

### **Purim: History is Prophecy**

Ecc 1:9 - That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.

The Megillah, the "Book of Esther," is unique amongst the books of the Torah because it does not containing a single mention of the name of G-d. Purim is a symbol of "concealment," of the "hiding" the face of G-d. The name "Esther" itself is related to the Hebrew word for "I will hide," which occurs in Deuteronomy, where G-d says **"I will surely hide My face because of all their wickedness in turning to other gods."** And yet Purim celebrates a miracle, a revelation of divine providence.

The name "Purim" is Hebrew for the plural of "pur," or "lots" (similar to dice), used by Haman to discern the day and month best to destroy the Jewish people in fifth century Persia. This date fell on the 13th of Adar in the Jewish calendar, usually mid-March on our calendar.

What feast of God falls in the spring? Passover. What happens, and what does God do for His people? Is that revelation for Esther, or is it for now? Note - All the events in Esther happen twice. Could we not consider the chance that the Theme of Esther will also repeat later in history?

The Feasts of God in Leviticus 23 speak of what God does. Passover, Pentecost etc. The two national days of Israel –speak of what men did. Purim and Chanukah speak of Antichrists, celebrating deliverance from two Gentile kingdoms and their attempt to destroy the Jewish people and their religion.

There are two books in the bible that are named after women. Ester and Ruth represent two of the three women of Revelation – A Gentile bride and the woman that brought forth the man-child who has ascended into heaven. We need to understand these two books to understand our relationship to Israel as a gentile bride. We must also realize the remnant elected by Gods Spirit; faithfully Temple building

with Ezra and Nehemiah **also faced death under Haman's plot.** Back in Jerusalem Hag 1:14 And the LORD **stirred up the spirit** of Zerubbabel, governor of Judah, and the **spirit of Joshua (Yeshua), the high priest, and the spirit of all the remnant** of the people; and they came and did work in the house of the LORD of hosts, their God,

As Haman's plot threatened the remnant in Jerusalem, still part of the Persian empire, so will the future Anti Christ threaten the Remnant who are Temple building that church, built on the Rock made up of lively stones. Both the Bride and the woman of Revelation are threatened.

INSIGHT: Esther 6:13 expresses a central truth of the book: **That those who oppose Israel will not succeed.** A similar truth is stated in the New Testament, with respect to the church. Jesus says, "I will build my church, **and the gates of Hades shall not prevail against it**" (Matt. 16:18).

Revelation 12 v 1-2 the Woman is Israel ... she is clothed with the Sun and the Moon and has a crown of Twelve stars ... read the story of Joseph's dream and his father Jacob's (a.k.a. Israel's) answer to him (Gen 37 v 1-10) The Woman was in pain to be delivered i.e. awaiting the promised Messiah of God to deliver her.

Israel is the chosen nation from which the Messiah is to be born and Israel has been expecting Him. Is 26 v 17-18 A time of Jacobs Trouble – The Time of Travail like birth pangs of the Messiah.

As in the past Israel will once again flee an army like Esau, like Pharaoh's, like Amalek, like Haman, like Hitler, all intent on Genocide.

Rev 12 v 5 And she brought forth a Man Child, Who was to rule all nations with a Rod of Iron: and her Child was caught up unto God, and to His throne. Rev 12 v 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

**Ruth's story is the story of the Bride** Rev 12 v 11

And they overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Her fate is joined to Israel as was the remnant in Jerusalem tied to Suza.

There is a third woman in Revelation the great whore of false religion – the opposite of the Bride. Rev 17.

The story of Esther has its roots in Genesis

**About 1850 BC**

So the story of Esther starts with Esau and Jacob. Esau which means Red was a man of the field a hunter like Nimrod - the world's first Dictator. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. Jesus once said the field is the “world” Esau married Canaanites against Gods commands.

Amalek (Gen 36:12) states that he was born to Timna, the concubine of Eliphaz, Esau's son. The fact, however, that he was a grandson of Esau is extremely significant.

It connects Amalek with Edom (by which name Esau is known) and, quite probably, Rome, and will help to explain why Josephus, (a Jewish historian) who was so indebted to the Romans, would be expected to be careful in his treatment of Amalek.

