

Class Three—The Persecution of the Jews

□ **H.P. Mansfield on the Expositor:** *“Every verse has been commented upon, but we have endeavored to limit the extent of exposition, in order that the power of Scripture itself might be emphasized. Our comments could be greatly expanded, but to do so, we feel, would be to drown the beauty of the expressions of the Song in a flood of words”* Song of Solomon

1Cor 2:1-5 “I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: *That your faith should not stand in the wisdom of men, but in the power of God”*

Est 3:7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, *they cast Pur, that is, *the lot*, before Haman from day to day, and from month to month, *to the twelfth month*, the month Adar. **(Pro 16:33)**

Pro 16:33 “The lot is cast into the lap; but the whole disposing thereof *is* of the LORD” (1Sam 14:41-42; Acts 1:26; Jon 1:17)

Man’s hand manipulated by Yahweh to bring about His purpose.

- **“The Roman Power was permitted to overshadow Judah as a means of bringing their rebellion against Yahweh to a head... God uses Gentile powers to discipline His chosen. Nebuchadnezzar is described as "Yahweh's servant" (Jer 25:9). Cyrus, king of Persia was "His anointed" (Isa. 45:1). Similarly the destruction of Jerusalem by the Romans is, from the Divine viewpoint, "the coming of the Son of man" (Mat 24:27). The Lord Jesus being the Prince; the Roman armies were "his people", and executed his will.” —Expositor, HPM**

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

Scattered and Dispersed—directly the words used for Israel driven among the nations in Gentile Times (Eze 36:18-19; 20:18-23; 22:15). It was Yahweh's doing to correct Israel (Jer 30:11; 31:10; Deu 4:27).

Laws are diverse—these were a people marked for their “laws” being “different” from all other people (Lev 20:24-26; Deu 14:2; 4:6).

Neither keep they the king's laws—the enemies of the Jews have felt and continue to feel justified in persecuting them because of their rebellious and godless spirit (no religion recorded in Esther):

Jer 50:7 “All that found them have devoured them: and their adversaries said, *We offend not, because they have sinned against the LORD...*”

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

Silver—purging of Israel's character. (Isa 48:10; Eze 22:22; Mal 3:2-3):
This process is critical for Israel's "correction" (Jer 30:11).

Zec 13:9 "I will bring the third part through the fire, *and will refine them as silver is refined*, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*: and they shall say, *The LORD is my God*"

Ten Thousand—number of redeemed (Jude 1:14; Heb 12:22-23).
The prophet declares Israel was sent into exile for their own profit:

Jer 24:5 "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom *I have sent out of this place into the land of the Chaldeans for their good*"

Est 3:10 And *the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.* (all power belongs to Yahweh—John 19:10-11)

Jews' Enemy—quite significantly, when this same title is used for Haman elsewhere the Septuagint (Greek O.T.) employs—

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

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

- **Diabolos** is most often a political term in the Bible and is appropriately used for Haman, the oppressor of the Jews! *Satan* is a religious term (Rev 2:9; 3:9; Luke 4:8; Mark 8:33).

Eph 6:10-12 “Put on the whole armour of God, that ye may be able to stand against the wiles of *the devil*. For we wrestle not against flesh and blood, *but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*”

Rev 2:10 “Fear none of those things which thou shalt suffer: behold, *the devil shall cast some of you into prison*, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” (1Pet 5:6-9)

- **Also in the Septuagint: the false accuser—**

Dan 3:8 “Wherefore at that time certain Chaldeans came near, and *accused (diabollo)* the Jews”

Dan 6:24 “And the king commanded, and they brought those men which had *accused (diabollo)* Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.”

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

Enemy—it must be clearly understood that Yahweh has assuredly delivered the Jews into the hand of their “enemies” (Lev 26:41-46; Eze 39:23-25; Luke 19:43; Jer 34:20-21).

- The Romans are called “his armies” (Mat 22:7), and the King of Babylon His “servant” (Jer 27:6; 25:9; 43:10).

Isa 63:9-10 *“In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them”*

Ring—reps. authority (Gen 41:42; Est 8:2-10; Luke 15:22).

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

Rom 11:11-12 “I say then, Have they stumbled that they should fall? God forbid: *but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.* Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?...”

