. The anti-Christ will be revealed in that span of years as also will the Christ. The firstfruits of Israel will come into their place as Jehovah’s bride after the wife of the Lamb, the heavenly bride, will have been taken to glory and the false wife, Christendom, will have been judged. We have all these doings symbolized in the book of Revelation. The time is almost here now when the last great act of the drama will have passed off the stage, or the last reel of the moving picture will have run its course. We await the voice of our Bridegroom, calling His heavenly bride home; for that is the signal for the seven years to begin. Are we ready to go?

¹ Daniel 9:27 “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Division Five

The Reaping of Haman

Chapter 8:1-17

Chapter 8

8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

“On that day did king Ahasuerus give the house of Haman, the Jews’ enemy, unto Esther the queen. And Mordecai came before the king, for Esther had told what he was to her. And the king took off his ring which he had taken from Haman and gave it unto Mordecai. And Esther set Mordecai over the house of Haman”—Ch. 8:1, 2.

The king is learning some things which had been kept secret hitherto. Esther’s relationship to Mordecai is now told him. Haman is dead, but his judgment has not ceased. His house, that is his great inheritance (for he was the owner of vast estates) is presented to Esther the queen. She puts Mordecai at the head of it and he becomes second to the king, even as Joseph in Egypt was under Pharaoh. Ahasuerus also gave him his ring which Haman had worn, signifying authority. All is victory for them. The storm is over in their case.

Their discipline had been severe, but it was necessary. Folks that are in any measure used of the Lord in blessing to others, must have a schooling in the furnace of affliction before they are eligible for enlargement and usefulness. Esther and Mordecai have had their training. They are now ready for exaltation, which comes immediately.

The sackcloth of Mordecai gives place to the kingly robes of royalty. His days of humiliation, waiting at the king’s gate, are gone forever. He is the second figure in the great Persian dynasty. Again we say, “Here is much food for reflection.” Haman, figuring the line of the flesh, the anti-Christ, has been put down forever. Mordecai, figuring the spiritual man, Christ Jesus, comes into power. The one must give way and go down before the other. At this point in the seven decreed years of Daniel when the anti- Christ gets the judgment he deserves, the Lord will appear to the help of His people. But we must remember that in the anti-type the Man Christ Jesus is also God. He will be the Sovereign, second to none, for one thousand years. His Father will abdicate, as it were, for that length of time and let the God-Man rule supreme. But in the type we must remember there are two men, Ahasuerus and Morecai, figuring the One great King, the Lord Jesus Christ.

The Deliverance of Esther’s People

The above had not yet been accomplished. While the power of the enemy had been overthrown, yet the decree of the Medes and Persians (type of the unchangeable Word of God) was still in force. It could not be revoked. And as this decree, signed with Ahasuerus ring, assured the death of all Jews, something must be done. “All Jews, both young and old, little children and

8:3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

8:4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

8:5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:

8:6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

8:7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8:8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

women” were appointed to be slain on the thirteenth day of the twelfth month. But strong in faith that some means would be found whereby the evil might be averted, and yet the dignity of the throne remain, Esther plays the part of intercessor again. We read that she “spake yet again before the king and fell down at his feet and besought him with tears to put away the mischief that Haman the Agagite and his device that he had devised against the Jews”—V. 3. The third time the king shows grace—holding out the golden scepter to his wife. Grace is reigning; otherwise there would be no hope for Esther’s people or any other sinner. All mankind are appointed to death except that the Mediator stands at their service.

Esther said, “If the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman which he wrote to destroy the Jews which are in all the king’s provinces”—V. 5. Ah, she has learned that the king loves her infinitely and can refuse her nothing; hence she does not attempt to plead any good works of the Jews. She would have the king deal with them according to his estimate of her. Like our dear Apostle Paul, who, when entreating Philemon in behalf of Onesimus, writes, “If thou count me therefore a partner, receive him as myself”—Philemon 1:17. Christ has identified us with Himself, and now we are identified with Him. We stand accepted in the Beloved, which also is figured in the case of the boldness and assurance of Esther as she intercedes for her people. She had already risked her life for them and now she would have them treated even as she. The remnant are seen here as so closely knit to Christ that they may ask what they will, ask as Himself.

