

Reasoning out of the Scriptures

by Allegory and Type



Esther Allegory

class 1 - The Kingdom of God

THE KEY

THE BIRMINGHAM AMENDED STATEMENT OF FAITH

XVIII.—That *the things of the kingdom* of God are the facts testified concerning the kingdom of God in the writings of the prophets and apostles

XIX.—That God will set up a kingdom in the earth, which will overthrow all others, and change them into “the kingdoms of our Lord and his Christ”.—Daniel 2:44; 7:13,14;

XX.—That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.—Acts 3:20,21; Psalm 102:16,21; 2 Timothy 4:1; Acts 1:9,11; Daniel 7:13.

XXI.—That the kingdom which he will establish will be kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant.—Micah 4:6-8; A

XXII.—That this restoration of the kingdom again to Israel involve the ingathering of God’s chosen but scattered nation Jews; their reinstatement in the land of their fathers, when it have been reclaimed from “the desolation of many generations”; the building again of Jerusalem to become “the throne of our Lord” and the metropolis of the whole earth.—Isaiah 11:12;

*Eureka Vol. 1,
pgs. 217-225
Bro. Thomas
refers to the
Kingdom of
God, past and
future as:
“the Hebrew
Kingdom.”*

Gospel pertains to “the kingdom” and “the atonement”—Book of Esther: (1) Kingdom, King, Throne (2) Feast, Banquet of Wine

BIBLE HISTORY IS ALSO PARABOLIC PROPHECY

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

From the beginning of these studies we have proposed:

- that an understanding of the GOSPEL is the key to unlock all of Scripture; and, the object of Bible study is to identify DOCTRINE as the principal intent of all divinely recorded events.
- that doctrine embodied in the lives of individuals recorded in Scripture teaches the vital principle of God-Manifestation; that is, that doctrine and walk are inseparable.
- that from these same doctrinal examples—*which serve as shadows, types and allegories*—important exhortations emerge that are in harmony with the doctrine they teach.
- that doctrine of the Kingdom of God and Name of Jesus Christ is solidified and expanded through the many parables contained within the pages of literal history in Scripture.

THE DEATH & RESURRECTION: SUBJECT OF ALL O.T. SCRIPTURES

Luk 24:26-27 *“Ought not Christ to have suffered these things, and to enter into his glory? **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself**”* (John 1:45; 5:39-47)

- Christ and the apostles continually proved the death and resurrection of the Messiah was the exposition of O.T. Scripture.

Act 17:2-3 *“Paul, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead...**”* (Acts 24:14; 13:15,27; 28:23; Luke 16:29-31)

Act 26:22-23 *“I continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles**”*

1Cor 15:3-4 “I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the scriptures*; And that he was *buried, and that he rose again the third day according to the scriptures*”

- If no consideration is given to the extensive types and allegories in the Law and prophets, where are we to find such detail in the Old Testament? (Joh 5:39) *i.e. Joseph*

1Pet 1:10-11 “Of which *salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you*: Searching what, or what manner of time the Spirit of Christ which was in them did signify, *when it testified beforehand the sufferings of Christ, and the glory that should follow*”

Act 3:17-18 “Brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, *which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled*”

- Our search of the O.T. scripture should produce one ever-present question: *Does this divinely recorded book or event lead us to Christ as a fulfillment of the Law and Prophets (Gal 3:23; Col 2:16-17)?*

Act 28:23 “HE EXPOUNDED AND TESTIFIED THE KINGDOM OF GOD, PERSUADING THEM CONCERNING JESUS, *both out of the law of Moses, and out of the prophets*, from morning till evening”

☐ “Moses wrote not only of the literal, but of that in such a way that he intended something else than is contained in the words literally taken. His writings are therefore both literal and allegorical; and TO UNDERSTAND THEM IN THEIR ALLEGORICAL SENSE WE MUST PAY STRICT ATTENTION TO THEIR LITERAL SIGNIFICANCE, which is ‘the form of the knowledge and the truth’. The literal narrative is ‘the form’; the ‘knowledge and the truth’ the allegorical significance of that form.”—Phanerosis, pg. 95

Note: while the “scripture of Truth” refers to all the testimony of Yahweh (Dan 10:21), the “truth” is also a ref. to Christ as a fulfillment of the Law.

