**The book of Esther is an integral and vital link to seeing and understanding the *complete word picture that God has provided*. Not only *must* Esther be viewed and studied in the light of related Scripture (*e.g*., Exodus, Daniel, Revelation, among numerous other books and places in Scripture) but related Scripture *must* be viewed and studied in the light of Esther as well.**

**Esther  
By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

(H635,'estêr, of Persian derivation; Ester, the Jewish heroine: - Esther [[Audio]](http://netministries.org/BBasics/bbw/bbWE47.wav).)

(Note: Where [Audio] follows a name, click on for Audio Pronunciation.)

**Content:**

[Foreword](https://www.koffeekupkandor.com/gods-word-four.php#Foreword)

[Historical Setting for Esther](https://www.koffeekupkandor.com/gods-word-four.php#Historical%20Setting%20for%20Esther)

[Typical Structure of Esther](https://www.koffeekupkandor.com/gods-word-four.php#Typical%20Structure%20of%20Esther)

[Haman](https://www.koffeekupkandor.com/gods-word-four.php#Haman)

[Esther, Summary](https://www.koffeekupkandor.com/gods-word-four.php#Esther,%20Summary)

**Foreword**

The book of Esther contains a wealth of information relative to *Israel and the nations*, having to do mainly with activity occurring at the end of and following the Times of the Gentiles.

[Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV), within the typical structure of the book, relate the complete history of Israel — from God’s call surrounding this nation during Moses’ day to that future day when this call will be realized under the One greater than Moses, with Israel then occupying the nation’s proper place, in the Messianic Kingdom.

Then the remaining seven chapters ([Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)) form commentary material for the first two chapters, centering attention on that future time when God will resume His national dealings with Israel, at the end of Man’s Day, terminating at the same place as the first two chapters — Israel occupying the nation’s proper place, in the Messianic Kingdom.

[Esther 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3&t=NKJV) begins with the rise of Haman to a high position of power in the kingdom, typifying the future rise of Antichrist to a position of world power in the kingdom near the middle of Daniel’s unfulfilled Seventieth Week. And the remainder of the book reveals Antichrist’s activities (typified by Haman’s activities) as they relate particularly to Israel (typified by both Esther and Mordecai [[Audio]](http://netministries.org/BBasics/bbw/bbWM59.wav)), that which Israel will do because of these activities, Antichrist’s ultimate fall (which marks the end of the Times of the Gentiles), and Israel’s subsequent rise to the position that the nation was called to occupy almost 3,500 years ago when God called the Israelites out of Egypt under Moses.

In the preceding respect, [Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV) parallel [Revelation 6-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-20&t=NKJV). And, when studying either book, to gain a proper understanding of the book, *it is vitally important that Scripture be compared with Scripture*. One book must be studied in the light of the other, among other books (Old Testament and New Testament) containing related subject matter as well.

This is simply one of the ways in which God has structured His Word, necessitating *comparing Scripture with Scripture* in order to gain a correct understanding of that which has been revealed. God, through this means, has provided man with a *complete revelation* of Himself, His plans, and His purposes.

This *complete revelation* though can be seen only in one place — *in the complete Word*. And it can be properly seen and understood through only one means — through *comparing parts of this revelation with other parts of this revelation, through “comparing spiritual things with spiritual”* ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)), *viewing and studying the whole of Scripture in this manner.*

In this respect, the book of Esther is an integral and vital link to seeing and understanding the *complete word picture that God has provided*. Not only *must* Esther be viewed and studied in the light of related Scripture (*e.g*., Exodus, Daniel, Revelation, among numerous other books and places in Scripture) but related Scripture *must* be viewed and studied in the light of Esther as well.

And the importance of Esther in this respect is self-evident. This book is about *Israel and the nations*, and understanding God’s dealings with Israel in this respect is a *central key* to understanding the whole of Scripture.

Understand the message of the book of Esther (comparing Scripture with Scripture), and you can understand what has happened, is happening, and is about to happen relative to Israel and the nations. *It was all foretold in the small book of Esther almost two and one-half millennia ago.*

[Bible One - Arlen Chitwood's Esther, Forword](http://bibleone.net/Esther_F.htm)

(Reference the book [Esther by Arlen Chitwood](http://www.lampbroadcast.org/Books/Esther.pdf) for a more detailed account of these events. The following [Haman, in the book Esther](https://www.koffeekupkandor.com/gods-word-also-too.php#Haman,%20in%20the%20book%20Esther) in this site may be of interest also.)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Historical Setting for Esther**

The events seen throughout the book of Esther occurred in the southern part of the country known today as Iran. “Iran” is a name of more recent origin. The country was known as “Persia” prior to 1935, reflecting on the racial identity and history of the people inhabiting the land — descendants of the ancient Persians.

Though the people inhabiting this land during modern times are of Persian descent, which carries all the way back to the kingdom of the Medes and the Persians during Ahasuerus [[Audio]](http://netministries.org/BBasics/bbw/bbWa107.wav) and Esther’s day, the name change in 1935 reflected another racial characteristic of the Persian people — that of *Aryan* descent. The name *Iran* is derived from “Aryan,” a reference back to the Aryan tribes in that part of the world (as distinguished from the Middle East Semitic [[Defined]](https://www.thefreedictionary.com/Semitic) tribes); and the Aryan tribes would include the descendants of the ancient Medes and Persians, among other tribes in that region.

Iran today though only covers a small part of the kingdom as it existed during Ahasuerus and Esther’s day in the book of Esther. The kingdom during that day extended all the way from India west to Ethiopia ([Esther 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.1&t=NKJV)). It was the world kingdom of that day, represented by the breast and arms of silver on Daniel’s image in [Daniel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV). (See [The Great Image](https://www.koffeekupkandor.com/gods-word-too.php#The%20Great%20Image) in this site.)

This kingdom, represented by the breast and arms of silver, was a dual kingdom — the Medo-Persian kingdom — throughout the time of its existence as the center of world power (from about 538 B.C. to about 330 B.C.). This was the kingdom that conquered Babylon (the kingdom that conquered the world power represented by the head of gold on Daniel’s image); and the Medo-Persian Empire formed the kingdom that, in turn, was conquered slightly over two hundred years later, in Babylon, by Alexander the Great and his armies (which then brought into existence the third part of Daniel’s image, that represented by the belly and thighs of brass [*cf*. [Daniel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV); [8:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.3-8&t=NKJV)].

The Medes were the dominant power at first. But, according to secular history, about the time that the Medo-Persian Empire became the center of world power, the dominance in power shifted from the  
Medes to the Persians. And the Persians continued as *the dominant power* throughout the empire’s status as the *world power of that day*.

(Following the Medo-Persian kingdom being depicted by the second part of the image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV), this dual kingdom was later depicted in the book through a bear raising itself up on one side [[Daniel 7:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.5&t=NKJV)], which is subsequently explained by the *horns on a ram* in the next chapter. The ram had *two high horns* [representing “the kings of Media and Persia” (*cf*. [Daniel 8:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.3&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.20&t=NKJV))], “but *one was higher than the other, and the higher* [the king of Persia] *came up last*” [[Daniel 8:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.3&t=NKJV)].)