Amalek - His very existence is founded on his hatred for the offspring of Jacob. Amalek is called the first of the nations. He was the first of the nations to attack Israel. Everything that is first mentioned in the bible contains the blueprint of all that is to follow. The seed comes first. In the seed is the tree.

Amalek is the bitter seed of Jew hatred.

**About 1500 BC**

In Deut 25:17-19, in his review of the years that the Israelites spent in the desert, Moses tells the Israelites that they are to remember what Amalek did to them. We are given a few details, namely, that Amalek had attacked the Israelites when they were faint and weary and that he had cut off at the rear all those who lagged behind. Apparently, Amalek had no particular reason for going to war, since the Israelites would not be

passing through his territory; nor were the Israelites seeking to acquire the land for themselves.

One rabbi sees significance in the fact that just before the account of Amalek's attack we have the statement (Deut 25:16): "For all who do such things, all who act dishonestly, are an abomination to the L-rd your G-d."6 Furthermore, because he was afraid to fight the Israelites face to face, he attacked those who were faint and exhausted and those who were weak in the rear.

De 25:17 Remember what Amalek did unto thee by the way as ye came forth out of Egypt; (Ex 17:8) Deut 25 v 18 how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou were faint and weary; and he feared not God. 19 Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, in the land which Jehovah thy God gives thee for an inheritance to possess it, that thou shall blot out the remembrance of Amalek from under heaven; thou shall not forget.

**About 1000 BC**

Years Later God says to King Saul of the tribe of Benjamin once the people had settled the land. 1Sa 15:2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 13 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

1Sa 15:20 And Saul said to Samuel, Yes, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag (alive) the king of Amalek, and have completely destroyed the rest of the Amalekites. King Saul spared the king and that mistake was to come back 500 years later.

His disobedience of seeking sacrifice over obedience was to haunt Israel later.

**About 500 BC – in the Kingdom of Persia**

Mordecai from the tribe of Benjamin just like King Saul before him. Esther 2:5 Now there was in the

citadel of Susa a Jew of the tribe of Benjamin, named Mordecai son of Jair, the son of Shimei, the son of Kish.

**(Side note)** Why does the bible mention Shimei who lived at the time of David in identifying Mordecai's family tree? It appears David's mercy to a Benjamite would set the stage to save Israel years later buy his descendant.

2 Samuel 16:5-14 When David was forced to flee Jerusalem during an attempted coup by his own son Absalom, Shimei, thinking that David's days as king were over, vented his rage at David - which David humbly submitted himself.

"And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and The Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man."

"And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeks my life: how much more now may this Benjamite do it? let him alone, and let him curse; for The Lord hath bidden him. It may be that The Lord will look on mine affliction, and that The Lord will requite me good for his cursing this day." "And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there." (2 Samuel 16:5-14)

It seems the Jews in Babylon, in assimilating, had detached themselves from God's program and perhaps this is why He does not identify Himself with

His name in this book. In the book of Esther God is hidden and his name nowhere appears.

Briefly, King Ahasuerus was looking for a replacement for his queen, Vashti, after her refusal to indulge him at a great party.

This search led to a Jewish girl, Hadassah, being chosen as the new queen. She was being raised by her cousin Mordecai who convinced her to hide her Jewishness and take the Persian name Esther. Mordecai was given a post outside the palace where he foiled a plot on the king's life. This deed was recorded, but no reward was given.

Mordecai is a Jew from the tribe of Benjamin. He serves the king of the Medes and Persians. He is confronted with Haman the King's prime minister who is an Agagite of the tribe of Amalek. . The king's prime minister, Haman, became perturbed with Mordecai when, honoring the one true God, he refused to bow down to Haman. Haman the Amalekite wanted Mordecai's worship!!

While the Persians considered court officials to be worthy of worship, the midrash holds that Haman wore an image of his favorite idol on his clothes, so bowing to him would mean that Mordecai bowed to an idol. Haman's reaction was typical of anti-Semites throughout Jewish history:

His anger at a single man blossoms into a rage aimed at all Jews. **Personal pride is translated to Anti Semitic Rage.** He casts dice (lots) to decide the Jews' destruction.

