

Esther: The Bride Makes Herself Ready

In the Book of Esther, we read of a fascinating story that took place many years ago, in a time known as "the days of Ahasuerus." In our present study, we will look at the King Ahasuerus, the Queen Vashti, and Esther, as well as some of the other prophetic people, places, and events revealed in this true story. It is our desire to learn, for our benefit, what YHWH has hidden for us in this amazing account.

Each and every person, place and event seen in Scripture portrays some important aspect of our Heavenly Bridegroom, and His present-day dealings, in the preparation of His Bride! As we look at the various characters in the story, let us try to answer the question, "Who do these people speak of today?" and more importantly, "Which one *am I*?" In Esther, some of the characters help the bride, and some hinder. So where do each one of us fit into the Esther scenario?

The King Ahasuerus

When we look at King Ahasuerus, we cannot help but to see a fascinating picture emerge. We first catch a glimpse of Ahasuerus in the opening verses of Esther:

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) (Esther 1:1)

Now, in scripture there is great significance in the meanings of names of people, places, and things, as well as the numbers themselves. For instance, the number '*five*' in scripture is representative of the indwelling presence of "Messiah-in-you" to provide Resurrection-life, which is the Biblical description of how 'Grace' operates, and so is the number that speaks of the Bride; the number '*twelve*' is the scriptural portrait of YHWH's government or governmental perfection. The reader is encouraged to read any of several excellent works on Biblical Mathematics or Keys to Scripture Numerics.

Let us first notice in the opening verses several clues to the King's representative identity. His name means, "I will be silent and poor," — a strange name for a King, but a perfect picture of Yahushua in the days of His flesh.

We see also that the king's rule was from India (the word is '*Ho-Doo*' meaning "the Giving of Thanks") unto Ethiopia (the word is '*Cush*' meaning "black"). So we see the extent of his rule was from "those who give thanks," to the extent of "those who are black." This description reminds us of the verse describing another picture of the Bride of the King, who is comely, or beautiful, as was the Bride seen in Song of Solomon:

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. (Song of Solomon 1:5)

Looking further at the extent of his rule, we see that he rules 127 provinces. The number '*one hundred*' in scripture portrays the glory that is the result of the Power and ability given by Yahushua living within, or "Messiah-in-you," to accomplish a particular work, which is the definition of 'Grace.' The number '*twenty-seven*' depicts the entire realm of the King. The number twenty-seven is also equivalent to 3×9 . The number '*three*' speaks of Resurrection; '*Nine*' speaks of fruitfulness. So in summary we might say that the number 127 speaks of the Entire realm of the King, whose subjects yield to Messiah-in-them to accomplish the Fruitfulness of Resurrection Life. These are the subjects of the Kingdom — they are those that are yielding to the life of Messiah-in-them, and bring

glory to the King.

Next, we see in verse 2:

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, (Esther 1:2)

Notice here that his throne was in Shushan the palace. Shushan was evidently a place in Persia, and is also spoken of in Nehemiah Chapter 1. Let's look at the meaning of the word. The word '*Shushan*' means "lily." Yahushua has told His Disciples to "consider the lilies" (Matt 6:28, Luke 12:27). There is therefore something of great importance for the Bride, hidden within the meaning of the lilies!

Where else do we find lilies? We find lily or lilies mentioned fifteen times in Scripture, eight of them in Song of Solomon. The number '*fifteen*' in Scripture speaks of "rest." In the Song of Solomon, we see that the lilies portray the intimate, personal, relationship between Messiah and His future Bride.

We see that lilies are part of the adornment of the molten sea in the Tabernacle, as described in 1 Kings 7:25-26 and 2 Chron 4:5. The sea is for the priests to wash in, so the sea speaks of the "Word" of YHWH. We may thus conclude the Lilies are prophetic of the Word of YHWH. We see lilies also on the pillars of the Temple, as described in 1 Kings 7:19 and 22, which pillars we are if we overcome, we are told in Rev 3:12.

In Psalms 45, we see the main theme is the Bride and her wedding. We can likewise see a sub-theme in this Psalm. In the title, we see the theme of "Shoshannim," or lilies. We also see in the first few verses of this Psalm, along with the last verse, a theme of words, lips, and tongue, and the offering of praise. We are reminded that the King (YHWH) is enthroned on the praises of His people, as written in Psalms 22:3. The lilies may thus represent words spoken by the King to His Bride, as well as by the Bride to her King.

We might conclude that lilies speak of the words spoken from Yahushua, perhaps whispered in a still, small voice, spoken to the heart of His Bride, who responds because she is at rest in Him. Thus we might say that the king's palace is in *Shushan*, the place of lilies, the place of intimate fellowship, between Yahushua and His people, who are at rest in Him.

Last of all we notice in Esther 1:3-5, "...in the third year of his reign...when these days were expired..." (literally, in the fullness of days), that the King made a feast to all those present in the palace. We, too, can expect to attend a feast in the palace of the King, in the fullness of time, to be held in the third year, as likened to the 'third day' written in Hos 6:2:

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. (Hosea 6:2)

Beloved, we are now at the close of the second day, and are poised at the entrance to the third day of the reign of the King! For, Beloved,

...be not ignorant of this one thing, that one day is with YHWH as a thousand years, and a thousand years as one day. (2 Peter 3:8)

Thus to this point, we see hidden in the caricature of King Ahasuerus a beautiful picture of Our King, and his life of ruling, reigning, and fellowship with His people.

