

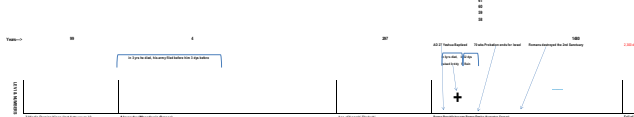
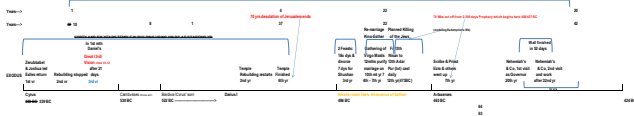


Esther, Hadasah: The Myrtle Tree



CANAAN'S THE WILDERNESS MANNA

Chap	Section of Chapter	Verse	Section	Date of Writing (BCE)	Comments
ESTHER HADASSAH: the myrtle - myrtle (bible) - 20 Parashat Mikdash (Parashat Mikdash) - Year 10 Parashat Mikdash: the myrtle hadassah - Esther					
1	The myrtle hadassah	1:1-1:10	Parashat Mikdash	1000 BCE	Esther is the myrtle hadassah of the myrtle hadassah.
2	Esther hadassah: the myrtle hadassah	2:1-2:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
3	Esther hadassah: the myrtle hadassah	3:1-3:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
4	Esther hadassah: the myrtle hadassah	4:1-4:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
5	Esther hadassah: the myrtle hadassah	5:1-5:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
6	Esther hadassah: the myrtle hadassah	6:1-6:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
7	Esther hadassah: the myrtle hadassah	7:1-7:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
8	Esther hadassah: the myrtle hadassah	8:1-8:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
9	Esther hadassah: the myrtle hadassah	9:1-9:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.
10	Esther hadassah: the myrtle hadassah	10:1-10:10	Parashat Mikdash	1000 BCE	Esther hadassah is the myrtle hadassah of the myrtle hadassah.



Comments: This section contains detailed commentary on the text, including references to other parts of the Bible and scholarly works.

CHAPTER 3: THE PRE-EMINENCE OF GOD'S LAW | THE HEAVENS DO DECLARE |

Daniel 3 and Esther 2 presents the same issues at hand in the Babylonian (gold) and now the Media-Persian (silver) Kingdoms: which and whose Law is supreme or pre-eminent? The Virgo Maiden came alive in the previous Chapter in Queen Esther as the Woman that represents the Kingdom of Media-Persia but no one knew that she was a Jew of the tribe of Abraham, Isaac and Jacob (Israel), only Mordecai and herself. We also saw the king's servants or enemies: the 'devil's angels' who plotted to kill the king but this was revealed by Mordecai, the king's spokesperson, onto his cousin Esther who certified it in the heart of men. The Heaven's 'do rale' (though Media-Persia's names are hung. Now we see the devil come down to the earth with great wrath for he knows his time is short. And the Dragon was wrath with the woman and went to make war with remnant of her seed who keeps the commandments of God (Law) and have the testimony of Jesus Christ. These are the characters at play in the grand drama of the great controversy! Now understand this that the Most High rules in the kingdom of men and He set up over it the basest of men. The Heaven's 'do rale' (though Media-Persia's names give the portrayal of the Horseman and Judah, Zechariah 1 prophesy identifies the horseman to be the Angel of the Lord! So, o yes, the Heavens do rule! The Horseman along with the horses were under the Myrtle Tree. Now if Haddash or Esther being a Jew is the Myrtle Tree, the group of Myrtle Trees clearly must be the Jewish nation throughout all the 127 provinces of the kingdom of Media-Persia. The Book of Esther (Marrimo Star) is for dramatizing the manifestations from Zechariah's (Chapter 1) Prophecy as well as that of the narrative from the Virgo and Draco Constellations of Revelation 12 in the Exothos or Law kingdom of Media-Persia.