- *Law given by Moses, grace and Truth by Jesus Christ—John 1:17*
- *Mosaic tabernacle as a figure of the True in Christ—Heb 9:24*
- *Law was a form of the Truth—Rom 2:20 (Gal 3:1-5; 5:1-7)*
- *Moses gave bread in wilderness, Christ the True bread—John 6:32*
- *Christ: true light, true vine, the way and truth (John 1:9; 15:1; 14:6...etc.)*

□ “Two books of the Bible are named after women and present interesting points of comparison and contrast: Ruth and Esther ... Both are historical narratives selected by the Spirit to typify the future purposes of Yahweh in Christ. Therefore, both have a doctrinal and a prophetic significance far beyond the importance of the records themselves” — HPM, Ruth Expositor

Medo-Persian Kingdom is very significant (Dan 1-5), literally and allegorically. *“Ministry of the Prophets, Isaiah” pg. 253-257, 574-584.*

- Kingdom is represented by Silver—redemption (Dan 2).
- Brought down the Babylonian System (Isa 13; Dan 5).
- King called Yahweh’s “shepherd” (Isa 44:28).
- King called Yahweh’s “anointed whose right hand God has holden” (Isa 45:1-2).
- Army styled “sanctified ones” and “mighty ones” (Isa 13:3).
- King commanded to rebuild the Temple (Ezra 1:1-3 cf Jer 51:11).
- One Kingdom but made up of two peoples (Est 1:3) *people drawn to a Kingdom of Yahweh’s Anointed, out of Babylon*

See: Eureka Vol 3, pg. 287 (see notes Dan 1-5)

Medo-Persian elite army called “Ten Thousand Immortals”

Jude 14 “Behold, *the Lord cometh with ten thousands of his saints* To execute judgment upon all and to convince all that are ungodly”

Deu 33:2 “He came *with ten thousands of saints*” (Heb 12:22)



□ HPM Leviticus Expositor “The Babylonian captivity of seventy years, during which period the land ‘enjoyed her sabbaths,’ or rested as stated (2 Chron. 36:21). At the conclusion of that seventy years there was a restoration that was typical of that which is still to come (see Jer. 29:10-14).” (Jer 25:9-12; Dan 9:2; Zec 1:12; Lev 25:4-6; 26:34-35, 40 -43)

- **70—number of the Nations** (Gen 10; Egypt: Gen 50:3; Jer 25:11-12; 29:10; Zec 1:12; Isa 23:15-17; Luke 10:1, 17).

Silver Medo-Persians: One Kingdom—Two People

Dan 7:5 “And behold another beast, a second, like to a bear, *and it raised up itself on one side...*”

Dan 8:3 “Behold, there stood before the river a ram which had two horns: and the two horns were high; *but one was higher than the other, and the higher came up last*”

- **JEW & GENTILE—Historically, Media was first to rise, but ultimately the Persian power became dominant.**

Luke 13:28-30 “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, *in the kingdom of God, and you yourselves thrust out.* And they shall come from the east, and *from the west, and from the north, and from the south, and shall sit down in the kingdom of God.* And, behold, *there are last which shall be first, and there are first which shall be last*”

(Gentiles—Last: Jews—First)

Esther—the Kingdom of God is a Hebrew Kingdom

- The setting of the Book is during a period where the Kingdom of Israel has been subdued by Gentile powers. Doctrinally, this has deep meaning to brethren in Christ.
- Hence, the word or name “JEW” is used throughout the book of Esther. This is very important, because of its meaning.

The Name “Jew” signifies two primary things in Scripture:

1. Used as a byword for God’s people in reproach; their dispersion among the Gentiles (throughout Ezra, Neh., Est.)
2. Also reps. the seed of Abraham by the spirit (Rom 2:28-29).

Both principles converge in the Book of Esther; because of the condition of the “Jew” has resulted in the Hope of Israel being extended to the Gentiles to become “Jews inwardly.”