But why is this portrayal of King Ahasuerus a "hidden" picture of our King? Why doesn't YHWH just make it very plain and evident, and bring everything out into the open?

Beloved, we are told very clearly that YHWH is known to different ones by different names:

And I appeared unto Abraham, unto Isaac, and unto Jacob, as the "Mighty One-Most Powerful," but by my name YHWH was I not known to them. (Exodus 6:3)

Beloved, our King delights in being hidden, so that certain ones would delight in seeking for Him, and searching Him out. After all, it is

"...the glory of Elohim to conceal a thing: but the honour of kings is to search out a matter." (Proverbs 25:2)

Beloved, we must seek for YHWH, and search Him out, that we might come to know Him as our King, so that we might walk in obedience to Him. But it is only by the ability of His Set-apart Spirit that we may search for Him, and find Him. Thus we will next search out the matter of who the "Seven Chamberlains" are.

The Seven Chamberlains

We will now turn our attention to the King's Seven Chamberlains, to see whom they might represent today. We might first notice that the word '*chamberlain*' is mentioned fifteen times in Scripture, with twelve of these in the Book of Esther. As we have previously noted, the number fifteen in Scripture speaks of rest, and twelve speaks of the Government of YHWH. These are two important clues in themselves. But let us continue.

We see in Esther 1:10 that on the seventh day, "...when the heart of the king was merry with wine..." Dear reader, let us look closely here. In Scripture the word wine speaks of the blessings of YHWH, of rejoicing, and gladness. In Psalm 104:15, Zec 10:7, and others, we see YHWH's own definition of these words and their figurative meanings. The word 'wine' speaks of gladness. So this seventh day was a day of 'gladness' for the king, as well as for those in his household. Why was the king glad?

Let us notice that it was on the seventh day, that "...the king gave commandment to the seven chamberlains that served in the presence of the king, to bring Vashti the queen before the king." How beautiful a picture we have portrayed for us, that Yahushua is full of gladness in anticipation of His bride, the queen, being brought into his presence!

The Called-Out Ones, the entire Body of Messiah, has been called by Yahushua to be His bride, queen, to rule and reign with Him. In fact, we are told many times in the New Testament that we are to rule and reign with Messiah in the future, as indicated in Rev. 5:10, 11:15, and 20:4. Beloved, we are also told we are to rule and reign even now. We can, while on earth today, rule in the heavenly realm, through prayer, as we are now seated in Him, and He is seated in the Heavens, as stated in Rom 5:21, 6:12, and Eph 1:20-23.

We, too, are now in the end of the second (millennial) year, and preparing to enter the third (millennial) year, of the reign of our King. We are also at the end of the sixth day, the start of the seventh day, of YHWH. Notice that it is on the seventh day that the

command is given for the queen to be brought before the king. It will be likewise for us also – the start of the seventh day – that the King will give commandment to the queen, to come before the King!

Beloved, our King also has Seven Chamberlains to prepare us, and to bring us before the King by the King's commandment. These seven Chamberlains are known as the Seven Spirits of YHWH:

And the spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; (Isaiah 11:2)

These Seven Spirits of YHWH will prepare us and equip us, for our preparation to go into the presence of the King. We will not show the details here, but **each of the names given to the seven chamberlains is representative of one aspect of the character of the Set-apart Spirit**, in His dealings with the Bride of the King. We will see more of these seven chamberlains of the King while looking at the character of Esther. However, before we continue, we must look at one last important point.

In Esther 1:11-12 we see that the king's commandment was to the chamberlains, to bring the queen before the king. But notice in verse 11 that the queen refused to come at the king's commandment by his chamberlains. Have we today, who rule and reign with the King, refused the King's Commandment? Beloved, Yahushua will never leave us, or forsake us. The only thing that would ever allow **our** removal from His presence and protection, is our own willful refusal of the King, our disobedience to His commandment, given to us by the Set-apart Spirit.

We are exhorted to abide at rest in Him, under His Government, as the numbers fifteen and twelve portray. We are able, however, to "leave our first love," if we choose, and in such case we are commanded to repent, and do our previous (first) works of obedience. This is made abundantly clear in many Scripture references, a few of which are Heb 12:25; Rev 2:4, and many, many others. Let us keep these things in mind as we look at Vashti, the Queen.

Queen Vashti

We first notice Vashti the queen in Esther 1:9, where we are told that she made a feast for the women of the king's royal house, the king's household. Vashti, whose name means beautiful, was very beautiful, and fair to look upon, as stated in Esther 1:11. In Scripture, the word *beautiful* denotes 'holiness/set-apart.' So we see that Queen Vashti portrays the Company of YHWH's Set-apart Ones. The name Vashti is mentioned ten times in Scripture, all in the Book of Esther. We also note that the word 'queen' is mentioned 27 times in Esther, and eight times mentioned along with the name Vashti. Let us notice that the number ten in Scripture speaks of the Law and Testimony of YHWH. The number '27' speaks of the Realm of the King, and 'eight' speaks of the new creation, a new beginning, and the new birth. We thus have our next clue as to whom Vashti represents. Queen Vashti is seen to picture YHWH's Company of set-apart ones, the saints of YHWH, those who have been born of YHWH, ordained to bear the Law and Testimony of YHWH, and to be under the Realm of the King's authority.