King Ashaserus promoted or advanced Haman (the magnificent, extremely beautiful or impressive flame that troubles the law) said unto his 7 princes who at one time sat first in his kingdom, (but he was closest to him so he could better keep an eye on him if he were not bedazzled by his splendour). The king is a little member what a great matter a little fire kindles! Rejoice ye heavens for the accuser of the brethren is cast down. Woe unto the inhabitants of the earth and the sea for the devil is come down with great wrath. Haman with the eloquence accused the certain people in all the provinces of king Ashaserus kingdom whose law he claimed was diverse and they keep not the king's law and so it is not to the king's profit to have them in his kingdom. The law of Medes and Persians was used on a previous occasion to hamstring Daniel when he was cast in the Lion's Den and now again the argument is put forth by Haman that the Law of God is diverse from the Law of the king and those who oblige themselves to obey will not obey the king's law that do conflict. But the king's law is the law and the law of God is spiritual and supreme! And the king need and must have regard to Daniel by which his kingdom is established. This conflict or controversy between the Law of God and the law of man was brewing and posts went out being hastened by the king's commandment and decree. And so Shushan (Jerusalem) City was perplexed or confused while at the same time Haman and the king sat down to drink. The end time controversy will be amidst such confusion in the Babylon of our day.

The king by his command to bow down and reverence Haman, the magnificent, beautiful and impressive flame that troubles the law, had like Nebuchadnezzar set up an image, that if his servants in his gates must pay obeisance but Mordecai did not. Therefore, he sought to get the king agreement to enact a law or decree to destroy or consume such and to pay ten thousand talents of silver to those who have charge over this business. The Lord our God is the only consuming fire whom alone it is to worshipped as dictated in the 2nd Commandment: 'thou shalt not make any graven image or any likeness of anything in the heaven above, or in the earth below or in the sea beneath the earth. Thou shalt not bow down and worship them! Remember the 7 times hot or consuming fire of Babylon's furnace couldn't destroy those who will dwell in everlasting burning.

The servants of the king in the gate enquired of Mordecai as to why he transgresses the king's commandment (law). In the meantime Haman, the law's enemy or adversary received authority, power and dominion over the kingdom of Media Persia when the king gave him his signet ring. The prerogative of worldwide power, authority and dominion is still subject to the preeminence of God's Law which is supreme.

The daily utterance or opportunity of the king's servants in the gate couldn't impress Mordecai to change and so he didn't hearken unto them for his and the Jew's faith was in the Law of God such is the matter of Mordecai being a Jew. Those who exercise unwavering faith in the Law of God is in the hand of God and on no one though he be given silver (or gold) or power over God's people can pluck such out of God's hand, though the body they may kill but still God's truth abides still.

Though Haman is pointed unto or next to the king yet he nor the king is worthy of the reverence of worship that is reserved only for the King of Heaven, God Eternal! Though his wrath is so kindled and blazing full he is still not deserving of worship as he is a mortal man. And though he is entrusted with the power, authority and dominion of his kingdom that he can instruct from the **13th of Nisan** (the king's scribes, leutenants, governors and rulers and to every people in their language in the name of king Ashaserus as he desires to destroy those who do not prostitute themselves before him he is still deserving of worship as God for he is but a creature too.

The king's servants in the gate also pointed out the people of Mordecai, the Jews, to Haman who scorned the idea of only living hands on Mordecai alone and so he sought to destroy all the Jews throughout the kingdom of Ashaserus, even the people of the Warrior (Mordecai) and follower of the God of Justice. And so Haman had sent out letters by posts into all the king's 127 provinces to destroy to kill, and to cause to perish, all Jews, both young and old, little children and women in one day even upon the 13th day of Adar, the month of fire. And they would take the spoil of them for prey.

The **revelation of a decree** is what is being outlined in the lot (Pur) that was cast before Haman, the magnificent, extremely beautiful, and impressive flame that troubles the law. That from day to day, month to month from the 1st month of Aser (Abel), the young barley was sown into the 12th month of Afer of fire and destruction for reaping the barley of the king: they cast lots or pur before Haman, training and perfecting their minds to hate the Jews to destroy them at the time appointed, such will be the religion of the devil in end time Babylon. But the pure religion and undefiled of God's daily, moment by moment, without ceasing **grace servants** will triumph in a blaze of glory! Hallelujah!