Rom 11:25-28 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*”

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

Thirteen—number of rebellion (Gen 14:4; 1Kin 7:1). Significantly, it was the number associated with Abraham's seed after the flesh—Gen 17:25 “And Ishmael his son *was thirteen years old*, when he was circumcised in the flesh of his foreskin”

- **Not only has Yahweh sent His testimony into all the world before the notable “day” of Judgment (Acts 17:30-31), but Haman's influence of hatred toward the Jew has spread among all nations, making them “an astonishment, a proverb, and a byword” (Deu 28:37).**

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

Adar—fire: trial, judgment. By this Israel is purged “through the fire” (Isa 43:1-10), “in the furnace of affliction” (Isa 48:9-11).

Take the Spoil—this is precisely the motive of Gog:

Eze 38:12-13 “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest...*To take a spoil, and to take a prey*” (Isa 42:24)

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

That Day—significant prophetic phrase referring to judgment upon the Jews' enemies and the restoration of Israel at a specific time.

Eze 38:19 “For in my jealousy *and* in the fire of my wrath have I spoken, Surely in *that day* there shall be a great shaking in the land of Israel”

Eze 39:11 “And it shall come to pass in *that day*, *that* I will give unto Gog a place there of graves in Israel”

Amos 9:11 “In *that day* will I raise up the tabernacle of David that is fallen, and close up the breaches thereof”

Zec 12:3-4 “And in *that day* will I make Jerusalem a burdensome stone for all people...In *that day*, saith the LORD, I will smite every horse with astonishment, and his rider with madness”

Zec 12:9 “And it shall come to pass in *that day*, *that* I will seek to destroy all the nations that come against Jerusalem”

Zec 14:4 “His feet shall stand in *that day* upon the mount of Olives”

Zec 14:9 “And the LORD shall be king over all the earth: in *that day* shall there be one LORD, and his name one”

Est 3:15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; *but the city Shushan was perplexed.* (Luke 21:24-26)

Shushan—we have suggested this represents Jerusalem, as the capitol City. It is the scene of the entire Book—mentioned 19x.

- Where the King “sat on the throne of his kingdom” (1:2)
- Where there was made a great “feast” for all people (1:5)
- Where Vashti was “called” to come before the King (1:11)
- Where the “virgins were gathered” from all provinces (2:3)
- Where Mordecai resided and watched over Esther (2:5)
- Where the decree of persecution of the Jew went forth (3:15)
- Where all the “Jews” were to be gathered for fasting (4:16)
- Where Mordecai “went forth” in royal authority (8:15)
- Where the Jews “destroyed” their enemies (9:6-14)
- Where the Jews “rested” and were in “gladness” (9:18-19)

Chapter Four—Christ's Plan Revealed to the Bride

Est 4:1 When Mordecai perceived all that was done, Mordecai rent his clothes, and *put on sackcloth with ashes*, and went out *into the midst of the city, and cried with a loud and a bitter cry*; (AD 70 until the appointed Day of slaughter)

Bitter Cry—Jesus likewise wept over the destruction of Jerusalem and dispersion of the Jews as foretold in the Law and Prophets.

Luke 19:41-44 “And when he was come near, *he beheld the city, and wept over it*, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong unto thy peace!* but now they are hid from thine eyes. For the days shall come upon thee, that *thine enemies shall cast a trench about thee*, and compass thee round, and keep thee in on every side, And *shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another*; because thou knewest not the time of thy visitation” (Paul had the same sorrow Rom 9:1-3)

Est 4:2 And came even before the king's gate: *for none might enter into the king's gate* CLOTHED WITH SACKCLOTH.

Clothed—rep. nature (2Cor 5:1-5; Rev 3:5,18; 4:4; Psa 132:16). A change of nature required for Christ to enter into God's presence.

Zec 3:3 "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, *Take away the filthy garments from him.* And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" *Christ's first advent associated with suffering*

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

Weeping, Wailing—anguish of Jews at AD 70, when the "children of the kingdom" were cast out after the Lord's crucifixion (Mat 8:12).

Esther's Salvation—Mordecai's Suffering: The Atonement

Two things are apparent in the early chapters of Esther: the servitude and suffering of Mordecai, and the one who benefited thereby, Esther. These two principles are carefully intertwined.

