

ESTHER

Book note for Esther

(Continued from Ezr. 1:1 book note.) The abandonment of a gentile bride and her replacement by a Jewish bride matches the transition from the Church Age into the Great Tribulation, which is typed by Job. Note the prophetic types in this book: God dropping a Gentile bride for a Jewish one. Before that there is a “feast” in the King’s garden **seven** days and nights (1:5) with elements of the Judgment seat of Christ present (gold, silver, precious stones, fine linen). Also note a type of the Tribulation “virgins” (2:19). (Continued in book note at Job 1:1).

One of the great puzzles of this book is, Why does the name of God not occur in Ester (and Song of Solomon)? The reason is because he has hidden his face from the Jews, even as he said he would in Deu. 31:16-18. Indeed, with the attack on the JHVH (replacing it with counterfeits such as YHWH) and the name Jehovah, being replaced by Yahweh, we see the concealment of the name in the works. That he has hidden his face implies that the words may be found, hidden therein. The most common such devices in Scripture are puns and acrostics. The latter applies to Esther.

In the Hebrew God’s name is found five times as an acrostic. The first four form Jehovah (JHVH as in Ex. 6:3) and the last I AM (EHVH as in Ex. 3:4). Here are those occurrences:

1. 1:20, “all the wives shall give,” (initial letters).
2. 5:4, “Let the king and Haman come this day,” (initial letters).
3. 5:13, “this availeth me nothing,” (final letters).
4. 7:5, “Who is he, and where is he,” (final letters form I AM).
5. 7:7, “that there was evil determined against him,” (final letters).

At each place, there is a major turning point in the story.

Dr. Dan Hardin, a street-preaching pastor now in Michigan, spent years looking for the equivalent in English. There he found six that read God backwards (he points to 8:5’s “reverse the letters” as a key to the search), and one that reads I AM. These are:

1. 1:8, should **do** according.
2. 1:9, belonged **to** king.
3. 3:8, said **unto** king.
4. 6:1, commanded **to** bring.
5. 6:14, hastened **to** bring.
6. 9:19, **day** of gladness.
7. 5:12, to **mor**row **am** **I** (tomorrow is written as two words in the AV).

Esther has certain parallels with Joseph. Both were foreigners, pleased their masters, given special preference (also see 6:7 v.f. with Gen. 41:43 where Mordecai is parallel to Joseph), given new clothes and purified before going in to see the king, found favor in the sight of all, promoted to second in the realm, benefited their entire nation, and both preserved Israel.

Esther has 10 chapters, 167 verses, 5637 words. It was written roughly between 485-465 B.C. and spans 11 or 12 years at most, from the third of Ahasuerus (1:3) to the twelfth (3:7). It is unique in that no other book, let alone ten chapters, go without once mentioning God or LORD. The Talmudists say it was written by Ezra, but Aben Ezra is of the opinion that it was written by Mordecai. He affirms that “all the books of the prophets, and all the Hagiographa (or holy writings), shall cease in the days of the Messiah, except the volume of Esther; and lo, that shall be as stable as the Pentateuch, and as the constitutions of the oral law which shall never cease.”

Though translations of the other books might not be read in the synagogues, versions of this book might to those who did not understand Hebrew. Thus Luther concluded that the Jews more esteem the book of Esther than any of the prophets.

The notion that the Jews used to cast to the ground the book of Esther before they read it because the name of God is not in it is due to Mr. Baxter (*The Saints Everlasting Rest*, part 4. c. 3. sect. 1, before 1800). That lack of mention is no objection to its authenticity because the hand and providence of God is most clearly seen in it. The book shows the way God works in the affairs of men. (E.g., a journey to a gate saves the king’s life; a rebellious refusal to come rescues a people, etc.)

The following reports on an undetected movement indicative of the shift from the Gentiles to the Jews that is right on the horizon.