Notwithstanding the greeting and praising of Haman that day. The point of all this is that the dragon sought to devour the Jew and those who oblige themselves to obey or the woman, God's Church who would bare the male child that would be caught up to God and his throne as prophesied by Daniel as to the timing of His coming to earth. Remember, he stood before the woman to devour her child!

Name of the LORD, THE LAW & THE CONSUMING FLAME

HAMAN PROMOTED ABOVE ALL THE PRINCES:

3:1 After these things did king Ashaserus promote Haman (magnificent) extremely beautiful, elaborate, impressive) the son of Hammedatha (he that troubles the law) the Agapite (descendant of Agg (flame)), and advanced him, and **got his seat above all the princes** that were with him

HAMAN ACCUSE A CERTAIN PEOPLE OF HAVING DIFFERENT LAWS & WHO DOESN'T KEEP THE KING'S LAW:

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

WHILE HAMAN, THE KING DRANK SHUSHAN PERPLEXED:

3:15 The pots went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the law and Haman was set down to destroy, but the city Shushan (Jerusalem) was perplexed (enraged), be a loss (mentally), quondry.

Name of the LORD, THE LAW & THE MAGNIFICENT FLAME

THE SPIRIT, THE REVERENCE OF THE CONSUMING FLAME

ALL THE KING SERVANTS BOWED TO HAMAN EXCEPT MORDECAI:

3:2 And all the king's servants, that were in the king's gate, bowed (crouch, bow down self, prostrate), and reverence Haman for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

ADVICE GIVEN TO DESTROY & REWARD THOSE WHO PERFORM THE WORK:

3:9 If please the king let it be written that they may be destroyed and their wives and children may be destroyed with them by the hands of those that have the charge of the business, to bring it into the king's treasuries.

THE SPIRIT, THE REVERENCE OF THE CONSUMING FLAME

GOVERN THE PRE-EMINENCE OR POWER OF THE LAW

MORDECAI ASKED WHY HE DOESN'T OBEY THE KING'S COMMANDMENT:

3:3 Then the king's servants, which were in the king's gate, said unto Mordecai (cognition, bringing, warrior, follower of mankind), Why transgress thou the king's commandment?

HAMAN GIVEN THE KING'S RING:

3:10 And the king took his ring (properly a seal (as sunk into the wax), that is, signet (for sealing); hence (generally) a ring of any kind - ring) from his hand, and gave it unto Haman (magnificent, impressive) the son of Hammedatha (he that troubles the law) the Agapite (descendant of Agg (flame)), the Jew's enemy (adversary).

GOVERN THE PRE-EMINENCE OR POWER OF THE LAW

EXERCISE MORDECAI'S (JEWS) FAITHFULNESS TO THE CONSUMING FLAME

MORDECAI REPORTED:

3:4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters (a word) by implication a matter (as spoken of) of things would stand: for he had told them that he was a Jew.

THE KING GAVE HAMAN THE SILVER:

3:11 And the king said unto Haman, The silver is given to thee: the people also, to do with them as it seemeth good to thee.

EXERCISE MORDECAI'S (JEWS) FAITHFULNESS TO THE CONSUMING FLAME

LAW: THE WRATH OF HAMAN (THE KING)

HAMAN FULL OF WRATH:

3:5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

KING'S SCRIBES CALLED ON THE 13TH DAY OF FIRST NISAN:

3:12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's leutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language: in the name of king Ashaserus was it written, and sealed with the king's ring.

LAW: THE WRATH OF HAMAN (THE KING)

NAMED: THE JEWS; MORDECAI'S PEOPLE, FOR THE CONSUMING FIRE OF GOD

HAMAN SOUGHT TO DESTROY ALL THE JEWS:

3:6 And he thought scorn to lay hands on Mordecai; because he had charged him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ashaserus, even the people of Mordecai.

LETTERS SENT BY POSTS TO DESTROY ALL JEWS ON 13TH DAY OF THE TWELFTH MONTH OF ADAR:

3:13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day: even upon the thirteenth day of the twelfth month, which is the month Adar (perhaps meaning fire, perishing, destruction), and to take the spoil of them for a prey.