Esther’s touching appeal avails. “The king said unto Esther and Mordecai the Jew (notice that Mordecai is mentioned with her now), behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews”—V. 7. Observe these words, Haman has been dispatched because he dared to assume to destroy Esther’s people. And so it is. The man, or nation that attempts to overthrow, or ruin the people that are “beloved for the Fathers’ sake” (Rom. 11:28) will come to an untimely end. God will chasten the latter as it seemeth good to Himself; but woe to the instrument that is used for the flogging. Furthermore, as is seen here in the type, He will endeavor to overrule all the mischief perpetrated by their enemies. Ahasuerus says, “Write ye also for the Jews in the king’s name and seal it with the king’s ring; for the writing which is written in the king’s name and sealed with the king’s ring may no man reverse”—Vs. 7, 8. “He who had the power of death” (“*him that had the power of death*”—Heb. 2:14 KJV), as it were, has been destroyed. The message of grace can now be sent out to deliver all the Jews who thru fear of death have been subjected to sorrow and despair.

Again we say, We have some marvels of inspiration in this old time tale. The last week of Daniel with its great happenings is here very forcibly figured. Haman, the typical anti-Christ, is put off the scene. Mordecai is the typical Christ. The latter then gets his house and place; while Esther, standing for the remnant, the firstfruits of a great Israelitish harvest, is the intercessor. She is typical of Jehovah's earthly wife, not the Lamb's heavenly wife. The latter glorious company will be at home with her Lord before the manifestation of the latter company. At that time the Jews will be in dire distress—the great tribulation will be upon them, and the Lord must come in for them in a supernatural way.

8:9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

8:10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

8:11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

“Then were the king's scribes called at that time, in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews and to the lieutenants and the deputies and rulers of the provinces which are from India to Ethiopia, a hundred twenty and seven; provinces, unto every province according to the writing thereof and unto every people after their language and to the Jews according to their writing and their language”—V. 9.

Observe the exaltation and authority of Mordecai. Here he is seen dictating the letter to all the authorities and peoples of all the provinces of the Persian dynasty, in behalf of the Jews. The tide has turned in their behalf with the queen of the realm and the second man in power in the kingdom, standing for them. Who would have thought such an unheard of thing could happen? In less than three months after the decree of Haman, the Jews' enemy, had gone forth, he is dethroned and the Jews' friend is in his place. God can work rapidly when His time arrives. The anti-Christ who Haman figures will probably have but a short time after his world-wide decree against the Jews has been published. That will be the signal of his eternal defeat. Jesus Christ the Lion of the Tribe of Judah will arise to their help in short order and their troubles will soon be over.

Mordecai's decree is just as universal in its sweep as Haman's was. It was written in every language of the known world. And it was written in the king's name and sealed with the king's ring, but in no sense did it contradict the former decree of the enemy of the Jews. The latter gave the people of the empire command to destroy the Jews; while the decree of Mordecai gave the afflicted people the right to stand and defend themselves. They were commanded “to stand for their life, to destroy, to slay and to cause to perish all the power of the people and the province that would assault them, both little ones and women. And to take the spoil of them for a prey upon one day in all the provinces of King Ahasuerus, namely upon the thirteenth day of the twelfth month, which is the month, Adar”—Vs. 11, 12. The latter decree furnishes them with the means of deliverance from the death which was meted out to

8:12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

8:13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

8:14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

8:15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

8:16 The Jews had light, and gladness, and joy, and honour.

them by the first decree. They could now avail themselves of the privilege of fighting against the foe, and thus have a chance of saving their lives.