The comprehension of parabolic reasoning is vital, especially when it comes to the Book of Esther. The so-called Christian world has, at times, questioned whether this book belongs with the Divine Record.

Luke 10:21 “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast *hid these things from the wise and prudent, and hast revealed them unto babes*: even so, Father; for so it seemed good in thy sight”

—The Name “Esther”

- **Jews say the name means “Hidden” (identity)**
- **Gentiles say it means “Star” (idolatry)**

- **There is no reference to Yahweh in the Book**
- **The word “Israel” is never used, only the by-word, “Jew”**
- **The Book of Esther is not quoted in the New Testament**
- **The only book of O.T. not found among the Dead Sea Scrolls**
- **Specific aspects of the Law not mentioned (Gentile times)**
- **Contemporary or former prophets are not referenced**
- **No visions, miracles, appearances of angels or prophets**

In Esther, God has revealed the Gospel in a specific way, which enlightens those who possess the Truth, yet remains hidden from those without, because “doctrine” is the parabolic root (Mark 4:2). Like all parables, the context is that of a kingdom and a redeemer.

Gal 4:22-24 “Abraham had two sons...which things are an allegory”

Abraham—Covenant: two Sons stand related to it

Hagar—Sinai from Egypt, Bondage given at Sinai

Ishmael—Natural Seed of Abraham by the Law

Sarah—Jerusalem, Free, the Mother of us all

Isaac—Seed of Abraham by Promise, or the Spirit

THE BOOK OF ESTHER—

□ “In this book of 167 verses, the king is mentioned 192 times, his kingdom 26 times, his name 29 times, but Yahweh is not once named. Typically, the events point to the time *when His face is hidden from His people (Deu 31:16-18)*” —*HPM, Story of the Bible*

- Ahasuerus—the supreme authority: Yahweh.
- Vashti—the rebellious wife: Israel after the flesh in exile.
- Esther—the called virgin: Israel after the spirit: the ecclesia.
- Mordecai—the sacrificial mediator: Jesus Christ.
- Haman—Jews enemy: sin manifested in latter day Gog.
- Jews—almost destroyed, Israel finally restored.

The Parable In The Book OF Esther

Chronology of the Prophetic Parable

Esther 1—Vashti—Israel rejects Yahweh’s Command

Esther 2—Mordecai develops the Bride taken by King—Esther

Esther 3—Haman exalted—Gentile Times—Jews Persecuted

Esther 4—Mordecai—Christ makes known plan to Bride (Ecclesia)

Esther 5—Esther’s hope tied to the Jews; identifies with Mordecai

Esther 6—Mordecai exalted, rewarded for crucifying flesh (Est 2)

Esther 7—Haman crushed—Gog abased—Nations humbled

Esther 8—King gives all authority to Mordecai: Christ to reign

Esther 9—Jews fight for their survival from enemies

Esther 10—Name of Mordecai great in Kingdom, among the Jews

□ “Whether spoken, or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to comprehend these, the things they resemble immediately appear”—*J. Thomas, Eplis Israel*

Class One—The Kingdom of God

Est 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:)

The prophetic parable begins with the KING, HIS THRONE, and HIS KINGDOM. This is the reference point for all parables: Yahweh's purpose. As with the book, the subject matter is exalting a man to rule over His Kingdom and the salvation of a multitude—the Gospel.

Note: Book uses Esther's Gentile Name, as the record opens with Yahweh's dominion over many nations! Also: Gentile Times (Luk 21:24)

- Throughout Scripture, the Highest Authority often represents Yahweh Himself, who reigns over all (Psa 95:3; 47:8; Dan 4:17).
- IMPORTANT ORDER: *first*, the Kingdom of God, *then*, the Name of Jesus Christ: the developed understanding of disciples (Acts 1:3; 8:12; 28:23). *God's Order: Law, Prophets, Gospels, Epistles*
Example: Abraham called to Land years before the sacrifice of Isaac. (*"banquet," "feast," or "wine" appear more than 25x*).

