Course Study Guide

The Book of Esther

A Study of

“The Church within the Church”

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The Lord’s Outreach School of Theology—Old Testament Division

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The Lord’s Outreach School of Theology

Presents

The Book of Esther
(The Church within the Church)

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Notes and Excerpts from Dr. Fuchsia Pickett

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(Preparing the Children of God to Fight Spiritual Terror)

02/04
1. Course Description #1

One of the ways we plan to teach the book of Esther is to teach the prophetic message revealed to the “Church within the Church” through this wonderful and inspired book, as we encourage our students to identify more and more with Esther who submits herself to be cleansed and prepared to be acceptable to the King. When her desire becomes a reality, she continues in genuine concern for justice, destruction of evil, peace and joy for all who walk according to the leadership of Mordecai (the Holy Spirit) and according to the King’s word.

The Key teachings and creed of His Kingdom should be “If it pleases the King”, Life for me and life for my people”, and “You were Brought to the Kingdom for such a time as this.”

2. Course Description #2

The book of Esther lucidly illustrates the principles governing the Christian Life. It demonstrates clearly what spiritual new birth really involves and what conditions must be met to be filled with the Holy Spirit and to become effective to God.

Within the book of Esther there is to be found a wealth of understanding concerning the implications of true discipleship and concerning the relentless war for final supremacy being waged within the soul of man between good and evil – between God and the devil. It is fascinating beyond description to find, with the unfolding of the story, so meticulous an explanation of so much that often baffles the honest, hard-pressed believer.
3. Course Objectives

1. To explore the providential care of our God in peoples lives.
2. To dive into and understand the crucified life – the exchange of the self-life for the Christ-life as we see Haman hanged and Esther’s victory.
3. To discover our timing of destiny and know we have been brought to the Kingdom For such a time as this.
4. To learn how to come into the King’s Presence in relationship and worship.
5. To unveil the plan of God for the Church, and the Church within the Church and the Destruction of the enemy.

4. Course Requirement and or Tools

1. King James Bible (Preferably the Greek/Hebrew Key Word).
2. Two other version of the students choice
3. This Study Syllabus

5. Course Requirements

1. Read the Book of Esther in the Bible (5) times. Two times in the King James Version, (1) time in the Amplified Translation, (2) times in another version of the student choice.
2. Look up for yourself the personalities in the book, the places, the rivers, the territories and areas for your own understanding.
3. Define “an allegory”, give example.
4. Look for what you determine as the keys to the Book of Esther.
5. Study the syllabus and write out any scriptures listed in your study notes on Esther, should there be any not written out.
6. Read this syllabus at least twice.
7. Complete the final examination – (The student is allowed to take the examination with an open Bible, open notebook and open textbook; also to work on the examination with other students).
8. The student is required to write a 2-3 page report (double spaced) on this course.

6. Classroom Methodology

Lecture is used primarily, based upon assigned reading of text and scripture, including prophetic insight into the timing of this book for the church. However, questions and answers will be at appropriate times during one of the three scheduled times of teaching, preferable in the last session.

7. Evaluation

Course evaluation is on the following basis:

1. Attendance at Lecture 3 parts
2. Textbook Report 2 parts
3. Final Examination 3 parts

8 parts
## The Course Calendar in Outlined

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<td>Course Orientation</td>
<td><strong>Bible:</strong> Read all of Esther</td>
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<td>Introduction</td>
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<td>Call to Vashti</td>
<td><strong>Syllabus:</strong> Read entire Syllabus</td>
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<td></td>
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Esther 4:7:10

The courage of Esther

to bring deliverance

to her people.

Five

Esther 9-10

Ceremony – Feast of

Purim, 9:20-32

Confirmation of Deliverance

Chapter 10:1-3

Bible: Chapter 5-6

Syllabus: page 11-15

Bible: Chapter 9-10

Syllabus: 18-22
OUTLINE

How Esther Fits Together

This book may be outlined according to the twelve major events.

1. Ahasuerus disposes of Vashti for refusing to appear at his banquet.
   (Chapter 1)

2. Esther, cousin of Mordecai the Jew, is Chosen Queen. (Chapter 2:1-18)

3. Mordecai tells Esther about a plot to kill the King. (Chapter 2:19-23)

4. Mordecai refuses to bow to Haman to intercede with the King for the Jews.
   (Chapter 3)

5. Mordecai persuades Esther to intercede with the King for the Jews.
   (Chapter 4)

6. Esther invites the King and Haman to her banquet. (Chapter 5)
7. The King orders Haman to honor Mordecai publicly as a reward of revealing the plot against him. (Chapter 6)

8. At the second banquet Esther reveals Haman’s plot to massacre the Jews, and Haman is hung on a gallows that he made for Mordecai. (Chapter 7)

9. Since the edict for the massacre cannot be revoked, (the King’s order), the King orders a second edict allowing Jews to defend themselves. (Chapter 8)

10. The Jews destroy their enemies. (Chapter 9:1-19)

11. The Jew’s deliverance is commemorated at the feast of Purim. (Chapter 9:20-32)

12. Mordecai is promoted to a position of authority. (Chapter 10)
THE BOOK OF ESTHER

The book of Esther is indeed a rich one for study and for learning some of the great truths of God’s Word. No other single book in the whole of the Old Testament more clearly illustrates the principles governing the Christian life; no where else is there a book which demonstrates more plainly what spiritual new birth involves and what conditions must be met in order to be filled with the Holy Spirit and become effective for God.

This story will be used as an allegory (a subject described under the guise of another which resembles and suggest it) to clarify and illustrate spiritual truths established and substantiated elsewhere in the Bible. It is compatible with the total revelation given to use by the Holy Spirit in the whole of the Scriptures.

We find the unfolding of the story a meticulous explanation of so much that often baffles the honest but hard-pressed believer. It holds the key to victorious living and to that Spiritual experience which makes one “more than conqueror”. Within the book is to be found a wealth of understanding concerning the implications of true discipleship and the relentless war of good and evil, God and satan, being waged within the soul of man for supremacy.

The name of God is not mentioned once in the book. He is backstage, directing each character, so the truth of the work of the Spirit in transforming the son of God may be to have the Father brought forth.

As we study this book, may you be enriched and encouraged in your knowledge of our wonderful Lord Jesus; and may He, for His part, be allowed to enter into His inheritance in our lives.
CHAPTER 1

A STUDY OUTLINE OF THE BOOK OF ESTHER

I. Introduction

A. As we approach this message of God’s deliverance for His covenant people, we observe His perfect plan unfold and fold into a complete and perfect deliverance of His people. We immediately see that the book of Esther testifies to the secret watch-care of Jehovah over dispersed Israel. In no other book in the Bible is God providence more evident and conspicuous. He cares! He has made a covenant, and He is the covenant-keeping God; however, we see that regardless of His previous grace, providential watch-care, and personal concern, a mere remnant return to Jerusalem. The mass of the people preferred the easy, lucrative life under Persian rule. Nonetheless, God did not forsake them, and what He did for Judah, He is surely doing for all His covenant people. Even today.

B. The book of Esther unfolds and folds into seven parts. (Remember that the number seven signifies perfection/completeness).

1. The Call of Vashti {1:1-22}

2. The Coming of Esther and her coronation as queen. {2:1-23}
3. The **Conspiracy** of Haman.  {3:1-15}

4. The **Courage** of Esther to bring deliverance to her people. {4:1-7}

5. The **Conquest** (Vengeance) {8:1-9 – 9:19}

6. The **Ceremony** (feast) of Purim {9:20-32}

7. The **Confirmation** of the deliverance.  {10:1-3}

C. The **Names** in this book are significant. Let’s look at each one with some comments as to its meaning.

1. **Ahasuerus**: “Mighty man”, I will be silent and poor.”