We can draw much meaning from her name. We can now see that Vashti is a portrayal, a picture, of the great company of those that are called out of the world by Yahushua, as a people unto Himself, to carry forth, to shine forth His testimony in the earth. This is the company of those that have been born again, and have been given a new birth, and new

beginning. This great called-out company has a name indicating that the beauty of Yahushua is upon her. She is that part of the great Congregation that are called, but as we shall see, not necessarily chosen or faithful.

We see in Esther 1:12 that Queen Vashti refused to come at the king's Commandment by his Chamberlains. We may see now the spirit of a Queen, in contrast with the spirit of a true Bride. The spirit of a queen seeks to gain an advantage through her association with the Bridegroom, but to act independently of, and without total dependence on, her Husband. The true Bride, however, will rule from a humble and submissive spirit, one of total dependence.

What is the most prevalent spirit of independence today within the Body of Believers? Notice the following passages:

Trust in YHWH with all thine heart; and lean not unto thine own understanding. (Proverbs 3:5)

And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. (Hosea 13:2)

Beloved, much of what we ourselves have understood of Scripture today is merely some man's "own understanding" — of some individual, or some denomination — and passed along to us. We must diligently seek the Truth in the Scriptures for ourselves!

So, Vashti refused the King. Therefore the king was angry. How shall we respond, Dear Friend, when our King gives commandment for us to be prepared, to be brought before Him?

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: (Hebrews 12:25)

Beloved, let us look very carefully, and very prayerfully, and learn from this most important of characters in the story – that we might be **on our guard against the things that might result in our refusal of the King of Kings, and Lord of Lords.**

We will later look further into Queen Vashti's refusal. However, we shall now look at the result of her refusal to the king. We see in the following verses, a two-fold judgment that is given by the king, against the queen:

...That Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she. Esther 1:19

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Esther 2:17

We must pause momentarily, to state that the replacement of Vashti the queen, by Esther, another that is better than she, has been taught down through the ages as having a "Replacement Theology" meaning, which is simply another Doctrine of Men. It has been taught that Esther, a figure or type of the 'Church,' has replaced 'Israel,' who refused to obey, then was divorced from her husband, YHWH, the husband and King of Israel. Beloved, This traditional interpretation is not at all what YHWH is speaking in the Book

of Esther! The prophetic meaning of Scripture is not seen in the fleshly attempts of Men to fit Scripture to their own whimsical views! That traditional viewpoint is filled with Scriptural contradiction; we must let ALL of Scripture speak to our hearts!

As we get closer to the time of harvest, the light becomes brighter. Truth shines brighter. Traditional views begin to fade. A very vivid, and striking picture is now coming into view, one that has been deeply hidden within the story. We now can see Esther as being the True and Beloved Bride, the one who is not only the Called of YHWH, but will be Chosen, because she is Faithful. Esther will replace the one that began, that started out as a true Bride and Queen, but because of her refusal of the King, she had become estranged, or *widowed*, from her Betrothed One. She had become the prophetic Harlot Bride, as seen vividly in the Book of Revelation.

We will examine how Queen Vashti, although she started well, became rejected by the King, and then widowed, finally ending up as the rejected Queen. But in order to look further at Vashti, we must introduce the next character, that of Haman.

Haman

One of the primary leaders within the king's household is Haman, first seen in Esther 3:1. The name in the Book of Esther is translated as "Haman" 53 times, and is mentioned in forty-five verses. The name '*Haman*' means "magnificent." The number '*fifty-three*' in Scripture speaks of those who will enter in to the City of the King; the number '*forty-five*,' which is 9 x 5, and speaks of YHWH's provision and preservation of His saints. We are told that Haman was the "son of" Hammedatha the Agagite. The name '*Hammedatha*' means "double," and is mentioned five times. The term '*Agagite*' means "I will overtop," or increase to the point of spilling over, and is likewise mentioned five times. We recall that Agag was the king of Amalek, who was spared by Saul, and whose name is mentioned eight times in Scripture.

We recall that the number '*five*' in Scripture speaks of the Bride in General, but in particular speaks of the operating of the *Grace* of YHWH in the life of the Believers; the "double" use of the number "5" emphasizes the "five" prophetic characteristic of 'Grace.' The number "eight" speaks of Born-Again Believers, and "9" speaks of fruit, and of fruitfulness. We may conclude that the name '*Haman*' speaks prophetically of those today who are "recipients of the Grace of YHWH, who have received the provision and preservation of YHWH, who are looking to 'enter in' to the City of the King, and are filled with the Spirit of YHWH to the point of 'overflowing,' and are 'doubly fruitful,' just as the name 'Ephraim' means. However, as the "I will" in the definition of 'Agagite' indicates, this speaks of a root of pride within, which has not been judged, nor dealt with. As we continue looking at Haman, let's remember that Haman is significantly prophetic of 'Grace.'

What had Haman done? In general, we see from Scripture that Haman, as a leader in the king's household, had brought error and deception into the king's household by what he said! We get a clue of what he was speaking and teaching among those of the king's household, by the words he spoke to the king, seen in Esther 3:8. As we look further, we can identify the very heart, the very root of the error and deception that was brought into the king's household:

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

We see that the doctrinal error regarded the king's Laws. This is, in a figure, a charge against the elect of the King of Kings, regarding His Laws — His Marriage Covenant — His Word. We are reminded of a strikingly similar charge against YHWH's elect, against Stephen, regarding YHWH's Covenant. We read that Stephen had been disputing with certain ones of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, when they were not able to resist the wisdom and the spirit by which he spoke:

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against Elohim. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up **false witnesses, which said**, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Yahushua of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

(Acts 6:11-14)

During the witness of Stephen, it was the false witnesses that told lies about the nature of the New Covenant Believers, known in the early days as "The Way." The False Witnesses said that Stephen had spoken against "the Law." These false witnesses also said that Yahushua would "change the customs Moses delivered to Israel." Beloved, that is what the false witnesses said! This is what Haman in the story of Esther was saying! Haman was a false witness! Haman, who was a leader among the king's household, was teaching error to the king's household!

