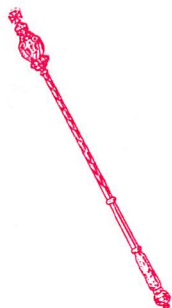


# The Story of

# ESTHER

## The Queen



BY MARY M. BODIE

# ESTHER – THE QUEEN

*By Mary M. Bodie*



*"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.*

## 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 fourscore 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." 1:1-12.

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 beginning to end, even if we were to limit our understanding to that of God's watch-care of His people.

2 The historical setting of the book is set following their release from the 70-year Babylonian captivity. The Jews who returned to their land and city had built and dedicated the temple to the service of Jehovah once again; but the wall was not yet built. (See Ezra). This book of Esther's history belongs between Ezra and Nehemiah. All the Jews did not return to Jerusalem when the way was opened. It was a small company of all those in captivity that availed themselves of the privilege and opportunity to return. A great number had settled down throughout the whole of the Persian empire and were content to remain in the place where they were no doubt successful, or at least comfortable. They were out of fellowship with the God of their fathers, and figuratively, were abiding in the world. It was of no vital interest to them that God had chosen Israel to be His special people, and that Jerusalem was the city where He would meet with them in their temple worship.

Some of the Jews did not take any stock in these things. They did not care for Jehovah, or their 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 in the limelight, as those for whom Jehovah cares. We would have left them to the reaping of their own folly. They had settled outside of their privileges, hence, could not blame anyone but themselves if they were not protected; yet God's arm was long enough to reach them even there.

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. We need not be surprised, then, that the name of God does not appear in this book; for it is a 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 were working good for them, though His face and name are hidden.

## DIVISIONS OF THE BOOK

The book of Esther readily falls into seven divisions.

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

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## ABASEMENT OF VASHTI

### Chapter One

"Then the king said to the wise men . . . What shall we do unto the queen Vashti according to the law, because she hath not performed the command of the king Ahasuerus by the chamberlains? 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. 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. . . 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 the king Ahasuerus, and let the king give her royal estate unto another that is better than she." 1:13-19.

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 this 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 Scripture. There are several other instances of this. Note the case of Pharaoh in the time of Joseph (Genesis 41), and Darius the Mede in connection with Daniel (Chapter 6). This does not mean that they are as God in every respect, but only as regards sovereignty and power. Ahasuerus, in his dealings with all the people mentioned in the book, represents God; for these are truly typical men and women upon

God's stage. The setting and scenery are most realistic and scriptural, as we learn by a reading and rereading of the book in dependence upon the Illuminator, the blessed Holy Spirit.

This interesting story commences with a great feast. The king is entertaining all the princes and nobles of his provinces. Then later, he makes a feast for 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 of 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 manifests "the riches of His glorious kingdom and the honor of His excellent majesty." This is the time, typically, of which Jesus spoke when He said He would drink "the fruit of the vine new in the Kingdom of God." (Mark 14:25). Notice that they have the wine of the kingdom in abundance. It was served in vessels of gold, diverse one from the other, according to the state of a king. All was profusion and magnificence, with the greatest liberty; for so the king had appointed that they should do according to every man's pleasure. The perfect law of liberty was in evidence in that gathering.

4 Then at the end of the seventh day (the number of dispensational fullness), the king sends for the queen, Vashti, to come before them and "show her beauty, for she was fair to look upon." 1:11. In the meantime, Vashti had also made a feast for the women in the royal house, and she refused to appear at the king's behest. He sent "seven chamberlains" to bring the fair lady; but she did not obey her husband's command. She had business of her own to which she must attend. She was entertaining her friends. Why should she leave them for his friends? she must have reasoned.

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 king 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." Vashti has done wrong to all, 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. As the Holy Spirit saith, "Therefore as the Church is subject unto Christ, so let the wives be to their husbands in every thing." Ephesians 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 . . . What shall we do unto the queen Vashti?" The decree was written and signed that Vashti could come no more before king Ahasuerus, and that her royal estate should be given unto another "better than she."

#### The Crime of Christendom

Vashti represents the apostatized church, the laodicean condition of Christendom—"rich and increased with goods," having need of nothing, ready to be spued out of the mouth of God. The Church, as a whole, 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 professed Christian, "will not endure sound doctrine." The Scripture is fulfilled—"having itching ears, they heap to themselves teachers," 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 this fact, but are boasting in their wealth, influence, membership, etc. There is a woeful lack of the boast of Paul—"God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world has been crucified unto me and I unto the world." Gal. 6:14.

The Church has refused to show the 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. Hence, God has pictured her as a harlot, a woman who has other lovers beside her husband, to whom she yields. We are shown her photograph in Revelation 17, with the judgment that awaits her false profession at the hands of the Lord Himself. The beautiful woman of mystery is going to be cut off, even as Vashti, and her place given to another, even as this 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 "the wild olive tree" (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 (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 favor of Ahasuerus, figures the apostatized Church, the other (the Jew), received into favor, figures Israel.