The Persian kingdom had become the dominant power long before the time of Ahasuerus’ reign, as seen at the beginning of the book of Esther. Note that this world power is referred to as that of “*Persia and Media*” at this time (*i.e*., Persia mentioned first, in accord with the power-structure of the kingdom [[Esther 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.3&t=NKJV); *cf.* [Esther 1:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.18-19&t=NKJV)]). And the time of his reign — several generations following the captivity under Nebuchadnezzar [[Audio]](http://netministries.org/BBasics/bbw/bbWN16.wav) ([Esther 2:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.5-6&t=NKJV)) — would be in complete accord with the probable identity of Ahasuerus (a title or family name, similar to “Herod” in the gospel accounts). Ahasuerus in Esther was probably Xerxes (the son of Darius in [Daniel 5:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.31&t=NKJV)), who ruled the Medo-Persian Empire during the years 486-465 B.C.

(There is one exception to Persia being mentioned before Media in the book of Esther, and that occurs in [Esther 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV)where mention is made of “*the book of the chronicles of the kings of Media and Persia*” ([Esther 10:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.2&t=NKJV)). However, it would only naturally follow that Media should be mentioned first when this book was referenced, for this book contained records dating back to the time when Media rather than Persia was the dominant power. In this respect, attention was called to the original title or way in which the book was known, not to the present status of power among the two nations forming the kingdom.)

Thus, the book of Esther has to do with the most powerful of all the kings on earth ruling over the world empire of that day. In conjunction with his reign, his queen is brought to the forefront different places throughout the book. And the queen is brought to the forefront in this manner for a revealed reason, set forth and established in an unchangeable fashion in chapter one of the book.

This is the setting for the book of Esther, a book fraught with types and meaning.

[Bible One - Arlen Chitwood's Esther, Ch. 1, Historical Setting for Esther](http://bibleone.net/Esther_01.htm)

(Reference the book [Esther by Arlen Chitwood](http://www.lampbroadcast.org/Books/Esther.pdf) for a more detailed account of these events.)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Typical Structure of Esther**

Events in the book of Esther occurred almost a millennium after Moses led the Israelites out of Egypt (a type of the world); and these events occurred during a time when the Israelites were once again under Gentile subjection, awaiting that time when the One greater than Moses would return to lead the people out from a worldwide dispersion (*i.e*., awaiting that time when Christ will return at a yet future date to lead the Israelites out from that typified by the Exodus from Egypt under Moses).

Thus, events in the book of Esther occurred at a mid-point between the actions of Moses in the type and the actions of Christ in the antitype. And, at this juncture in the history of Israel and the nations, God, through bringing circumstances and events to pass among Israel and the nations over a period of centuries and millennia, could take the current events of that day and use these events to reveal great spiritual truths concerning both history and prophecy surrounding the same nations carrying out these events.

God’s sovereign control over all things throughout Man’s Day has allowed Him to take Old Testament history and, through divine design, structure this history in a manner that is highly typical in nature. Only an omniscient and omnipotent God, who possessed *perfect knowledge of all things* — the beginning, the end, and all that lay between — could, *within His sovereign control over all these things*, reveal His plans and purposes in this manner.

And, *accordingly, only through studying God’s revelation after the manner in which God has structured this revelation can man come into a proper understanding of the revealed Word*.

1) Chapters One and Two [[Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)]

The whole of the story as it pertains to Israel — typified by the queen (Vashti, then Esther) — is set forth in the opening two chapters of the book. The remaining chapters ([Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)) simply provide commentary for that previously revealed in the opening two chapters.

But first, the type, as it is set forth in each of these opening two chapters:

a) The Type — Chapter One [[Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV)]

Chapter one begins with the king making a great feast. Mention is made of *his power* and *the riches of his kingdom*, with those in positions of power in the kingdom being invited to the feast. The feast was proclaimed “*in the third year of his reign*”; and, during this time, “*he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all* [six months]” ([Esther 1:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.3-4&t=NKJV)).

Then the king made a *feast* to all who were present — to all the people “*from great and small*” — for “*seven days*.” And, “*on the seventh day*,” the command was given “*to bring Queen Vashti before the king, wearing her royal crown*.” And this was to be done in order “*to show her beauty to the people and the officials, for she was beautiful to behold*” ([Esther 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.5&t=NKJV), [10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.10-11&t=NKJV)).

But, “*Queen Vashti refused to come at the king's command*.” And, because the queen refused to come, after the king had commanded her to come, “*the king was furious, and his anger burned within him*” ([Esther 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.12&t=NKJV)).

Then the remainder of the events in chapter one surround that which was to be done concerning Vashti because she had refused to come at the king’s command. The king consulted his advisors. And because the actions of the queen had wronged not ony the king but everyone in the kingdom as well, a decree, in keeping with her actions, was issued.

This decree was “*a royal decree*,” which had been “*recorded in the laws of the Persians and the Medes*.” And the decree, because it was recorded among national law, could not be altered. The decree stated the matter simply and clearly:

*. . . that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.* ([Esther 1:19b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.19b&t=NKJV); *cf.* [Esther 1:15-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.15-19a&t=NKJV))

This decree, in turn, was to be published *throughout all of King Ahasuerus’ empire*, in the various languages of all those throughout the empire. This was done because other women in the empire might be inclined to follow Vashti’s lead.

Then, something additional was written in the decree concerning Vashti’s actions. Because that which Vashti had done reflected *negatively* on the king’s authority and brought *dishonor* to the king, it was decreed “*that each man should be master in his own house*.” This would turn matters around and result in wives *honoring*, not dishonoring, their husbands ([Esther 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.17&t=NKJV), [20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.20-22&t=NKJV)).

b) The Type — Chapter Two [[Esther 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)]

Chapter two begins with the king’s wrath being appeased and his remembering Vashti, “*what she had done, and what had been decreed against her*.” Then the king’s servants suggested that a search be conducted for one to replace Vashti — a “*young woman who pleases the king*,” who would “*be queen instead of Vashti*” ([Esther 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.1-4&t=NKJV)).

The search was begun; and Mordecai [[Audio]](http://netministries.org/BBasics/bbw/bbWM59.wav), whose great grandfather had been carried away in the captivity (under Nebuchadnezzar [[Audio]](http://netministries.org/BBasics/bbw/bbWN16.wav), which began about 605 B.C.), had a cousin named Hadassah, whose Persian name was Esther. And Esther was among those “*taken to the king’s palace*” to later appear before the king ([Esther 2:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.5-8&t=NKJV)).

Proper preparations would be made for meeting the king over one year’s time, divided into two equal periods of six months, with different things regarding preparation being accomplished during each period. It was only at the end of this time — after complete and proper preparation had been made — that a young women would be taken in before the king ([Esther 2:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.9-14&t=NKJV)).

When Esther’s turn finally came, she was taken in before the king “*in the tenth month . . . in the seventh year of his reign*.”