NAMED: THE JEWS; MORDECAI'S PEOPLE, FOR THE CONSUMING FIRE OF GOD

DESTRUCTION RECOUNT & MADE INTO LAW

12TH YEAR OF KING AHASUERUS:

3:7 In the first month, that is, the month Nisan (the young barley, Spring), in the twelfth year of king Ashaserus, they cast Pur (a lot (as by means of a broken piece) - Pur, Purim, to cast - break, ring, ring, ring) utterly take, that is, the lot, before Haman from day to day, and from month to month to the twelfth month, that is, the month Afer (fire, destruction).

PEOPLE COMMANDED TO BE READY AGAINST THE DAY:

3:14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

DESTRUCTION RECOUNT & MADE INTO LAW

CHAPTER 8: MORDECAI & ESTHER. JEWISH PRAYER WARBORES

The Virgin Women is defined in the law such that if this splendor for her is not completely visible in the day but Queen Esther is represented as the Morning Star and a goddess of both love and war. At night her form is the more visible as the Moon is under her feet and the light of her starlight do shine on the canvas of darkness: the pearl and evil, that her beauty can be seen by all even the crown of twelve stars which adorns her brow. The darker the night of pearl and evil the brighter the light of her fair beauty appears. The lights both the day and punctuate the darkness of evil at nights with her light. Such a dark and wondrous time had come to the Kingdom of Media Persia whose law was made abominable by one who aspired to be worshipped as a god. How would Queen Esther and her fight this battle for her beloved cousin and the people of her father's Promised Land in her household, among her maidens and among her nation for three days, night and day, and if the perils, the peril, but her prayers and supplication: what she asks, must be self offering, that she should seek in the presence of her King, that she must knock on the door of his inner court, though she be not called. She joins the whole nation of Jews fasting, they in sackcloth, weeping, mourning, and prayers to seek expiation and deliverance of the Jewish people from the wickedness of Haman, the evil. Will the earth open up her mouth and swallow up the flood that the dragon cast out of his mouth?

In this Chapter we are also assuming the other meanings to Mordecai's name in his behaviour and character: contrition, burning and bitter and how Hehathach, the **Myrtle Tree**, with her **Hugrant flowers** and **ambrosia berries** that is an antiseptic for the Jews at war in Betrems, burned and in contrition, rending their garments, outflung on sackcloth and with ashes upon their head, and in fasting with loud and bitter, lamentable wailing in the streets for their expiation and deliverance from death, but by Judge Mordecai in the street of the King and Queen Esther and her 7 maids and chamberlains in the Royal Palace, these Two Jewish Prayer Warriors went out front of a nation destined to perish. Was it a time like Jacob's trouble? Who ever heard a baby wailing in Betrems? Doesn't the mother and father rush with great urgency to the place from whence the cry is heard? Doesn't their hearts brim in pain to hear the cry for help as they hurry to attend to the child? Such was the loud and bitter cry of Mordecai in the Street, having sent his wives and out on sackcloth with ashes, as he knocked at the door of the Stone Tower of the king which was facing for him to come quickly. And so it did that our father may reward an openly invited of giving openly for all by use but this was in deep Betrems and anguish of spirit and a greatest fear for all to know of the doom which the Jewish nation would befall, and so we see that our father had Mother Esther rushed to her and Mordecai sent her to a copy of the writing of the decree given as Shushan to destroy them, and sought her intervention by intercession that she should make supplication unto the king and to request **ag** him for his people. Thus, the prayer handmaiden to her father, she had to knock at the door of the earth that you shall ask your Father in Heaven, it shall be given to you. These Two Jews of ambrosia united that as Jesus reported, the devil of dragon was seen falling from heaven as lightning even before the thunder of their voices were heard on high in heaven. The answer to Mordecai is to request on whatever the word of job was upon one condition. Other times we only see the word we are aware of but when we seek to connect with others to petition the Throne we are informed of other needs, these must also be included in our requests on our behalf. One hand wields the other in prayer.