- **“For himself that it might be for us,’... The necessity for Christ coming personally into the operation first, comes out very clearly--perhaps more clearly than anywhere--in the study of Paul's statement concerning Israel: ‘Christ hath redeemed us from the curse of the law’, The method of this work is before us without any fog. First Paul says he was *made under the law* to redeem them that were under the law (Gal. 4:4). He was *himself born under the law* that he might work the work that was to be done *for others* in that position. Not only so, but in bearing the curse of the law away, it had to *act on himself*. This will be seen if we ask how he took the law away; he did it by bearing it: ‘*Being made a curse for us*’, How? Instead of us? No: by himself coming under it”—*Law of Moses***

Est 4:4 *So Esther's maids and her chamberlains came and told it her.* Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: BUT HE RECEIVED IT NOT.

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

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

Maid and Chamberlains—again the principle; Mordecai does not deal directly with Esther, nor she with him, but through “servants.”

Eph 2:19-20 *“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”*

Eph 4:11-13 “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:* Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph 3:5; 1Cor 12:28; 1Cor 4:1)

2Cor 3:6 “Who also hath made us *able ministers of the new testament;* not of the letter, but of the spirit: for the letter KILLETH, but the spirit giveth life”

2Cor 5:18-19 “And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us *the ministry of reconciliation;* To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation”

Mordecai, as the great type of Christ, removes this sentence of death

Mordecai Refuses Raiment Sent By Esther—the necessity of Jesus' nature at his first advent is vital for the Bride to comprehend.

- “There is no counterpart to this if Christ is kept out of his own sacrifice, as some thoughts would do. He cannot so be kept out if place is given to all the testimony--an express part of which is that as the sum total of the things signified by these patterns, he was *‘purified with’* a better sacrifice than bulls and goats--viz., his own sacrifice (Heb. 9:23, 12). If he was *‘purified,’* there was a something to be purified from. What was it? Look at his hereditary death taint, as the son of Adam, through whom death entered the world by sin, and there is no difficulty...”

Esther Brought Into Participation of Mordecai's Same State—

- “(Gal. 3:13; Deut. 21:22, 23)....He personally bore the very curse of the law, as Paul argues: that thus, God might lay on him the iniquity of us all, and make him to be sin for us who knew no sin: and that thus, in being baptized into his death, we might be washed from our sins in his own blood, God forgiving us for Christ's' sake (Eph. 4:32)”

Law of Moses

Est 4:7 And Mordecai told him of *all that had happened unto him*, AND of the sum of the money that Haman had promised to pay to the king's treasuries *for the Jews, to destroy them*. **(Mordecai must provide redemption beyond money)**

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

Copy of the Writing—information comes through one of the king's servants! Likewise for the Gentile bride: we turn to “the law and prophets” to know of Christ, as both the Lord and the Apostles directed. “They have Moses and the prophets, let them hear them” (Luke 16:29). “Beginning and Moses and all the prophets...” (Luke 24:27, 44; Acts 26:22; 28:23). *The Bride must be a good Bible student.*

Copy of the Writing—it is “written” proof (Luke 22:37; 24:44-46) that moves the bride to action (2Tim 3:15). The Bride must seek to know.

Sum of Money—this is deliberately mentioned throughout so that we comprehend the enormous “costly price” of redemption!

- There is no amount that can be placed on the one who “took away the sins of the whole world” (1John 2:1-2; John 1:29). His sacrifice was “salvation unto the ends of the earth” (Isa 49:4-6). Hence the words “ransom” and “redeem” for Israel and the saints have monetary implications; far beyond *silver and gold*.

1Pet 1:18-19 “Forasmuch as ye know that ye were *not redeemed with corruptible things, as silver and gold*, FROM YOUR VAIN CONVERSATION *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (**“free gift” Rom 5:15-18; 6:23**)

Eph 1:7 “In whom we have *redemption through his blood*, the FORGIVENESS OF SINS, according to the riches of his grace”

Col 1:14 In whom we have *redemption through his blood*, even the FORGIVENESS OF SINS”

- The redemption is from sin (Heb 9:15)

Est 4:9 And Hatach came and *told Esther the words of Mordecai. Mediator knows first, then informs Bride (Rev 22:9).*

Rev 1:1 “The Revelation of Jesus Christ, which God gave unto him, *to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John*”
Modecai to Hatach to Bride

- “To such *The Apocalypse* is given. Therefore, a basic understanding of the true Gospel is essential to the comprehension of it. It is not designed for general study, so that unless a person understands the truth concerning the Kingdom of God and the Name of Jesus Christ, he will fail to grasp the significance and teaching of the Apocalypse. That accounts for the general ignorance of its teaching, *and the failure of many to unlock its mysteries.* They do not possess the ‘key’ to its understanding, and so the door of knowledge remains closed to them.”—*HP Mansfield*
- *This is private, personal communication intended for only a few.*

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

Est 4:11 All the king's servants, and the people of the king's provinces, do know, that *whosoever*, whether man or woman, shall come unto the king INTO THE INNER COURT, who is not called, *there is ONE LAW OF HIS TO PUT HIM TO DEATH, except such to whom the king shall hold out the golden sceptre, that he may live:* but I have not been called to come in unto the king THESE THIRTY DAYS.