*The king loved Esther more than all the other women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.* ([Esther 2:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.17&t=NKJV))

The king then “*made a great feast*,” which was proclaimed to be the “*Feast of Esther*.” And he “proclaimed *a holiday in the provinces and gave gifts according to the generosity of a king*.” ([Esther 2:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.18&t=NKJV))

At the same time, “*Mordecai sat within the king’s gate*.” And, while in this position, he became aware of a plot against the king. Mordecai then made the matter known to Esther, who told the king. An inquisition was conducted. And, as a result, the two men involved in the plot were “*hanged* [impaled] *on a gallows*” ([Esther 2:19-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.19-23&t=NKJV)).

c) Antitype of Chapters One and Two [[Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)]

In different parts of chapters one and two, reference is made to various time-periods in connection with festivities, showing the honor of the king’s majesty, showing the riches of the kingdom, and bringing the queen before the king. In chapter one, reference is made to “*the third year*,” “*one hundred and eighty days* [six months],” “*seven days*,” and “*the seventh day*” ([Esther 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.3-5&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.10&t=NKJV)). And in chapter two, reference is made to “*the tenth month*” and “the *seventh year*” ([Esther 2:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.16&t=NKJV)).

The whole of the matter has to do with different ways of viewing part or all of a single time-period in the antitype, set forth and established in an unchangeable manner in the foundational framework at the very beginning of Scripture, in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV). And that which is revealed in the book of Esther has to do with commentary on these opening verses in Genesis (as does all other Scripture subsequent to these opening verses), providing additional sinews and flesh necessary to clothe the skeletal, foundational framework established at the beginning (*cf.* [Ezekiel 37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV)).

(*I.E*., the opening verses of Genesis establish the pattern for the whole of subsequent Scripture — God taking *six days* to restore a *ruined creation* [the earth], followed by a *day of rest*. And this points to God taking *six more days* [6,000 years] to restore a *subsequent ruined creation* [man], to be followed by *a day* [1,000 years] *of rest* [*ref*. [Bible One - Arlen Chitwood's The Study of Scripture, Ch. 2](http://bibleone.net/SS02.htm) OR [The Septenary Arrangement of Scripture](https://www.koffeekupkandor.com/the-study-of-scripture.php#The%20Septenary%20Arrangement%20of%20Scripture) in this site].)

Israel was called into existence to occupy a particular position before the King — before God Himself — at a time designated by the number *three*, following a time designated by the number *six*, and during a time designated by the number *seven*. All of these are seen in the first chapter of Esther. Then, in chapter two, the number *ten* is brought into the picture in connection with another reference to the number *seven*.

*Time*, through the use of numbers in the preceding respect, is dealt with different ways in Scripture. But, as previously stated, the whole of the matter must be in line with the foundational framework established at the beginning, *i.e*., in line with *six* days of restorative work, followed by a *seventh* day (a Sabbath) of rest. And in the opening two chapters of Esther, one finds various ways in which Scripture deals with time in this respect.

“*In the third year*” ([Esther 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.3&t=NKJV)) points to the *seventh* day in the respect that Israel had been called into existence *two* days (2,000 years) before the nation was destined to be raised up to live in God’s sight on the *third* day, which, using the full reckoning of time, would be the *seventh* day (*cf.* [Hosea 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.13-6.2&t=NKJV) [[Audio]](http://netministries.org/BBasics/bbw/bbWH34.wav)).

Israel was called into existence after *two* days (after 2,000 years) of human history; and, according to Daniel’s Seventy-Week prophecy, the Messianic Era would be ushered in at the end of the Jewish dispensation, 2,000 years following Abraham’s birth, 4,000 years following Adam’s creation.

But the present dispensation (during which time God deals with *the one new man “in Christ”* another *two* days, another 2,000 years, with Israel set aside) must fit into the equation. The present dispensation is not seen within either Daniel’s Seventy-Week prophecy or Hosea’s reckoning of time, though it would relate to the *fifth* and *sixth* *days* (covering the *complete six days*, the *complete 6,000 years*) in the opening verses of Genesis. And that which occurred during and following the *complete six days* in the opening verses of Genesis is that which is in view through events occurring during and at the end of *the six months* in [Esther 1:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.4-5&t=NKJV).

Then the “*seven days*,” with the *crowned queen* being called into the king’s presence on “*the seventh day*” ([Esther 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.5&t=NKJV), [10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1.10-11&t=NKJV)), is self-explanatory. This, in the antitype, has to do with the *entire seven days* in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), with Israel being called into existence *during the six days* in order to realize a particular position *on the seventh day* — the *Sabbath day, pointing to* *the seventh millennium*.

And “*the tenth month*” and “*the seventh year*” in chapter two ([Esther 2:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.16&t=NKJV)), in connection with the *crown being placed on Esther’s head* ([Esther 2:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.17&t=NKJV)), point to exactly the same thing. “*Ten*” is the number of *ordinal completion*, and *all things will be brought to* *completion* when that seen in these verses is brought to pass *on the seventh day*.

Then, Mordecai seated in the king’s gate *completes* the type — *the Jews one day possessing the gate of the enemy* ([Genesis 22:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17&t=NKJV)).

Israel in the Old Testament was called into existence to *occupy a particular position at a particular time*. Israel refused, and the nation was set aside. That’s what [Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV) is about.

However, the day is coming when God will once again turn to Israel and complete His dealings with this nation, establishing *Israel in the position to which the nation was called*, *during a time that God has established*. That’s what [Esther 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV) is about.

Thus, in the preceding respect, the opening two chapters of Esther cover the *complete history of Israel* — from the time of the nation’s *inception* to the time when the nation *realizes her calling*, *in the Messianic Kingdom*.

2) Chapters Three through Ten [[Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)]

These eight remaining chapters in the book of Esther provide commentary, filling in details, for the complete story that has already been told in chapters one and two. This commentary, when seen in the antitype, fits into the latter part of the time covered by chapter one and ends at the same place where chapter two ends.

The arrangement of God’s revealed Word after this fashion — a complete sequence of events, followed by commentary — is something seen quite often in Scripture. Actually, as previously seen, viewing [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) in connection with subsequent Scripture, the whole of Scripture has been structured in this manner (*cf.* [Matthew 17:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1-5&t=NKJV); [2 Peter 1:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.15-18&t=NKJV); [3:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.1-8&t=NKJV)).

Revelation chapter twelve ([Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV)) would be one of the more classic examples of a section of Scripture structured after this fashion. The complete sequence of events is given in verses one through six ([Revelation 12:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-6&t=NKJV)). Then verses seven through seventeen ([Revelation 12:7-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-17&t=NKJV)) provide commentary for that which has already been stated in the opening six verses.

And this is the manner in which the book of Esther is structured — the complete story is given first, and commentary then follows. And the latter (commentary on [Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)) is exactly what the last eight chapters deal with.

a) The Type — Chapters Three through Ten [[Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)]

Chapter three ([Esther 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3&t=NKJV)) begins with the king promoting Haman to a high position of power. From information provided in the book, his position of power appeared to be second only to the king himself. And Haman (a Gentile), rather than Esther or Mordecai (both Jews), held this position of power.