2. **Shusan**: “Lily”, “a lily city.”

3. **Vashti**: “Wherefore was thou away?” Wherefore banquet thou?”
4. The **Seven Chamberlains** that served in the presence of the king.

   a. **Mehuman**: “Faithful”, “I have been faithful.”

   b. **Biztha**: “Booty”; “eunuch”, “I have served you well; you owe me a lot.”

   c. **Harbona**: “Driving force”; “entanglements”; I have a right to make my own decisions.”

   d. **Bigtha**: “In the winepress”; “through affliction.” I have been mistreated.

   e. **Abagtha**: “Father of the winepress”; “given by the father.” He also was mistreated.
f. **Zethar:** “Conqueror”, “I’ll bring you out of top.”

g. **Carcas:** “The bound one”, “I can’t get loose.” – Because I have obligations.

5. The **Seven Wise Men** who sat next to the king and were first in Kingdom.

a. **Carshena:** “Change thou the lamb” – (New Age) projected memory syndrome.

b. **Shethar:** “Star” “appointed searcher”; I seek out your answers or I don’t feel led, (see lead poisoning).
c. **Admatha**: “Unrestrained”; “earthiness”; “no discipline”; “have your own way (a law unto yourself).”

d. **Tarshish**: “Will cause poverty” (watch out for the cost, for you might not be able to pay for it); or “will scatter.”

e. **Meres**: “Worthy”; “you deserve more honor”.

f. **Marsena**: “Bitter”; “as the thorn bush”; “cancerous”; “you have a right to be bitter.”
g. Memucan: “Their poverty”; “consider what it will cost others.”


8. Abihail: [Esther’s father, Mordecai’s uncle] “Father of valor”; “endurance.”


10. The Keepers of the women’s Houses.

a. Hegai: [keeper of the first house where the women were prepared before presentation to the king]. “Place of Mediation.”

b. Shaashqaz: [Keeper of the second house where Esther was after presentation to the king]. “Who succored those that were cut off.”
D. Let us also notice some Particular things about Mordecai and Esther.

1. Mordecai

   a. He was a Gileadite \([\text{Judges 10:3}]\)
   
   b. He was son of Jair (Jehovah-Jireh, “The Lord will Provide”), who was the son of Shimei (“guardian soaring on high”), who was the son of Kish, a Benjamite.

2. Esther \([\text{HADASSAH}]\)

   a. Hadassah is her Persian name: in Hebrew it is pronounced ‘adassa (same as the planet Venus).
   
   b. She was the daughter of Abihail, who was the son of Kish, a Benjamite. This made her the cousin of (Kinsman) of Mordecai.
   
   c. She was an orphan captive who was selected by Ahasuerus (Xerxes), son of Darius (Hystaspes) as his queen to replace Vashti in 479 B.C.
d. **She was queen, not a concubine.** (The bridegroom had no concubines in his court, and he neither needed nor wanted any in his palace. He wanted only Esther as his queen. Remember that Jesus suffered outside the gate to sanctify onto Himself a glorious Bride (the church) without spot, wrinkle or blemish. The true bridegroom does not seek the concubine but the queen).

e. **She had a procedure to follow:**

   (1) She was invited.

   (2) She accepted the invitation.

   (3) She moved into the harem.

   (4) She went through the preparatory period.

   (5) She kept in constant with Mordecai.
II. Content [Sequence of Events]

A. The Setting

1. **Time:** In the days when the king of Persia ruled over 127 provinces from India to Ethiopia. This took place in the third year of this reign.

2. **Place:** In the Shushan palace.

3. **Occasion:**

   a. The king gave a feast for all his princes and servants.

   b. All the army officers in Persia and Media and the nobles and princes of the provinces came together for 180 days in all, to see the wealth of the king’s regal glory and the costly glamour of his majesty.

   c. Then feasted all the high and low people of Shushan seven days in the court of the palace garden.

(1) The hanging in this court were of white, green and blue
and were fastened with cords of fine linen and purple to silver rings and marble pillars.

(2) The Pavement was red, blue, and black and white marble.

B. Initial Events

1. Vashti, the queen, made a feast for the women of the same household which belonged to the king.

2. On the seventh day of the feast, when the king’s heart was merry with wine, he commanded the seven chamberlains who served in his presence to bring the queen before him to show his people and his princes, for she was fair to look upon.

3. Vashti refused to obey the order which was conveyed to her from the king by his eunuchs.

4. The King grew furious, and wrath burned within him. He then conferred with the wise men – those who knew law and justice and
were close to him. These men were on familiar footing with the king and enjoyed first place in the realm.

a. The purpose of the conference or the issue at hand was to decide what to do with Vashti, since she refused to come to the king and thus failed to carry out the orders he had sent her.

b. Memucan stated that she had sinned against not only the king but against all the people that dwelt in the provinces, for he feared that all the women would rise up disobedience against their husbands.

c. The royal edict was that Vashti could appear no more in the presence of the king but that her position of queen would be given to another better than she. The desired result was that the women would respect the wishes of their husbands. This edict was passed by the king with approval of the princes; the king so decreed, and acted upon the notice.

d. After deposing Vashti, the king sent out for all the beautiful women to be brought in so that from among them the new queen could be chosen.

C. Esther’s Preparation for the King’s Presence
1. She obeyed the call to enter his inner courts, surrendering all home and family ties in order to move into the harem.

2. She kept in constant contact with Mordecai, who was her appointed guardian or administrator.
   
   a. Daily Mordecai walked back and forth in front of the women’s quarters to find out how the preparation was progressing.

3. For twelve months she underwent the prescribed preparation for the women. The treatment was divided this way:
   
   a. Six months with oil of myrrh (representative of the Holy Spirit).
   
   b. Six months with balms and perfumes for beautifying (representative of grace and consecration).
4. When the time came for Esther to go into the King, she neither requested nor required anything to take to the royal palace. The women were permitted to take anything they saw and wanted when they went from the harem to the palace, but Esther requested nothing; she followed what was suggested to her by Hegai (the keeper of the first house).

5. She revealed neither her kinship nor her nationality and continued to conduct herself in accordance with Mordecai’s instructions (just as when she was being reared by him). She kept in communication with Mordecai and received instructions upon which to act.

6. Seeing Mordecai lamenting, fasting and grieving, she charged Hatach (the one personally assigned by the king to take care of her) to find out what was wrong.

   a. She charged by Mordecai, through her personal “agent” to call on the king, plead for her people and beg for his mercy – face to face with him.

   b. Every man and women knew that they were not permitted to enter the king’s inner court; only the person to whom the king extended his golden scepter would live.

This shows that Esther was not invited in, and faced the danger of possible death by going in to intercede for her people.
7. She called and led a time of humility before God for herself, her maids and all the people in the provinces (the Shushan Jews who were available). This included three days and three nights of fasting in which she and her maids participated along with the people.

8. At the end of time she declared to Mordecai that she would fulfill her call and commission for that hour and would intercede for the people – EVEN IF SHE PERISHED.

D. Esther’s Appearance before the King

1. On the third day of the feast she dressed in royal splendor, preparing to go in to the king.

2. She took her stand in the inner court of the king’s splendor, preparing to go in to the king.

   a. The king was sitting on his throne in the royal throne room across from the royal hall; she took her stand in the inner court facing just where he could see her.
b. She obtained favor in his sight (just as Ruth lay at the feet of Boaz all night until she won his favor and was covered by his veil).

3. She won his heart, so that when he saw her extended the **golden scepter** toward her, indicating that she won his favor and was covered by his veil).

   a. She drew near to him until she was able to touch the scepter.

   b. She did not state her reason for coming until he asked her about her heart’s desire.