Beloved, the **False Witnesses among the King's household today** are teaching the same false doctrines as those false witnesses of Haman's day, and of Stephen's day. The False Witnesses of today are saying,

"There is no need to keep the King's Laws. Why, we heard this Jesus of Nazareth say (in the Bible) that he has changed, has done away with, the customs which Moses delivered to us."

Yahushua did not change any customs of Moshe, nor did He do away with the Law! He has simply chosen a different set of tablets on which to write the Law ('Torah') — onto the tablets of the heart of Man (Jer 31:31-33), the very essence of the Renewed Covenant!

Haman and the other leaders, as members of the King's household, brought into the king's household error and deception about two things regarding the King's Laws. We will see that they brought false Testimony as to what the Word of the King really says regarding the *Laws* of the King; and they brought a corresponding 'twisted' teaching of the *Grace* of the King. Let us look at this error, and take careful note of how Vashti and Esther each responded to the error.

We see that Vashti, because she was Queen, found it easy to believe what she had been taught, that as queen she was immune from hardship and sorrow. Let us notice what the prophetic Harlot in Revelation says regarding her Royal position as Queen, her security as Queen, and her escape from sorrow:

...for she saith in her heart, I sit as queen, and am no widow, and shall see no sorrow.
(Rev 18:7)

Beloved, the above verse in Revelation 18:7 is not some isolated, unrelated verse regarding a different matter. We see that Queen Vashti is the personification of Revelation 18:7, and is a strong warning to us today! Because she had "said in her heart" the three statements highlighted in the above passage, we know that these are the three teachings that she received while in the king's household. These three teachings, or doctrines, were the error that eventually led her to her final, horrible condition. The three teachings Queen Vashti received, and by example, we also among the king's household have received, are as follows:

"I sit a queen..." She was taught about her position as the Queen; that her position was unconditional, regardless of her actions. She did not derive her identity from being the "wife of the king." She was taught that her actions had no bearing on her position as Queen, thus it was through a spirit of pride that she said, "I sit..." The Queen herself, and not the king, was the sole purpose and initiator of her existence.

Likewise, she was taught **"Once a Queen, Always a Queen."** It would have been to her advantage to search diligently, and to look into the King's Laws for herself, to see whether this "quote" was really there — or not! She had not realized that perhaps she had been lied to!

"...and am no widow..." She was taught that her eternal security as queen was unconditional, and that obedience to the "commandments" of the king was not an issue, or even important. She did not consider that she would ever become divorced, or widowed. She did not have the "Fear of the King" in her, so she refused the King's Commandment.

"...and shall see no sorrow..." She was taught that as part of the King's household, the Queen would escape hardship and sorrow. She had glorified herself, and lived deliciously and luxuriously, and she took no thought for sorrow or mourning, which in figure speak of the Great Tribulation. She was taught that those of the king's household would escape the Great Tribulation, but that the "Jews would not escape." We see that Esther was taught the same error as all the King's household, because we get a clue to what Esther was thinking by looking at Mordecai's response to Esther's words:

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

Not only was Vashti taught error, but Esther was told also — in type, in a figure — that the Jews would have to go through that Great Tribulation, the Time of Jacob's Trouble, while the members of the King's household sit idly by, having been raptured away to watch the horrifying event from a celestial grandstand.

Beloved, Haman, and by their complicity all the leaders of the King's household, had deceived Queen Vashti with many lies and deceits, many doctrinal errors, all of which contributed to the one result. The result was that Vashti was deceived, which caused her to not truly "know" the King, thus causing her to disobey the King's Commandment! This is for our admonition and learning today — on whom the ends of the ages have arrived! We are told by the Prophet Jeremiah:

Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith YHWH. (Jeremiah 9:6)

Because Queen Vashti did not "know" the King, she did not obey the King's Commandment. Notice what John says about knowing YHWH, and how 'knowing' Him is completely dependent upon obedience to His Commandments:

And hereby we do know that we know him, if we keep his commandments. (1 John 2:3)

John says something very similar, about the connection between **loving** YHWH and **obedience** to His commandments:

For this is the love of Elohim, that we keep his commandments: and his commandments are not grievous. (1 John 5:3)

If we are taught error, we will be deceived. Deceit results in our refusing to 'obey' YHWH, which in turn leads to our not 'knowing' YHWH. Thus it is through deceit we can *refuse* to know YHWH, according to Jeremiah. That is why we must love the truth, and search it out. It is all a matter of either knowing YHWH, or not knowing YHWH. Queen Vashti was told error, and did not search out the truth for herself. The difference between Vashti and Esther, is that Esther heeded Mordecai's words to her, when Mordecai corrected her. Vashti, on the other hand, had no heart to receive correction for her error, neither was there found in her a heart to repent.