# EXALTATION OF ESTHER

## 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." 2:1-4.

Esther now comes on 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 though she had been raised from the dead; for she had been orphaned and was desolate, had it not been for her cousin, Mordecai, the Jew. He had adopted her in her youth as his own child, hence, he 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 of that. He may work secretly in their behalf, yet work, He will. It is especially toward the true and precious remnant that He manifest Himself. Hadassah ("myrtle"), is the Hebrew name of Esther. She is a most fragrant type of that blessed over-coming company. They will show their resurrection life, a green tree, amidst the dead ones of Israel. They will believe and yield to the Lord. He will be with them in a special 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." Rom. 11:5. Paul was one of the remnant of his time. 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.

Mordecai is representative of Jesus, the Israelite, the Man; not Jesus as God. It is His humanity that is seen here. He is viewed when upon the 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 but a type of 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." 2:8. 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 he 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 (this number emphasizes God's absolute rule in the heart) — "six months with oil of myrrh, six months with sweet odors." 2:9. 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 the Apostle Paul said, "If we suffer, we also shall reign with Him." The sweet odors symbolize the fragrance that results from the life of Christ, which is bruised. When we suffer in the will of God, suffer as a Christian and receive it all from the Father's hand, and praise Him that "all things are working good," then the sweet odors are manifest. This is all a part of our preparation to please our Bridegroom. Observe especially, that it was Hegai who gave these essentials to Esther. It is the Spirit of God that brings the grace to us (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 king's house to know how Esther did and what should become of her." 2:11. What marvelous solicitude! What interest! What deep abiding care! It exemplifies the loving care of Jesus for His dear people. There was 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, as well as her sorrows. His interest in her signifies his interest in all the Jewish 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. He knows that there is a man who is a bitter enemy of the Jews, and he stands high in favor of the king. Mordecai finds no rest until he knows the outcome of this "beauty contest."

"Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, was come that she was to go into the king, she required nothing but what Hegai, the keeper of the women appointed." 2:15. This is the first time we read of Esther's father. His name, Abihail ("father of endurance," or "shining") shows of what kind of stock she came. She came from soldier stock, the overcoming, winning life. He was also the uncle of Mordecai, hence, we are shown that Mordecai was Esther's cousin, though much older, no doubt.

The twelve months of preparation have 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 adornments, and they certainly took advantage of the opportunity. But Esther, wise lady, desired nothing but what Hegai advised her to take. She left her cause absolutely with him, and this was why she pleased the king. This chamberlain knew just what would please him, 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. Hegai succeeded beautifully in the case of Esther. She obtained favor of all who looked upon her. They all knew she would be the choice. And so it came to pass, when the king saw this beautiful woman, that he chose her.

"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." 2:17. 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. She was glad to yield to her lord. In this she was a contrast to Vashti who refused to yield to her husband's wishes. She was abased, while Esther was exalted to her place on the throne of empires.

In this are some deep, pregnant lessons for the Church of Jesus Christ, and for us as individuals. "Obedience is better than sacrifice; and to hearken than the fat of rams." I Sam. 15:22. Exaltation is the reward of obedience; abasement is the result of disobedience. Saul lost his throne because he did not listen to the Word of Jehovah, as did 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 Word of God.

8 It would seem that Mordecai was also advanced to a place of trust; for in the next verse we learn that "when the virgins were gathered the second time, Mordecai sat in the king's gate. 2:19. He became one of the judges of the city, and the next verse informs us that it was not because of her relationship to Esther. She had not yet showed her kindred, for so Mordecai had charged her. 2:20. She still obeyed her uncle, as she did when she was brought up with him.

In the closing verses of this chapter, the record of an event becomes of grave importance later. 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." 2:22. When the plot was made known, the two traitors were hanged on a tree; and it was written in the book of the chronicles of the king." 2:23. Mordecai became the means by which a plot against the life of the king was made known and thwarted. Mordecai's part in the matter was forgotten; but God remembered. He makes sure that this overlooked service was one day rewarded. In a 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. God is over all.

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## Chapter Three

"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." 3:1.

At this juncture another actor, Haman, steps out upon the stage. He is a very important personage and plays a large role in this true drama. He has left an indelible impression upon some folks. His memory is held in abhorrence, to this day, among orthodox Jews. They spit and curse when he is mentioned. They call him, "the Jew's enemy."

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 has 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. This was according to the Word of the Lord. (Exodus 17:14).

The reason for 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." (Genesis 36:12).

Esau, who is also called Edom, invariably figures the flesh. Before his birth, he and his twin brother, Jacob, struggled for supremacy in the womb of Rebekah. This figures 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." (I Corinthians 15:46).

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 "second" is typical of the Last Adam, the Lord Jesus Christ. For instance: Cain was superceded by Seth, apparently a resurrection of Abel who was killed. Ishmael was cast out to make room for Isaac, the promised seed of Abraham. Manasseh, the firstborn of Joseph, gives way to Ephraim, and Joseph took precedence over Reuben, the firstborn 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 out of Egypt. At that time they were defeated; for Israel had just been refreshed with water from the Rock—Exodus 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." 14:44, 45.

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." Numbers 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 hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; AND HE FEARED NOT GOD." Deut. 25:17.

How wonderfully suggestive is the above Scripture when seen in its spiritual aspect. "The feeble, faint and weary," were the ones that Amalek destroyed. 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 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 onset.