4. **She invited him to a banquet, which she was planning to prepare for him the next day.**

   a. She was not afraid (in the immediate presence of the king) to face and invite Haman also, for she was ready to expose him and his cunning, destructive plan to the King.

   b. Along with the invitation to him to come to the banquet (which was actually setting the time and place of battle for the exposing of the enemy and the intercession for the lives of her people), she promised that she would be prepared for him and that she would do as he suggested, **thus indicating that she would be prepared to yield and obey.**
E. Esther’s Plea

1. At the banquet meal, she did the following:

   a. She fell down at the king’s feet and besought him with tears as she interceded and pled for her people – fulfilling her commission for that hour.

   b. She exposed Haman, his plans, purposes and procedures, to destroy her and her people (including Mordecai).

   c. She revealed her identity and relationship to Mordecai, and so enabled him to receive a promotion.

2. With Mordecai having in his possession the king’s signet ring (a sign of authority), she appointed Mordecai in charge of Haman’s affairs.

3. Again she fell at the King’s feet and begged him to frustrate the wicked plot Haman had devised against her people – not only that he should destroy Haman but that he would restore her people.
F. The Victory

1. The king instructed Esther and Mordecai that they could write out what would be best for the people and stamp it with the signet ring, which had been taken from Haman. When the decree was written in the king’s name (power of attorney) and sealed with the signet ring. IT COULD NOT BE REVERSED.

2. This was done, and the decree was sent by messengers riding on swift royal horses.

3. Amid the triumph of victory – the regaining of her people’s lives, families and properties, and the exodus or destruction of all the oppressors – Esther wrote a second document which she also presented to the king. This was a pass sentence of Haman and his sons, so that all ten of Haman’s sons were executed on the same gallows on which their father had been hung.

4. Esther was instructed to appoint the official days annually to celebrate this victory over the enemy. It was to be a time of weeping, fasting and prayer. Her appointed dates were confirmed, and the Feast of Purim is celebrated to this very day.
A SEARCH IN ESTHER

The book of Esther, in the author’s opinion, best illustrates the work of the Holy Spirit in the molding and making of a son of God. In this book the believer progresses from sinner to a saint to discipline through circumstances carefully prepared by the Holy Spirit. Doctrines clearly revealed in this book includes the knowledge of the two lives, revelation, the crucified life, the Christ-life, and body ministry. Let us search these out in the book of Esther.

THE SETTING

The Medo-Persian Empire at the time of Esther controlled most of the then-civilized world. In Chapter 1:1 we are told that there were “a hundred and twenty seven provinces”. By reading Chapter 1:7 we may assume that this empire was an extremely wealthy one; every man not only drank of the royal wine, but he drank it from golden cups, no two of which were alike but were all of various sizes and shapes. How easy it is to liken these cups of human beings: though varying in size and shape (spiritual capacity), each is a vessel meant to contain God, “ALL IN ALL”.

THE CHARACTERS

Each character in the book (with the exception of one) will represent some part of the tripartite man. Man is a trinity: he is spirit; he is soul; and he dwell in a body (ref: 1 Thessalonians 5:23)

King Ahasuerus: being the supreme ruler of the kingdom, shall represent the SOUL of man.

a. It is the soul of man wherein resides the office of government.

b. It is the soul of man that makes the decisions which determine the total man’s destiny.

Vashti, the queen:

a. Represents the rebellious SPIRIT which, because of its disobedience, falls into darkness.

b. Consequently the spirit becomes unregenerate and lives in a state of perpetual death.
The other characters in the book will be dealt with as we encounter them, for each has a vital role to play toward the perfecting of a son.

Thought the names of God are not mentioned in the book, we know He is guiding and directing each character so that the great spiritual truth of the perfecting of sons for the Father might be brought forth. Notice how many times the numbers of Divine perfection – 3 and 7 – are recorded in the book, especially in the opening chapters. It was the third year of the reign of King Ahasuerus that he made a great feast for this princes and servants. When the feast was over he made another feast of seven days. It was on the seventh day of this feast that he commanded his seven chamberlains to bring Vashti the queen before him to show off her beauty. We read that the consulted with this wise men, who were seven princes of Persia. Take special notice of these Divine numbers as they occur again and again throughout the remaining chapters.

In chapter one King Ahasuerus makes a feast which lasts for 180 days, or half a year. At the end of this feast he makes another seven day ‘duration’. During this last feast the king desires the Queen Vashti to make her appearance that he might show off her beauty to those present. “But the queen Vashti refused to come at the king’s commandment…. therefore was the king very wroth, and his anger burned in him” (vs. 12).

As a result of a counsel with his wise men, it was determined “that Vashti would come no more before King Ahasuerus.” The king agreed, and this law or decree was written in a letter and published throughout the kingdom.
Here we have the total man living without God, enjoying the lusts of the world

a. ruling his own life,

b. Displaying all the characteristics of the natural man separated from God.

c. Compare the similarity of verse 22 “every man should bear rule in his own house” – with the similar statement about self centered Israel when she refused to obey God – “every man did that which was right in his own eyes” (Judges 21:25).

As we close this first chapter we have establish the following:

1. The total man (body, soul and spirit) is represented by certain characters in the book – King Ahasuerus, Queen Vashti, etc.

2. This total man is completely motivated by self. He is without God, and unless he is regenerated he will be destroyed.

3. Hope for the total man is given in verse 19: “… that Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she.”
CHAPTER 2

SALVATION

1. “After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her” (2:1)

2. We detect a feeling of remorse of conviction in the life of the total man. The soul is awakened to its spiritual condition and seeks to fill the void (emptiness) of a spirit not in right relationship with God.

3. A plan was made to gather all of the “fair young virgins unto Shushan the palace… and let the maiden which pleases the king be queen instead of Vashti”.
   a. How true it has been with many of us that when the first pangs of conviction came over us as we began to search for deliverance in all directions.
   b. We search from church to church, book to book, man to man and only at a last resort did we turn to Christ Himself!

4. This hunger and desire for deliverance is recognized by God. The Holy Spirit is then sent to lead and guide us into this deliverance (our salvation).

5. **In our story the Holy Spirit will be represented by Mordecai.**
   a. As Eliezer (also a type of the Holy Spirit) sought a wife for Issac, so Mordecai seeks a wife for the king.
   b. However, it is much more than a wife that the king receives, for in Esther we have the **yielded** human spirit represented.
   c. Not only does Esther represent the yielded human spirit, but a **regenerated** human spirit.
6. Chapter 2:7 says: “and he (Mordecai) brought up Hadassah, that is, Esther, his uncle’s daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.”

a. Mordecai ADOPTED Esther! In the same manner the Holy Spirit brings about our adoption into the family of God.

1. Rom 8:14-15 = “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.”

2. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.”

b. As an adopted human spirit placed in right relationship with God.

c. Esther shows complete obedience to the Holy Spirit. She presents herself as a candidate for queen. Though a Jew, she hides her identity.

d. Esther had not shewed her people nor her kindred: “for Mordecai had charged her that she should not shew it.”

e. The Holy Spirit here reveals the time element.

f. In strict obedience, Esther waits “until the time appointed of the Father.”

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7. The Holy Spirit watches carefully over those that are His.
   a. “and Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her.”
   b. He has a long range Plan.
   c. His objective is to gain access into the soul of man (King Ahasuerus).
   d. It is through Esther (the human spirit) that He intends to do this.
   e. Christ first gains access to the “inner man”, for in actuality He becomes the “inner man.”
   f. Ephesians 3:14-16 = Paul states “that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.”