Beloved, we in the King's household will not escape from the Great Tribulation, any more than Shadrach, Meshach, and Abednego escaped from the furnace, or Daniel from the lion's den, or "any more than all the Jews." We must simply prepare for the event by arming ourselves with the armor of light, the armor of Truth. We must remember what YHWH says, speaking of those who do not have a love for Truth:

...Elohim shall send them strong delusion, that they should believe a lie...
(2 Thessalonians 2:10-12)

But how can we guard ourselves from deception? How can we know which of the many voices out there are truth? The many voices all seem to be saying something different. Well, the answer is to be seen next as we look at the wise men of the King's household. YHWH has sent His prophets and wise men to help us sort out man's error from His Truth!

The Wise Men

Soon after Queen Vashti refused to obey the king, notice what the King does:

...Then the king said to the wise men, which knew the times... (Esther 1:13a)

The wise men "knew the times." Who does this remind us of? We recall that the Sons of Issachar were:

...men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. (1 Chronicles 12:32b)

Note in this verse that YHWH gives 'understanding of the times' to men for one specific purpose — to know what Israel ought to do! YHWH always has a purpose in mind! But would the 'rest of Israel' do what these few men of understanding told them? Yes they would! Notice the end of the verse above: "...all their brethren were at their commandment." Notice that they *all* had hearts willing to receive correction! This, my

friend, is the heart that is prepared for the Master!

So, what was it that made the wise men of the King's household to be 'wise,' so that they would know the times? Doesn't everyone know the times, by simply watching the News?

Let's notice in Esther 1:13 above, that "the King said."

The King 'said' to them; the King 'spoke' to them.

That is what makes us wise today. If the King speaks to us, and we hearken — that is, if we listen and heed, and walk in obedience, and do what the King says — then we too become 'wise.' But notice, the king doesn't speak to just anyone. There is further qualification. Notice carefully who it is that the King speaks to:

...Then the king said... for so was the king's manner toward all that knew law and judgment: (Esther 1:13b)

What was the king's manner — his custom?

It was the King's custom to speak to "All that knew Law and Judgment."

To whom did the King speak?

The King spoke to all that (are knowing, perceiving, understanding, and knowing by experience), Law and Judgment! This is a picture of who the King was speaking to in that day, and is a prophetic picture of who the King is speaking to today!

Can each one of us say that we "know" — that we are a "do-er" of Law and Judgment? Or, is this some strange terminology that does not fit in with what we have been taught?

Who among the King's household are you listening to, Dear Reader? Are you hearing Haman — or the King?

Have you been taught to "know," to be a do-er of, Law and Judgment? Have you been a "do-er" of YHWH's Word, as James exhorts us in James 1:25? Let us remember that the King speaks to those that "know" Law and judgment.

YHWH sends His wise men and prophets to tell YHWH's people their sin — their 'Transgression of the Law' (1Jo 3:4), in order that they would repent, and obey, thus being restored to fellowship with YHWH — restored to the fellowship of 'knowing' YHWH. Let's now look at one example of the prophet's work in action:

...Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of YHWH... (1 Kings 18:17-18)

We can see in Elijah's reply one of the greatest distinguishing characteristics of a true wise man, or prophet of YHWH: He tells YHWH's people their Sin, and he tells them the solution! That is the prophet's purpose — his mission! Yet he does not force them to choose the correct solution, for that is up to the hearers to do.

We may also see the mission of the prophet in the following:

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. (Isaiah 58:1)

In the following verse the prophet Micah tells us both his enablement, and his mission:

...But truly I am full of power by the spirit of YHWH, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. (Micah 3:8)

The prophet Micah was to declare to YHWH's people their sin – their "Transgression of the Law," according to James 2:9 and 1 John 3:4. So how did the people recognize Micah as a true prophet of YHWH? How is one to recognize a true wise man or prophet today? First, a true wise man or prophet is full of the Spirit of YHWH, and he knows and walks in, and is a "do-er of," Law and Judgment! Micah walked in judgment of himself — in obedience to the Scriptures, and in moral discernment, knowing what is set-apart and what is profane, in the eyes of YHWH. Micah walked in daily testing of himself — judging himself by acknowledging, confessing, repenting of his sin, and being cleansed from of all known sin, as we are all exhorted in 1 John 1:9. Micah also kept in mind at all times the coming trials, testing, and resulting separation and pronouncing of sentence by YHWH that will come at the Last Day, the Day of Judgment.

The two types of "judgment" spoken of here is not part of our initial justification by the blood of Yahushua, but is part of the process of "sanctification" or "setting apart" of the soul. This is what Sha'ul referred to when he said that we must "work out our salvation with fear and trembling," and also when he told us to "give diligence to make our calling and election sure."

Meanwhile, back at the Palace, we see in Esther 1:14-15, that Queen Vashti's judgment was to be "according to the Law of the Kingdom." We, too, will be judged by the "Law of the Kingdom." It behooves us to judge ourselves (now), that we be not judged (then), at the final day of reckoning. Thus we would do well to find out for ourselves, exactly what applies to us, and what does not. We will take note of these as we look further.

Precious Saints of YHWH, the evil and unstable times that are on our doorstep are going to require us to walk in wisdom and judgment ourselves, or else require us to draw the "water" of Truths of Salvation from those who do, as wells of water. In fact, walking in the Fear of YHWH, and in wisdom, judgment, and in obedience to YHWH's commandments — in effect, allowing "Messiah in us" to live fully — will be our only hope of glory, and of being among the overcomers, in the evil day, as we see in the following verses:

Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Ecclesiastes 8:5

...wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of YHWH is his treasure. Isaiah 33:6

Here is the patience of the saints: here are they that keep the commandments of Elohim, and the faith of Yahushua. Rev 14:12

Dear Reader, we too will feel no evil thing in the evil day, and we will overcome, as we make the fear of YHWH our treasure, and keep the Commandments of YHWH, and ("even") the Faith of Yahushua.