Haman was placed over “*all the princes that were with him*.” And “*all the king’s servants who were within the king’s gate*” were commanded by the king to honor Haman in the position to which he had been appointed, bowing before him ([Esther 3:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.1-2a&t=NKJV)).

But Mordecai, also at the gate, “*would not bow or pay* [Haman] *homage*.” And this infuriated Haman to the extent that he, knowing Mordecai was a Jew, sought to not only slay Mordecai but all the Jews throughout the entire kingdom ([Esther 3:2-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.2-6&t=NKJV) [2b]).

And this sets the stage for that which occurs throughout the remainder of the book.

Haman, seeking to bring about the destruction of the Jews, instead, ultimately brought about his own destruction, along with that of his house as well. Haman had built a gallows upon which he planned to have Mordecai hanged (impaled). But, through God’s providential control of all things, the tables were turned, with Haman himself subsequently being hanged (impaled) on the gallows. And not only was Haman hanged (impaled) on the very gallows that he had built for Mordecai, but his ten sons were subsequently slain and hanged (impaled) on this same gallows as well ([Esther 3:8-9:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.8-9.14&t=NKJV)).

(Relative to the preceding, the English text in most versions refers to *being hanged on a gallows*, as the two men were *hanged on a tree* at the end of chapter two. The thought though, in all instances throughout the book, has to do with being *hanged* in the sense of being *impaled*, whether on a tree or on a gallows.)

Then, following Haman’s overthrow, instead of a Gentile continuing in power, *a Jew was promoted to the position that Haman had held*. The house of Haman was given to Esther the queen; and Esther, in turn, placed Mordecai — who had been promoted to a position of power directly under the king — over the house ([Esther 8:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.1-7&t=NKJV); [10:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.3&t=NKJV)).

b) The Antitype of Chapters Three through Ten [[Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)]

The account of Haman, his love for both recognition and power, his hatred for the Jewish people, his ignominious end, and the ultimate triumph and exaltation of a Jew to the position of power previously held by a Gentile have to do with that future time when God turns back to and completes His dealings with the Jewish people. These dealings will complete the full time seen in Daniel’s Seventy-Week prophecy, bringing “*the times of the Gentiles*” to a close ([Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV)). And the long-awaited Messianic Era will then follow.

*“Haman” typifies the man of sin (Antichrist)*, who, in the middle of the coming Tribulation (Daniel’s Seventieth Week), will find himself occupying the same position in Satan’s kingdom that Haman occupied in Ahasuerus’ kingdom. Satan (ruling the present world kingdom under God, though a rebel ruler) will give to this man the *same thing that He offered to Christ* in the temptation account ([Luke 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.5-6&t=NKJV)). Satan will give to this man “*his power, his throne, and great authority*” ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)).

Though giving his throne to Antichrist, Satan will still hold the same regal position to which he was appointed in the beginning. *God alone can appoint or remove rulers*, and Satan will be removed from his present position *only after Christ returns* (*cf*. [Daniel 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25&t=NKJV); [Revelation 19:17-20:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-20.3&t=NKJV)). But, regardless, the man of sin will still exercise power emanating from God’s throne through Satan’s throne *in the same manner* in which Haman exercised power emanating from Ahasuerus’ throne.

Scripture deals with matters surrounding the emergence of this man at the end of Man’s Day in a manner far more extensive than many realize. Numerous types and prophecies have to do with the day when this man will be upon the earth; and most also continue into the end of the matter, into the Messianic Era.

The book of Esther forms a good illustration of the preceding. Note that the larger part of this book has been given over to the emergence of this man, that which he will do, and that which will resultantly occur. Then matters end with conditions that foreshadow the coming Messianic Era.

This man was *on the scene in type at the time of the inception of the nation* in the book of Exodus. There was an Assyrian Pharaoh ruling Egypt in that day (the Assyrians had conquered Egypt, and an Assyrian Pharaoh ruled Egypt). And this Assyrian Pharaoh *foreshadowed the future Assyrian* (the man of sin, who will arise from within the territorial boundaries of the old Assyrian kingdom, which covered parts of present day Iraq, Iran, and Turkey [*cf*. [Isaiah 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+10.5&t=NKJV); [14:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.25&t=NKJV); [30:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+30.31&t=NKJV); [31:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+31.8&t=NKJV); [52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV); [Daniel 8:22-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.22-25&t=NKJV); [Hosea 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.5&t=NKJV)]).

And this man *will be on the scene* when God completes His dealings with the Jewish people at the end of Man’s Day ([Revelation 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1ff&t=NKJV)). The *type* in Exodus, having to do with not only this man’s activities but his destruction in the Red Sea as well, *foreshadows* that which will occur when this man emerges in the *antitype*. And that which occurred relative to the Jewish people — *beginning* with the appropriation of the blood of the slain paschal lambs in chapter twelve ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)) and *continuing* with their departure from Egypt — *foreshadows that which will occur in the antitype as well.*

Almost the entire book of Exodus deals with prophecy in this respect. *That which is about to happen has all been foretold in this manner in various Old Testament books*. And each part of the Old Testament where these matters are dealt with *provides another, slightly different, part to the complete word picture*.

And the book of Esther is one of these books, providing *part of the complete word picture*. This book *centers on the Jewish people and the great enemy of the Jewish people in the end times*. And this book relates the matter from God’s standpoint, *revealing those things that God chose to reveal, after the manner that He chose to use*.

[Bible One - Arlen Chitwood's Esther, Ch. 1, Typical Structure of Esther](http://bibleone.net/Esther_01.htm)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Haman**

**Excerpt from Arlen Chitwood's *The Time of the End***

*After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who were with him.*

*And all the king's servants who were within the king’s gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage. .*

*When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath.*

*But he disdained to lay hands on Mordecai alone* [he scorned the thought of laying hands on Mordecai alone], *for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus-the people of Mordecai.* ([Esther 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.1-2&t=NKJV), [5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.5-6&t=NKJV))

The opening two chapters of Esther ([Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)) deal with the complete, overall scope of the history of Israel — past, present, and future — as seen typically through the experiences of Ahasuerus [[Audio]](http://netministries.org/BBasics/bbw/bbWa107.wav) (the king), Vashti (rejected as queen), and Esther (replacing Vashti as queen). Then the book takes eight more chapters ([Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)) to provide details surrounding events during a minute part of this overall history, yet future.

[Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV) deal centrally with Ahasuerus, Haman, Esther, and Mordecai [[Audio]](http://netministries.org/BBasics/bbw/bbWM59.wav). And, from a typical standpoint, events seen in these chapters have to do with God, the beast, and Israel during the last three and one-half years of the Times of the Gentiles, with events leading into the Millennium.

This section of the book opens with Haman being promoted to a position in the kingdom *above all others, a position directly under the king* ([Esther 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.1&t=NKJV)).

This foreshadows the beast coming into power as world ruler in the middle of the Tribulation, with Satan giving to this man *his power, throne, and great authority*. And this will place the beast in exactly the same position seen in the type — *a position directly under the King, under God, as the Lord’s anointed* (*cf*. [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV)).

All in the kingdom were to bow and reverence Haman. But Mordecai, a Jew seated in the king’s gate ([Esther 2:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.19&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.21&t=NKJV)), refused to bow before or reverence him ([Esther 3:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.2b&t=NKJV)).