Jehovah did not forget the unfair advantage Amalek took of His people, neither did He ignore the attitude of hatred constantly manifested toward them. 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." Deut. 25:19. God is against them for Israel's sake. Many years after those words to Moses, when Saul was king, the Lord commissioned him, by the mouth of Samuel, "Go, smite Amalek and utterly destroy all that they have, and spare them not." I Samuel 15.

King Saul 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 blotted out Israel!

Saul spared Agag, representative of the higher form of the flesh. Samuel who was noble, and a worthy of faith, discerned that Agag was just as depraved as the lowest of his line, and he had no mercy upon him, nor upon 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. (II Samuel 1:8). Later on, we may

find a resurrection of this enemy of the spiritual man, who will give us much trouble.

### Haman's Exaltation

"Pride goeth before destruction and a haughty spirit before a fall," is a proverb that certainly applies to the villain of this story. Haman becomes the court favorite after Ahasuerus exalts him to great honor. All the courtiers, save one, vie with each other in doing him honor. We read, "Mordecai bowed not, nor did him reverence." 3:2. Thereby, the plot begins to thicken.

In the first chapter we learned that Mordecai was Esther's cousin, although 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 by Nebuchadnezzar, king of Babylon—3:6. He was of royal birth, being of the house of Kish; therefore, Esther also was in that royal line.

Mordecai had no doubt learned in his many years, to be wise as a serpent and as harmless as a dove. He did not let it be known that he was related to Esther; and neither was her family or kindred known. He had charged her to keep the matter a secret and she obeyed his wish. The knowledge of her relationship to this elderly man might have prejudiced her cause and jeopardised 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, at it were, outside the place where the covenant of law obtained.

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With the carrying away of the Jews, the Mosaic ordinances were considered 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, Esther was free from the restrictions of Moses, even at that very time; and furthermore, she was a typical character. God can do what He wills with His own, at any time. His will and purposes were being carried out at that time in all these events on the stage at Ahasuerus's court. How wonderful and magical are these apparently prosaic events, when viewed through the lens of the Holy Spirit's telescope!

Mordecai waited for the right time, when Esther was safely and securely entrenched in the good graces of the king of the Persian empire as his adored and reigning queen. He began to take a more pronounced stand for the rights of the Jew. He refused to bow to Haman, and he seemed to be the only one who dared to show such rebellion. He no longer hid himself, but stepped 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 enemy of his people. The Lord had indignation against Amalek, so also had Mordecai. 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 to acknowledge the authority of Haman? They

knew it was a foolhardy thing to do, and imagined Mordecai to be stubborn and envious. Why not bow to Haman? That was not much to do. He did not yield to their counsel or persuasions; hence, they were 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. 3:4.

The servants were curious to know what attitude Haman would take toward this rebel. They were anxious to see if he could get by with his audacious refusal to bow to the king's favorite. They also found out that this was no ordinary personal feud. They were heads of opposing principles; types of two creations, representative of clashing elements that can never mix, nor have any fellowship whatever. The one, Mordecai, represents Christ and the new creation; the other, Haman, figures 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.

When Haman became aware of the affront directed toward 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 who dared to slight him. He did not want to lay hands on Mordecai alone, his vengeful strategic mind sensed a greater vengeance upon his enemies. He would destroy all the Jews that were scattered throughout the whole kingdom of Ahasuerus. 3:5, 6. Cannot you see the crafty old serpent in Haman's purpose? Jehovah had spoken in no uncertain tone concerning the blotting out of Amalek; so here, Satan is pronouncing doom upon the Jews. 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.

No doubt Mordecai's companions were satisfied. They saw how matters were going with this obstinate Jew, and perhaps, some even blamed him, as folks are wont to do at such times. They may have felt that he brought his troubles upon himself. Why should he have such strong convictions upon the subject? Why not let well enough alone? "When in Rome do as the Romans do," or in this case, it was Persia. This is the way men reason today. Whatever they said to Mordecai, it did not change his principles or actions. He was not that kind of man. To all who spoke to him, he would answer, "It is my place to obey God and honor His Word."

This is the only attitude the man of God can take. It is this spirit that sustained him in every age and time. It is the Spirit of Christ. Those who have this spirit are always deemed foolish, fanatical, impractical, nutty, and many other mirth-provoking names. What do they care, as long as God is honored and pleased?

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 enemy, Satan. The terrible foe of God, and man, knew that it had been written that the Seed of the woman should bruise the serpent's head, and that it was from the house of David, the tribe of Judah, that the mighty Conqueror should arise; hence, his determination to destroy the Jewish race. He would sacrifice the entire 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 Unfolding

"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." 3:7. Haman was superstitious, even as many a tyrant before and since his day. He was a believer in lucky and unlucky days; so he called for the casting of lot, called in the Hebrew language, Pur. It was for the purpose of determining a certain propitious day for the putting into effect his plans. Finally, the lot fell upon the month Adar, and Haman entered the king's presence.

Haman pretended concern for the empire and 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; therefore it is not for the king's profit to suffer them." 3:8. 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 ruthlessly exterminated from his kingdom. He "took his ring from his hand and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy . . . The silver is given to thee, the people also, to do with them as it seemeth good to thee." 3:10, 11.