So the stage is set – **Once more the Benjamite and the Amalekite (Agagite) face off 500 years after Saul.**

Esther 3:10 So the king took his signet ring from his finger and gave it to Haman son of Hammedatha, the Agagite, the enemy of the Jews. Remember - Agag was king of the Amalekites, Israel's and God's enemy: and in Exodus 17:16 He said, "For hands were lifted up to the throne of the LORD. The LORD will be at war against the Amalekites from generation to generation."

The main part of the story in Esther took place on Passover. Haman cast the infamous lot to set a date for the destruction of the **Jews on the 13th of Nisan (Esther 3:7, 12). Passover is the 14<sup>th</sup> of Nissan.**

So the day before Passover Haman was plotting the same actions of Pharaoh and those like him.

Haman was prepared to seek the death of all Israel a year later on a date decided by Lots.

The third day, when Esther went in to see the king, would have been Nisan 15. Thus, the Jews of Susa fasted through Passover in that year! **Why was Mordecai is still in Susa on the 13th of Nisan when he should have been back in Jerusalem for Passover on the 14<sup>th</sup>?** (Esther 3:12; Lev. 23:5; Deut. 16:16). Passover in Jerusalem was a commanded Pilgrim feast for all Jewish men. Ezra and the other Jews had gone home years earlier to rebuild the temple under Cyrus decree?

Both Passover and Purim occurred outside the land, in Egypt and Persia. Both involved the near extermination of the people of Israel. Moses and Esther both appeared before kings to rescue their people. Pharaoh's army and Haman both perished. In the Complete Book of Jewish Observance, Leo Trepp notes that Purim is a fulfillment of the saying from the Passover Haggadah: "Not just one Pharaoh rose against us to exterminate us, but in every generation did they rise up to exterminate us, and each time the Holy One Blessed Be He has rescued us from their hands."

Esther 3:13 Dispatches were sent by couriers to all the king's provinces with the order to destroy, kill and annihilate all the Jews--young and old, women and little children--on a single day, the thirteenth day of the twelfth month, the month of Adar, and to plunder their goods.

The fast of Yom Kippur is when the High Priest dresses in white, enters the most Holy Place to atone for the Children of Israel and at that time lots decide the fate of the two sacrificial goats. So Esther dresses herself after a fast and enters the inner court of the king uninvited to plead the case of her people.

### **Recap of Timeline of events**

#### **Nisan 1 – First Day of the religious Calendar.**

Cyrus was crowned "King of Babylonia and King of all lands". Plot of Bigthan and Teresh to assassinate Xerxes discovered by Mordecai. Apocrypha; Book of Esther.

#### **Nisan 8**

The feast of King Achashverus, which lasted for 180 days, came to an end. Esther 1:4; Manot haLevi

#### **Nisan 13 – The day before Passover**

Haman buys the order for the destruction of the Jews. Esther 3:7-12

Esther has Mordecai and the Jews fast for three days before seeing the king. Esther 4:16

#### **Nisan 14 – Passover Day**

Mordecai and Jews fast for the second day. Esther 4:16

#### **Nisan 15 – First Day of Unleavened bread.**

Mordecai is honored by Haman and king Esther 5:1 - 6:10. Mordecai and the Jews fast for the third and last day. Esther 4:16. Esther invites the king to feast. Esther 5:1-4

#### **Nisan 16**

At Feast - King kills Haman. Esther 5:5-5

Haman was hanged. Esther 7:10. Mordecai now minister in place of Haman. Esther 8:2

#### **Nisan 17- First Fruits Yeshua was Resurrected.**

Haman's plans came to naught. Esther 3:12, 4:16, 7:2-9

#### **Tevet 1**

Esther is taken to the king's residence. Esther 2:16

#### **Adar 13 - 11 months after the month of Nissan**

The Pur chose this day for the destruction of the enemies of the Jews. Esther 3:13

#### **Adar 14 – 11 months after the month of Nissan**

Purim. The feast of Lots. Esther 9:14-21

Three hundred men of Susa are killed. Esther 9:15

**Note the Dates .....What happened at another Passover in Pharaohs' time.**

### Providence of God.

One marvels at God's Providence and timing...It just happened that Queen Vashti said NO – opening the throne to Esther. Mordecai just happened to hear the plot against the king. The king just happened to have a sleepless night when Mordecai's events are read to him. Haman just happens to be in the palace to plot Mordecai's murder, when he is told to honor Mordecai. Truth is stranger than fiction as God stays anonymous.