Est 1:1 Ahasuerus...reigned...over *an hundred and seven and twenty* provinces: (no words are ever random—Psa 12:6)

127—numbers in Scripture are very specific and extremely symbolic. Many appear in Esther for significant reasons (Est 1:1; 8:9; 9:30)

- **THIS NUMBER** is only used elsewhere for Sarah's age— (Gen 23:1). As the only woman whose age is given in Scripture, Sarah reps. mother of the multitude of children born of the spirit, and therefore, the Abrahamic Covenant—

Gal 4:25-26 “Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But **JERUSALEM** which is above is free, *which is the mother of us all*”

see: Rev 21:1-3

Gen 17:15-16 “God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, *but Sarah shall her name be*. And I will bless her, and give thee a son also of her: yea, I will bless her, and *she shall be a mother of nations*; kings of people shall be of her”
(those throughout the entire province!)

Est 1:2 When the king Ahasuerus **sat on the throne of his kingdom, which was in Shushan the palace*

Shushan—reps. the “throne” of Yahweh’s Kingdom; Jerusalem, where His law goes forth, and His bride is assembled (Jer 3:17).

- The opening of the Book of Esther establishes the basis for the prophetic parable. It concerns the King’s Kingdom, upon which He displays the beauty of His Bride and the exaltation of One to have authority over His Kingdom. Within this significant divinely recorded event, the redemption of a people is provided by a man figuratively crucified, then lifted up to rule. Is this not the Gospel: the things concerning the Kingdom of God and the Name of Jesus Christ (Act 8:12)? And so it is written concerning the son of David—

1Chr 29:23 “Then Solomon SAT ON THE THRONE OF THE LORD AS KING instead of David his father, and prospered; and all Israel obeyed him”

1Chr 28:5 “Of all my sons, (for the LORD hath given me many sons,) he hath chosen SOLOMON MY SON TO SIT UPON THE THRONE OF THE KINGDOM OF THE LORD over Israel”

Est 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:* ***Feast: drink i.e. wine, trans. as such Dan 1:5-10**

Three—reps. *sacrifice* (Exo 5:3) & resurrection (Act 10:40),

Feast—same word used for weaning of Isaac (Gen 21:8)!

*** All events take place around “drinking wine” (banquet, feast)**

Est 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.*

As a time period, this number appears one other place—

Gen 35:28 “And the days of Isaac were *an hundred and fourscore years.*” (DAY FOR A YEAR: GEN 29:27; NUM 14:34; EZE 4:6)

Isaac is typical of “the” seed of Abraham (Gal 3:16; Heb 11:19), even Christ. Upon him converged all the glory of Yahweh’s kingdom (John 1:14). This was the “feast” to which Israel was called.

Est 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; *common man

Unto all the people—invitation expands (Jew first, then Gentile). Seven—spiritual perfection (Gen 2:1-2). A number that reps. the accomplished plan and purpose of Yahweh (Heb 4:1-11). Thus, ‘seven’ is associated with THE APOCALYPSE (Rev 10:7; 11:15).

Est 1:5 “seven days”—Est 1:10 “seven chamberlains”—Est 1:14 “seven princes”—Est 2:9 “seven maidens”—Est 2:16 “seventh year”

Feast of “seven days” is connected with the *unleavened bread* marking the departure from Egypt at the *passover* (Exo 23:15; 34:18; Lev 23:5-8; Eze 45:21), to which Yahweh invited “all people.”

Also, “*feast of tabernacles*” (Lev 23:34-41).

1Cor 5:7 “*As ye are unleavened. For even Christ our passover is sacrificed for us*” (for all, “great and small”)

The Number Seven—

- **“The Apocalypse is remarkable for the number seven. The first time it is used in the Bible is in Gen 2:2, ‘On the seventh day Elohim ended his work which he had made; and he rested (or ceased) on the seventh day from all his work which he had made.’ In this, the ideas connected with the number seven are *completion and cessation. Anything denominated by seven, is complete; it lacks nothing to make it perfect, and beyond it nothing remains to be accomplished*”—*Eureka, Bro. Thomas***

It is therefore, quite appropriate that the Silver Kingdom is represented by the number “seven.”

With Yahweh’s Kingdom, we are considering a perfect order of things: civil, ecclesiastical, social and political. Esther presents a prophetic parable of how that Kingdom will come about.