Haman lost no time after the authority was given to 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. 3:13. 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 her place. We can realize the danger facing the Jew. Then the king and Haman sat down to drink, as though in total unconcern as to the fact that a whole nation had been given over to be massacred; but we read, "the city Shushan was perplexed." 3:15.

13

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*Amidst my list of blessings infinite  
Stands this the foremost, that my heart has bled;  
For all I bless Thee, most for the severe.  
Hugh Macmillan*

## Mordecai's Mourning

### Chapter Four

"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." 4:1.

Mordecai was in anguish of spirit, greatly distressed 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. Haman and the king might look lightly upon the slaughter of a nation, but to the people involved, it was a solemn matter and the cause of general mourning. The word from King Ahasuerus was certain and the proclamation was ratified by the royal ring. They realized that they were under sentence of death, the decree already delivered. 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 king's decree was but a physical judgment, while that of all mankind is eternal.

14 How indifferent and callous men are respecting the judgment of God! God's judgment is just. We must all admit, as the dying thief on the cross, that we have come into the place of death "justly." Death "passed upon all men, because all have sinned," and yet there seems to be so little concern about this fact. Even believers who have passed out of condemnation because of their faith in Jesus, do not seem exercised in heart regarding 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 who are blinded by the devil. Let us not be ashamed of such grief!

Mordecai, the Jew, figures Jesus, the Man of Nazareth. He is viewed here as identified with His people Israel as one with them in all their joys and sorrows. The very same Jesus replied to Saul's question, "Who art thou Lord?" with "I am Jesus whom thou persecutest." Saul had not been persecuting the Lord Jesus personally. It was His people who were afflicted, but He is one with them in every situation and in every age. He changes not. He still cries with a "loud and bitter cry," when they are made to suffer. When their raiment is sackcloth, He too, is clothed in like manner.

"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." 4:4. What is the teaching here? for "those things happened unto them for types." God would have us understand their message. "It is the glory of God to conceal a thing, but the honor of kings to search out a matter." Proverbs 22:2.

Esther figures the remnant of Jews who are the firstfruits of the national harvest. Esther is in fullest sympathy with Mordecai, figurative of Jesus identified with His suffering people. She does not seem 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. This is all significant. She may represent a company of people that will not know of their identity with the nation of Israel. It could be that the 144,000, the wonderful company of Revelation seven and 14, are figured by this beautiful character, Esther. The 144,000 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. Rev. 7:3. They are 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 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 heard of Mordecai's grief and abasement at the gate, she sent raiment to clothe him and take away his sackcloth. But no, the little Jew will not allow her to get rid of her responsibility toward their people that easily. A few clothes amount to nothing in the case of the queen of the Persian Empire. This matter goes very deeply. Some Christians today are like Esther in this regard. They would do some good, clothe the poor, hide the poverty and grief from their eyes with 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 neighbor. They desire to ignore their identity with mankind, especially if they have risen in the world as did Esther.

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 spiritual help which people need. Paul cried: "I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." Romans 1:14. All saints are called to this ministry of love. We should be delighted to serve those who 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.

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 here. Hatach means "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 it to Esther. He makes her know that her people are in great sorrow because of threatened circumstances, though 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 to speedily respond to their need, and

adds, "Think not with thyself that thou shalt escape in the king's house more than all the Jews."

Mordecai reminds Esther 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, though as Mordecai 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?" 4:13, 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. Esther is a 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.

16 Esther is in a quandry; for though 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 sends an 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 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." 4:11.

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 hid her nationality so perfectly that Haman had not the slightest idea that she was included in his bloody edict. She accordingly hesitated 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, 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 has been raised up for this very purpose.

Mordecai's vehement message, full of the Holy Ghost and fire, has the desired effect. Esther rises to the occasion. With the sentence of death in herself, she sent the following reply to her aged cousin: "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." 4:15.

Although the name of God is not mentioned here, it appears that Esther had her confidence in Him; otherwise, why the summons to fast in the city and in the palace? And 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." 4:17

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 this man who sat in the king's gate. He was apparently of little 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. The entire story in the book depends upon the man who dared to refuse to bow his knee to any of the house of Amalek, even though they were 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. The fact that Ahasuerus, type of God, should promote Haman, the Jews' enemy and figure of the anti-Christ, is enough to stagger our understanding. We must look upon it in the light of—"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 though 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 seem as though he is the favorite of God; for he will manifest such wisdom, power and personality, that all men will "wonder after the beast." Few will realize his satanic origin and character. 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 have received not the love of the truth." 17 (II Thessalonians 2:10, 11).

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### LEAD THOU THE WAY

*Each time I speak let what I say  
Be of Thy Word,  
That those who listen shall be blessed  
For having heard.*

*Of what I do let every move  
Be first a prayer,  
That in my touch of other hearts  
I shall not err.*

*And when I walk my feet shall take  
Thy Chosen Way,  
That those who hold my hand shall  
not  
Be led astray!*

—Esther Nilsson

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## ESTHER FINDS GRACE

### Chapter Five

"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. 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." 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 though 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, all is 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 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. That is the same 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 forbade such a thing, but there is grace upon the throne; and we can venture to approach.

18

All is well with Esther. Her youth and beauty, as well as her gentle, trustful mien, won the heart of Ahasuerus. He admired her for her daring. He saw that she had confidence in his love and it called forth his favor. He held out the sceptre 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 who stand in the place of death. He can hear and answer prayer because of Calvary, though it was future at the time of Esther.