### Many Reversals and Irony

Irony is primarily created when what the audience expects to happen is turned on its head and right the opposite happens. The book of Esther is filled with irony and reversals. For instance: the king honors Haman and later the king unknowingly dishonors him. Haman has the king's signet ring but by the end Mordecai has the ring. Haman is happy at the end of the first banquet with Esther but is terrified at the second banquet. Haman desires the destruction of all Jews but at the end has to beg a Jewess for his life. After obtaining the decree to kill the Jews Haman rejoices, but later bemoans his humiliation. The impalement stake meant for Mordecai becomes the exact stake on which Haman is impaled. Mordecai also experiences several ironic reversals. When the story opens Mordecai is sitting at the gate but when the story ends he has Haman's job. Mordecai initially dresses in sackcloth but later we find him clothed in kingly garments. In fact Mordecai gets everything that once belonged to Haman with the exception of his family. The book of Esther is one big narrative reversal just waiting to happen. Esther is a book about the ability of God to turn everything around and upside down. Just when you have all of life figured out—it changes. Just when you think that God has forgotten—He remembers. Just when you think that God is absent—He shows up.

Even while God that was hiding His face from His disobedient children – His Providence and mercy is evident.

Esther, the wife of King Ahasuerus, used her position of intimacy with the king to plead for the lives of her people. It falls to us – bride of the King of the

universe to honor our position as a beloved bride and plead the case of God's people.

King Ahasuerus had Haman hanged on a gallows he had intended for Mordecai, and he permitted the Jews in every city to gather together and protect themselves against those who tried to assault them.

### The use of Doublets

In Esther one finds an incredible amount of duplication. There are three groups of banquets that come in pairs of 2. There are two lists of the king's servants (1:10, 14), two reports that Esther concealed her identity (2:10,20), two gatherings of the women (2:18,19), two houses for the women (2:12-14), two fasts (4:13, 16), two consultations of Haman with his wife and friends (5:14; 6:13), two unscheduled appearances of Esther before the king (5:2; 8:3), two investitures to Mordecai (6:7-11; 8:15), two coverings of Haman's face (6:12;7:8), two references to Haman's sons (5:11; 9:6-10, 13-14), two appearances of Harbona (1:10; 7:9), two royal edicts (3:12-14; 8:1-13), two references to the king's anger subsiding (2:1; 7:10), two references to the irrevocability of Persian laws (1:19; 8:8), two days for the Jews to defend themselves (9:5-15), and two letters establishing the festival of Purim (9:20-32).

Next we find the ten sons of Haman "killed" twice. The duplication is for a reason. I am going to ask if the events of Esther are to be duplicated at some future time as did everything else in the narrative was?

ESTHER 9:1 Now in the twelfth month, that is, the month of Adar, on the thirteenth day, ----- 7 Also Parshandatha, Dalphon, Aspatha, 8 Poratha, Adalia, Aridatha, 9 Parmashta, Arisai, Aridai, and Vajezatha 10 **the ten sons of Haman the son of Hammedatha, the enemy of the Jews they killed;** but they did not lay a hand on the plunder.

We see that in addition to the 500 men who attacked them in Shushan, the Jews killed the ten sons of Haman on the 13<sup>th</sup> of Adar. However, Esther had another request of the king after these 10 sons of Haman had already died.



A few verses later

ESTHER 9:11 On that day the number of those who were killed in Shushan the citadel was brought to the king. 12 And the king said to Queen Esther, "The Jews have killed and **destroyed five hundred men in Shushan the citadel, and the ten sons of Haman.**

What have they done in the rest of the king's provinces? Now what is your petition? It shall be granted to you. Or what is your further request? It shall be done." 13 Then Esther said, **"If it pleases the king, let it be granted to the Jews who are in Shushan to do again tomorrow according to today's decree, and let Haman's ten sons be hanged on the gallows."** 14 So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman's ten sons.

In memory of this great Jewish victory over their enemies, the Jews have celebrated the feast of Purim annually for over 2,000 years. Esther's request to have the 10 sons of Haman hanged seems rather unusual, seeing that Haman's sons had already been killed.