Est 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. (many components tempered together—Exo 30:23-38)*

White—Green—Blue—Fine Linen—Purple—Silver—Gold...etc.
Pavement—a mosaic; doctrine/aspects of the Gospel made up of many principles. Covenants, the Law, Prophets, Parables, Acts of the Apostles, Ecclesial Epistles, Apocalypse... (Heb 1:1-3; 2Tim 3:15-17)

Est 1:7-8 *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. 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.*

***mg. “wine of the kingdom”—new covenant in Christ (Mat 26:26-29)**

Gold Vessels—Diverse one from another—rep saints, who possess the “treasure” of the Truth “in earthen vessels”; and the various “vessels” in the Ecclesia (2Cor 4:7; Act 9:15; 2Tim 2:19-21); all whose character is developed by trial (1Pet 1:7).

None Did Compel—willingly not compulsory (Law vs. Grace)

- **Participation in this “feast” (drinking)—a new covenant — hosted by the King represents a contrast to a mandatory requirement under Law. For the Jews, the Law became superficial and without true impact, as they carried out ritual with only external emotion (1Sam 15:22; Isa 1:11-21). The “feast” of Grace and Truth touches the “conscience” (Heb 9:9-14); elevating physical action to include the “thoughts and intents of the heart” (murder, adultery—Mat 5:21-28).**
- **It was not forced by the King, but “according to every man’s pleasure,” though it was “according to the law” (Est 1:7-8)— “the law of faith” by Grace (Rom 3:27), principally taught in the Law of Moses (Mat 5:17; Rom 2:20). *See Rom 4:16; Gal 2:21; 5:4.***

Royal Wine In Abundance—*atonement for “the sin of the world” (John 1:29); a cleansing from “all unrighteousness” (1John 1:8-10). Christ! Wine enough for anyone “great or small.” Both Jew and Gentile, all under sin: bond or free. Such forgiveness by grace is only possible if there is willing “confession” and “repentance” of Sin (Psa 32:5; 103; Pro 28:13; Acts 5:31; 2:38).*

- **The Law manifested Sin (Rom 4:15; 5:31; 7:7-13; Gal 3:19-20)**
- **Perfect Obedience to the Law impossible (Jam 2:10; Gal 2:16-21)**
- **Christ redeems from Curse of the Law (Col 2:12-14; Gal 3:10-13)**
- **Elevated Principles of the Law (Heb 2:1-3; 10:28-29; 12:25)**
- **In the type, this event was a call to the “Heavenly Jerusalem” that is free under grace, not bondage of the Law (127). Those who partook rep. the Isaac-seed of Abraham, even children born of the “spirit” of the new covenant (180), based on the principle of death and resurrection of Christ (3). This feast was to fill the King’s saint-vessels with atoning-royal wine of forgiveness of sins & the doctrine of the Kingdom.**

Est 1:9 ALSO Vashti the queen *made a feast for the women IN THE ROYAL HOUSE which belonged to king Ahasuerus.*

Vashti-Women—Israel after the flesh failed to remember whose house it was; forgetting the Truth was not about her, but to be the King's manifested glory (Mat 3:9; John 8:39). Warning to Ecclesia.

Est 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, *7th Crowning Act of the King's Feast*

Est 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. *used for "virgin" Rebekah—Gen 24:16*

Fair—Heb. "good of countenance." Vashti's changed disposition. *"thou hast not remembered the days of thy youth"* (Eze 16:22). Knowing the King's character, she perhaps was once like Esther.

“Bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty”

She forgot the reason for her exaltation as we very often do: God-Manifestation!

- ❑ **“The death of Christ has more to do with the exaltation of God, than the salvation of man. Most men take in the latter more easily than the former, and quickly get astray through the power of mere humanitarianism” *R. Roberts, Diary of a Voyage, pg. 70***
- ❑ **“Men were not ushered into being for the purpose of being saved or lost! God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine Family from among men, every one of whom shall be Spirit because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.” *J. Thomas, 1856***

Chamberlain—tran. “eunuch,” and reps. *servants of the Kingdom* (Dan 1:3-18; Mat 19:12; Act 8:27-38). Symbolize Yahweh’s “servants the prophets” (Amos 3:7). *Eunuchs thrust out Jezebel* (2Kin 9:33)

Crown Royal—Israel was Yahweh’s “royal” kingdom (Exo 19:6; 1Pet 2:9), and Wife (Isa 54:5; Jer 3:1-17; 31:31-32), with “*A beautiful crown upon thine head*”—Eze 16:12.