For our warning and admonition, we must now turn our attention to the nature of the false teaching and deception brought into the household of the King.

The Error of Haman – a Closer Look

Beloved, there are today false witnesses who have crept into the King's household, and have told the Queen herself, and the ones that desire to be a part of that Bride Company, that not only is there an "escape from the Great Tribulation," but that "Yahushua came to do away with the Law of YHWH!"

These false witnesses, as those in the Book of Acts, have spoken lies to all of us who are part of the New Covenant. These false witnesses claim that, having come out of the Bondage of Egypt by the blood of the Lamb, having been justified in the precious Blood of Yahushua, we need not obey YHWH's commandments. They are saying what Dathan and Abiram said in the wilderness. They are speaking what Korah spoke in the wilderness. And the result was that Israel failed to "enter in!" This example is discussed in more detail in [The Way of Salvation: According to the Scriptures](#), where we look at some of the New Testament examples, given to us as a warning to ALL of us who have come out by the precious Blood of Yahushua, and who also desire to "enter in" to the Promised Land!

The False Witnesses have "wrested," or twisted and perverted the apostle Sha'ul's words, and are now saying, "We are not under Law, but under Grace" — which (they claim) "means we no longer have to obey YHWH's Commandments, Statutes, and Judgments; Jesus obeyed, so we don't have to." These False Witnesses are saying, "Isn't it wonderful — YHWH no longer sees our Sin — He sees the Blood of Yahushua." Precious Saints, let us be more noble, **as the Bereans** of Acts 17:11, and search the scriptures, to see if what our leaders and teachers are saying is true. Look at what YHWH says, regarding the wicked that commit sin, but claim that "YHWH doesn't see" our sin:

... Yet they say, Yah shall not see, neither shall the Elohim of Jacob regard it.
Understand, ye brutish among the people: and ye fools, when will ye be wise? He that
planted the ear, shall he not hear? he that formed the eye, shall he not see? ...Blessed is
the man whom thou chastenest, O Yah, and teachest him out of thy law...
(Psalms 94:7-12)

We are told, however, in Heb 10:17 that YHWH will not remember our sins and iniquities any more (that is, after we have confessed, or acknowledged our sins, as 1 John 1:9 tells us). We cannot now speak in much detail, but we may summarize what we saw in [The New Covenant: According to the Scriptures](#) as follows:

Once a person is justified by Grace, not by his own works, but by the Blood of Yahushua, he is "set free" from the Old Covenant, as well as all its Laws, and curses, sins, and guilt associated with the laws — in exactly the same way as a wife is set free from the Law of the Husband, when the husband dies. After the husband dies, the woman no longer has any *obligation* to live under the Marriage Covenant of the man who had died. She is no longer under the headship, or government of that husband. She is now "free" to choose, to marry another Husband! This is a New Testament figure, or picture, of the Old Testament, and how, because we have "died" with Messiah, we are no longer under the *requirements* of the Old Covenant. We are now "free to choose" a New Master.

The old husband has died, and the woman is now free to choose. This is a very important concept, seen in Romans 6:14. Because we have died (in Messiah), we are no longer under the "jurisdiction," the requirement or guilt of Breaking the Law, and therefore we

are no longer under the "dominion" of sin. We may now "choose" to sin, or not sin.

The purpose of all of the apostle Sha'ul's statements, is to appeal to us not to "sin," not to "Transgress the Law," even though we have been "set free" from the Law! (see Rom 6:2; 6:15).

Instead, Sha'ul appeals to us, that we should "yield" ourselves unto YHWH, and "choose" to obey Him from a New motive: that of Love! Sha'ul's reasoning is, that since you are no longer under the Law, sin no longer has dominion over you, since you are no longer under the "dominion" of sin's strength (the Law). Therefore, you are now "free to choose" whom you will serve! You are no longer "forced" to serve Sin (Transgression of the Law)!

You have in effect been set free from an "external" Law, written on tables of stone. Now, if you choose to follow Yahushua under the "New" Covenant, you begin to allow the Set-apart Spirit to write His "internal" Law on your heart, the fleshly tables of the heart. There are numerous Scripture references to show this, but a few of these are:

This is the covenant that I will make with them after those days, saith YHWH, I will put my laws into their hearts, and in their minds will I write them; (Heb 10:16)

For I delight in the Torah of Elohim after the inward man: (Romans 7:22)

...not without Torah toward Elohim, but under Torah of Messiah... (1 Corinthians 9:21b)

Beloved, for the leaders to say that "we are not under law" is to speak deception. At no time is any New Covenant Believer to be under "no" law. To be under no law is to be in iniquity, in "Lawlessness." In fact, Sha'ul tells us who is not under the Law, not subject to the Law:

...the carnal mind is enmity against Elohim: for it is not subject to the Torah of Elohim, neither indeed can be. (Romans 8:7)

According to the Apostle Sha'ul, only the "carnal mind" is not subject to the Law of YHWH. Let us remember, that even our Justification by the Blood of Yahushua was according to the Law. Notice the following verse:

...almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrews 9:22)

As babes in Messiah we are under the "tutor" of the external law, until over the course of time, the Set-apart Spirit writes His Law on our hearts. At all times, however, we have the Blood of Yahushua to cleanse us, when we confess our sins. It is not until we begin to "know" YHWH, however, that He reveals himself in new ways to the Believers, and calls that one unto greater obedience, and to greater perfection.