Caught up in the excitement of scholarship and criticism, the conservative “theologians” have changed Jehovah to Yaweh. To them, Yaweh has become the “name above every name” instead of Jesus (Php. 2:9-10). This Hebrew shift is not unique. Consider the following:

1. a born-again Jew is no longer a “saved sinner,” but a “completed Jew.”
2. Others insist that the Lord’s supper should be observed on the Jewish Passover date.
3. Jesus is no longer Jesus: he is now *Yeshua*.
4. You are not born again until you are resurrected (Ac. 13:33),
5. so Christ had to have two births, like you.
6. John 3:3-5 is no longer a reference to anyone’s new birth but a reference to the rebirth of Israel (Isa. 66:8-9).
7. The elect in Matthew 24 are Gentile Christians in the Body of Christ, so they go 22 months into “the time of Jacob’s trouble” (Jer. 30:7; Dan. 9:24) and are, according to Rosenthal and Rasmussen, in the Great Tribulation exposed to losing salvation (Rev. 14:9-11).

Whence all this Judaism? It comes from saved Jews who want the preeminent place in the Body of Christ, since they claim to have a knowledge of Hebrew that Gentiles don’t. Bible critics did the same thing with the “Greek” for 100 years. What is happening is that we are reaching the end of the Church Age, and God is junking the Gentiles. Esther is about to take over.

With the approaching restoration of Israel in a pure language (cf. Zeph. 3:9), modern converted Jews have gone overboard trying to slip in Jewish preeminence before it becomes, Biblically, to the nation--where it certainly will come (Isa. 60:12; Jer. 30:11; Isa. 65) at the Advent of the Jewish Messiah.

Chapter note for Esther 1

1 Ahasuerus maketh royal feasts. 10 Vahsti, sent for, refuseth to come. 13 Ahasuerus, by the counsel of Memucan, maketh the decree of man’s sovereignty.

Est 1:1

Esther = virgin; star. Because of the similarity of name, she (and Vashti, too,) are sometimes thought to be the same as the wicked queen Amestris. Chronologically speaking, Amestris as Esther is off by at least half a generation. The association of Vashti with Amestris is a better, albeit a still uncertain, fit given the size of Ahasuerus’ harem. Ancient historians identify Amestris as the wife of Xerxes and the mother of Artaxerxes the first.

Ahasuerus = prince, chief, head. Probably not the Ahasuerus of Ezr. 4:6 which is Cambyses who, according to the canon of Ptolemy ruled only eight years. Since this Ahasuerus reigned longer (3:7), he is apparently the same as Xerxes (his Greek name) who is said to have ruled from **482-465 B.C.** He was the son of Darius Hystaspis. His attempt to invade Greece was thrust back at Thermopylae (480 B.C.), the battle of Salamis, etc. Harem intrigues, it is said, led to his murder by Artabanus in 465. In 10:1 the Heb. is *Achashresh* = Gk. *Axeres* = Pers. *Xerxes*. Xerxes was the fourth Persian monarch and was far richer than all the kings of the Medes and the Persians.

Persia is a type of England. Cyrus decreed a regathering of the Jews back to their native land, so did king George of England in 1918. World War I had deposed all the other kings in Europe, and England was richest of nations. It wasn’t until 1948 that Israel again became a nation, just as there was a delay after Cyrus’s decree.

The Jews have rebuilt the temple (Ezra) and the walls of the city of Jerusalem (Nehemiah) and this happens during the rebuilding of Jerusalem.

-- INDIA

Hidhu in the Old-Persian cuneiform inscriptions; *Hendu* in the *Zend Avesta*, *Sindhu* in Sanscrit (still spoken by Gypsies) where it means dwellers on the Indus (River).

Est 1:2

Shushan = lily; trumpet (herald). The following description is based on the writings of Prof. George Rawlinson. The palace occupied the northern portion of a great mound. It was an irregular rectangle, two sides of which measured 1,200 feet, while the remaining two are just short of 1,000 feet. Diodorus Siculus called it “the most beautiful palace in the universe.” Excavators in the nineteenth century (Sir W. Williams and Mr. Loftus) found four groups of marble pillars, exquisitely carved, springing from a pavement composed mostly of blue limestone.

Greek writers describe at length the splendor of the palace furniture, whereon the precious metals were prodigally lavished.