Jer 13:11 “I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; *that they might be unto me for a people, and for a Name, and for a Praise, and for a Glory: but they would not hear*”

Shew the people her Beauty—Israel’s exaltation by Yahweh (Isa 3:17-23). Eze 16:14 “Thy renown went forth among the heathen *for thy beauty*”

ISRAEL’S PURPOSE: “This is your wisdom and your understanding *in the sight of the nations*, which shall hear all these statutes, and say, SURELY THIS GREAT NATION *is* a wise and understanding people. For what nation *is there* so great, who *hath* God so nigh unto them...” Deu 4:6-7

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

By His Chamberlains—God sent his prophets to Israel to no avail:

2Chr 36:15-17 “LORD God of their fathers sent to them *by his messengers,* rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: *But they mocked the messengers of God, and despised his words,* and misused his prophets, until *the wrath of the LORD* arose against his people, till *there was* no remedy. Therefore he brought upon them the king of the Chaldees” (*Jer 29:19-20; 44:4; Dan 9:6*)

Wrath—this word is directly used for AD 70 (Mat 22:7)

Israel’s refusal to heed Yahweh’s servants stirred his “wrath” and resulted in their dispersion into Gentile oppression. Note: as with Israel, Yahweh does not deal directly with Vashti, but through his dedicated servants. *Mg. “by the hand of his eunuchs”*

WHY did the Jews refuse the King's *Feast of royal wine*?

Because Christ exposed their superficial form of worship—

Joh 15:22 “If I had not come and spoken unto them, they had not had sin: *but now they have no cloke for their sin*”

Joh 3:19-21 “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

Law Manifested Sin—Christ provided Covering (see: Atonement notes)

On principles of sacrifice, lust, hatred, outward cleansing, the Sabbath...etc. the Lord *elevated* the Law. The Jew was not prepared to dedicate himself to this standard. Also, the Jews wanted no part of a “feast” of fellowship open to all people of all nations—the Gentiles (as the book of Acts details).

Refused—very word used by the prophet for Israel's rebellion:

Zec 7:11-12 “They refused to hearken, and pulled away the shoulder... they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts” (Eze 5:6; Jer 11:10)

Est 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: *a specific prophetic period*

Est 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;)

Est 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?*

- Quite significant to the allegory, *Yahweh* inquires of “the wise men” who “knew the times” and “knew law and judgment” what should be done to Vashti for refusing the King’s “commandment.” These were those who “sat first in the kingdom,” that is Jews, not Gentiles.
- Israel’s fate was predetermined in the Law—*they would become a byword, scattered among the nations, and spewed out of the Land*. The Law and the Prophets stated, in detail, what would become of Israel for disobedience (Deu 28; Luke 2:25; 3:15). Likewise, ourselves, for we are self-condemned (Tit 3:11; 2Tim 2:14-25; Acts 18:6; 13:46; 1Cor 6:9-10; Gal 5:19-21).

Mar 13:14 “When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand...” (1The 5:1)

Seven—Israel taken from Egypt to manifest *Yahweh* before “seven nations” (Deu 7:1; Act 13:19); scattered “seven ways” into “all the kingdoms of the earth” (Deu 28:25). The number of completion.

Est 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. *127

Israel was called out to manifest the wisdom that “Yahweh was their god” (Deu 4:6-8); His “witnesses” (Isa 43:9-44:9), for good or ill. By disobedience, Israel profaned and blasphemed (Eze 20:27) His Name. Israel’s rebellion required that Yahweh “punish” them “seven times” (Jer 30:11; 46:28; Amo 3:2; Lev 26:18) so that “the heathen” would take note and “know that I am Yahweh” (Eze 12:14-16; 36:19-23, 36). Thus, the next verse reads:

Est 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. *Israel blasphemed God’s Name among Gentiles Rom 2:24*

Est 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.* **the new written law reps. the new covenant in Christ*

Royal Estate—Israel's exalted status. “Remove the diadem, and take off the crown” (Eze 21:26). *This was a new law condemning the first bride and seeking another—the two-people Silver Kingdom.*

Silver kingdom a time of new laws (Dan 6; Est 3:9; 8:5).