Before the king's aide was knocking on heaven's door of the Stone Tower for none might enter into the king's sara clothed with sackcloth. But the conversation wasn't hindered as Mordecai's words were relayed in writs and truth to the Mother of the Jewish people. Whereas Mordecai observed the Media and Persian Law by staying outside of the king's gate while dressed in sackcloth Esther was required to enter the king's presence without being called which conflicted with her law therefore she had to seek Divine intervention to do so, to be required all the Jews of Shushan to be gathered together in fasting for three days, night and day and she and her maidens and chamberlains would do likewise, and so will she go in unto the king, which is not according to the law but she said, "If perish, I perish." Note that prayer involves a conversation among the intercessors as well as God, it is likewise self offering. To whom we seek Divine intervention without doing anything other than the sincere words of our God's Throne. We must recognize our role in the matter we seek Divine assistance and in writing, ready and eager in performing the task(s) which must be done to resolve the matter. Thus, the prayer handmaiden is consoled when both the Divine and human hands are clasped and shaken together. Notice also that the armaments of sorrow: contrition and distress, sackcloth with ashes, were also accompanied with a three day fast, day and night within the royal palace and the city of Shushan to the Jews for such was the need and appropriate.

The prayer chain offered to every province whatsoever the king's commandment and decree came there was great mourning among the Jews, and fasting and weeping and wailing; and many lay in sackcloth and ashes during that year, the 121st year of Ahasuerus reign. Again (Esther) morning star relieved the truth (Hehathach) by commandment unto bitter (Mordecai). Though bitter and bruised Mordecai went to say and did according to all that Esther had commanded him because mutual consent and agreement was needed for the success of the intercession. So as we work in harmony for the good of everyone both in king and in prayer. When Esther was told of Mordecai's burning in the street she was grieved and extended her care and sent garments for him to change into from the sackcloth with ashes but he would not receive it. When someone is mourning in a matter you allow them to vent and tell you how they feel. You can't just prescribe for them. It has to be by mutual agreement as to his present and continuous state in executing their faith. Likewise, Esther had a limitation on her's one law but in man or woman who goes into the king into the inner court who is not called which is to put such a person to death and she wasn't called now for thirty days. Both these conditions must be factored in for the mutual consent and agreement: none was tasked over in the matter that both faces.

Now Esther intercedes by truth and writes, "what shall we fear" so she can minister accordingly, so it is to be when we intercede in one another's behalf. Likewise, they told to Mordecai (Warrior) Esther (goddess of war) words, "No, it is as easy as to eat."

So the door of opportunity now opens that the truth Mordecai's entreaty may be heard. He also warning Esther not to think that she shall escape the king's house more than all the Jews. All the Jews nation that lives are at risk even that of the promised Messiah who was to come as prophesied by Daniel. Mordecai now recounts all that had happened to him to be related to the intercessor and of the sum of money that Haman (Innocent, extremely beautiful and handsome) had promised to give the king's treasury for the Jews, to destroy them. The sum of money is the root of all evil. God freely gives but man would kill to get money, obsession (fear) and rejection. It wasn't time for anyone to hold their peace being a Jew but Mordecai was certain in his resolve that entanglement and deliverance for his people will come in chapter 9 (Esther should choose not to get involved). She was warned also that her and her father's house shall be destroyed and who knows whether for such a time as this thus it came to the king's. Clearly Zachariah's prophesy in chapter 1 saved with the later statement, Mordecai followed after diligently to secure God's justice in this matter!

NAME OF THE KING: INTERCESSION PRAYERS

MORDECAI REND HIS CLOTHES & COVER

IN SACKCLOTH & ASHES

4:1 When Mordecai perceived that this was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went into the midst of the city, and cried with a loud and a bitter cry.

KING

4:8 Also he gave him the copy of the writing of the decree that came as Shushan to destroy them, to show it unto Esther, and to declare it unto her, that she should go into the king, to make supplication for her people.

ESTHER RETURNS AN ANSWER.

Then Esther bade them return Mordecai this answer.

NAME OF THE KING: INTERCESSION PRAYERS

BEFORE THE KING'S GATE.

4:2 And came before the king's gate: for none might enter unto the king's gate, unless he were called.

HATCHAH TOLD HER MORDECAI'S WORDS.

4:9 And Hatchah went in and told her the words of Mordecai.