And in the antitype the same thing is clearly taught. The Jews at the beginning of the millennium will have such a time as the Jews of Esther's day. It is written in the Word of God that their lives shall be in danger; for there shall be such tribulation against them as never has been known (¹Matt. 24:22) and if the Lord had not made provision for a way of escape, no flesh should be saved (that is, no Jew should live). But it is also written that they shall rise up in the battle and fight for their life. "And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle; and they shall fight, for the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah and I will save the house of Joseph"—Zech. 10:5, 6. See also ²Zach. 12:8, and Mal. 4:3. Tho' the Word declares the decree against them; yet on the other hand, it also declares that the Lord will endue them with superhuman strength in the day of battle, that they will rise up and fight and win. Furthermore, it is written that the Lord will fight from heaven for them. He will roar out of Zion as a lion waking up from slumber and the enemies of the Jews will not stand a chance before His fierce onslaught. Amos exclaims in anticipation of that notable day, "The lion hath roared; who will not fear?"—Amos 3:8.

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold and with a garment of fine linen and purple; and the city of Shushan was glad"—V. 15.

Mordecai's fortune is made, as the story book would say. He is clothed in the garments of royalty. He has come into His own rights. What a marvelous figure of Christ coming out from heaven, out from the presence of God, as it were, robed in garments of salvation. Blue and white and purple are colors of deep significance. Blue the color of the heaven emphasizes the heavenly origin of Him whom Mordecai figures. White speaks of righteousness, and worn as a habit, tells us further of the every day, practical holy life of Christ. Of this too the fine linen is the further evidence—³Rev. 19:8. Purple, the color of kingly attire, as also the great crown of gold is in divine harmony with the place

¹ Matthew 24:22 "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

² Zachariah 12:8 "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them."

Malachi 4:3 "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts."

³ Revelation 19:8 "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

8:17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

that the lowly Man of Nazareth shall one day occupy on the throne.

The king's message, of which Mordecai was the prime mover and first cause, brought joy and gladness everywhere the news was heard. The Jews had light and gladness and joy and honor. And not only in Shushan, but "in every province and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day"—V. 17. Observe that it was the first decree of the king which brought all the grief and anguish of heart described in chapter four. The king had given his word. The people believed what was written; hence they were in despair. Now again the king writes, and his word now brings peace and happiness. Sorrow is gone; tears are dried up. Likewise will be the effect of the Word of God upon those of the Jews that believe. They will rejoice for the hope that they will have even in their night of sorrow. God will turn the mourning of His people into rejoicing. And that gladness of the Jews will result in a great fear falling upon the people of the province; for many of them will turn to the Lord even as we read in the type—V. 17.

Chapter 9

9:1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

9:2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

9:3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

9:4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

9:6 And in Shushan the palace the Jews slew and destroyed five hundred men.

9:7 And Parshandatha, and Dalphon, and Aspatha,

9:8 And Poratha, and Adalia, and Aridatha,

9:9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

9:10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

9:11 On that day the number of those that were slain in Shushan the palace was brought before the king.

Division Six

The Vindication of Mordecai

Chapter 9:1-32

The Great Battle

“Now in the twelfth month, that is the month Adar, on the thirteenth day of the same, when the king’s commandment and his decree drew near to be put into execution in the day that the enemies of the Jews hoped to have power over them (tho’ it was turned to the contrary that the Jews had rule over them;) the Jews gathered themselves together in their cities thruout all the provinces of the king Ahasuerus to lay hands on such as sought their hurt, and no man could withstand them; for the fear of them fell upon all the people”—Chap. 9:1, 2.

The above citation explains itself. When the due time arrived for the first decree of the king to be carried out, the enemies of the Jews gathered themselves together to put an end to the hated race, but lo, there was a change. The Jews were ready and waiting for them. All fear was gone. They stood and fought against the folks that thought to slay them and no man could withstand them. Their strength and courage were phenomenal, and fear fell upon their enemies. Even the rulers of the provinces have a change of heart.