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

“his blood be upon us and our children” Mat 27:25

Mat 21:43 “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”

(Mat 8:8-12; Rom 9:6-8)

“another” (Est 1:19) Heb. Ruth

Better Than She—are we better than Israel?

Rom 11:18-21

1Cor 10:1-12 “Brethren, I would not that ye should be ignorant, how that **all** our fathers were under the cloud, and **all** passed through the sea; And were **all** *baptized unto Moses* in the cloud and in the sea... BUT with **many** of them God was not well pleased: *for they were overthrown in the wilderness*. Now THESE THINGS WERE OUR EXAMPLES, (*type, figure*) to the intent we should not *lust* after evil things, as they also lusted. Neither be ye *idolaters*, as were **some** of them... Neither let us commit *fornication*, as **some** of them committed... Neither let us *tempt* Christ, as **some** of them also tempted... Neither *murmur* ye, as **some** of them also murmured... Now all these things happened unto them FOR ENSAMPLES: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall”

Est 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.*

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

Est 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. *Acts 2:6,11 Gospel*

Wives give their husbands honour—this event established a new covenant in Christ, where the principle of the “feast of wine” is respected relating to the husband for his wife (Eph 5:22-33). This first chapter solidified the true “head” (1Cor 11:3; 1Tim 3:5; Col 1:18)

see: Col 2:8-23—contrast the Law and Headship in Christ.

Every People—Israel a “witness” to all nations (Isa 43-44).

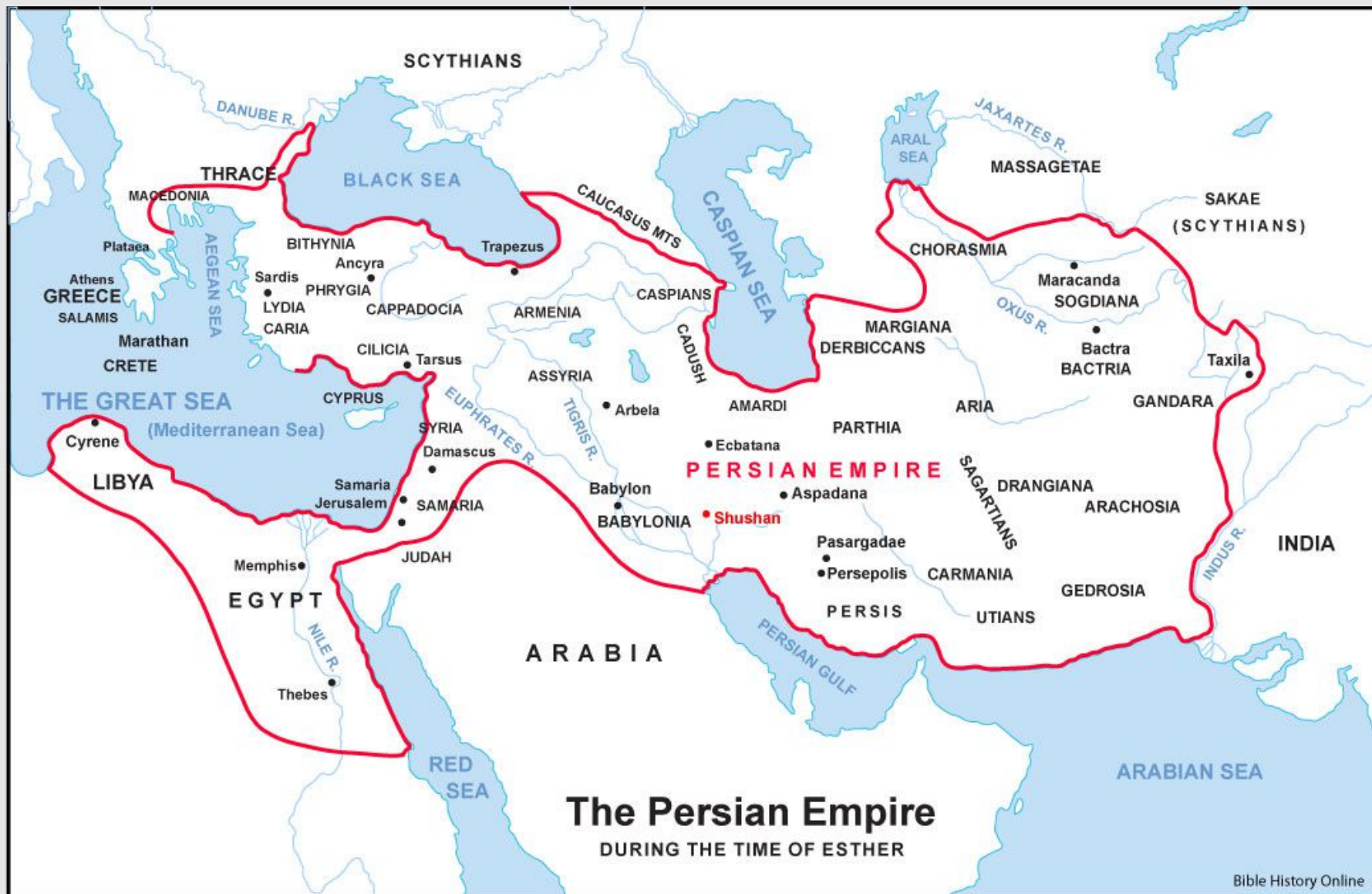
Est 1:1 “Ahasuerus which reigned, from India even unto Ethiopia, *an hundred and seven and twenty provinces*”