The hall of pillars are of the same size and plan as that of Persepolis, and behind the hall is located a number of inferior buildings, made of brick. The pillars are arranged into a central group of thirty-six, standing in six rows of six each, so as to form a square 145 feet on a side; and into three outlying groups of porticoes (a portico is a porch or walkway with a roof supported by columns), flanking the central group on three sides, the east, the north, and the west. These porticoes, which are parallel to the sides of the inner square, are formed of two rows of six pillars each, in line with the pillars of the central group, the distance between the outermost pillars of the central group and the inner pillars of the porticoes being 64 feet. The pillars are of two kinds -- those of the central group or phalanx have square bases, while those of the porticoes have round or bell-shaped bases. Both sorts appear to have been surmounted by the same capital. The central group is supposed to have been covered by a roof, but the space between that group and the porticoes was probably only shaded by curtains, answering to the description of v. 6.

It appears by a trilingual inscription upon four of the pillars, that the palace was commenced by Darius and finished by Artaxerxes Mnemon.

Est 1:3

The Persian word for **feast** is *paradise* which word means a hunting garden of 40,000 acres, and Indian paradise. Note, it needn't have lasted 180 days (v. 4).

Est 1:4

The showing lasted 6 months, possibly starting at the end of three year's reign (v. 3). We have here then 3.5 years, which has tribulational overtones such as Job's 42 chapters. He, too, suffered with his friends for seven days (v. 5) which here is said to be in Shusan whereas the six month "feast" apparently toured the land.

Est 1:5

This feast is for those at Shushan.

Est 1:6

Beds here were for eating; an elevated couch with support for the lower back and atop that an elbow rest, as pictured in a relief depicting king Assurbanipal and his queen (who sat on an elevated straight chair) banqueting under a grape arbor. Compare 7:8.

Est 1:7

Reminiscent of Jesus' statement at the last supper that "I drink it new with you in my Father's kingdom (kingdom of God)," Mat. 26:29; Mk. 14:25 respectively. Also, the royal wine (i.e., the best) is reminiscent of the wedding feast at Cana (Jn. 2).

Est 1:8

"None did compel..." was unusual for Oriental kings were despots who killed on a whim and would specify how much wine a man could drink; and you were to drink that much, no more, no less. By contrast, Cicero reported that the Grecians have a saying at their banquets: "Drink, or leave the company." Plutarch describes the drinking arrangements. A large brass bowl full of wine is placed on a stand on which were placed two silver pots, that held about three cups each, and a few cups of silver. Guests inclined to drink made use of these vessels. Pr. 31:4-5.

Est 1:9

Vashti = beautiful woman. May be related to Heb. *Vashni* (H2059, 1 Chr. 6:28), meaning gift of God. The Midrash reports that Vashti is the great granddaughter of Nebuchadnezzar II, king of Babylon. In any case, Vashti is a gentile queen who's about to be called (raptured). She doesn't go and so is replaced by a Jewish bride.

Rom. 11, esp. Rom. 11:25 v.f. talks about Israel being reunited into the vine, displacing the gentiles. Vashti's divorce marks the loss of gospel privileges of the Gentiles at their fullness. The church has already been raptured (Vashti refused to come). This is half way through the seven year covenant and the wrath of God is about to begin. The everlasting gospel is preached (Rev. 14:6) and they're asked to come.

Ac. 28:28 v.f. God puts Israel aside for the Gentiles. Since the early 1970s evangelists and street preachers have witnessed increased resistance, contempt, and scorn from the Gentile population.

Est 1:10

Mehuman = faithful.

Biztha = Eunuch (Mat. 19:12; Ac. 8:27)

Harbona = his destruction; his sword; his dryness; anger of the builder or him that understands.

Bigtha = given by fortune.

Abagtha = father of wine press; given by fortune.

Zethar = very great.

Carcas = eagle.

Shades of the seven spirits of God or seven angels.

“Merry with wine” as in Jud. 16:25 and 2 Sam. 13:28.

Est 1:11

Vashti = beautiful woman; why waste; the Hebrew name, Vashni H2059, meaning gift of God, is found in 1 Chr. 6:28 and may relate to this name.