(From the standpoint of the overall type, Mordecai, *a Jew seated in the king’s gate,* portends that which is seen in [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV) — *the seed of Abraham possessing the gate of the enemy*. The “gate” was the place where *business or governmental affairs were conducted in a city or kingdom*. And *possessing the gate* in the manner seen in [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV) is a manner that Scripture uses to *signify governmental control*.

Mordecai seated in the king’s gate in the type is another picture of the same thing seen in [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV) — the woman wearing “*a crown of twelve stars*.” Both foreshadow *Israel in waiting, destined to take the kingdom, possess the gate*.)

And when Haman saw Mordecai seated in the King’s gate, refusing to bow and reverence him, *he was enraged*. As a result, Haman’s hatred for not only Mordecai but the whole of the Jewish people in the kingdom became such that his *goal was seen to be the same as previously exhibited by the Assyrian in Egypt*. Haman sought to *destroy all the Jews throughout the kingdom* ([Esther 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.6&t=NKJV)).

And the remainder of this book is about *Haman’s efforts to do away with the Jewish people, along with that which resulted from his efforts*.

The more Haman turned his hand against the Jewish people, *the worse conditions become for him*. He was *humiliated* by having to publicly exalt Mordecai, whom he had planned to slay and impale on a gallows that he had built ([Esther 5:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.14&t=NKJV); [6:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+6.1-14&t=NKJV)). And then *he himself was slain and impaled on the gallows that he had built for Mordecai* ([Esther 7:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7.1-10&t=NKJV)), followed by *his ten sons being slain and impaled on the same gallows as well* ([Esther 9:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9.10-14&t=NKJV)).

These events were then followed by the *king giving Esther all that had belonged to Haman* ([Esther 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.1&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.7&t=NKJV)) and *promoting Mordecai to the position that Haman had previously held* ([Esther 8:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.2&t=NKJV);[10:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.2-3&t=NKJV)).

The whole of the account, typically, has to do with the aspirations of the beast during the last half of the Tribulation, that which God will bring to pass concerning this man and his ten-kingdom federation as a result, and that which God will then bring to pass concerning the nation of Israel.

This account is simply another part of an overall word picture surrounding the beast and Israel, with the emphasis placed in a particular realm. And the account shows once again *the working out of God’s unchangeable principles regarding Israel as set forth in* [*Genesis 12:1-3*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV).

[Bible One - Arlen Chitwood's Haman in Esther excerpt, from The Time of the End, Ch. 22](http://bibleone.net/TOTE_22.htm) or [The Beast — In the Types](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Beast%20%E2%80%94%20In%20the%20Types) in this site.

(Reference [Esther by Arlen Chitwood](http://www.lampbroadcast.org/Books/Esther.pdf) for a more detailed account of these events. Also [Haman, excerpt from Arlen Chitwood's The Time of the End.docx](https://www.koffeekupkandor.com/resources/Haman%2C%20excerpt%20from%20Arlen%20Chitwood%27s%20The%20Time%20of%20the%20End.docx), a Word document that is safe to open and print.)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Esther, Summary [Website author's title.]**

**Mordecai’s Rise and Greatness**

*So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.*

*The Jews had light and gladness, joy and honor.*

*And in every province and city, wherever the king’s command and decree came, the Jews had joy and gladness, a feast and a holiday. Then many of the people of the land became Jews, because fear of the Jews fell upon them. .*

*And King Ahasuerus imposed tribute on the land and on the islands of the sea.*

*Now all the acts of his power and his might, and the account of the greatness of Mordecai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?*

*For Mordecai the Jew was second to King Ahasuerus, and was great among the Jews and well received by the multitude of his brethren, seeking the good of his people and speaking peace to all his countrymen.* ([Esther 8:15-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.15-17&t=NKJV); [10:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.1-3&t=NKJV))

[Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV) tells the complete story of the Jewish people in a brief, minute form.

Then, throughout [Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV) (forming commentary material for [Esther 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2&t=NKJV)), the thought of the Jewish people ultimately occupying their God-ordained place on earth — as seen in the opening two chapters (a place having to do with *regality*) — *is continually brought to the forefront*. And, as the sequence of events depicted in the book relative to Israel and the Gentile nations draws to a close, information surrounding the Jewish people occupying their proper place within God’s economy *is brought to the forefront in an ever-increasing manner*.

Throughout [Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV), which have to do mainly with a time near and following the end of Gentile world power (foreshadowing events during the last three and one-half years of the Tribulation, progressing on into the Messianic Era), *regality* relative to Israel is shown a number of times, several different ways. And when one arrives at the last four chapters of the book ([Esther 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7&t=NKJV); [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV); [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV)), this is seen even more so, with the book ending by taking two whole chapters ([Esther 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV)) to foreshadow Israel *holding the scepter during the Messianic Era.*

Mordecai, at different times throughout the first part of the book, is seen seated “within the king’s gate” ([Esther 2:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+2.19&t=NKJV); [3:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.2-3&t=NKJV); [4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+4.2&t=NKJV), [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+4.6&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.9&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.13&t=NKJV); [6:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+6.10&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+6.12&t=NKJV)), an act portending *regality* (*cf*. [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [24:60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.60&t=NKJV)). Esther in [Esther 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5&t=NKJV) is seen appearing before the king in “royal robes” *on the third day*, which is the time when Israel will appear in the King’s presence arrayed in this manner — after two days, on the third day; after 2,000 years, in the third 1,000-year period (*cf.* [Hosea 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.1-2&t=NKJV)).

And following Haman’s death ([Esther 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7&t=NKJV)), the whole of [Esther 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV) is given over to thoughts surrounding *the* *Jewish people and regality*. Then, following Haman’s ten sons being slain ([Esther 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9&t=NKJV)), the whole of [Esther 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV) is given over to thoughts surrounding the *Jewish people and regality once again*, which is how the book ends.

Events surrounding Haman’s death at the end of [Esther 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7&t=NKJV) foreshadow the destruction of Gentile world power (headed up under Antichrist) at the end of Man’s Day, resulting in the end of the Times of the Gentiles. God’s purpose for the Times of the Gentiles will have been realized, for the Jewish people will have been brought *to the place of repentance*.

Then, in [Esther 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9&t=NKJV), another word picture is given concerning the end of the Times of the Gentiles. Haman’s ten sons (foreshadowing Antichrist’s ten-kingdom confederacy) are slain and impaled upon the same gallows that Haman had built for Mordecai, the same gallows upon which Haman had previously been impaled.

Thus, the whole of that seen in [Esther 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7&t=NKJV); [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9&t=NKJV) foreshadow the destruction of Antichrist and his ten-kingdom confederacy, depicting the destruction of Gentile world power at the end of Man’s 6,000-year Day.

But in [Esther 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV), quite another story is seen. The Jewish people are seen occupying their proper God-ordained place in relation to the kingdom and regality. And this place is seen to be the highest of all positions in the kingdom on earth — *next unto the King* ([Esther 10:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.3&t=NKJV)).