**... The ten sons of Haman had already been killed, why bother to hang them?**

In the writings of the Sages and the commentators, we find several ideas that could clarify this: On the word "tomorrow" in Esther's request, the Sages comment:

**"There is a tomorrow that is now, and a tomorrow which is later."**

In other words, Esther was asking that the hanging of Haman's ten sons not remain an isolated episode in history, but should recur in the future, as well. Yet, if this is the case, surely King Ahasuerus was in no position to accede to such a request. Only God could make and keep such a promise. An examination of the sources solves this problem, too. According to the Sages, every time King Ahasuerus is mentioned by name in the Book of Esther, the reference is to him; when the word the King, appears on its own, it refers to God.

Esther was therefore not addressing her request to Ahasuerus, but to God - who granted her request:

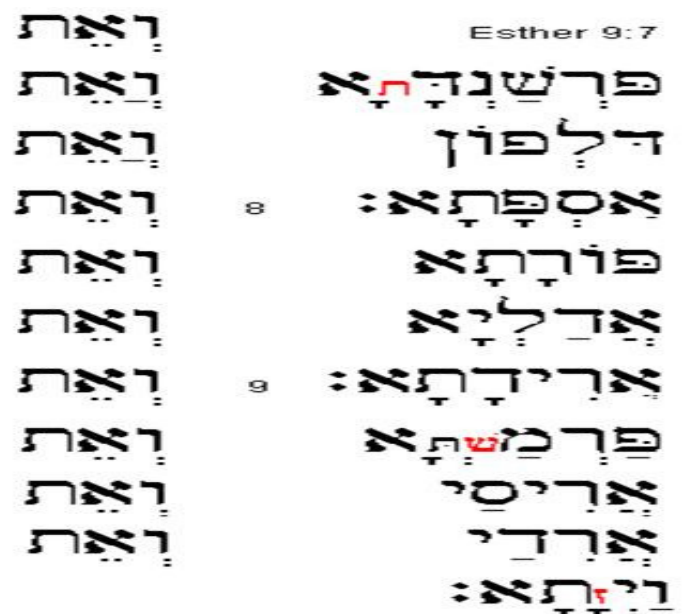
**"And the King commanded it be done."** (Esther 9:14. What did Esther ask – to do tomorrow – let Haman's sons be hanged.

Nachmanides asserted that any change, from the normal, in a word or letter of the Tanakh, indicates some hidden meaning. If you examine the list of Haman's ten sons in the Megillat Esther, you will notice that three letters are written smaller:

1. the letter ת "Tav" in Parshanda"t"ah (is small),
2. the letter ש "Shin" in Parma"sh"tah (is small),
3. the letter ז "Zayin" in Vay"z"tah (is small), and
4. the letter ו "Vav" in "V"ayzatah (is large).

The Tav ת, the shin ש, and the zayin ז are written smaller. The vav is larger than the others. The three letters together form ושת"ז, the number 707. The vav ו is a 6, as in the sixth century or 5707, which is 1946 CE.

The three letters together form taf-shin-zayin, the Jewish year 5707 (1946 C.E.),



So taking the letters and their numeric dates – you come up with 5707 on Hebrew calendar which is which is **1946 – after World War 2.**

On January 30, 1944, Hitler addressed the German people on the occasion of the 11th anniversary of the Nazi party coming to power. In this anti-Semitic diatribe, he blamed all the ills of Europe and Germany on "international Jewry" (his words). He went on to predict that if the Russians defeated Germany then "Jewry could then celebrate the destruction of Europe by a second triumphant Purim festival." (*New York Times*, Jan. 31, 1944,)

1946 was the year that the ten (10) Nazis were hung after the Nuremberg trials found them guilty of crimes against humanity relating to the genocide of the Jews. Of the 23 Nazi war criminals on trial in Nuremberg, only 10 "descendants of Amalek" were hung, thus fulfilling the request of Esther: **"let Haman's ten sons be hanged."** Normally a military tribunal required sentences to be carried out by firing squad. 11 were sentenced to death but Goering took cyanide before the sentence could be carried out.