Beloved, we start out spiritually as children, and grow to be young men; but we become "Fathers" when we have known Yahushua, and seen Yahushua, and walked with Yahushua, from "The Beginning," that is, from the Book of *Genesis* (1 John 2:13, 14). When we see who YHWH really is, when we know His Name (Psalms 91:14), we know that our "New Testament" Yahushua has more than one Commandment. But for us, the Commandments are no longer external, on tables of stone – they are internal, on tables of the heart.

Let's look at what YHWH tells us further about His commandments. It is the Commandments written on the heart, and obeyed, and walked in, that shows YHWH, and also shows ourselves, when we truly Love Him, and when we Love the brethren:

For this is the love of Elohim, that we keep his commandments: and his commandments are not grievous. (1 John 5:3)

And hereby we do know that we know him, if we keep his commandments. (1 John 2:3)

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (1 John 2:4)

And he that keepeth his commandments dwelleth in him, and he in him. (1 John 3:24)

By this we know that we love the children of Elohim, when we love Elohim, and keep his commandments. (1 John 5:2)

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10)

He that saith he abideth in him ought himself also so to walk, even as he walked. (1 John 2:6)

How did Yahushua walk? How did Yahushua abide in the Father's love? By keeping the Father's commandments!

The enemy of the Brethren desires that we not abide in the Father's love. But we are told in Rom 8:35-39 that nothing shall be able to separate us from the love of YHWH, which is in Messiah Yahushua our Master. So, how can satan get us to a place that we are not abiding in the Father's love? He can do this if he can prevent us from keeping the Father's commandments, as stated in John 15:10! (Please notice the word "if" in John 15:10.) Therefore satan must somehow convince the saints that they are "exempt" from keeping, from obeying, the Father's Commandments.

Disobedience to the Father's commandments results in "lasciviousness." Notice the warning Jude gives:

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Elohim into lasciviousness, and denying the only Master YHWH, and our Master Yahushua Messiah. (Jude 1:4)

Beloved, we are told by Jude that those that have crept in unawares have brought their deception wrapped in a certain kind of teaching — a certain kind of "Grace" teaching. Let us pause here, to state that everything in the life of the Believers is only by the Grace given to us by YHWH. For it is:

...by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohim: Not of works, lest any man should boast. (Eph 2:8-9)

Dear Reader, it is when some of the Truth, but only half of that truth is presented, that it becomes an imbalance, and becomes "error." It is the imbalanced, or "false" Grace teaching that is so subtle, because there is a "True" Grace teaching — one of the greatest foundational truths of those who have been called-out by Yahushua. We must all be as the Bereans, who were more noble, for when they heard Sha'ul teaching, they:

...searched the scriptures daily, whether those things were so. (Acts 17:11b)

The "**Error of Haman**" was the false teaching of 'Grace'. It consists of the "True" teaching of scripture, along with a number of "False" word definitions, and "False" explanations of the application of 'Grace', turning the entire "True" teaching into a "Falsehood." Indeed, from the examples seen thus far, we can conclude that the prophetic picture of Haman is one of a "Leader" in the King's household, and is likewise seen, from the meaning of the names and numbers, a teacher of "Grace." From the message he taught to the King's household, false statements against the "Laws of the King," we see conclusively that Haman is prophetic of the multitudes of Pastors, teachers, prophets, and leaders in the Body of Messiah today, who teach against the Laws of the King, and who bring further separation between Vashti and Esther, to their respective destinations.

The **false 'grace'** teachings have very grave, serious consequences in the lives of Believers today, as we have seen in the example of Vashti. The end result of the recipients of false grace teaching is that they do not "know" YHWH, and as a result they do not obey His Commandments.

In the final day, Yahushua will speak a very frightening word that will be heard by many, heard by those that had been taught the False Grace teaching, for they had been led to believe, by their leaders, that they "know" Him:

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:23)

Notice that those that were refused entry do not know Him, but are engaged in "iniquity." The word for *iniquity* is the Greek word *anomia*, Strongs numbers <458> and <459>, whose meaning is "Lawlessness," or "without Law" and is the New Testament definition of Sin (1 John 3:4). Disobedience to YHWH's Law is the cause of not knowing YHWH!

It is also evident from the book of Revelation that the true Bride Company, those who Overcome, are those who obey Him, because they "know" Him. They are the ones that gain the right to eat of the Tree of Life, and gain the right to enter into the City of YHWH. Notice the following:

Here is the patience of the saints: here are they that keep the commandments of Elohim, and the faith of Yahushua. (Revelation 14:12)

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14)

Dear reader, Vashti has now been ruling and reigning as Queen, along with the King, for 2,000 years. Vashti has likewise been under the teaching of Haman, and has allowed Haman's teaching to infect herself, and all of the King's household. Vashti will soon be judged, as the Queen, as the Harlot Bride.

There is one True Bride Company, one that will replace Vashti, the Beautiful One. She is Esther, and she is at this moment undergoing her preparation to go into the presence of the King. Let us now turn our attention to Esther, to see who she is, so that we might learn, and prepare ourselves to come before our King.

Esther Is Hadassah

We first see Esther mentioned by her Hebrew name '*Hadassah*,' and then by her Persian name of Esther.