Est 1:12

When she was called the king was not drunk (merry with wine, v. 10), there was no orgy, she was not going to dance half naked, and she didn't refuse for modesty. She was probably not even told why the king wanted her. She was too busy with her own festivities and may even have wished to look great in the eyes of the women attending her party (v. 9).

Est 1:13

There is no textual evidence to support the notion that the wise men “which knew the times” were either astrologers or even magi.

Est 1:14

Carshena = change of lamb or property (field).

Shethar = star; searcher

Admatha = cloud of death; mortal vapor.

Tarshish = subjection of enemies; beryl.

Meres = lofty; moisture.

Marsena = lofty, bitter thornbush.

Memucan = dignity, their poverty.

Est 1:19

Keil and Delitsch think that the counselors pressed for this edict to make it impossible for Vashti to be restored and to wreak vengeance on them. They also maintain that Vashti refused to come to the king's banquet because of modesty, she not wanting to appear before inebriated men. But such supposition is without foundation. One could just as well argue that Vashti refused to come because her heart was “merry with wine.” All we can do is to take the text at face value, that Vashti was disobedient to a benign command, for the command that she appear in royal attire would preclude anything inappropriate such as the fabled “dance of the seven veils.”

K&D also think it strange that such an edict should be proclaimed at all, “especially in the East, where the wife is so accustomed to regard her husband as lord and master.” The quaintness is removed if this edict is prophetic as we maintain here, or if the East is not as patriarchal as K&D think it. There have been dowager empresses and some islands off the east coast of Asia were polyandrous.

Est 1:22

This order originates from Gen. 3:16 and holds through every dispensation and covenant. It is also given to Christian women in the Church Age (1 Cor. 11:3, 9; 1 Pet. 3:5-6).

Chapter note for Esther 2

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king is made queen. 21 Mordecai discovering a treason is recorded in the chronicles.

Est 2:2

Tribulation: there are 144,000 virgins in Rev. 6 and ten in Mat. 25, five wise and five foolish.

Est 2:3

Equivalent of the president getting divorced and decreeing all fair young virgins be sent to the Whitehouse.

Hegai = venerable.

Est 2:4

First occurrence where LORD is spelled out (backwards) in Hebrew. Next is 5:4.

Est 2:5

First acrostic where LORD is spelled out in Hebrew. Here it's in the trailing letters of the first four words which read "Now in Shushan the palace there was a certain Jew." See book note. Next acrostic is at 5:4.

Mordecai = little man; bitterness of my oppressed; led from Marduk (= Bel, the highest Babylonian god and the same as Baal and Enlil; god of air and wind -- cf. Eph. 2:2). Some think him the same as mentioned in Ezr. 2:2 and Neh. 7:7, but if so, he had to have returned to Babylon which seems unlikely. Evidently related to Saul, son of Kish, through Shimei (2 Sam. 16:5 v.f.).

Mordecai is a type of the saved Jews through the tribulation.

Jair = enlightener; illuminator.

Shimei = famous.

Kish = snare.

Est 2:6

2 Ki. 24:6; Jeconiah = Jehoiachin, was taken in **A.M. 3383**. Some think Kish is the one taken into captivity, but v. 7 refers back to Mordecai and so this seems linguistically unlikely. If Mordecai was himself taken away as a newborn, he'd be at least 115 years old at this time.

Est 2:7

Hadassah = myrtle; joy. Esther was Mordecai's cousin. Her father's name was Abihail (v. 15).

Esther = Persian for a star. Same name as Ishtar. Ahasuerus called her *Sitarah*, which in the Greek is *Aster*, and Heb. *Esther*. J. B. Jackson gives a meaning of "I will be hidden." It may be related to the Chaldean *asar*, meaning decree, put in bonds, bound, set away. Note Jude 1:6 and 2 Pet. 2:4, which speaks of angels in hell, and in chains, kept under darkness unto judgment for leaving their first estate. Star may thus mean "under darkness."

Mordecai = little man; bitterness of oppression; led from Marduk.