- **Why would this prophetic parable begin with the expanse of the King’s Kingdom using a number that identifies with Sarah, “the mother of us all” (Gal 4:26); mother of “nations” (Gen 17:16)? We suggest, it is because it reveals that it has been the Divine purpose since the beginning:**

Gal 3:8 “The scripture, *foreseeing that God would justify the heathen through faith*, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed”

Rom 4:10-13 “How was it then reckoned? when he was in circumcision, or in uncircumcision? *Not in circumcision, but in uncircumcision*. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might *be the father of all them that believe*, though they be not circumcised; that righteousness might be imputed unto them also...”

While there may be historic disagreement how to identify the Ahasuerus of Esther, the principles he represents remains the same.



❑ “Not only in the words of Scripture, but even in the very setting of these books you have evidence of Divine Inspiration”—HPM

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

Joshua—No mention of “angel” (Heb 2:1-5)

Judges & Ruth: there is no mention of the “kingdom”

- Apostles to “Jew first, then Gentiles”—O.T. in Hebrew, N.T. Greek—*Interestingly, Daniel is written in Chaldean (Babylonian Tongue)*
- Last words of O.T. “a curse” (Mal 4:6)—reps. the curse of the Law.

□ “Sarah is the only woman whose age is mentioned in Scripture. *As the wife of Abraham she is set forth as the mother of believers (Isa. 51:2; 1 Pet. 3:6). She is also allegorical of the Abrahamic covenant, the heavenly Jerusalem, or polity of the faithful (Gal. 4:24-27), and Yahweh's Bride (Isa. 54:5).* As an organised entity, the heavenly Kingdom came to an end in A.D. 70 (Matt. 21:43), and was buried in Gentile lands, awaiting a political resurrection (Ezek. 37). *Meanwhile the Gentiles have been visited to acquire a bride for the seed of promise. **THUS THE DEATH OF SARAH, AND HER BURIAL AMONG GENTILES AWAITING THE RESURRECTION, FORESHADOWED THE DEATH OF THE POLITY OF THE FAITHFUL IN A.D. 70, AND ITS BURIAL AMONG THE GENTILES AWAITING THE POLITICAL RESURRECTION OF THE FUTURE.***” —

Genesis, Expositor HPM, pg. 266