8. Our Story Continues:
   a. After 1 year all the fair young virgins are brought before the king.
   b. By the exercising of his own free will he chooses Esther to be queen.
   c. For our example: Here the total man is born again.
   d. He has a right spirit place within him.
   e. The Holy Spirit now has access to the soul with the ultimate intentions of perfecting a son for the Father.
   f. So Esther was taken unto King Ahasuerus into his house royal in the tenth month… in the seventh year of his reign.
   g. And King Ahasuerus loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins;
h. So that he set his royal crown upon her head, and made her **queen** instead of Vashti. (2:16-17)

i. The Spirit now has taken the first major step toward the sanctification of the total man.

**As we close this Second Chapter, notice these three things:**

1. Mordecai (the Holy Spirit) not only managed to place a right spirit (Esther) in the total man, but he himself moved to a more responsible position; for in 1:1 we read that “Mordecai walked every day before the court of the women’s house; but in verse 19 we read that “Mordecai **sat in the king’s gate!”**

2. Though conversion had taken place. “Esther had not yet showed her kindred (the Jews) nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him”. (Expound Here) vs. 20. Here again we see the time element. The Holy Spirit bides His time, waiting until circumstances (crises periods) arise for identification to take place in the life of believer.

3. “The Holy Spirit, because of His better position (sitting in the king’s gate), is better able to help the believer (Esther). He overhears a conspiracy to assassinate the king. Notice that he does not go directly to the king but works through Esther (the inner man). She in turns relays the information to the king “in Mordecai’s name.” An investigation is made. The culprits are proved guilty and are executed. The record of this incident is then written in the chronicles of the king.
CHAPTER 3

A SERIOUS LOOK AT HAMAN

1. 3:1 “After these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2. Notice that when the total man received salvation (2:17) Haman was unaffected.
   a. **Self** doesn’t change at salvation.
   b. If it does anything, it will (as our story will reveal) endeavor to assert itself even more.
   c. **Self** is the greatest enemy that the total man has.
   d. The devil seeks to make the believer egocentric.
   e. If he can keep him in this condition, he has succeeded in separating him from the power of God.
   f. For Christ is power, and Christ-centeredness is the antithesis of self-centeredness.

3. Haman was an Amalekite. He was a descendant of Esau. The Amalekites were a constant torn in the sides of the Israelites. Esau, the paternal head of the Amalekites, lightly considered his birthright and foolishly sold it to his brother Jacob. The Scriptures say of him, “Lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birthright” (Hebrews 12:16); and “As it is written, Jacob I loved, but Esau have I hated” (Roman 9:13).
4. Tracing the lineage of Esau, we find in Genesis 36:12 that “Timma was concubine to Elophas Esau’s son and she bare to Eliphas Amalek”. Thus the contrast between Esau and Jacob was perpetuated in their offspring, for we read Exodus 17:8, “Then came Amelek and fought with Israel in Rephidim”.

5. In Numbers 24 we find a very interesting prophecy. Here Balak seeks to have Israel curse through the prophet Balaam. However God forces Balaam to bless Israel, and his prophecy in verse 7 projects itself far into the future:

6. He (God) shall pour the water out of his buckets, and his seed shall be in many waters, and his king (Christ) shall be higher than Agag, and his kingdom shall be exalted”. Amalek was the first of the nations; but his latter end shall be that he perish forever” (Numbers 24:20).

7. Agag is a title such as Pharaoh, Cesar of King. The chief ruler of the Amalekites was called Agag. Therefore, it would appear that Haman had inherited the position of ruler of his people from his father. Possibly he envisioned one day completely usurping the Persian throne and re-establishing his own kingdom, for the land area where Shushan was located was previously that of the Amalekite kingdom!

8. satan is always seeking to regain that one which he has lost. = Expound

9. Continuing our Search of the Scriptures, we find a direct warning from God to Israel.

a. Remember what Amalek did unto thee by the way, when ye were come from out of Egypt” (Deuteronomy 25:17)

b. God reminds them again of what happened at Rephidim as recorded in Exodus 17.
c. Exodus 17:16 = Notice in this particular verse of that chapter: “For he (Moses) said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation

d. 1 Samuel 15:13 = Samuel, true to his position as spiritual advisor to Saul, warned him, “Now go and smite Amelak, and utterly destroy all that they have, and spare them not”.

e. However in verse 8, we read that he (Saul) took Agag the king of the Amalekites alive”.

f. Because of his disobedience Saul not only lost his kingdom, but in 11 Samuel 1:13 we read that, ironically, his slayer was none other than an Amalekite!

10. The above Scripture searching well establishes the contrast between Israel and Amalek. This same contrast can be traced in the life of the total man:

a. Amalek, the natural man

b. Israel the spiritual man

c. Rom. 8:7 says that the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
11. In Chapter 3:1-2, we find this contrast between the natural and spiritual will drawn.

a. Through ignorance, (though it may seem) King Ahasuerus promotes Haman to a position above all the princes that were with him. (Notice that back in the first these princes were seven in number – the number of Divine perfection – and it was these seven princes who devised the plan that eventually resulted in Esther becoming queen).

b. Not only does he place Haman above these princes, but he also commands all his servants (especially those in the King’s gate, where Mordecai sat) to bow down and reverence Haman wherever he passed by!

c. How true to life this is! The soul accepts Christ as Savior, but by a strange and unholy paradox, sets self up to rule the total man.

d. Like King Ahasuerus, he is satisfied to be merely saved.

e. He likes to have the Queen around to look at occasionally but has no desire to know her personally.

f. Oh, how God must be grieved with those who takes His salvation to lightly.

g. How well this is likened to our present-day theology which says “Let Christ have His place in your life” when all along it is our life itself that He desires.” Not my will but Thine be done” is what Christ requires of us.
MORDECAI REFUSES TO BOW

12. Chapter 3:2 = but Mordecai bowed not, nor did him reverence”

a. The Holy Spirit refuses to bow down to anyone. Here is drawn the great contrast in the believer – the contrast between the natural and the spiritual.

b. John 3:6 says that which is flesh is flesh: and that which is born of the Spirit is spirit.

c. 1 Corinthians 2:14 says “But the carnal man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

13. Verse 4, when Mordecai was asked why he didn’t bow to Haman, his answer was that he was a Jew. “and when Haman saw that Mordecai bowned not, nor did he reverence, then was Haman full of wrath” verse 5.

14. Haman became even more angered when he was told that Mordecai’s people were Jews.

a. His Amalekite blood boiled, and he immediately sought to destroy all the Jews of the Kingdom.

b. The flesh because of its war with the Spirit, always is seeking to destroy the spiritual.

15. Haman soon conceived a plan to totally annihilate the Jews. He went to the king and informed him that there was a group of people throughout his kingdom whose laws were different than his.

a. This was a touchy subject, for the one thing in which the Medes and Persians prided themselves was their law.

b. Once a law was made by them, it was not to be altered (1:19)
c.  Self hates the law God, which is basically this:

d.  Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength. Mark 12:30

e.  This is a complete contrast to bowing down to self and satan!

f.  Though the Jews were not many in numbers, it would appear that they (the spiritual life of the total man) carried a strong influence among the king’s subject throughout his kingdom.

16.  Haman received the written consent of he king to destroy all the Jews. He also agreed to pay ten thousand talents of silver into the king’s treasury.

17.  One cannot help being amazed at the spiritual indifference of the king. Here is a soul that has allowed himself to become so controlled by the carnal that he makes absolutely no investigation into the matter!