The golden sceptre is divinely significant. It teaches us, in type, that there must be a Mediator between God and man. God must have a golden sceptre in His hand, and by touching, we are shown His favor. Esther, as well as we, must "kiss the Son lest He be angry and we perish by the way." (Psalm 2:12). "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. 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 purpose 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 would have frustrated all Mordecai's purposes for the good of their 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 uninvited into his presence. He asks, "What wilt thou, queen Esther? what is thy request? It shall be given thee to the half of my kingdom." 5:3. 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 exactly what we have in the precious assurances given in Exriptide. "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. Also: "He is able to do exceedingly abundantly above all that we ask, or think." Ephesians 3:20.

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. 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" cannot be said of Esther. She takes advantage of his offer of grace.

"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." 5:4. At first sight, it may seem as though she asks but a very small thing compared with the almost unlimited opportunity accorded her. But she is wise, and 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. Notice also that 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 must come at her request and acknowledge her rights. Haman is elated over the invitation. He is not aware that 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 except the Lord is aware of Israel's abiding place. They are swallowed up among the nations. No doubt, many of them are among us today. 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." Hosea 6:3. We are informed further that "one day is with the Lord as a thousand years and a thousand years as one day." II Peter 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. 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 two thousand years at least, but as hidden among the Gentiles. All things which are written in the law and prophets, concerning them, will shortly come to pass.

"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." 5:5. In the house of feasting when 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." 5:6. 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. He encourages her again with his mighty offer of grace, to the half of the kingdom, the only limit. However, she only asks that he and Haman come to attend another banquet which she shall prepare for them the following day.

When Haman learns of this he is intoxicated with his own worth. He goes forth "joyful and with a glad heart," until he spies Mordecai, the sack-cloth-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 arrives home, he tells his wife and friends of 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." He is mad with exultation. He gloats over the fact that no one but himself was invited to Esther's banquet of wine. Yet he cannot conceal his wounded vanity in connection with the Jew at the gate, who refuses to honor him. 5:12, 13.

20

We would infer from the typical teaching here, that the "man of sin," whom Haman figures, will apparently be on good terms with those who are figured by Esther. These people will disguise their real feelings toward him until they have had the assurance from God. They, as Esther, will be divinely endowed with wisdom for their day.

Haman is so encouraged by his apparent triumph that he decides to rid himself of Mordecai immediately. According to the counsel of his friends, and especially Zeresh his wife, he has a gallows made, on which to hang the man he hates. Zeresh meaning "gold," no doubt figures the harlot whose photograph is seen in Revelation 17, sitting upon the beast, figuring the empire of which the anti-Christ is the head. She is seen there as influencing and controlling affairs of state. The advice of his wife and friends pleases 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.

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 will sit, the honors that he bears and the diadems he wears, belong to Another; and that very 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 deter-

mined in his desire to rid himself of the true and living Christ as Haman was to rid himself of Mordecai. We read of him in Revelation 13:6: "And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle and them that dwell in heaven."

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. The adage, "Man proposes, but God disposes," is surely applicable here. The next chapter shows the tables turning. God takes a hand in the affairs, even if His name is not mentioned.

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### *SOME DAY WE'LL UNDERSTAND*

*Some sweet day we'll be with Jesus  
Far above the sky of blue;  
In His peace and love forever,  
When all trials on earth are through.*

21

*When all pain has been destroyed,  
When each heartache then is o'er,  
Will our Saviour dry all tears,  
And we'll surely weep no more.*

*With that bright Celestial City  
No earth-joy can e'er compare—  
Eternal Life with Christ forever,  
Death can never enter there.*

*Then we'll understand the reason  
For all suffering in this land.  
Satisfied with Christ forever,  
Yes, some day, we'll understand.*

*—Mary Rice Monroe*

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## Chapter Six

"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." 6:1. What great events sometimes hinge on trivial things! Who would have ever imagined that a sleepless night, ("an ill wind"), would have brought such a change for good, on the one hand, and evil on the other? God was surely moving the chess pieces upon the board. Even if He is behind the scenes, He moves all the scenery. He let 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. They will come to the end of all their schemes. Satan, too, will one day meet his "Waterloo." God allows things to proceed as though he was not interested, but the end proves that He was over all and nothing was hidden from Him.

To all appearances, Satan is triumphant in our story. His man is winning. Haman's courtyard holds the gallows reaching fifty cubits into the air. He wants Mordecai hanged high, so everyone can see the end of this man who dared to stand against the lofty premier of the Persian Court. The royal Amalekite is in ecstasy over the success of his plans. He gloats over the victory he expects to gain over the unyielding son of Kish; and he longs for the glimmer of the dawn when he will see his wrath executed on his foe.

22 The Lord is never behind time. The king could not sleep that night. Well it was for Mordecai and all the Jews of the realm that Ahasuerus was troubled with insomnia. He asked for the strangest opiate—the records of the happenings of the court. These were read aloud to him. He heard about a service that Mordecai had rendered and which he had forgotten. It was 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 spared. At that time, Mordecai was apparently forgotten, and the preoccupied king overlooked the faithfulness of this man at his gate; but He who knows the end from the beginning, had seen to it that the event was recorded. At the very propitious time, the king was reminded of it. God timed it well.