Times of the Gentiles—the communication between the Bride and the Redeemer is by means of fellow-servants of the Kingdom and those whose deep interest is the salvation of the Jews. There is no direct communication “face to face” while the two are physically separated. Therefore, the Bible represents the very detailed instructions of the Redeemer concerning the activity of the Bride during the “times of the Gentiles.” It also concerns the instructions of the Redeemer to the Bride how to approach the Supreme Ruler.

AMAZING TYPE: the Redeemer directs the Bride to approach the King apart from the Law, seeking His Grace and Mercy! If she has not carefully digested the Word of Mordecai, her appeal to the King will not be heard—

Pro 28:9 “He that turneth away his ear from hearing the law, even his prayer *shall be* abomination”

Thirty Days—the exact period of time Israel mourned upon the death of Aaron, the high priest (Num 20:29) and Moses (Deu 34:8)! Both rep. mediatorship and priesthood under the Law or Old Covenant, called “*the ministration of death, written and engraven in stones*”—2Cor 3:7

- Esther makes it abundantly clear that violation of the King’s Law is “death.” This was the condemnation of the Law of Moses. Thus, she seeks Grace by extension of the *golden sceptre*, as directed by her Redeemer! To do this, she must enter “the inner court” by obeying the command of Mordecai. To do otherwise is certain death.

The Law of Moses and The Law of Faith

- 1. The Law could not redeem because it manifested Sin (Rom 5:20-21; 7:4-14; Gal 3:19)**
- 2. Perfect Obedience to the Law was impossible (Gal 3:10-12; Jam 2:9-11; Gal 5:3-5) *No righteousness by the Law***
- 3. The Law condemned unrighteousness (1Tim 1:8-10; Gal 5:18-23)**
- 4. The Law was a schoolmaster to bring us to Christ (Gal 3:24-29)**
- 5. Christ redeems from the curse/condemnation of Law (Gal 4:4-6; Col 2:12-17; Gal 3:8-14)**
- 6. Christ elevated spirit of the Law to its true value (Mat 5:17-19; 5:27-28; Mat 23; Heb 2:2-3)**
- 7. Christ taught justification by raising the conscience of sin (Heb 10:16-22; 9:8-14; 1Pet 3:20-21)**
- 8. Acknowledgement of sin needed for forgiveness (Pro 28:13; 1John 1:8-10)**

Scripturally, the word “faith” does not simply imply *belief*. In specific application, that means forgiveness of sin through Christ—

Act 26:18 “that they may receive *forgiveness of sins*, and inheritance among them which are *sanctified by faith*”

1Co 15:17 “if Christ be not raised, *your faith is vain; ye are yet in your sins*”

This forgiveness was not possible under the Law of Moses—

Act 13:38-39 “Be it known unto you therefore, men *and brethren*, that through this man is preached unto you the *forgiveness of sins*: And by him all that believe are justified from all things, from which *ye could not be justified by the law of Moses*”

This is the “new covenant” (in Christ) Yahweh will make with His people, Israel when they are restored upon the establishment of the Kingdom (Jer 31:31-36); and he takes away their iniquity!

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

The Jews—literally, the redemption of the saints is tied to the restoration and salvation of the Jews and the sacrifice of the Lord Jesus Christ. Vashti was deposed her failure to understand this.

Rom 11:11-15 “Now *if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?...* For IF THE CASTING AWAY OF THEM BE THE RECONCILING OF THE WORLD, *what shall the receiving of them be, but life from the dead?*”

Rom 11:17-18 “And *if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee*”

Christ's Warning To The Ecclesia—

Rom 11:23-28 “And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, *lest ye should be wise in your own conceits*; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes”

- **The Truth is not about Christadelphians. It is about Israel.**

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

Deliverance—the restoration and salvation of the Jews is a surety; with our without us (Jer 30:10-11; 31:28; 32:37; 33:7; Eze 37:20-28). The Bride must personally “live” the doctrine of Israel’s Hope. Thou art come to the Kingdom—this is “the” reason the hidden or inward Jew and Gentile bride has been invited to the Kingdom: to “provoke the Jews to jealousy” (Rom 11:11)!