18.  The Scriptures are not searched to see weather those were so or not.

19.  By his own consent King Ahasuerus makes self the first to dominate the newly regenerated total man!

20.  “and the king (soul) took his ring (authority) from his hand, and gave it unto Haman (self) the son of Hammedatha the Agagite, the Jew’s enemy (or oppressor)” 3:10

21.  Self has really gained dominance. In the first verse of this chapter the king set (the original word commonly rendered “throne” throughout the Old Testament) Haman above the other princes; here in verse 10 he gives Haman his ring and the royal sanction to carry out his (Haman’s) bloody objective.
1. **Having failed to search the Scriptures, the believer (the total man) becomes susceptible to all kinds of evil teaching.**
   
a. 2 Timothy 4:3-4 says “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

2. **Playing on the king’s fear, Haman introduces to the total man “another gospel.”**
   
a. He warns of a people whose laws, being diverse from those of the king, threaten the kingdom.

b. As long as these people are allowed to exist, their spiritual laws will endanger the kingdom.

c. His subject will become influenced by these laws and will eventually revolt.

d. Thus God’s law, which is different from man’s, threaten the rule of self in the total man.

3. **Chapter 3:13b = The decree is sent by post into all the king’s provinces. Its message is one of spiritual destruction: 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 twelve month, which is the month Adar, and to take the spoil of them for a prey.”**

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4. Notice how thoroughly satan mocks the Gospel. He uses the same pattern as
the true Gospel; first it is written, then delivered, and then published. If it
succeeds, all Jews will be destroyed and God’s plan. Defeated.

5. satan has a “modern gospel” for us today. It is one of “d easy
believism”:

a. God is our universal Father.
b. He would never let any of His children perish.
c. Mix a little religion in your life, but don’t go overboard.
d. Don’t mention the blood so much; it offends people.
e. The cross is where Christ died so you wouldn’t have to die on it also.
f. Come and enjoy the blessings of God, His healing, miracles, and
   abundant life!
g. But don’t be so fanatical as to identify yourself with Christ in His
dead, burial and resurrection.
h. Talk about what God can do FOR you, and not what He can do IN and
   THROUGH you.

6. This “other gospel” has the same language as the true, but not the same
   contents.

a. The true Gospel would eliminate the natural motivations and make
   Christ the motivation.
b. The true Gospel would have nothing to do with the world; But the
   Other Gospel would like to fit Christ and the Church into the world.
c. The true Gospel puts self (Haman) to death, but the other Gospel
   allows him to live and reign.
d. Galatians 1:6-7 says “I marvel that ye are so soon removed from him
   that called you into the grace of Christ into another gospel. Which is
   not another; but there be some that trouble you, and would pervert the
gospel of Christ.”

7. The other gospel that fools people is that we can accept Christ as Savior
   and not Lord also. The real gospel will have nothing to do with the old life.
The old man (Adam) is nailed to the cross, and the new man (Christ) lives and
reigns in the believer.

a. It is little wonder that the third chapter closes with this statement:
b. “But the city of Shushan (the total man) was perplexed.”

c. Gal. 1:8 says, “But though we, or an angle from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.”

8. “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 bitter cry.” (4:1)

a. The Holy Spirit (Mordecai) becomes greatly grieved when He sees the soul of man (King Ahasuerus) acquiescing to the demands of the flesh (Haman).

b. The will (or heart) of man, which resides in the soul, is that which most concerns the Holy Spirit.

c. It is here in the will that all the decisions of time and eternity are made.

d. The natural man will always function in the same manner.

e. Haman will always be Haman; he cannot be made better!

f. Flesh will always reproduce flesh.

g. Scan the pages of your newspaper and note the great multitude and variety of crimes found there.

h. This is the natural man acting in his own natural way.

i. He is responding to the only stimuli that he understands.

j. Though the crime he commits may differ in degree, his motivation is always downward.
9. We may conclude, then, that Mordecai’s grief was not so much over the evil that Haman had hatched up – for he expected that of him – as it was the grief that overwhelms the Spirit when he sees the soul of man aligning itself with the natural man.

10. **All that we have said thus far aims at one point:**

   a. The Haman in us must die.

   b. He must be reckoned dead.

   c. If we fail to do that, we will continually be snared into evil devices.

   d. He will deprive us of victory, for his pull is always downward, always leading to spiritual bankruptcy.

11. Esther, having been secluded from the public, learns from her chamberlains of the plight of Mordecai. She sends raiment to clothe him, but he refuses it. Through Hatach, the queen’s attendant, Mordecai informs her of the strange turn of affairs. He also charges her “that she should go in unto the king, to make supplication unto him, and to make request before him for her people.” (4-8)

12. **Esther sends back word to Mordecai explaining the strange Oriental customs practiced in the King’s court.**

   a. Unless special permission was granted by the King (as was apparent in Haman’s case).

   b. No subject could come before his presence without first putting his life in jeopardy.

   c. When the King saw one standing in his court, and that one had not been bidden to come, he had two alternatives:

      1. He could merely refuse to grant an audience, thereby sealing the doom of that one.
2. Or else he could hold out his golden scepter, thus granting permission into his presence.

13. Mordecai reminds Esther that she too, being a Jew, will be destroyed. He points out, however, that this is the reason she has been placed in the kingdom (the total man). It is through her that the Holy Spirit seeks to gain complete control.

14. In obedience to Mordecai (the Holy Spirit), Esther commits herself to his command.

a. She says, “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” (4:16a)

b. Here we have a beautiful picture of identification.

c. It is first made down deep in the regenerated spirit of man.

d. Only the Holy Spirit knows the sincere desire of the inner man:
   1. to achieve freedom
   2. to be liberated from the bondage of the flesh

e. Three days signify the death, burial and resurrection of Jesus Christ. In coming herself for the kingdom.

f. Esther gives us a picture in advance of the great decision made by our Lord in the garden of Gethsemane.

g. “and so will I go into the king, which is not according to the law:

h. and IF I PERISH, I PERISH.”

i. Have you, the reader, made this identification yet?

j. Have you agreed to be nailed to the Cross with Christ?

k. According to Rom. 12:1-2, that is the greatest form of worship that we can give Him.
CHAPTER FIVE

ITS TIME TO SEE THE KING

1. Chapter 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.”

2. Notice the position of King Ahasuerus: “and the king sat upon his royal throne in the royal house, over against the gate of the house.” Only a wall and a few steps on either side separated the king from where Moredecai sat! It is no wonder, then, that the Spirit would move on the king and he would receive Esther “with favor in his sight.”

3. **Having the king’s favor, Esther invites him to a banquet which she has prepared for him. Haman is also invited. Here for the first time we have assembled together all the component parts of the total man. Esther (the Spirit), King Ahasuerus (the Soul), and Haman (the flesh).**

4. 5:6 – The king invites Esther to state her petition and says, “It shall be granted thee … even to the half of the kingdom it shall be performed.”

5. **We would expect Esther to immediately point an accusing finger in Haman’s face and quickly make know to the king the evil conspiracy against her people. But the Holy Spirit works in strange ways.**

   a. He is not in such a great hurry as we would be.

   b. He bides His time, working out in fine details, His great plan of sanctification.

   c. Instead, we read that Esther said, “Let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said,” or “I make known my request tomorrow.”
6. Haman was now greatly elated, not only was he highly esteemed of the King, but it appeared the queen also favored him.

a. With high spirits he proceeded to his own house.

b. However, at the king’s gate he again encountered Mordecai.

c. This persistent Jew was sitting right in the king’s gate.

d. Not only did he refuse to arise and give Haman honor, but he remained seated in the middle of the pathway.

e. Forcing upon Haman the inconvenience of stepping around him!

f. So infuriated was Haman that he could scarcely contain himself.

g. Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends and Zeresh his wife.