Est 2:8

Hegai = venerable.

Est 2:9

Note, Hegai expedited her progress so she'd be among the first to come to the king.

Est 2:10

She obeyed Mordecai.

Est 2:14

That's how women were treated in Oriental countries and some Mohammedan countries these days.

Shaashgaz = who helped the one cut-off; double think.

Est 2:15

Abihail = father of might or forces.

Est 2:16

Apparently it took four years for Esther to become queen. A year and a half might have elapsed for the collection of the virgins and their purification, so it is thought that the intervening time was taken up by the war Xerxes waged against Greece (which he lost as he had to flee out of Greece according to Herodotus).

A post-tribulation rapture in December, two months after the Passover and 10 months before the advent. Rev. 11:10-15.

Est 2:18

“Release to the provinces,” excused their taxes.

Est 2:19

Some think that this referred to the collection in which Esther was taken and that the first was at the time of Vashti, but there is no evidence for this.

Others think that the king’s lust was so great that even with Esther as his queen he ordered a second collection of virgins to start the purification process.

Most likely, as indicated by the definite article (“**the** virgins”), this refers to the group collected which included Esther and that they were assembled in one place for the second time, perhaps because the selection process was at an end.

Est 2:20

V. 10, now even as queen. Partially to prevent hatred and envy of the Jewish nation, and chiefly so it was ordered in providence, the proper time being yet to come.

Est 2:21

How? The Jewish writers say these men were Tarsians and spoke in the Tarsian language which they supposed Mordecai did not know.

Josephus says it was told Mordecai by Barnabazus, a servant of one of the chamberlains.

The latter Targum says that it was shown him by the holy Spirit.

Chapter note for Esther 3

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth, by calumniation, a decree of the king to put the Jews to death.

Est 3:1

Haman = noise, tumult; he that prepares. The name puns with the Hebrew “to destroy” and may be related to the Chaldean for “necklace.” He’s a type of the Devil. Esther a type of the Jews, and Ahaseurus a type of Christ or the Father.

Agagite = fiery. Agag was either a title for a ruler in, or a family name of Amalek (Ex. 17:8-16 v.f.; Num. 24:7. Amalek descended from Esau, Gen. 36:16. They were of Canaanite women per Gen. 36:2). Mordecai is of the tribe of Benjamin. So was Saul, who was apparently in the same family as Mordecai. Saul did not kill Agag (1 Sam. 15:8 v.f.) and the Amalekites and so here all of Israel is threatened by the survivors.

Est 3:2

Mordecai “violates” Rom. 13:1-4 q.v. He knows what God said about Amalek, for the Jews did bow before Israelite kings (2 Sam. 14:4; 18:28; 1 Ki. 1:16).

Est 3:5

Like Satan who would be like God (Isa. 14:14). Like antichrist (v. 6). Hitler was a foreshadow of the antichrist.

Est 3:7

A whole year.

Est 3:8

Haman never names the Jews. Cf. 6:10. People who try to work for Christ always suffer this charge. Ac. 17:7 “contrary to Caesar,” Lu. 23:2, not give tribute to Caesar, He uses Rom. 13:1-4 to accuse them.

Est 3:11

God gives permission to the Jews enemies to persecute (kill) them (Job 1, 2).

Est 3:12

Day before Passover.

It’s by Haman’s writing, not the king’s. Note, thirteen is the number of rebellion (Gen. 14:4).

Est 3:13

Post, by horse (“at the post”). Xenophon wrote “Cyrus originally established couriers, places for post-horses on all the high roads, and offices where they might deliver their packets to each other. This they did night and day, faster than cranes can fly. (*Cyrop.*, VIII, 6, Pars. 1-6.) Herodotus notes that the posts are a Persian invention and then adds: “Along the whole line of the road there are men stationed with horses, in number equal to the number of days which the journey takes, allowing a man and a horse to each day; and these men will not be hindered from accomplishing at their best speed the distance which they have to go, either by rain, or snow, or heat, or by the darkness of night.” (*Herodt.*, 1. viii, c. 98.)