Insofar as the book of Esther itself is concerned, [Esther 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7&t=NKJV); [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9&t=NKJV) together present a complete picture of the end of Gentile world power, and [Esther 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV), together present a complete picture of Israel in the Messianic Era, following the destruction of Gentile world power. And this is where the book ends — *Gentile world power destroyed, Israel holding the scepter, the theocracy restored, and the Messianic Era ushered in*.

And as the book progresses more and more toward that day, Israel is seen being moved more and more from the shadows into the spotlight. Then as the book is brought to a close, following the overthrow of Gentile world power, it is *the Jewish people alone who are seen in relation to regality, ruling directly under the King*.

ANTICIPATING THAT COMING DAY

Israel though is presently scattered among the nations and has been since the days of Nebuchadnezzar [[Audio]](http://netministries.org/BBasics/bbw/bbWN16.wav), about 2,600 years ago. And, throughout this period, the Times of the Gentiles has been allowed to continue. The Gentiles, during this time, have been allowed to hold the scepter; and, throughout this same time, the Gentiles have been allowed to persecute the Jewish people whom God has scattered among them.

Israel must first be brought *to the place of repentance*. Only then can the Times of the Gentiles be brought to an end, for the entire purpose for the Times of the Gentiles is to bring Israel, through Gentile persecution, to *the place of repentance*. Only then, following Israel’s repentance and the end of the Times of the Gentiles, can the things depicted at the end of the book of Esther be brought to pass. Only then can Israel, as God’s firstborn son, hold the scepter directly under the King.

And to show all these things in what would be considered the commentary section of the book of Esther ([Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV)), God begins *at the very heart of the matter*. Viewing Esther within a type-antitype framework, God begins very near the end of Man’s Day and details a sequence of events, lasting three and one-half years, which brings Man’s Day to a close. Then, following this sequence of events, which completes Man’s Day, the Messianic Era is ushered in.

This sequence of events begins with the rise of Antichrist to a position of world power near the middle of the coming Tribulation. This will be the man who, as the antitype of Haman, brings Israeli persecution to *an apex — attempted worldwide genocide.* And, as also seen in the type, this will be the man whom God will use, through this intensified persecution, to bring Israel *to the place of repentance*.

Thus, the reason God begins at this point in the book is evident. The book of Esther throughout centers on *Israel in relation to a future regality*. But Israel must first be brought *to the place of repentance*; and Gentile world power (which cannot end before Israel has been brought to this place) must *then be destroyed* (after Israel has been brought to this place), allowing repentant Israel to hold the scepter.

Accordingly, [Esther 3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3-10&t=NKJV) begin very near the end of the Times of the Gentiles, showing the final outworking of God’s plans and purposes surrounding the Times of the Gentiles. God simply moves to near the end of the matter (not only here but numerous other places in Scripture as well) and reveals a concluding sequence of events at the end of 2,600 years of Gentile persecution during the Times of the Gentiles.

The purpose for the Times of the Gentiles *will* ultimately be realized. *Israel will ultimately be brought to the place of repentance.* Then, Gentile world power will be destroyed, Israel will take the scepter, and Israel will be elevated to the nation’s proper place on the earth.

But, until that day arrives, matters relative to Israel and the nations will remain unchanged. *The Gentiles will continue to hold the scepter, and the Jewish people will remain scattered among and persecuted by these same nations.*

1) ISRAEL, TODAY

Thus, Israel in the world today still finds itself in exactly the same position that the Jewish people have occupied since the days of Nebuchadnezzar — *living during the Times of the Gentiles, scattered among the nations, persecuted by these nations, and still unrepentant*. And, these conditions will, they must, persist until God’s purpose for the Times of the Gentiles has been realized.

During the Times of the Gentiles, there have been two restorations of remnants of Jews to the land of Israel. The first occurred during the years following the Babylonian captivity, forming the remnant in the land when Christ came the first time; and the second has occurred during modern times, forming the remnant that is not only presently in the land but will be in the land when Antichrist appears.

The first remnant returning to the land (near the beginning of the Times of the Gentiles) ultimately found itself uprooted from the land and scattered among the nations. And this exact same fate awaits the second remnant returning to the land (near the end of the Times of the Gentiles). This remnant too is about to be uprooted from the land and scattered among the nations, where most of world Jewry still resides (about one-third of world Jewry is presently in the land, with the remaining two-thirds still scattered among the nations).

The first remnant was uprooted in this manner through the actions of Titus and his Roman legions in 70 A.D. Titus marched against Jerusalem, besieged the city, and ultimately destroyed both the city and the temple. And more than one million Jews perished in this destruction, with the remainder subsequently driven into Gentile lands.

The second remnant, in the land today, will be uprooted in a similar manner by Antichrist and his armies. Antichrist, after three and one-half years (in the middle of the Tribulation, Daniel’s 70th Week), will turn against the Jewish people, break his seven-year covenant with Israel, and destroy both Jerusalem and the rebuilt temple (*cf*. [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV); [Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV)). And, in the process, above one million Jews in the land will be slain ([Zechariah 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.8&t=NKJV)), with the remainder (other than the remnant that escapes into a specially prepared place in the mountainous terrain of the land [*cf.* [Matthew 24:16-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.16-20&t=NKJV); [Revelation 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.6&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.14&t=NKJV)]) being uprooted and driven into Gentile lands.

Then, for the last three and one-half years of the Tribulation, Jerusalem will be “trampled by Gentiles until the times of the Gentiles are fulfilled” (*cf*. [Luke 21:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.24&t=NKJV); [Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV)). And it will be during this period that Israel’s suffering at the hands of the Gentiles will reach *such extremes* (*cf*. [Matthew 24:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.21-22&t=NKJV)) that the Jewish people will be left without a choice other than to cry out to the God of their fathers, fulfilling the type seen in [Exodus 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.9&t=NKJV) (among numerous other types and prophecies in Scripture).

God’s purpose for the Times of the Gentiles will then be realized. Israel, through Gentile persecution, will be brought *to the place of repentance*. It will have taken 2,600 years of Gentile rule and Jewish suffering at the hands of the Gentiles to bring this to pass; and Jewish suffering will have been climaxed *by the Holocaust in Europe during the reign of Hitler and a succeeding worldwide Holocaust during the reign of Antichrist*.

Thus, in that coming day, preceded by Jewish persecution and suffering over millennia of time, God’s plans and purposes surrounding Israel and the nations *will have been worked out*.

*For the gifts and the calling of God are irrevocable* [without a change of mind]. ([Romans 11:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.29&t=NKJV))

The context of [Romans 11:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.29&t=NKJV) has to do with Israel’s future deliverance at the time of Messiah’s return ([Romans 11:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.24ff&t=NKJV)). Israel will have been brought *to the place of repentance*, and the Times of the Gentiles will have been *brought to an end*. God is not going to change His mind concerning the reason He called man, then the nations, and then Israel into existence. God is not going to change His mind concerning the reason He brought the Times of the Gentiles to pass. God’s plans and purposes surrounding individuals and nations, occurring during time, *will ultimately be realized*.