The king is aroused immediately as he hears the record read. What honor had been shown to Mordecai? he asked. The servants replied, "There is nothing done for him." 6:3. This is a picture of God, apparently 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 He has done. He has not put Him on His throne as the rightful Sovereign. He has not yet made every knee to bow to the Lord Jesus Christ, nor every tongue confess that He is Lord. This 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.

Notice how the plot of the story proceeds. Just at this juncture, when

the king is aroused to his duty to Mordecai, who should enter the court, but Haman. It appears to be a coincidence, but God is behind every happen-so. The lordly Agagite has come to speak to Ahasuerus to hang Mordecai on the gallows he has erected. The king forestalls his request by asking him a question: "What shall be done unto the man whom the king delighteth to honour?" 6:6. Haman's head fairly swims with wild exultation as he hears! Surely this is the answer to all his dreams! It is no wonder that this vain-glorious, self-seeking prince, imagined that the king intended to honor him. He thought in his heart, "To whom would the king delight to do honour more than to myself?" Pride was Haman's undoing. The same exhibition of pride was seen also in Satan. In fact, it was the cause of his fall, and he instills the same wickedness into man.

Haman answered: "For the man whom the king delighteth to honour, 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 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." 6:7-9. Is this not immense? He surely did not hate himself. Haman's pretention and self-exaltation are surely manifested to the uttermost. How plainly the old Amalekite shows himself at this place. The pride of Lucifer is seen in him.

The hand of Lucifer which of old was stretched out to grasp the throne of God, is now stretched out to grasp the throne of empires. And the anti-Christ will seek to do this 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. He will occupy the throne of world dominion for a short three and a half years, but he will never succeed in usurping the throne of God. He will proclaim himself as God, sitting in the temple in Jerusalem, showing himself off as God (II Thess. 2), but this will be done on earth; he will never get up to God's throne.

The irony of fate is surely seen in the way things came to pass. Haman sealed his own doom as he unwittingly proclaimed the exaltation of Mordecai. The fact that Haman acted in ignorance, surely proved the retributive justice of God; for he intended all the honor for himself. He desired the people to behold him in such honor, in order to accustom them to the thought of a future usurpation of the kingdom, which he was planning. What a striking likeness he is of the anti-Christ!

The king replied quickly: "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." 6:10. We wonder if the royal eye detected the change of countenance and chagrin and disappointment too deep for words, which Haman manifested as he turned away without a reply. It seems as though the Lord may have given the king a change of heart toward Haman, and perhaps he 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 on his part.

Haman was 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 through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour."

6:11. What a remarkable turn of events! Who could have conceived of such a come down for the favorite of the king's court? Where were all the courtiers now, that had been fawning after Haman, seeking to curry favor with him? "The king is dead, long live the king," is expressive of the changeableness of man. How quickly the tide of human opinion changes. Today they eulogize; tomorrow, they crucify. How good it is to turn away from all that is of man, whose breath is in his nostrils! Haman received what he deserved; God disposed of the whole matter to suit Himself.

"And Mordecai came again to the king's gate." 6:12. After the honors were over, he came and assumed his usual place. What must have been his feelings? He must have realized, by the sudden change from ignominy to honor, the pledge of his deliverance from the judgment which had been 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, what did he think had come to pass? At any rate, he knew that his sun had set. He "hasted to his house mourning, and having his head covered." In shame and confusion, he hurried from the public gaze and sought the seclusion of his own home. He knew it was vain now to ask permission to hang Mordecai. The gallows stood ready, as a monument to his own foolishness, casting a shadow of coming disaster upon his spirit.

24

"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." 6:13. How little comfort does he find in these friends! They tell him the truth which he knew already. Job's comforters indeed! And yet, he deserved all that he was getting, 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 upon himself by plotting the ruin of another.

While his friends were still talking to him, the king's chamberlains came and hasted to bring him to the banquet that Esther had prepared. He was not so enthusiastic this time as to this 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 have preferred retirement until he had regained some of his 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, but the end is not yet. Before the hours of the day passed, he would have a more crushing blow. "Vengeance is mine. I will repay, saith the Lord." The ominous prophecy spoken by his wife and friends, is about to be fulfilled.

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## ESTHER'S PETITION

### Chapter Seven

"So the king and Haman came to banquet with Esther the queen. 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." 7:1, 2.

It is not at 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 through her servants with Mordecai; therefore there is scarcely any question that she was familiar with his suddenly acquired honors. It must have been 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 you will," 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 who went to his friend at midnight, we continue knocking until He grants our request. (Luke 11).

"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: for we are sold, I and my people, to be destroyed, to be slain, and to perish." 7:3, 4. Here is strategy indeed! She pleads not only her 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. And too, she is bound to her own people and so the request is really one.

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 ignorant of the fact 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 slaughter of the Jews—"to be destroyed, to be slain and to perish," 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 toppling about him! He listened eagerly to the king's reply.