Newsweek magazine (October 28, 1946, Foreign Affairs Section, page 46), ran a story on the hanging. The last paragraph describes the death of Julius Streicher: "Only Julius Streicher went without dignity. He had to be pushed across the floor, wild-eyed and screaming: 'Heil Hitler!' Mounting the steps he cried out: 'And now I go to god.' He stared at the witnesses facing the gallows and shouted: **'Purim Fest 1946'.**" Streicher obviously grasped some of the significance of this event as the triumph of Purim.

**Many of us celebrating Purim today equate Hitler with Amalek or Haman.**

On the 7th day of Sukkot, in the year 5707, corresponding to October 16th, 1946, the 10 aids to Hitler were hanged after being found guilty of crimes against humanity at the Nuremberg trials. If you understand the significance of that day in holy day Calendar - Oct 16<sup>th</sup> fell on **the 7<sup>th</sup> day of the Feast of Tabernacles in 1946.**

Zohar Vayikra - 31b "...On the **7th day of the Succoth (Tabernacles) festival, the judgment of the nations** of the world is finalized. Sentences are

issued from the residence of the King. Judgments are aroused and executed on that day."

Remember - Tishri is the 7<sup>th</sup> month. – Trumpets – then Yom Kippur then Tabernacles. Tabernacles is about the 1000 year reign of Christ – **and the 7<sup>th</sup> day of the Feast Tabernacles points to a Judgment day at the end of the millennial reign of Christ.**

Trumpets warn – Atonement Seals when the books are shut and on the last Day the Judgment. The day called **Hoshana Raba**. Hoshana Raba is one of the most interesting and lofty days of the year. On one hand it is a regular weekday, part of the intermediate days of Tabernacles. On the other hand it's a Holiday unto itself. A close relative of Rosh Hashana and Yom Kippur, it has its source in the traditions of the prophets. The day is considered to be the day of the final sealing of each person's yearly verdict.

Re 20:6 Blessed and holy is he who has part in the first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with Him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, Re 20: 11 And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven **fled away. And a place was not found for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books,** according to their works.

And like the 10 generals in 1946 – the last day (7<sup>th</sup> day) of the Feast of Tabernacles represents another judgment time for all of us. We are going to look at the other types and other men who will rise against God.

There are three ways Gods people, God's first born, the pupil of His eye, His beloved....will be attacked in the future. Haman was but one type.

**The English word Antichrist is taken from the "antikhristos" which literally means "instead of Christ".**

There is a dragon = Satan. An Antichrist represents a beast power (political). False Prophet represents a false church. The attack on the Jews will be three fold.

The Jewish people cannot live among us as Jews. Antiochus - A False Church with Replacement theology. **Want Judaism destroyed as a religion**

The Jewish people cannot live among us. Antichrist Society. Anti Zionism  
**Want the Jews destroyed as a nation**

The Jewish people cannot live!  
Haman Satan. Anti-Semitism  
**Want the Jews destroyed as a people**

There were 7 princes of Persia the world empire which sat upon all the peoples of the known world and then later the 10 sons of Haman who came against the Jewish people.

**These are echoes of a future time.**

Esther 1 v 14 - And the next unto him [was] Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, **the seven princes of Persia** and Media, which saw the king's face, which sat the first in the kingdom. ***These princess were joined by Haman's Ten sons....***

We see another kingdom who will one day arise with seven heads and ten horns. Revelation 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He **had ten horns and seven heads**, with ten crowns on his horns, and on each head a blasphemous name. Revelation 17:12 "The ten horns you **saw are ten kings who have not yet received a kingdom**, but who for one hour will receive authority as kings along with the beast.

Like the sons of Haman – **not royal born who joined in this plot for a short time at their end.**

We must not forget that the edict to wipe out the Jews in Persia would have extended to the elect the remnant of 49,700 who left with Ezra and was

obediently temple building with Haggai. **They were God's elect moved by Gods Spirit to go home.**

The Beast in the future who seeks an Anti-Semitic war like Haman, will also turn his anger on the elect of God who are called out of Babylon to be faithfully temple building .

Revelation 13 v 7 **He was given power to make war against the saints and to conquer them.** And he was given authority over every tribe, people, language and nation.