“The lieutenants and deputies and officers of the king helped the Jews, because the fear of Mordecai fell upon them”—V. 3. Authority is in the hand of a Jew, hence the tide has turned in their affairs.

“For Mordecai was great in the king’s house, and his fame went out thru all the provinces; for this man Mordecai waxed greater and greater”—V. 4.

How marvelously we have the Man, Christ, figured here—the Jew, who is destined to rule the heavens and the earth and whose fame and greatness cannot be estimated in words. Who can doubt the typical significance of Mordecai? And all these types of Christ only feebly represent the magnitude and splendor of the glorious God Man who shall sit upon the throne of empires.

The news of the slaughter in the city of Shushan was reported to the king at the close of that eventful day. And the king said unto Esther the queen, “The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king’s provinces? Now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done”—V. 12.

Esther controls the situation. She holds the life of the people in her hand. If it is her request that more of the enemies of her people perish, then her will shall be done. Then said Esther, “If it please the king, let it be granted to the

9:12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

9:13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

9:14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

9:15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

9:16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

9:18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

9:19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of gladness and feasting*, and a good day, and of sending portions one to another.

9:20 And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both nigh and far*,

Jews which are in Shushan to do tomorrow also according unto this day's decree and let Haman's ten sons be hanged upon the gallows"—V. 13. Some have harshly criticized Esther at this juncture; but we must bear in mind that she represents the spirit of judgment which will characterize the people of which she is the figure. The spirit of meekness and surrender, the spirit of grace and love predominate the people of God today, for this is the spirit that Christ manifested to His enemies, and God is showing grace to the rebellious and blasphemous; hence this is our attitude. But this spirit of divine forbearance is going to change shortly. The Lamb will become the Lion. The tender affectional nature of Christ will be girt up (¹Rev. 1:13) and He will manifest Himself in judgment; therefore the same spirit will sway His people. They will cry for vengeance upon their enemies, even as Esther, the fair, gentle lady, and their prayer will be granted—²Rev. 15:6. Then again it is not an indiscriminate, wholesale massacre that Esther desires, but simply another day of opportunity to meet their foes if they sought to rise against them. She also asks that the ten sons of Haman be hanged even as their father, as accursed of God—³Deut. 21:22.

On the fourteenth day there was another battle. The people were not satisfied. They had the daring to come out against the Jews again; hence we see how wise was the request of Esther. The Jews were the victors again. They slew "three hundred men at Shushan," over half the number of the previous day. And we are told that, as on the previous day, they laid not their hands on the prey. That is, they would not be enriched at the expense of the enemies of the Lord.

The Jews were equally victorious thruout the entire empire. We read not of the death of even one of them, but they "slew of their foes seventy and five thousand"—V. 16. Truly their sorrow had been turned into rejoicing. And so it will be in the end of the dreadful day of tribulation which is due as the portion of the Jews. Their weeping and sorrow will disappear when the Lord comes to their help and fights for them as well as in them.

The Feast of Purim

"And Mordecai wrote these things and sent letters unto all the Jews that were in all the provinces of king Ahasuerus both nigh and far, to establish this among them that they should keep this fourteenth day of this month Adar and the fifteenth day of the same, yearly, as the days wherein the Jews rested from

¹ Revelation 1:13 "And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

² Revelation 15:6 "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

³ Deuteronomy 21:22 "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:"

9:21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

9:22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

9:23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

9:24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

9:25 But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

9:26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

9:27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

9:28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

their enemies and the month which was turned from sorrow to joy and from mourning into a good day”—Vs. 20-22. This feast of Purim was not a divinely ordained festival like the seven set times of Jehovah—Lev. 23. It was simply the feast of grateful remembrance of the people for signal mercy bestowed upon them. And as commanded by Mordecai and Esther, it was in keeping with the figurative significance. The Jews, no doubt, all during the millennium will remember with feasting and the sending of presents, one to another, their wonderful deliverance from the death that is ordained of their enemies to be meted out to them.