"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?" 7:5. He at once made her enemy his enemy, and demanded the name of the in-

famous wretch who dared to conceive so fearful a plot. Esther replied, "The adversary and enemy is this wicked Haman." Haman found the truth of the statement, "Be sure your sin will find you out." 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, "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." 7:7. 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 a 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. In this connection, we are reminded of Jesus' words—"I will make them come and worship at thy feet and know that I have loved thee." (Revelation 3:9).

26

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?" As the words were spoken, the bodyguards covered his face and took him away. His very importunity, unwise in the extreme, was the means of his complete downfall. The covered face was a sign 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 his chamberlains, said, "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." 7:9. 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." (II Thess. 1:6). Sometimes the ungodly spread themselves like the green bay tree, while to the righteous "waters of a full cup" are poured out; "but the triumphing of the wicked is short. God is still the Ruler 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.'"

This 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 lions' 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." 7:10. The sentence was no sooner uttered that 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 will profit 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 prophecy that is yet to be fulfilled. (Daniel 9:27). It will be 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 be 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 events 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. 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?

27

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### THY BANNER

*When the power of love and faith and kindness fail,  
When peace and joy and gentleness depart,  
When fury of the enemy the gates assail,  
His fire arrows aiming at the heart,  
When Satan's hordes the walls have scaled  
And confusion rules, the din of battle rages,  
Hands have weakened, feeble knees, faces paled—  
A cry for help our utmost strength engages.*

*And Thou hearest. Thy shout of victory peals.  
Anon Thou rendest the heavens and comest down.  
The enemies quail; their blood congeals  
Before Thy chariot of fire and Thy renown  
And all the host of heaven from above.  
Thou reignest. Thy banner over us is love.*

*—Ruby Lain Tow*

## THE REAPING OF HAMAN

### Chapter Eight

"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. 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." Esther 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. House house, that is, his great estate is presented to Esther. She puts Mordecai at the head of it and he becomes second to the king, even as Joseph was next to Pharaoh in Egypt. Ahasuerus also gave him his ring which Haman had worn, signifying authority. All is victory for them. The storm is over.

Their discipline had been severe, but it was necessary. Folks who are in any measure used of the Lord to bless others, must have a schooling in the furnace of affliction before they are eligible for enlargement and usefulness. Esther and Mordecai, having successfully passed their training, are now ready for exaltation.

28 The sackcloth of Mordecai gives place to the kingly robes of royalty. His days of humiliation, waiting at the king's gates, are gone forever. He is the second figure in prominence in the great Persian dynasty. 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 9:27, when the anti-Christ gets the judgment he deserves, the Lord will appear to help His people. We must remember, however, that in the anti-type, the Man Christ Jesus is also God. He will be 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. In this type, we must remember there are two men, Ahasuerus and Mordecai, figuring the One great King, the Lord Jesus Christ.

#### The Deliverance of Esther's People

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 yet be done. "All Jews, both young and old, little children and women" were appointed to be slain on the thirteenth day of the twelfth month. Esther strong in faith that some means would be found whereby the evil might be averted, and yet the dignity of the throne remain, she becomes the intercessor once more. She "spake yet 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." 8:3. This third time, the

king shows grace—holding out the golden sceptre 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 the Mediator stands at their service.

Esther 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 . . . which he wrote to destroy the Jews which are in all the king's provinces: 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?" 8:5, 6. Ah, she has learned that the king loves her infinitely and can refuse her nothing; hence, she does not plead any good works of the Jews. She would have the king deal with them according to his estimate of her.

How 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." Verse 17. Christ has identified himself with us, 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.

Esther's touching appeal avails. "The king Ahasuerus said unto Esther the queen and to Mordecai the Jew (notice the two are linked together), 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." 8:7. Haman has been executed 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 Father's sake," will come to an untimely end. God will chasten His people as it seems good to Himself; but woe to the instrument that is used for the flogging! Furthermore, as is seen here, in type, He will endeavor to overrule all the mischief perpetrated by their enemies.

Ahasuerus says, "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." 8:8. He who had the power of death has been destroyed. The message of grace can now be sent out to deliver all the Jews who through fear of death have all their lifetime been subject to sorrow and bondage.

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, figuring 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. This latter glorious company will be at home with the Lord before the manifestation of this Jewish 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.

"Then were the king's scribes called at that time . . . and it was written according to all that Mordecai commanded . . . " 8:9. Observe the exaltation of Mordecai. He is 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 man, second in power in the kingdom, standing for them. Who would have thought such a 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 the time arrives. The anti-Christ whom Haman figures will probably have but a short time after his worldwide decree against the Jews has been published. That will be the signal for his eternal defeat. Jesus Christ, the Lion of the tribe of Judah, will arise to their help in short order and their troubles will 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. It was also 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. Haman's decree gave the people of the empire command to destroy the Jews; while the decree of Mordecai gave the afflicted people a 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. 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." 8:10-12. This gave them the means of deliverance from the death which was meted out 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.

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 (Matt. 24:22), and if the Lord had not made provision for a way of escape, no flesh should be saved. 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." Zechariah 10:5,6. See also Zech. 12:8 and Malachi 4:3.

Though 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 for them from heaven. 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?" Chapter 3:8.