Chapter note for Esther 4

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to understand the suit. 10 She excusing herself is threatened by Mordecai. 15 She appointing a fast undertaketh the suit.

Est 4:2

Don't mourn before the king (Neh. 1).

Est 4:5

Hatach = gift; see, or imagine mischief (see H2025).

Est 4:8

The case for prayer for the salvation of the unsaved.

Est 4:11

“Deioces was the first who instituted that kind of pomp which forbids access to the royal person, and only admits communication to him by intermediate agents, the king himself being never publicly seen.” (*Herodt.*, 1. i., c. 99.)

A picture of entering into God's holiness; no man shall see him and live.

Est 4:14

Mordecai has faith that God will do something else if Esther doesn't act.

Est 4:16

Before she takes a chance with her own life and the life of her people, Esther makes sure that three days of fasting and prayer precede her entrance into the royal house (Est. 5:1-3). If nothing else works, try fasting and prayer.

A good way to handle a lot of problems in their life is to pray, fast, and then take the chance. God thus sees you mean business. 2 Sam. 10:12.

Chapter note for Esther 5

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a pair of gallows.

Est 5:1

Third day's the millennium. Hos. 6:1, "after two days." Esther is the type of a bride for the Father, not for Christ.

Ex. 19:9 v.f., two days, and the third the Lord comes down. Jn. 1:29, 35 are a picture of the first advent. Note the marriage in Jn. 3:1 v.f. on the third day.

Rev. 3:20 at the end of the Church age, the only place Christ's seated on a throne; elsewhere he's seated at the right hand of the Father. Here the king sits down: at the end of the tribulation he gets up off the throne.

Est 5:2

Pr. 21:1. Also Neh. 1 is an example of the fulfillment of the proverb.

Est 5:4

Second acrostic in Hebrew where the words spell out LORD, this time using the first letters of "Let the king and Haman come this day." Next, v. 13.

First use of the word "banquet." From the first mention of the word in the English language, in the 15th century, through the 18th century, the word was used to refer to the feasts of the powerful and the wealthy. That is its use throughout scripture.

Est 5:8

She waits, the raying and the fasting is not yet done. Also she gives Haman a false sense of security. It also gives the king time to have confidence in her.

Est 5:10

Zeresh = adored star (akin to Zoroaster).

Est 5:12

Pr. 16:18, "pride goeth"

Est 5:13

The third acrostic of LORD in Hebrew, using the last letters of "Yet all this availeth me nothing." See book note. The next occurrence is found at 7:5

Est 5:14

The origin of the expression "Give a man enough rope and he'll hang himself."

Chapter note for Esther 6

*1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4
Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.
12 Complaining of his misfortune, his friends tell him of his final destiny.*

Est 6:1

Because the Jews were praying (4:16).

Est 6:6

The king speaks before Haman and thus thwarts Haman's plot -- because people were praying. Haman thinks the king speaks of him, just as each of us would think, for each of us sees through his own eyes (ego).

Est 6:7

"King for a day." Here for Mordecai is done as was done for Joseph (Gen. 41:43); see book note.

Est 6:8

Reminiscent of what happened to Joseph in Gen. 41:43.

Est 6:10

"The Jew" indicates that evidently the king did not know that he had condemned all Jews. Haman had only identified them as "a certain people" in 3:8. Most commentators assume that the king was forgetful, but there is no hint in the book that the king knew which people were accused by Haman.

Est 6:11

A terrible task for Haman, especially because of the time and effort spent on his hatred of Mordecai. But God intervened. Don't spend all your time attacking other people or lamenting about their faults.

Est 6:12

Ashamed to be seen this way.

Est 6:13

They saw the handwriting on the wall.

Chapter note for Esther 7

1. Esther intertaining the King and Haman, maketh suit for her owne life, and her peoples. 5. She accuseth Haman. 7. The King in his anger understanding of the gallows, which Haman had made for Mordecai, causeth him to be hanged thereon.

A picture of the Accuser at the judgment seat of the Jews before the Millennium.