They called the name of the feast Purim, after the name of Pur which signifies “lot;” for Haman had cast the lot to destroy them. And they had truly learned by experience that “the lot is cast into the lap; but the whole disposing thereof is of the Lord”—Prov. 16:33. No device of the wicked against the righteous will ever stand unless the Lord allows it. They may cast the lot, make decrees, etc.; but the final issue of it all is in the hand of the Lord. How good to rest upon the comforting assurance that “if God be for us, none can be against us” (“*If God be for us, who can be against us?*”—Rom. 8:31 KJV).

The feast of Purim then voices the nation’s gratitude, tho’ but feebly, that it was God that had come in for them and made their affliction the occasion of His acting in grace. And Esther and Mordecai confirmed all the matters concerning the feast of Purim.

And so we have come to the end of our story. It has been interesting and instructive. We are always delighted to read about the brides of Scripture; for in all of them, even if they do not figure the bride of the Lamb, we have precious lessons taught us. Many of the characteristics are the same. And Esther has been especially charming. Her name in Hebrew, Hadassah, “Myrtle,” is fitting in our memory of her. She lives as the evergreen myrtle, sign of the resurrection of the Jews. Age cannot wither her, nor time destroy them. And even unto this very day, as Paul declares, “there is a remnant according to the election of grace”—Rom. 11:5.

Chapter 9 (cont’d)

9:29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

9:30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

9:31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

9:32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Division Seven

The Exaltation of the Jews

Chapter 10:1-3

Chapter 10

10:1 And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

10:2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

10:3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

“And the king Ahasuerus laid a tribute upon the isles of the sea. And all the acts of his might and the declaration of the greatness of Mordecai whereunto the king advanced him, are they not written in the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus and great among the Jews and accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed”—Chap. 10.

The book ends with the declaration of Mordecai’s exaltation. His name and fame were recognized thru all the kingdom of Persia which was the world empire of that day. How supremely harmonious when seen in its typical setting. Ahasuerus and Mordecai are really but one. They represent the Lord Jesus Christ, as we have noted, in His divine and human natures having authority over all the earth. In chapters four and five of the book of Revelation, we have these two aspects of Christ distinctly emphasized. In chapter 4, He is viewed as God Almighty sitting upon the throne; in chapter 5, He is seen as “a Lamb as it had been slain” (Rev. 5:6), the crucified, humbled man of Calvary. And yet these two representations are of one Person, the God-Man, the Lord Jesus Christ, who shall reign from sea to sea.

The whole of the revelation which John received on the isle of Patmos has yet to find its fulfillment in the exaltation of Jesus Christ. The world is all out of joint, because He is not in His place on the throne. The Jew, in the Person of Christ, must get justice, and then His people will get justice. The nations have been crucifying the Jews ever since they crucified their Messiah; but the end is almost at hand. One more fierce onslaught remains and then they will be vindicated and exalted, because their King will be the ruler of the universe of God. The prophets are all agreed relative to these things. The Scripture bears witness with no uncertain sound as to the destiny of the Jew. He shall be the head and not the tail of the nations. Listen to the prophet Isaiah, 2:2, 3.

“And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow into it. And many people shall go up and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem”—Isa. 2:2, 3.

And Zechariah 8:23, comes on the prophetic stage later and tells us, “In those days it shall come to pass that ten men shall take hold out of all languages

of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

And we believe that this is the reason the name of God is not mentioned in the book of Esther. At the time of which the book of Esther figures Christ will be on His throne in the heavens but as His people the Jews will not have accepted Him, He will be forced to act for them as it were in secret. They will not know that God is making all things work for their good until Christ is recognized and owned as their Lord and Savior. Then it will be, even as it is written of Mordecai, that he waxed greater and greater. And how fragrant of Christ are the closing words of eulogy of the leading man of the story, “he was accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed”—V. 3. Amen! Even so come, Lord Jesus.