It seems the obedient people of God are condemned by the same plot that was designed to kill all the secular Jews who stayed in Persia. Just as that edict would have killed Ezra and Nehemiah who obediently temple built in Jerusalem. They are a type of the Elect called out of Babylon awaiting the Messiah. We must realize the Bride of Christ will suffer the same fate of that other people of God. The Virgin bride of Revelation will suffer the same fate as the woman who brought forth the man child. There will only be two camps – Gods Camp and Satan's. There are no bystanders.

Gods promise to Israel - I will never again hide My Face from them [who have returned to the Land of Israel]; for, I will pour out My Spirit upon the House of Israel -- the Word of the Lord God." (Ezek. 39:28-29).

#### **THE NAME OF "YHVH" IN ESTHER.**

It has been observed by many that no Divine Name or Title is found in the book of Esther.

God had declared (Deut. 31:16-18) that if His People forsook Him, He would hide His face from them.

Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose. Jehovah's counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Gen. 3:15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the



world. His working was secret and hidden: hence, the name of "YHVH" is hidden secretly four times in this book. God hid His name in the text.

### THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah": That the author has *hidden* the name of God in the text in five places. He has used an acrostic to do so. An acrostic takes one letter from a series of words to spell out a secret code word.

The problem for the English reader is that the acrostics occur in Hebrew, and are difficult to reproduce in English. Here is a bit of a paraphrase of the key verses to show how it was done.

- 1) In Esther 1:20, the first acrostic spells the **Lord's** name backwards. "**Due Respect Our Ladies** shall give to their husbands both great and small." It is this discussion that eventually results in Esther replacing Vashti as queen.
- 2) In Esther 5:4, the second acrostic gives us the Lord's name spelled in the normal way. "**Let Our Royal Dinner** this day be graced by the king and Haman." This speech begins Esther's clever plot to ensnare Haman, and put the king in such a state of curiosity and anticipation that he is eager to grant her wish.
- 3) In Esther 5:13, the third acrostic has the Lord's name spelled backwards with the last letter of a series of words. "Yet I am sa**D**, fo**R** n**O** avai**L** is all this to me." Haman's bitter words when Mordecai refuses to bow in his presence--words that lead to the construction of the gallows on which he himself will be executed!
- 4) In Esther 7:7, the fourth acrostic presents the name of the Lord in the normal way once more--again using the last letter of the words rather than the first. "He saw that there was evi**L** t**O** fea**R** determined**D** against him by the king." Haman's sense of doom marks this comment by the story-teller.
- 5) In Esther 7:5, the "I AM" name of God is found. The Hebrew word could be rendered with the English letters EHYH (pronounced *hayah*). The Lord told Moses that this was His name (Exod. 3:14-15). In this last acrostic, the "I AM" name of

God is spelled forward, using the final letters of a series of words. "Wher**E** dwellet**H** the-enem**Y** that-daret**H** presume in his heart to do this thing?" Little did this heathen king know, in his question he has uttered the name of the God who has been active all along protecting His people from evil.

This is a complex design, far beyond mere coincidence. (There is actually an ancient manuscript of the Hebrew Bible that highlights the key letters in God's hidden name.) It is a creative way of illustrating an important truth. Many years before, the Lord had warned Moses that when Israel drifted away from Him He was going to hide His face from them (Deut. 31:16-18). Here the author reminds us that though God is hidden He is still active in sovereign grace on behalf of His children. God may not have been revealing His presence among His people as of old, but He was still acting to fulfill His promises to them.

### In Summary

1. In each case the four words forming the Acrostic are consecutive.
2. In each case (except the first) the form a sentence complete in itself.
3. There are no other such Acrostics in the whole book.
4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.
5. Each is uttered by a different speaker.

**First by Memucan (Esther 1:20);**

**Second by Esther (Esther 5:4); Forwards**

**Third by Haman (Esther 5:13); Backwards**

**Fourth by the inspired writer (Esther 7:7).**

### Lesson for us Today

1. **See the themes of Prophecy, Passover and Atonement in a book where God is Hidden.**
2. **Look at Ruth and Esther to understand the church of Yeshua's relationship to Israel today.**
3. **We are like the Remnant faithfully temple building – awaiting the Elijah and the Messiah. Our fate is joined to Israel's fate, and to God's faithfulness to all His covenants.**
4. **Let us like Esther, boldly approach the Throne of Grace and plead their case before the God of all.**