7. Haman proceeds (with an audience) to glorify his flesh. He told his children, “and all the things in which the king had promoted him and how he had advanced him above the princes and servants of the king.” (It is also quite significant to note that the name of Haman’s wife Zeresh, means “gold”).

a. He gloated also in the fact that the queen had given him a personal invitation to her banquet, and only the king and queen would be there besides him!

b. Oh how the carnal man glories in things, prestige, possessions, and worldly position.

c. The lust of the flesh, the lust of the eye, and the pride of life are all that he lives for.
8. There was one thing that kept Haman from complete happiness – that was his thorn in the flesh. “Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king’s gate” (5:14).

a. His wife and his friends came to his aid and suggested immediate capital punishment for Mordecai.

b. They said, “Let a gallows be made of fifty cubits (over 100 feet) high.

c. And tomorrow, speak to the king that Mordecai may be hanged thereon:

d. And go thou merrily with the king upon the banquet.

e. And the thing pleased Haman: and he caused the gallows to be made” 5:14).

f. Though satan daily deceives and destroys the souls of men, his ultimate goal is to overthrow God Himself.

g. He would like to usurp the throne of the Almighty.

h. But he met his waterloo at Calvary!
CHAPTER SIX

THE SOUL AWAKENED

1. Chapter 6:1 – “On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they read before the king”.

2. In his private meditations the king must have wondered on the happenings of the day. Esther, whom he had seemingly ignored (not having seen her in thirty days), puzzled him by her courageous act. Certainly something of importance was on her mind

   a. What would be her request?

3. When the spirit begins to move on us, to lead us into deeper life,

   a. We may encounter many sleepless nights.

   b. Confused and frustrated, we spend nights just tossing on our pillows seeking an answer to life’s many perplexities.

   c. In desperation we finally turn to the Word of God.

   d. We find in His chronicles that the Holy Spirit has been sent to guide us, to teach us.

   e. Many times He has disclosed to us the enemy’s attempt to destroy us.

   f. But time after time, we have ignored Him.

   g. And countless times, we have Grieved Him.

   h. Not even a “thank you” has He received from our lips. But still in all our confusion, He brings to our remembrance certain works that He has wrought in our lives.
i. He reveals to us the “Bigthanas and Tereshes” that have been eating away at the foundation of our spiritual life.

4. **Chapter 6:3** – “and the king said, What honor and dignity hath been done to Mordecai for this?”

5. **Though the chronicles reveal the Spirit working in his behalf, King Ahasuerus remains spiritually blind.**
   a. Instead of seeking Mordecai out and personally thanking him, the king turns to religion.
   b. Instead of consecration he turns to ritualism.
   c. His carnal motivations present, and in an attempt to ease his troubled mind he allows the flesh to set up a religious performance.
   d. He hoped that this will settle the matter, that this will ease his conscience and allow him peaceful sleep once again.

6. **Haman also had spent a restless night, for bright and early in the morning he had his appearance in the king’s court.**
   a. He was anxious to get on with his evil plan.
   b. The gallows had been made; all he (the flesh) lacked now was the king’s permission (the soul’s consent), and he could hang Mordecai (the Holy Spirit).
   c. This would remove that persistent Jew (the Holy Spirit) who refused to bow down and honor him.
   d. Then later he would liquidate the rest of the Jewish people (the Church).
7. **Chapter 6:6** – “So Haman (the flesh) came in, and the king said unto him. What shall be done unto the man who the king delighteth to honor?”

   a. Oh, the self-conceit that dwells in the flesh!

   b. Haman could think of no one more deserving than himself.

   c. So possessed did he become with SELF – Importance that he even forget his original purpose – which was getting permission to hang Mordecai.

8. **Chapter 6:7-9** – Pride, inherited from his father, satan, compelled Haman to choose for HIMSELF all those things that he secretly coveted.

   a. and Haman answered the king, For the man whom the king delighteth to honor:

   b. Let the **Royal apparel** be brought which the King uses to wear.

   c. and the **Horse** that the king rideth upon,

   d. and the **Crown Royal** which is set on his head:

   e. and let this apparel and horse be delivered to the hand of one of the king’s most noble princes.

   f. that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him.

   g. **THUS SHALL IT BE DONE TO THE MAN WHOM THE KING DELIGHTETH TO HONOR.”**

9. **And what about Mordecai’s emotions?”**

   a. One moment he is seated in the king’s gate, a man of no reputation, unknown to most of the king’s subjects;
b. the next moment he finds himself seated on the king’s horse, dressed in king’s apparel, wearing the king’s crown, and being greatly honored throughout the city – and that by his mortal enemy Haman!

10. However, the “religious rite” comes to an end:

a. Mordecai came again to the king’s gate

b. Haman hasted to his house mourning, and having his head covered. (6:12)

c. It is here that we see another truth about the flesh. When flesh isn’t full of self-pride, it becomes full of self-pity.

d. If the flesh is not gloating over all that he is and what position he has attained.

e. He turns to the other extreme and begins to feel sorry for himself.

f. Everybody is talking about me! Poor little old Me! No one loves me! No one cares for me!

g. How many times in our lives that we reach both of these extremes – often in just one day’s time!

11. Haman went home and told his wife and friends all that happened.

a. But they gave him little comfort

b. they saw the handwriting on the wall and warned him.

c. they said “If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt prevail against him, but shalt surely fall before him.”

d. Before Haman could get “reorganized,” the king’s chamberlains arrived, and he was hastily whisked off to the banquet Esther had prepared.
CHAPTER SEVEN

LET THE PARTY BEGIN

1. Chapter 7:11 – “So the king and Haman came to the banquet with Esther the queen.”

2. For the second time we have assembled together the three characters of our story who represents the total man:
   a. Esther (the spirit)
   b. King Ahasuerus (the soul)
   c. Haman (the flesh)

3. Much has taken place in the interval of time since their first meeting:
   a. Haman’s hatred for Mordecai has grown so that he has erected a gallows in his back yard with the specific purpose of executing Mordecai.
   b. The king has spent a very sleepless night in which Mordecai’s part in preserving his life was revealed to him.
   c. A sudden change of events resulted in Haman’s escorting his mortal enemy through the streets of Shushan.
   d. Proclaiming to everyone the honor that the king was bestowing on Mordecai.

4. A definite “breaking” process has taken place up to this point.
   a. At the first banquet Esther was quite cautious.
b. Now she has acquired a great deal of confidence.

c. Haman who had swelled up with pride at the first banquet is now quite fearful.

d. The main person involved in the breaking process is King Ahasuerus.

e. The king, has grown into a knowledge.

f. He has awakened to influences in his life of which formerly his indifference had kept him ignorant.

g. He is also quite inquisitive about Esther’s hidden purpose in inviting him and Haman to her banquet.

h. We could say that he is beginning to take interest in spiritual things.

5. Chapter 7:2b – the king wastes no time; as soon as they are reassembled he repeats his questions.

a. What is thy petition, queen Esther? And it shall be granted thee:

b. What is thy request? And it shall be performed, even to the half of the kingdom.

c. It is indeed a good sign when the soul becomes interested in the Spirit.

d. What a void is left in the lives of Christians in whom only “Self” matters, in whom “self” receives all the attention.

e. Notice that King Ahasuererus shows much more respect to Esther, for he calls her “Queen Esther” this time.

f. He again giving recognition to her royal position.
6. **Chapter 7:3,4b – Then Esther the queen answered and said,**

a. If I have found favor in thy sight, O king, and if it pleases the king.

b. Let my life be given me at my petition, and my people at my request.

c. For we are sold I and my people. To be destroyed, to be slain, and to perish.

