

# Reasoning out of the Scriptures

## by Allegory and Type



### ***Esther Allegory***

***class 2 - The Times of the Gentiles***

## Class Two—Times of the Gentiles

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

After these things—chronology confirms the doctrine. The call of the Gentiles takes place upon the Jews (Vashti) being “put away.”

“Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles...”—Acts 13:46-48  
(accepting the same message sent to Vashti)

Est 2:2 Then said *the king's servants that MINISTERED UNTO HIM, Let there be fair young virgins SOUGHT FOR THE KING:*

**King's Servants—prophets & apostles were servants of God (1Cor 3:5; 4:1; 2Cor 3:6; Tit 1:1; Act 16:17).**

**Virgins—described as those who “follow the Lamb” and are not drunken with the wine of spiritual fornication (Rev 14:4; 2Cor 11:2). Sought for the King—the entire purpose of our calling (Acts 15:14).**

Est 2:3 And let the king appoint officers in ALL THE PROVINCES OF HIS KINGDOM (127), *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: they accept the call Vashti refused*

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

**Shushan the Palace**—the “daughters” of the Sarah-seed “provinces” brought to the “hope of Israel” (1Pet 3:6; Mat 26:26-28; Act 28:20-31).

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

**Things for Purification**—the purpose of the ecclesia:

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

**2Pet 3:14** “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless”

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

**Maiden which Pleaseth—this is the only criteria for acceptability!**

- In what way is another royal spouse sought “instead of” Vashti?
- The royal POSITION or STATUS has never changed (1Pet 2:9).

However, the one who OCCUPIES that position can change—

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

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

➤ Ecclesially, not all in the “house” will be selected (2Tim 2:20).

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

**Mordecai**—we are introduced to the redeemer *before* we are introduced to the virgin outside the city that will please the King. **Mordecai**—more prominent figure than Esther. His name appears first, more often, and more prominently. **There can be no virgin for the King apart from a mediator. He prepares the bride for the King**

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

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

**Benjamin**—“son of the right hand” **Mordecai’s** ancestry is similar to Israel’s first king, Saul (1Sam 9:1-2): Note contrast in handling Agag!  
**Shushan**—he is in the very place where Vasthi refused the feast.  
**A Certain Jew**—a particular “Jew.” A phrase of disdain, and one continually applied to Mordecai (Est. 5:13; 6:10; 8:7; 9:29; 9:31; 10:3).

Est 2:6 Who had been *carried away from Jerusalem with the captivity* which had been *carried away* with Jeconiah king of Judah, whom Nebuchadnezzar the king of *Babylon* had *carried away*. (70 years—number of mortality: Psa 90:10)

**Captivity—reps. those under “sin” (Luke 4:18; 2Tim 2:26; Eph 4:8; Rom 7:23-24). The redeemer entered into the same arena of “suffering” as those he came to save—and needing redemption.**

Gal 4:3-5 “Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons”

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

Heb 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (2Cor 5:17)

**Est 2:7** *And he brought up \*Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, TOOK FOR HIS OWN DAUGHTER.* (children by adoption: Rom 8:15; Gal 4:5; Eph 1:5)

**Uncle's Daughter—genealogy not known, but aligns Mordecai as a “redeemer-kinsman” (Lev 25:47-49).** To redeem her, he had to be related to her; Christ sharing our nature (Rom 8:3; Ruth 2:20; 3:9 mg.)

**Lev 25:49 “Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him”** (relates to the “inheritance” in the Land)

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

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

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

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

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

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

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

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

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



**Est 2:8** Esther was BROUGHT ALSO UNTO THE KING'S HOUSE, to the custody of Hegai, *keeper of the women.* **ecclesial order**  
**Est 2:9** And *the maiden pleased him,* and she obtained kindness of him; and *he speedily gave her her things for purification, with such things as belonged to her,* and SEVEN MAIDENS, *which were meet to be given her,* out of the king's house: and *he preferred her and her maids* unto THE BEST PLACE *of the house of the women.* **Note: Mordecai doesn't protest**

**Seven Maidens**—in the “king’s house” rep. “seven ecclesias” of the Apocalypse; Paul’s epistles to seven ecclesias: (*Rom, Cor, Gal, Eph, Phi, Col, The*). They have all been called out to and for same purpose.

**Things for Purification**—“According as His divine power hath given unto us *all things that pertain unto life and godliness,* through the knowledge of him that hath called us to glory and virtue” 2Pet 1:3-4 (*All maidens offered the same things for purification*)

**Best Place**—the “best” situation for redemption is the ecclesial house. *We must remain in the ship for salvation—Act 27:31.*

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

**Her People nor Kindred**—Esther reps. the selected bride from “all people” (Rev 5:9)—Abrahamic seed of “all nations” (Gal 3:8), not yet revealed or openly manifested during the espoused period.

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

- **This is the Divine definition of a “Jew” during this Gentile age.**

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

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

**During this period of “Gentile Times” is also when the hidden mystery of the Gospel was revealed.**

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

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

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

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

**Mordecai had charged her that she should not shew—her identity will be is manifest at his second advent (1John 3:2; Phi 3:20-21)**

## Esther's Name—the principle of Bible names

The root of some names, especially foreign names, can sometimes be very hard to assess. Linguistic experts and scholars often disagree as to the meaning of a particular name. (Remember Bro. Thomas' statement regarding scholars)

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

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

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

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

**Est 2:11** *And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. (she's in the court, not yet the dwelling)*

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

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

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

**Women's House—preparation in the ecclesia is for purification. Let us never be afraid to exhort/edify each other unto holiness.  
Myrrh, Odours—symbol of sacrifice (see addendum notes)**

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

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

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

**Concubines**—one that plays the part, but is not a wife. Such was Hagar (Gen 16:3; Gal 4:25; Song 6:8-9), which relates to the the flesh—not the spirit—and thus, saints not pleasing to the King.