Est 7:1

In type, the Father and his bride, and the Devil comes along without a wedding garment. The next picture is of what's going to happen when we're with the Lord and the Devil can no longer get in between. Rev. 12, Satan's cast out in the middle of the tribulation, not at the end.

Est 7:3

She's under a death sentence (under the law).

Est 7:4

Sold to Haman. Countervail, make of equal value; balance.

Est 7:5

Fourth occurrence of the LORD acrostic in Hebrew, this time using the last letters of "Who is he, and where is he." See book note. Next at v. 7.

The king didn't know.

Est 7:6

Note the type of Satan being "cast out" when he shows up at the banquet not having on a "wedding garment" (Mat. 22). The "accuser of the brethren" (Rev. 12) is cast out at this time, for he is "divided against himself." Haman is a type of Satan, the accuser of the brethren.

Est 7:7

Fifth and last occurrence of the acrostic of LORD in Hebrew, spelled in the last letters of "That there was evil determined against him." See book note. First occurrence is in 2:5.

The king's so angry he has to take a break.

Est 7:8

Bed, that is, dining couch as described in 1:6.

"Will he force the queen ..." certainly the idea of rape is communicated, but another application is to force the queen to intervene for him as Adonijah forced (tricked) Bathsheba in 1 Ki. 2:17 v.f. The latter is more likely the spiritual typology.

Covering his face because he is not worthy to see the king's face (the order to hang him was yet to be given, v. 9).

Est 7:9

1:10, Harbonah.

Placing a hood over a person to be hanged is a standard part of hanging in all cultures, not just ancient Persia as claimed by the commentators.

Est 7:10

Psa. 9:15-16, leave vengeance to the Lord.

Chapter note for Esther 8

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour, and the Jews' joy.

Est 8:1

Ezr. 4:6.

The Jews inherit the riches of the gentiles.

Est 8:2

Jews rule during the Millennium.

Est 8:5

Prayer pattern: make sure it is in the will of the Lord.

-- IN

Est 8:8

The law of the Medes and Persians cannot be revoked, but a new law is written to counteract the effect of the old one.

Est 8:9

The command was written in apparently 127 languages, yet these were all reckoned to be the king's words. Likewise the translations of the Bible are to be reckoned as God's words. This runs contrary to those who insist that no translation can be the words of God. Also see Gen. 42:23.

The longest verse in the Bible, containing every letter in the alphabet except for q, x, and z.

Chapter note for Esther 9

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

Est 9:3

The rulers had to decide which law they would obey, either the one sponsored by Haman or the one supported by the king. The “smart” thing was either to stay out of the fight or to enter it on the King’s side.

Est 9:4

The power was divided, as with Joseph and Daniel. In modern times, this happened under Disraeli (a Jewish Prime Minister of England under Queen Victoria), which marked the peak of the British Empire. Hitler claimed Roosevelt was Jewish; his reign marked the peak of United States’ military power.

Est 9:10

They do not lay hand on the spoil because of the command given to Saul (1 Sam. 15:8 v.f.).

Haman is singled out four times as “the enemy of the Jews”; that makes him the strongest type of Satan in the Bible.

Est 9:13

She asks for one additional day of protection. Haman’s ten sons (typing the ten kings serving the Antichrist) are already dead, but will now be hung as an example and a deterrent.

Est 9:32

The book of Esther.

Each Purim, the Jews read Esther. Everytime Haman’s name is read, they hiss and stomp their feet. This will be done to the Antichrist, as seen in Job 27:23, q.v.

Chapter note for Esther 10

1 Ahasuerus's greatness. 3 Mordecai's advancement.

Est 10:1

Observe how God used the dispersion of the Jews under Sennacherib and Nebuchadnezzar to place some Jews in a high government position (see Dan. 2-6, for example) for two purposes: to convert the Gentile ruler, and spread the truth of the true God to the Gentile nations under that ruler.

In both cases (Daniel with Nebuchadnezzar and Mordecai with Ahasuerus) the Jewish people were also protected while in exile.

Est 10:3

A type of the Millennial reign, ending in perfect peace, the peace of Jerusalem (Psa. 122:6).