7. **Esther now identifies herself with her people, the Jews. She also uses the same words as were written in the decree (Compare 7:4 and 3:12)**

Haman, “in the name of King Ahasuerus and sealed with the king’s ring.”

a. The Holy Spirit has indirectly revealed Himself to the soul through Scripture searching, and now through Esther is making a direct revelation to him.

b. In one days time he has had revealed to him the importance of the Spirit’s keeping him from destruction through Mordecai.

c. And the possibility of him loosing Esther.

d. In great alarm he asks the queen, “Who is he, and where is he, that durst presume in his heart to do so?”

8. **How much does this reminds us of the similar situation in the life of David as recorded in II Samuel 12:1-7.**

a. Having succeeded in removing Uriah the Hittite, David took his wife for his own.

b. Nathan the prophet revealed the evil that had been in David’s heart through an **allegory.** A short story of a parable.

c. David, in anger, had spoken the words, “As the Lord liveth, the man that hath done this things shall surely die.”

d. But Nathan had said to David, “Thou art the man.”
9. **So in our story the main guilt lay with King Ahasuerus. But as act of his will he had permitted the natural, the carnal, to rule the total man.**

   a. Your will is the real you.

   b. Your will being fed ideas, thoughts, feelings, etc. from the mind and the emotions.

   c. Evaluates these and makes decisions.

   d. These decisions will affect the total man’s eternal destiny.

   e. Weather they are based on ignorance or on knowledge.

   f. King Ahasuerus has listen to the wrong voices.

   g. Through Mordecai (representing the Holy Spirit) had worked from without (seated at the king’s gate) and from with (the inner man, represented by Esther), had brought the king to the crisis period.

   h. For though it would appear that Esther and the Jews were the ones in greatest trouble.

   i. The truth is that it is King Ahasuerus who is in trouble.

   j. We read back in 4:14 that Mordecai said to Esther, “for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews FROM ANOTHER PLACE.”

10. **With Esther’s exclamation, King Ahasuerus (the soul) has suddenly reached the apex of the spiritual crisis.**

    a. He suddenly has revealed to himself the true glaring contrast of the two lives.

    b. On one side he sees Esther (the spiritual), and on the other side he sees Haman (the soul).
c. He sees the purity and holiness which so characterizes the Son of God, who has agreed to make his abode in the spirit of the regenerated man.

d. But on the other hand he sees the lust of the flesh, the lust of the eye and the pride of life residing in the total man – all reflecting the Adamic nature.

e. Oh, how the total man cringes as he sees himself for what he is.

f. Especially does he draw back when he sees that how he has aligned himself to the wrong side.

g. He sees that all along he could have been growing in the spirit, but instead he had been gradually drying in the carnal.

h. Jesus said, “He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal” (John 12:25).

11. **The Spirit’s dealing with Asasuerus is so similar to His dealing in our lives. Crisis periods, difficult and complex, have been allowed in our pathway. All are designed to reveal to us the utter foolishness of depending on self.**

   a. The great lesson we must learn through these things is to learn to hate ourselves.

   b. For only then are we able to enter into Galatians 2:20.

   c. Only then can we truly identify ourselves with Jesus Christ in his death, burial and resurrection.

   d. The first step of entering into the union with Christ is a confession such as Paul made in Romans 7:24. “O wretched man that I am! Who shall deliver me from the body of this death?”
12. **Staggered by the tremendous contrast between Esther (the spiritual) and Haman (the carnal), the king arises in anger and walks out into the palace gardens.**

a. What guilt and remorse he must have felt as he realized his own part in this drama of life.

b. He had permitted himself to be influenced by the WRONG MAN.

c. He had allowed his motivation to run in a downward channel, side by side with Haman, whose main purpose was to eventually destroy him.

d. When the Spirit reveals the two lives to us we cannot remain in a neutral position.

e. We must make a decision. Either Haman goes, or Esther goes.

f. Whichever one you choose to align yourself with will determine your eternal destiny.

g. It is strictly a manner of life and death.

h. To put in the most positive vein. **It must be life out of death!**

13. **Here in verse 8 we find Haman, full of fear, begging the queen for his life. Even in such a dire circumstances as the flesh finds himself, notice that he does not express sorrow for what he has done; he does not try to explain his actions; nor does he show any signs of repentance.**

a. How much like The Rich Man in Hell, who sought a drop of cool water but never expressed sorrow or repentance for his sins.

b. Esther described Haman very well in verse 6.

c. She looked straight through him and saw his father, satan.
d. She called him, “Adversary”. “Be sober; be vigilant; because your adversary the devil, as a roaring lion, walked about, seeking whom he may devour (1 Peter 5:8).

e. He is the ENEMY, and as the enemy satan is at his worst when he attacks us through our flesh. He is the WICKED ONE.

f. We know that whatsoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that Wicked one toucheth him not” (1 John 5:18).

g. “And then shall the wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” (2 Thessalonians 2:8)

14. **Chapter 7:9-10, The King returns to the banquet and there finds “Haman fallen upon the bed where Esther was.”**

a. He has not lost complete confidence in the flesh.

b. He will not put anything past Haman, and therefore condemns Haman’s morals as well.

c. For he questions, “Will he (Haman) for the queen also before me in the house?”

d. Haman’s face is covered and his doom is sealed.

e. Gallows 100 feet high, which Haman had made for Mordecai, who had spoken good for the king. Now standing in the house of Haman.

f. Then the king said, Hang him thereon.

g. So they hanged Haman on the gallows that he had prepared for Mordecai.

h. “Then was the King’s wrath pacified.”
15. It is of great interest to note that the Hebrew word herein translated “gallows” has the same literal meaning as the Greek word used for the cross of our Lord Jesus Christ in Acts 5:30, 10:39, and 13:29.

   a. In Galatians 3:17 and 1 Peter 2:24 the same word is translated “tree”. The King James translation used the word “gallows” because this was the means of capital punishment in England during the time of the translation.

16. In Ellicott’s commentary we find this interesting bit of information: “Gallows – literally, tree: the Hebrew word used by the Septuagint standing both for the living tree and the artificial structure.

   a. Doubtless the punishment intended for Mordecai was Crucifixion.
   
   b. For hanging in the common sense of the term dues not seem to have been in use among the Persians.
   
   c. The same Hebrew word occurring in 2:23 is rendered ‘tree’.
   
   d. The Greek word employed is the same as that used in the New Testament for our Savior’s Cross (Acts 5:30).

17. Haman (the flesh) was actually crucified! It is here, then our story that the total man comes into the crucified life of Galatians 2:20. In fact, a complete revolution took place in the total man’s life.
CHAPTER 8

IT’S TIME TO MOVE IN

1. Chapter 8:1 “On that day did the King Ahasuerus give the house of Haman the Jews’ enemy unto Esther the queen. And Mordecai came before the king: for Esther had not told what he was unto her.”

   a. The soul is now identified to the spirit who in turn is identified with the Holy Spirit; and now we have Christ all in all. The soul now knows what adoption is, and what it is to be free from bondage of self.

2. “And the king took off his ring (authority), which he had taken from Haman, and gave (an act of the true will) unto Mordecai (8:2a). The Holy Spirit has now gained the position in the total man that He has sought for such a long time.

   a. Oh reader, have you reached the point in your life where you have become sick of Haman ruling your life?

   b. Have you longed to be free from the law of sin that the law of the spirit of life that is in Christ Jesus might dominate? It is up to YOU.

   c. By the act of Your will (the total man), you can take the ring form Haman (the Flesh) and give unto Mordecai (the Holy Spirit).

   d. You can reckon with Paul right now that “I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me” (Galatians 2:20).

   e. The faith of the Son of God will reign in your life, and you will be completely changed.

   f. What peace and joy will be yours when you turn everything over to the “inner man?”
g. And Esther (the human Spirit) sets Mordecai (the Holy Spirit) over the house of Haman (the carnal self).

h. Let the Holy Spirit have complete control in your life; then you will truly know a LIFE IN THE SPIRIT.