Deu 32:21 “They have provoked me to anger with their vanities: *and I will move them to jealousy with those which are not a people*; I will provoke them to anger with a foolish nation”

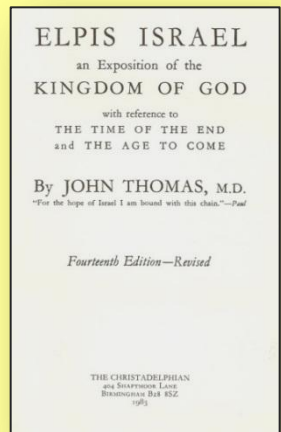
(SEE Hos 1:9-10; Rom 9:24-26) Paul warns there is to be no arrogance of the Gentiles, but to understand why they have been called.

“Elpis Israel’s subject-matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and future age. It is designed to enlighten both Jews and Gentiles in Israel’s Hope, that by conforming to the proclamation of their King, they may be prepared for the administration of its affairs in concert with him, when all nations shall be politically subject to his dominion...It is designed to show men how they may attain to life eternal in theocracy, and obtain a crown which shall never fade away” –Preface pg.

XX 1849 Are we Abraham’s seed or just Christadelphians?

The apostle says the Gentiles are indebted to the Jews:

- **Rom 15:25-27 “For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things”**



Est 4:15 Then Esther bade *them* return Mordecai *this answer*, **(during Gentile Times Bride and Mediator are apart)**

Est 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, WHICH IS NOT ACCORDING TO THE LAW: and if I perish, I perish.

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

Three days/nights—identification with Christ's (Mat 12:40)

Fast—free from indulgence in desires and appetite of flesh (Gen 3; Psa 35:13; Luke 2:37; 1Cor 7:5; Mat 4:2); also rep. repentance and circumspection (1Kin 21:27-29; Neh 1:4-7; 1Sam 7:6; 2Sam 12:16).

If I perish, I perish—the bride is not presumptuous with the King's mercy and grace, knowing she must conduct herself on the highest spiritual ground to obtain His favor.

Although we are redeemed from the “condemnation” of the Law, we must never assume “grace” will atone for blatant lawlessness. We, like Esther, must associate with the Lord’s death crucifixion of the flesh (3 days):

Rom 6:1-6 “What shall we say then? *Shall we continue in sin, that grace may abound?* God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?...*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*” (1Pet 2:16)

Gal 5:13 “For, brethren, ye have been called unto liberty; *only use not liberty for an occasion to the flesh*” (1Cor 8:9)

Jud 1:4 “Certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, *turning the grace of our God into lasciviousness*, and denying the only Lord God, and our Lord Jesus Christ”

Fast—fasting is the deepest form of sorrow (2Sam 1:12; 12:16; 1Chr 10:12; 1Kin 21:27; Ezra 8:23). Vital for the Jews' salvation.

Joel 2:12-16 “Therefore also now, saith the LORD, *turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:* And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God? *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:* Gather the people, sanctify the congregation, assemble the elders...” (Joel 1:14)

❑ “But this great national redemption is only arrived at through a terribly severe refining process. It is styled in Joel, ‘the day of Yahweh, great and very terrible; and who can abide it?’ (Joel 2:11).” —*Eureka, J. Thomas*

Why do the Jews need to be brought to the very brink of being utterly destroyed? Why did Hagar's son "after the flesh" nearly die before being saved? Because the only way to life is through death.

Mar 8:34-35 "And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it"

Three Days—"Now if we be dead with Christ, we believe that we shall also live with him" Rom 6:8

Lev 23:5 "In the *fourteenth day of the first month* at even is Yahweh's passover" (Exo 12:6, 18; Num 9:1-3)

- "Christ our passover" (1Cor 5:7) was crucified at the time of Passover (Mat 26:17-29; Luke 22:7-20...etc.) PROOF IN ESTHER—

Est 3:12 Then were the king's scribes called *on the thirteenth day of the first month*, and there was written according to all that Haman had commanded...

The events of Esther 4 and the communication between Esther and Mordecai and the **THREE DAYS AND NIGHTS** of fasting fell at the time of Passover. (*Unleavened bread* and *Passover* celebrated together (Mark 14:12; Luke 22:1; Lev 23:5-6; Eze 45:21). During this time Mordecai, the Redeemer, was as good as dead!