As the name '*Hadassah*' is mentioned only one time in all of scripture, we have our first clue as to whom she represents. We are told of the Bride,

My dove, my undefiled is but one... (Song of Solomon 6:9)

We are told also in Esther 2:7 that Hadassah had neither father nor mother, reminding us of Melchizedek, who is a figure of our King. We are also reminded of our Masters admonition to us, as part of our preparation:

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; Psalms 45:10

We see then, that Esther was fully prepared in this regard – she had died to all her earthly ties, not only familial, but as to her own ambitions and plans that her parents might have had for her. We are told also, in Esther 2:7 that she is fair and beautiful, both terms being used throughout Song of Solomon to describe aspects of the Bride of the King.

Now the Name Esther (meaning "Star") is mentioned 55 times in the Book of Esther, and is mentioned in 45 verses. The number 45 in scripture speaks of preservation by YHWH of His saints; and the number 55 speaks of two 5's, as two walking together by the 'Grace' given to her from Messiah living within her, as she allowed "Messiah-in-you" to walk in obedience. The number "5" is thus the number that speaks of the Bride. The word "Star" reminds us of what YHWH says in Daniel:

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:3)

So we may conclude that Esther had the characteristics of a "star" – that she was wise, and that she turned many to righteousness. That is one of the character traits that the Overcomers will have during their 1260-day ministry during the Great Tribulation, which is fast approaching. They will be wise, and will turn many to righteousness.

Now the name '*Hadassah*' means "myrtle" tree, and is mentioned only once in Scripture as the feminine gender. However, the word for 'myrtle' in the masculine gender is mentioned six times, with the feminine completing and making the seventh usage. As the number '7' speaks of "perfection" or "completion," we see in this that the Bride "completes" the Husband. As we look at the word myrtle, we catch further glimpse of the Bride, and her character traits, as one who is fully prepared.

Another fascinating picture of myrtle in Scripture is seen in the fact that it is listed in both Nehemiah and Isaiah as the 'third' in a list of trees. Since the number 'three' speaks of resurrection, we understand these passages are significant, and we thus associate myrtle trees with "resurrection." In other scripture verses, we see that the branches of myrtle trees are among the branches used to construct the Sukkah, the booths used in celebrating the Feast of Succoth, or Tabernacles, one of the three main feasts of YHWH. This usage speaks to us as the "tabernacling" of our Yahushua among us, and of the presence of the Father with the Son. So we see that this was another trait of Esther — she had the presence of Yahushua "tabernacled" within her.

Likewise, in Zechariah, we see a highly-significant prophetic event: the angel of YHWH is seen standing among the "myrtle trees," and is mentioned three times (in Zec 1:8,10,11). Zechariah is the 38th book of the Bible. Thirty-eight is equivalent to 19×2 . The number 'nineteen' in scripture speaks of faith, so 19×2 speaks of "two walking together by faith." In Zechariah, for each mention of myrtle trees, we see YHWH walking among them! We see also reference to the end time, in the reference of the horses that are present in these verses. Furthermore, the Strong's number for the name '*Hadassah*' is number <01919>, that is, the one thousand, nine hundred and nineteenth word in the Hebrew dictionary. In observing this number, we see that by the power and sovereignty of YHWH, He put just enough words in the Bible to have it work out thus. The number '*1919*' again speaks of two walking together by Faith!

Next we see that Esther was brought unto *Hege*, also known as *Hegai*, keeper of the women. We will not go into much detail here, but Hegai represents the work of the Set-apart Spirit through the various ministries of the Believers, given by YHWH to prepare the Bride. We see in Esther 2:13 that all the things that were needed for her purification were given to her, to prepare her to go into the presence of the King.

Esther Begins Her Preparation

Next, let's notice the preparation that Esther underwent:

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) Esther 2:12

We could spend hours discussing this verse, but will only look at several items. Throughout scripture, we see that oil of myrrh was given to Yahushua on three occasions in His life on earth -- At His birth, at His death on the cross, and at His burial. Myrrh was used to embalm a body after death. Myrrh speaks to us of "death to self." So we see that Esther was prepared by "death of self" — she had died to her own self-life, and her own self-effort, and her own ambitions, and her own understanding, and all that she once held dear in this life on earth. As a result of giving up "all she had," she also would be among those that would overcome:

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Revelation 12:11)

Next we see that she was prepared with sweet odours. We are told elsewhere in scripture what the sweet odours portray:

...an odour of a sweet smell, a sacrifice acceptable, wellpleasing to Elohim.
(Philippians 4:18)

...golden vials full of odours, which are the prayers of saints. (Revelation 5:8)

So we see that Esther underwent preparation that included sacrifice to self, as well as a vital prayer life, one of fellowship and sharing of life, or '*koinonia*.' Then we see one last item that speaks to us of the days we are in. The last item included in her preparation was:

...and with other things for the purifying of the women... (Esther 2:12)

Beloved, we are told regarding the things that are coming on the earth to try the sons of men, in the Day of YHWH:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36)

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. (Daniel 12:9-10)

Beloved, there is much more that could be said about Esther. As we have looked at the various personalities within Esther, we might ask ourselves, "Which one am I?" Perhaps it is time to seek YHWH, and return to Him, and return to the "first works" of the "early Called-Out Ones."

We trust that the little we have shown gives the reader adequate warning of the two possible outcomes of the Body of those that have been called — the wide road, with many thereon, going the way of Vashti unto rejection; the narrow road, with few thereon — only a remnant — going the way of Esther, into the ultimate presence of the King.