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

**Daughter of Abihail—only after she is “brought up” by Mordecai are we told in the record the name of Esther’s paternity:**

**Abihail means “Ab” or Father; and “ail” or might! By symbol, because she was adopted by the redeemer, Mordecai, her father was Yahweh (Col 1:19-20; 2Cor 5:17-21). This was and is the object of Christ: to direct men to the Father (John 14:6; 1Pet 3:18).**

**She required nothing—eschewing unnecessary things; saints found favorable before the King who rely on His purifying aspect of the Truth (2Tim 3:15-17). As the type of the ecclesia, her adorning is not superficial (1Pet 3:1-6; 1Tim 2:9-10), but “inward” of character. Hegai—means “eunuch” neuter gender/marriage (Luke 20:34-38)**

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

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

**House Royal—elevated status to which we have been called:**

“We all had our conversation in times past in the lusts of our flesh... (He) hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph 2:3-6).

***Let us not forget the status of His ecclesia—it is a royal house.***

**Est 2:17** *And the king loved Esther above all the women, and she obtained \*GRACE and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.* **\*Heb 4:16**

**Grace—a principle that is only operative under identification with the Lord Jesus Christ (John 1:17; Rom 3:24).**



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

**Esther's Feast**—A term associated with the breaking of bread (2Pet 2:13; Mat 26:17). A FEAST THAT VASHTI HAD REFUSED TO PARTAKE OF.

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

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

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

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

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

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

**THEN**—Mordecai now sits as a mediator upon selection of the Bride, as the “virgins are gathered together.” This is an expression of fellowship (Act 14:27; 1Cor 11:17-20).

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

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

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

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

**Not shewed her kindred nor her people—by direction of her adoptive father, “Mordecai,” the identity of hidden Jews is not revealed during the Gentile Times. However, the very intimate association between the “hidden Jew” and the natural Jew is recorded throughout this Book (Rom 2:28-29). Furthermore, the identity of the Mediator—Mordecai—is openly known!**

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

**(Phi 3:21; 1Cor 15:49; Rom 8:29)**

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

The record states “**IN THOSE DAYS**” this happened. What days?  
When Esther was appointed in the place of Vashti.

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

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

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

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

- Christ is the Door by which all men must enter—John 10:1-9, which the “thieves and robbers” forbid.
- **The Lord Jesus Christ was complete manifestation of the Father, through whom Yahweh spake and was glorified (Heb 1:1-3).**

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

(John 13:20; 5:30; 8:26)

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

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

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

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

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

**Told Esther—why involve Esther? Christ prepares a bride as loyal as he to the King and His Kingdom (1The 2:12; 2Pet 1:11). Furthermore, the Bride must identify with the Mediator (Rom 6:1-8; 1Pet 2:24).**

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

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

**Hanged on a Tree—this is the most significant event in this Book. This first hanging is by Mordecai; the second, by Haman. First reps. Christ's sacrifice. Second reps. destruction of Gog. The First shows Mordecai a faithful servant; the Second brings his exaltation.**

## Chapter Three—The Times of the Gentiles

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

**After these things**—the period between the typical sacrifice of Jesus (Est 2) and his exaltation in the kingdom (Est 6-10); after the removal of Vashti and elevation of Esther.

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

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

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



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

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

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

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

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

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

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

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

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

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

**Note Amalek's direct connection with sin—**

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

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

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

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

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

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

**But Mordecai—truly ONLY ONE man among “all the king’s servants” refused to bow and reverence Haman. The Lord was “holy, harmless, undefiled, separate from sinners.” Heb 7:26**

**Bow—to *prostrate in worship* (1Kin 19:18 “*bowed unto Baal*”) see: 2Chr 7:3; 29:29. This power was given to Haman by the King.**

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

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

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

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

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

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

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

**Heb 9:26-28 “He appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was *once offered* to bear the sins of many; and unto them that look for him shall *he appear the second time without sin* unto salvation”**

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

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

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

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

**Est 3:6** *And he thought scorn to lay hands on Mordecai alone; for THEY had shewed him the people of Mordecai: wherefore Haman sought to destroy ALL THE JEWS that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.*

**RSV** “not only kill Mordecai, but also his people.”

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

**Joh 19:12-15 Jews to Pilate “If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar... And he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar”**

***Esther—saints—gathered to Jerusalem; Jews scattered/persecuted***

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

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

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

**One man, Mordecai, has already proven his loyalty to the King and His Kingdom, and refuses to bow to the Haman-System, who seeks his own exaltation, even above the King himself.**



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

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

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

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

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

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

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

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

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

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

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

## **Est 2:20 ESTHER DID THE COMMANDMENT OF MORDECAI**

**Esther did the commandment of Mordecai—everything Esther did was at Mordecai’s direction, as she never acted independently. In this she typifies the True Ecclesia, submitting to the wisdom of her Head; Christ Jesus the Lord. This is the obedience of faith which was not manifested in Vashti.**

- Eph 5:22-33 requires wives to submit to their own husbands “as unto the Lord” and “as the ecclesia is subject to Christ.” While this is “a great mystery” concerning “Christ and the ecclesia, Nevertheless, let every one of you in particular so love his wife even as himself.”
- It should be noted that the matter of a wife’s submission to her husband is always in the spiritual context (Col 3:18; 1Pet 3:1-6; 1Cor 14:34; 1Tim 2:11-12; Tit 2:5). The man is never to require submission of carnal things. The submission of the wife enlarges the spiritual duty of the man. “Dwelling with them according to knowledge, giving honour unto the wife.”

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

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

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

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

**(expansion of the Atonement)**