Num 28:16 “In the fourteenth day of the first month *is the passover*”

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

Put on royalty—“her” and “apparel” implied, but not in original. The bride clothed herself with royalty to approach the King.

Israel: **National**

- Called Yahweh's Firstborn (Exo 4:20-22).
- Called out of Egypt (Exo 4:20-22)
- Called Yahweh's servant (Isa 41:8)
- Cut off by Romans (Mat 22:7)
- Death brought light to Gentiles (Rom 11:25-27)
- Raised up after three days (Hos 6:1-2)

Israel: **The Man**

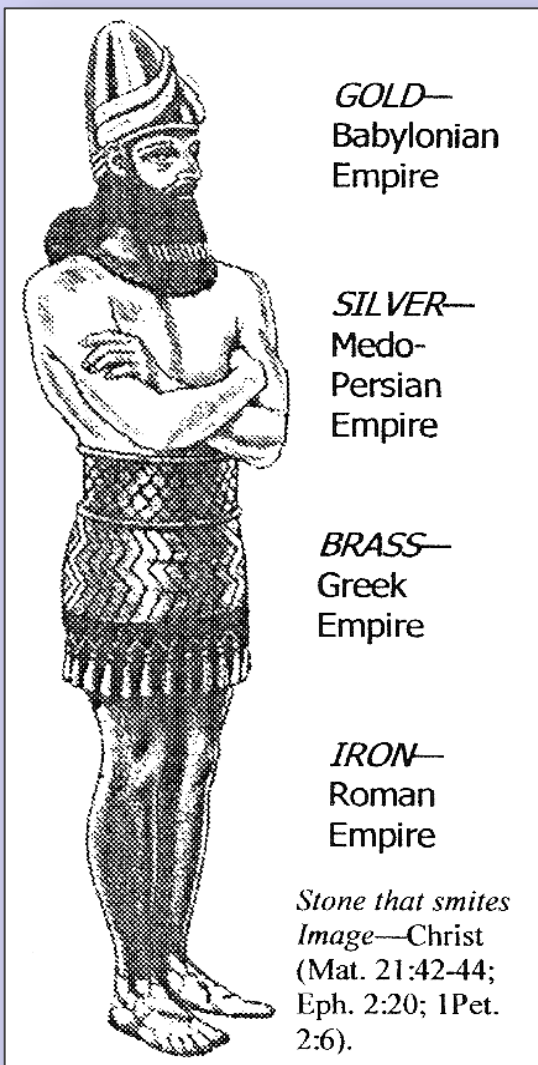
- Called Yahweh's Firstborn (Col 1:15-18).
- Called out of Egypt (Mat 2:15; Hos 11:1)
- Called Yahweh's servant (Isa 49:3; 42:1)
- Cut off by Romans (Mat 27:54)
- Death brought light to Gentiles (Acts 26:23)
- Raised up after three days (Acts 10:40)

Brethren—called “ecclesia of firstborns” (Heb 12:23); called “out” of Egypt” (1Pet 2:9); to be God’s “servants” (Rom 6:16-22); called the “Israel” of God (Gal 6:16); raised up after “two days” of Gentiles (John 4:40).

Loving the Word of God includes respecting the way in which its Author—Yahweh—has revealed His Truth: symbols, signs, types, parables, allegories, shadows...

- “The word ‘mystery’ should be rendered *secret*. There is nothing mysterious about the purpose of God, though only the initiated understand His revelation. God has whispered the secret of His will to His servants, though it is unknown to the world (see Rev. 1:1; Eph. 3:3; Rom. 16:25-26).”—*Expositor*, pg. 134 HPM
- “It is intelligible in all its doctrines; but it reveals them so as to make it incumbent on the reader to reason them out”—*J. Thomas*, 1847

Beyond the moving story itself, the historic setting of the Book of Esther reveals significant doctrinal importance.



The Literal and the Figurative—

- Babylon had broken down Israel: the Kingdom of God (2Chr 36). There is no king upon David's throne. The Jews are scattered among the Gentile powers.
- The Babylonian Empire has been subdued by the Medo-Persian Empire, & the Jews are dispersed among them.
- Babylon is represented by "gold," or figuratively, "tried faith" (Dan 2; 1Pet 1:7).
- Medo-Persia is represented by "silver," the metal of redemption (Exo 26:19-32; 30:12-16; 1Pet 1:18).