The Infinite God, unlike finite man, does not get in a hurry in matters of this or of any other nature. Nor does God do things as man might seek to do them.

*For My thoughts are not your thoughts, nor are your ways My ways, says the LORD.*

*For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.* ([Isaiah 55:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+55.8-9&t=NKJV))

God is often seen taking millennia to bring His plans and purposes to pass. He is seen working with man in general, with Israel and the nations, and with the Church in this manner. God, in this respect, brings matters to pass within *His own set times, with one thing clear and certain*. God’s plans and purposes — that which He has decreed and revealed in His Word — *will ultimately always be brought to pass*.

2) THE REMNANT PRESENTLY IN THE LAND

As previously seen, the Jewish people in the world today can be divided into two categories:

(a) those in the land, forming the present nation of Israel; and

(b) those remaining scattered among the Gentile nations. Only a remnant though has returned to the land, with the majority of the Jews remaining outside the land and scattered among the nations.

But why is there a segment of world Jewry back in the land today? There has been no repentance on Israel’s part, neither the people nor the land has been healed, and man is still living during the Times of the Gentiles.

Is this somehow the beginning of God’s restoration of the Jewish people back to their land, as foretold by the prophets, anticipating their repentance and that seen at the end of the book of Esther? Or, is this something else?

Note a short history of Israel during modern times, bringing the matter somewhat up-to-date in this respect:

The present existing Jewish nation in the Middle East is the end result of a Zionistic movement that had its beginning during modern times through the efforts of Theodor Herzl (and other Jewish leaders) during the closing years of the 19th century. Herzl (1860-1904), who became the first president of the World Zionist Organization in 1897, was a Hungarian-born Jew who would presently be looked upon as the father of modern-day Zionism. Herzl, and other Jewish leaders of his day, opened the door to a renewed Zionism among Jews worldwide, *Jews scattered among and persecuted by the Gentiles*.

Then, at the beginning of the 20th century, Britain figured prominently in the matter. Britain, throughout the years leading into and during World War I (1914-1918), was sympathetic toward the Zionistic aspirations of the Jewish people. But it was only near the end of World War I that all of this was brought out into the open, with the British government acting on the matter. And a Russian-born Jew, Chaim Weizmann (1874-1952), who had become a British subject prior to the war, figured prominently in that which the British government did in this respect near the end of the war.

Chaim Weizmann, a chemist, had been placed in charge of the Laboratories of British Admiralty during the war. And, as director, he discovered a process for synthesizing acetone, a substance necessary for the manufacture of high explosives — something that helped, in a major way, to bring about an Allied victory in the war.

Weizmann was an ardent Zionist. And the British government, near the end of the war, exercised governmental control over Palestine (though they were not officially given the mandate by the League of Nations until 1922). Thus, the stage was set for that which then occurred.

Weizmann, because of his contribution to the war effort, in a manner of speaking, was in Britain’s debt. And, with Britain both in governmental control of Palestine and looking favorably upon Jewish Zionistic aspirations, Weizmann, through his influence in the British government, brought Zionism to the forefront.

Weizmann was the person largely responsible for Arthur James Balfour (Foreign Secretary in Britain’s government during the war), on Nov. 2, 1917, issuing what later became known as “The Balfour Declaration.” This declaration, in essence, set the course for future actions that the British government took toward Jewish Zionistic aspirations of that day. The declaration read, in part:

“His Majesty’s government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object . . . .”

Britain though, seeking to carry matters forward in this respect in the Middle East, immediately ran into the same problem that the Jews have experienced in the land for the past half century. The British government found itself in the middle of and adding fuel to a 4,000-year old conflict between two half brothers. And, seeking to appease both participants in the conflict (Arabs and Jews alike), the British began to issue what were called “White Papers,” *sharply limiting Jewish immigration*. And the issuance of these papers all but closed the door during the ’20s and ’30s to the Jewish dream of a national homeland in Palestine.

Then in the late ’30s, World War II, with its Holocaust, began to envelope Europe. And, because of that which occurred during these years (1939-1945), with a Zionistic base already well-established in the Middle East, the flood of Zionism among Jews worldwide following World War II was *unstoppable*. Regardless of the White Papers and continued British control and rule in Palestine, *nothing* was now going to stop the Jewish people from establishing a national homeland within the boundaries of the land covenanted to Abraham, Isaac, and Jacob.

And the nation in the land today can be traced back to the succeeding events of May 14, 1948, when David Ben-Gurion stood beneath a picture of Theodor Herzl in the Tel Aviv Museum Hall and, shortly before sunset, declared Israel’s independence.

Events beginning with Theodor Herzl and continuing through men such as Chaim Weizmann paved the way and opened the door for that which occurred in Tel Aviv May 14, 1948. And the Jewish frame of mind, worldwide, at the conclusion of World War II was the central driving thrust that brought all that had preceded into reality.

So, again the question: Is the remnant presently in the land today (approaching 5,000,000 strong) somehow the beginning of God’s restoration of the Jewish people back to their land, as foretold by the prophets, anticipating that seen at the end of the book of Esther? Or, is this something else?

To address the issue, note two simple facts:

*(a) The Times of the Gentiles presently continues*, and

*(b) Israel has yet to be brought to the place of repentance*.

And, as has previously been shown, an *inseparable relationship exists between the two*. The reason for the Times of the Gentiles is *to bring about Israel’s repentance through the Jewish people being scattered among and persecuted by the Gentiles*.

And, in keeping with the preceding, Scripture clearly reveals when God’s purpose for the Times of the Gentiles will be brought to pass — under the reign of Antichrist yet future, at the end of Man’s Day. *Only then and not before*, will God heal His people, heal their land, and restore His people to their land within a theocracy.

The remnant presently in the land is there as a result of *Zionism*, which, in this case, is little more than finite man’s efforts to help an infinite God fulfill His plans and purposes — an effort to push God’s plans and purposes ahead of His timetable. Thus, from a Scriptural standpoint, under no stretch of the imagination could this remnant be said to exist in the land in fulfillment of Old Testament prophecies concerning God restoring the nation to its land.

For the latter to be true, God would be violating His own Word — an impossibility. He would be ignoring the purpose behind the past 2,600 years of Jewish history — the scattering of a disobedient people among the Gentiles in order to bring about their repentance. He would be re-gathering a disobedient and unrepentant people back to a desolate land, *during* the Times of the Gentiles, *before* His purpose for scattering these people among the Gentiles had been realized (*e.g*., [Isaiah 1:4-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-15&t=NKJV)).

Thus, God re-gathering His people in fulfillment of the restoration foretold by the Old Testament prophets is simply not what is presently occurring. According to Scripture, *both Israel and the land must first be healed*. Only then can the prophesied restoration occur (*e.g*., [Isaiah 1:16-2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.16-2.5&t=NKJV)).

In more ways than one, the remnant presently in the land has returned *before the time*. Not only has this remnant returned before God has completed His purpose for the Times of the Gentiles, but this remnant has returned while Christ is still exercising His high priestly ministry in the heavenly sanctuary. And, according to the type in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), the *slayer* (Israel, in the antitype) cannot return *to the land of his possession* (the land of Israel, in the antitype) until the *death of the high priest* (which, in the antitype, could only have to do with the termination of Christ’s present high priestly ministry after the order of Aaron, when He departs the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek).