"And Mordecai went out from the presence of the king in royal ap-

parel 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." 8:15. Mordecai's fortune is made. He is clothed in 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, robed in garments of salvation! Blue and white and purple are colors of deep significance. Blue, the color of 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 further evidence. (Rev. 19:8). Purple, the color of kingly attire, as also the great crown of gold, is in divine harmony with the place that the lowly Man of Nazareth shall one day occupy on His 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." 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 brings peace and happiness. Sorrow is gone; tears are dried up. Likewise, the Word of God will have the same effect upon those of the Jews who 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. 8:17.

31

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### WHEN THE LORD COMES

*Thou shalt know Him when He comes,  
Not by any din of drums,  
Nor the vantage of His airs,  
Nor by anything He wears,  
Neither by His crown  
Nor His gown.  
But His presence known shall be  
By the holy harmony  
Which His coming makes in thee.*

# THE VINDICATION OF MORDECAI

## Chapter Nine

### 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 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;) 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." 9:1, 2.

When the 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 sought 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 had a change of heart—"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. 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." 9:3, 4.

32

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.

"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. And in Shushan the palace the Jew slew and destroyed five hundred men . . . the ten sons of Haman . . . the enemy of the Jews, slew they; but on the spoil laid they not their hand." 9:5-10. 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." 9:12.

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 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." 9:13. Some may criticize Esther because of this request; 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—showing grace to the rebellious and blasphemous; hence, this is to be our attitude.

This spirit of divine forbearance is going to change shortly. The Lamb will become the Lion. The tender affectionate nature of Christ will be girt up (Rev. 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. (Rev. 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. (Deuteronomy 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 victorious again. They slew three hundred men at Shushan. They laid not their hands on the spoil. They would not be enriched at the expense of the enemies of the Lord.

The Jews were equally victorious throughout the empire. We read: "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." 9:16. We do not read of even one death of the Jews. 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.

33

#### The Feast Of Purim

"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. To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, 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."

The Feast of Purim was not one of the ordained festivals as were the seven set times of Jehovah (Leviticus 23). It was simply the feast of grateful remembrance for the mercy bestowed upon them. And as commanded by Mordecai and Esther, it is in keeping with the figurative significance. The Jews all during the Millennium, will no doubt remember with feasting and the sending of presents, their wonderful deliverance from the death at the hands of their enemies.

They called the name of this feast Purim, after the name 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." Proverbs 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"!

And so we have come to the end of our story. It has been interesting and instructive. Esther has been especially charming. Her name, Hadassah, meaning "myrtle," is fitting in our memory of her. She lives as the ever-green 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." Romans 11:5.

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### FROM HIS HAND

*I will not take that bitter thrust  
Which rent my heart today,  
As coming from an earthly soul—  
Though it was meant that way.  
But I will look beyond the tool,  
Because my life is planned;  
I take the cup My Father gives—  
I take it from His hand.*

34

*He knows, and even thus allows,  
These little things that irk.  
I trust His wisdom and His love,  
Let patience have her work.*

*Though human means have brought the sting,  
I firmly take this stand:  
My loving Father holds the cup,  
I take it from His hand.*

*Now those who watch me wonder why  
These things do not disturb.  
I look right past the instrument  
And see my Lord superb.*

*The trials which would lay me low  
Must pass through His command.  
He holds the outstretched cup to me;  
I take it from His hand.*

— Mrs. Ray Mercer

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## THE EXALTATION OF THE JEWS

### Chapter Ten

"And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. 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 wirtten in the book of 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." 10: 1-3.

The book ends with the declaration of Mordecai's exaltation. His name and fame were recognized through 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 as to symbolic truth. They represent the Lord Jesus Christ in His divine and human natures, having authority over all the earth. In chapters four and five of Revelation, we have these two aspects of Christ distinctly emphasized. In chapter four, He is viewed as God Almighty sitting upon His throne; and in chapter five, He is seen as a "lamb as it had been slain," 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. The prophets are all agreed on these things. The Scriptures bear 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:

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"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 unto it. And many people shall go 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." 2:2, 3.

Zechariah comes on the prophetic scene later and tells us: "Thus saith the Lord of hosts; 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." 8:23.

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 figures, Christ will be on His throne in the heavens, but 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 apparently, 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. How fragrant of Christ are the closing words of eulogy of the leading man of this story—"he was accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed"! Amen! Even so, Come, Lord Jesus!

## THE END

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## THE MESSAGE OF HIS COMING

*We're looking for His coming, in the clouds of heaven,  
Coming back to earth to catch away His own.  
Then may we all be ready, when the Bridal call is given,  
To go and reign with Christ upon His throne.*

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*We're looking for the glory that awaits the faithful  
Who have overcome and every conflict win.  
Press ever bravely onward for the Prize that's given,  
To all who win the victory over sin.*

*We're praying for the advent of our blessed Saviour,  
Who has promised life to all who trust His grace.  
His coming now is pending, the message being given,  
And soon we'll see our Lord face to face.*

*We see the signs appearing, of His blessed coming,  
Lo, behold the fig leaves now becoming green.  
The Gospel of His glory has gone to every creature;  
That we are near the time, may be seen.*

*Chorus:*

*Gladly may we herald the message of His blessed appearing;  
Soon He's coming in glory, tell to one and all.  
Then awake, ye saints of the Lord, why slumber when the time is  
nearing.  
But get ready for the Bridal call.*

—“Songs of Praise”

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