3. The reckoning of ourselves as dead (the Haman in us crucified with Christ) and the practical outworking of this death (daily dying) are two sides of the same coin. The one reckoning is an eternal aspect: the other, daily dying is the outworking of that eternal aspect in our everyday walk.

4. True identification not only places me in all that Christ is; but in turn it places all that Christ is in me.
   a. My job then, is to empty myself of self, to decrease that He might increase.
   b. And all that He is might swallow up all that I am.
   c. When I am lost in Christ and the world looks on me, it is not I but Christ that they will see!

5. Chapter eight opens by saying, “On that day did the King Ahasuerus give the house of Haman the Jew’s enemy unto Esther the queen.”
   a. By an act of his free will, the soul (King Ahasuerus) had settled the Haman question (reckoning the flesh as dead).
   b. But now something had to be done with the Haman influences that still remained in the total man.
6. **There is a list of Haman’s ten sons in chapter nine. Here are the meanings of some of their meanings:**


   b. All these meaning imply that Haman’s family was a very proud one.

   c. Though the Jews slew all ten of Haman’s son.

   d. Esther requested that on the following day they should be hung also.

   e. This again shows that though our flesh is reckon dead, we must daily be on guard against its attempts to resurrect itself.

   f. Our fleshly desires must be crucified daily.

7. **All too often when we believe that Haman and his ten sons have all been crucified in our lives, we discover that his ten sons have ten sons also! It is the Holy Spirit who sanctifies us. He makes us fit for the Master’s use by conforming us into the image of Christ. If we will yield ourselves to Him and give him 100% control, He will take care of the Haman and Haman’s sons in our lives.**

8. **In many places the Bible describes man as a vessel. He is a vessel meant to contain God.**

   a. Through disobedience he contains self.

   b. The Cross makes it possible for man to once again become a vessel or a container of God.

   c. The more this vessel can be emptied of self, the more it can be filled with God.
d. One can hardly be a container of God without also containing His love, for God is love.

e. Along with this love (His love) there will automatically develop a compassion (His compassion) for a lost and dying world.

f. In our story this love and compassion is exemplified through Esther and her concern for her people.

g. Moses had a compassion for his people too. See Exodus (32:31-32).

h. Paul had the same concern when he said “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.”

9. Chapter 8:11a – King Ahasuerus then places complete authority into her hands. He commits his name and the authority that his ring symbolizes. He gives permission to Mordecai (the Holy Spirit), for the ring is now on his hand, to draw up the writing, which will aid in the deliverance of the Jews. “and he (Mordecai) wrote in King Ahasuerus’ name, and sealed it with the king’s ring.”

10. When we are born again, God did not rapture us out of this evil world. He did not build a wall about us and place a sign on it stating that we were His and the world was not to trespass on His Property! Instead He left us here as ‘strangers and pilgrims” to defend ourselves with only the written Word as our Sword.

a. It is in the yielding of ourselves to Him (as living sacrifices – Rom. 12:1) that we permit Him to make us into sons.

11. He has shown us that we need not walk along, that united with like believers; we form the Body of His Son Jesus Christ here on earth. And what a great heritage it is to be part of His Body! This Body is made up of those “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, OUT OF WEAKNESS WERE MADE STRONG, waxed valiant in fight, turned to flight the armies of
The True Gospel, the good News of deliverance, was then sent right away to all 127 provinces of the Kingdom. And Mordecai went from the presence of the king in royal apparel to blue and white, and a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. (8:15)

a. Oh, what an impact this world would receive if all true believers were united into a body ministry under the Holy Spirit’s guidance. Many too, would be added to our numbers.

In chapter nine we find the Jews extremely successful in their defense; not losing one of their number, they manage to destroy those that hated them. But on the spoil they laid not their hand (9:10).

a. Three times it is mentioned that the Jews refrained from taking spoils from their enemies.

b. Could it be that the Jews remembered King Saul’s not heeding Samuel’s warning not to take any spoil of the Amalekites?

c. He not only kept part of the spoil but had brought Agag, the king of the Amalekites, back alive.

d. This resulted not only in the loss of the kingdom of Saul

e. But it was an Amalekite that eventually killed him.

f. Had Saul obeyed God, could it not be that Haman, the Agagite, the enemy of the Jews, would never have existed?

As we close our study in the book of Esther we read, “For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.” (10:3)

a. God never takes away man’s free will.
b. He only dwells within you when He receives permissions from you to do so.

c. But as illustrated in the lives of Joseph and Pharaoh, and in the live of Mordecai and Ahasuerus.

d. He waits for you to give YOU to give HIM (your will) that He might live His life in you.

e. He is willing to take all the loose ends of your life and make them into a whole.

f. And that whole is His Son, Jesus Christ. Paul said, “for me to live is Christ.”

g. All the confusion, frustration, and failures of our lives He will swallow up in Victory.

h. Won’t you today make a final consecration that from this time forward it will be all Him and none of you.

i. That you will decrease so that He may increase; that you are dead and He is your life.

Final note from the Instructor:

I admit that I with the aid of Dr. Fuschia Pickett, the author, I have only presented to you only an outline of the book of Esther. It is my prayer that He the Holy Spirit will reveal much more about God and His glorious Church as you complete this course material.

May the Lord richly bless you, as you prayerfully complete this examination.

Dr. R. J. Benoit
The Lord’s Outreach School of Theology

FINAL EXAM

The Book of Esther
“The Church within the Church”

Student Name:

School Site

Dr. Russell J. Benoit
Instructor

Course Date
The Book of Esther

Instructions: Open book and notes exam due 30 days after course. Each question is worth 4 points, unless otherwise stated. Papers must be neat.

1. What was the objective of the study of Esther?

2. What did we consider the three most important phases (keys) to the Book of Esther?

3. Have you finished all your course requirements? Explain briefly what you have done.

4. Even though the name of _____________ was not mentioned in the book, what is the overall teaching that is projected?

5. What is Mordecai relationship to Esther? Explain fully.

6. How is Mordecai displayed as a type of the Holy Spirit in our story?

   a. Who brought her to the palace?
   b. What was the occasion that caused her to be brought to the palace?
8. Describe Esther’s days of preparation.

9. What does each item or procedure of preparation represent? Describe in detail.

10. Describe her entrance into the King’s presence?

11. Who or what in typology does Haman represent?

12. Explain the three requests that Esther made to the king (first, second and third).

13. What are the names of all Haman’s sons and what does each name mean?
   a.
   b.
   c.
   d.
   e.
   f.
   g.

14. What position was Mordecai promoted?
NAME __________________________________________________

The Book of Esther

15. Describe the ultimate fate of Haman and his sons?

16. What would have happened if Esther had not entered the presence of the King?

17. Explain Esther’s strategy to get Haman?

18. What is an allegory?

19. How long did the king and princes feasted

___________________________________________________________________________________.

20. What was the name of the city that all this took place? ________________

21. Which character represented the Holy Spirit?________________________

22. Which character represented the flesh? ____________________________

23. Which character represented the will? ____________________________

24. How long was it before the fear young virgin was brought before the King?

___________________________________________________________________________________

25. How did Haman introduce another Gospel to the King?

26. Write a two-page report on the course The Book of Esther, by describing what you have learned by taking this course.

It is my prayer that the Spirit of God gives you great insight and understanding as you complete this course.

Dr R.J. Benoit