According to the type in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), for Israel to return to the land before the time foreshadowed by the death of the high priest is to place the nation *in great danger*. It is to place the nation in *danger of being slain*. And this danger is not only very real but it is *about to be realized*.

When Antichrist rises to power in the immediate future, he will attempt *to slay the slayer*. He will break his covenant with Israel, uproot the remnant presently in the land, and attempt to destroy all of the Jews worldwide.

Hitler attempted to bring about a Jew-free Europe, and Antichrist will seek to bring about a Jew-free earth. Failure marked Hitler’s efforts, and failure will mark Antichrist’s efforts (*cf.* [Jeremiah 31:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.35-37&t=NKJV)). And, as a nation arose from the ashes of the first Holocaust, so will a nation arise from the ashes of the latter Holocaust, *with the latter being the restoration foretold by the prophets*.

Thus, to bring matters to pass, a remnant of Jews has been allowed to return to the land near the end of Man’s Day, not as part of the prophesied Old Testament restoration of the Jewish people, but as a Zionistic undertaking that has occurred under God’s sovereign control of all things. God, in His sovereignty, has allowed this remnant to return in order to bring about a conclusion to the outworking of His plans and purposes surrounding the Times of the Gentiles and Israeli repentance.

(For a detailed discussion of *the slayer* in [Numbers 35](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), reference [Bible One - Arlen Chitwood's Esther, Appendix 1, Death of the High Priest](http://bibleone.net/Esther_A1.htm).)

WHEN THAT DAY ARRIVES

The day of Israel’s prophesied restoration to the land will be following Israel’s repentance, following Christ’s return and the overthrow of Gentile world power, and following the healing of both the people and the land. *This is simply what the Old Testament prophets have revealed about the matter, and this is what must be followed.*

Further, Israel will be restored to the land in accord with the seven “feasts of the Lord” in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV). These festivals form *the prophetic calendar of Israel* and detail the chronology of events, as they will have to do with Israel, from the time of Christ’s return to the establishment of the Messianic Kingdom (a period, which, according to [Daniel 12:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11-12&t=NKJV), will apparently be seventy-five days in length).

The first festival, *the Passover*, has to do with Israel’s national conversion after Christ returns and the Jewish people (still scattered among the nations) look upon the One “whom they have pierced” ([Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV)). The Jewish people, in that day, will look upon *the Aleph* and *the Tau* (the first and last letters in the Hebrew alphabet, as Alpha and Omega in the Greek alphabet [*cf.* [Revelation 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.8&t=NKJV); [21:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.6&t=NKJV)]). These two letters form an untranslated word in the Hebrew text of [Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV), which follows and refers back to “Me [Christ]” in the verse.

Israel has slain the Lamb, but the Jewish people have yet to apply the blood. Thus, insofar as Israel is concerned, *not a single festival from* [*Leviticus 23*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) *(festivals that must be fulfilled in the order given) has been fulfilled*. But, in that coming day, following Christ’s return, *these festivals will be fulfilled, beginning with the Passover* (during what would appear, from [Daniel 12:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11-12&t=NKJV), to be a seventy-five-day period).

But note within this order where Israel’s restoration is placed. It is seen in events surrounding the fifth festival, the *Feast of Trumpets* (which follows Israel’s national conversion [fulfilling the first festival], among other events set forth through the intervening three festivals). It will be *then*, not during the present day, that the fulfillment of verses such as [Deuteronomy 30:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.3&t=NKJV); [Ezekiel 37:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.11-14&t=NKJV); [Matthew 24:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.31&t=NKJV) will occur.

Then, a restored nation, in a restored land, during the Messianic Era, is seen through events surrounding the seventh and last festival — *the Feast of Tabernacles*. And it is toward this day that the whole of Scripture moves.

1) NEXT UNTO THE KING

Israel in that coming day will be *the restored wife of Jehovah*, with the theocracy restored to the nation. “God” will be *King*; and “Israel,” a nation separate and distinct from the Gentile nations (*cf.* [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.6&t=NKJV)), will be *queen*.

Israel will be placed back in the land covenanted to Abraham, Isaac, and Jacob (a healed nation placed back in a healed land). Israel, in that day, will occupy her proper, God-ordained place at the head of the nations. The Times of the Gentiles will be past, Israel will hold the scepter, and the Gentile nations of the earth will be ruled by and blessed through Israel.

In that day, Israel is going to go forth in the antitype of Joseph’s brethren after his reappearance to and their acceptance of him. Joseph’s brethren, in the type, went forth with the message, *“Joseph is yet alive, and he is governor over all the land of Egypt”* ([Genesis 45:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1-4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.9&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.26&t=NKJV)). And Jesus’ brethren, in the antitype, are going to go forth with the same message: *“Jesus is yet alive, and He is Governor over all the earth.”*

The Jewish people, in that day, will fulfill the one thing that they have yet to fulfill surrounding their calling. They, as Jonah following his being raised from the dead after two days, on the third day, will carry God’s message to the Gentiles. And, as in Jonah’s experience, the Gentiles will hear and take heed (*cf.* [Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.10&t=NKJV); [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV); [2:10-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.10-3.10&t=NKJV)).

2) GREATNESS, ACCEPTANCE, WEALTH, PEACE

The end of the matter is seen in both [Esther 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8&t=NKJV) and [Esther 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV). Chapter eight depicts one facet of Israel’s royal position during the Messianic Era — *arrayed in a regal manner* ([Esther 8:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.15&t=NKJV)); and [Esther 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10&t=NKJV) depicts another facet of the matter, with four words used to describe Israel in that coming day — greatness, acceptance, wealth, peace ([Esther 10:3 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+10.3&t=KJV)).

The only word that probably needs any comment at all is the word “wealth.” This is the translation of a Hebrew word that has to do with “good,” or a reference to “the welfare of the people.”

Israel in that day will be *great* (at the head of the nations, rather than as today), the Jewish people will be *accepted* (the present-day situation will be reversed), the Jewish people will do that which is *good* (looking out for the welfare of all), and there will be *worldwide peace* (*cf*. [Luke 1:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.31-33&t=NKJV); [2:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+2.13-14&t=NKJV)).

And it will be in that day, in accord with [Esther 8:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+8.17&t=NKJV) — “. . . many of the people of the land became Jews, because the fear of the Jews fell upon them” — that the Gentiles are going to recognize the Jew in complete accord with his true identity and calling:

*Thus says the LORD of hosts: “In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’”* ([Zechariah 8:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.23&t=NKJV)).

“Ten” is the number of *ordinal completion*, pointing to *all of the Gentiles*, calling attention to *that which the future holds for both Israel and the nations* ([Psalm 122:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+122.6&t=NKJV); [126:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+126.1-6&t=NKJV); [Isaiah 60:1-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+60.1-22&t=NKJV)).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[Bible One - Arlen Chitwood's Esther, Ch. 9, Summary](http://bibleone.net/Esther_09.htm)