4:16 Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night or day: and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

NAME OF THE KING: INTERCESSION PRAYERS

GREAT MOURNING, FASTING & WEeping & Wailing.

4:3 And in every province, whatsoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and

ESTHER SPOKE TO MORDECAI VIA HATCHAH.

4:10 Again Esther spoke unto Hatchah, and gave him commandment unto Mordecai;

MORDECAI DID ALL THAT ESTHER COMMANDED.

4:17 So Mordecai went his way, and did according to all that Esther had commanded him.

NAME OF THE KING: INTERCESSION PRAYERS

QUEEN ESTHER GRIEVED & SOUGHT TO CLOTHED MORDECAI WHO RECEIVED A NOT.

4:4 So Esther's maids and her chamberlains came and told it her. There was the queen exceedingly grieved; and she sent earnest words to Mordecai, and to take away his sackcloth from him: but he received it not.

THE LAW OF THE INNER COURT.

4:11 All the king's servants, and the people of the king's provinces, do know, that whosoever, witheth of his robes, shall come unto the king, without he be called, he shall die. except such to whom the king shall hold out the golden scepter that he may live: but I have not been called to come into the king these thirty days.

NAME OF THE KING: INTERCESSION PRAYERS

ESTHER'S ENQUIRY

4:5 Then called Esther her hatchah, one of the king's chamberlains, whom he had appointed to attend upon her; and gave him a commandment to Mordecai, to know what it was, and why it was.

MORDECAI TOLD ESTHER WORDS.

4:12 And they told to Mordecai Esther's words.

NAME OF THE KING: INTERCESSION PRAYERS

HATCHAH WENT UNTO MORDECAI IN THE STREET OF THE CITY.

4:5 So Hatchah went forth to Mordecai unto the street of the city, which was before the king's gate.

ESTHER CAN ESCAPE THE KING'S HOUSE MORE THAN ALL THE JEWS.

4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape: the king shall hold out the golden scepter more than all the Jews.

NAME OF THE KING: INTERCESSION PRAYERS

HAMAN'S PROMISE TO PAY THE KING'S TREASURY.

4:7 And Mordecai had told him of all that had happened unto him: and of the money that Haman had promised to pay to the king's treasury for the Jews, to destroy them.

JEW'S ENGAGEMENT & DELIVERANCE.

4:14 For if thou altogether hold thy peace at this time, these shall come upon thee and thy house: and thou shalt be one of the Jews whom the king shall hold out the golden scepter that he may live: but I have not been called to come to the king for such a time as this?

NAME OF THE KING: INTERCESSION PRAYERS

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CHAPTER 5: THE PETITION MADE SURE BEING JOINED TO THE TWO WITNESSES OF ESTHER'S BANQUETS

The King's heart is in the hand of the LORD, as the rivers of water he turneth it whithersoever he will.

The 1st day night and day Est was not yet cover'd on the third day Esther, Abimelech, and on her royal apparel and stood on the inner court of the king's house over against the king's house, and King sat upon his royal throne in the royal house over against the gate of the house. What is nobility and royalty if there is no grace, patience, satisfaction, willingness to serve, hospitality, confidence and trust to petition such? All these virtues were found in Mordecai's approach to his master of ministering to the king and Haman. His magnificent, extremely beautiful and impressive one in inviting to the Banquet the hosts for them both. And she did so on the final day of her three days, fast before the King of Heaven.

When the king saw **Howelett** Esther in the inner court he held out his hand **(actuel)** with the royal sceptre so far as he had received favour and she likewise drew near and touched the top of the sceptre in his hand. Haman also received favour to be in the presence of the king and the queen and he went forth day by day and with a great heart but he saw Mordecai who had now taken off his sackcloth with ashes but was on the third day of the fast and he stood not up nor moved for him he was full of indignation against Mordecai. He was so full of pride and bearing of his own self esteem and worth that such could cause him suddenly to fluctuate between both positive and negative emotions. In this his true character is revealed for such was in his heart.

The king's heart was disposed to grant Esther's petition even as his mouth declared **(word)** to the half of his kingdom as he had found favour in his presence. Haman on the other hand refrained himself so that his true emotions towards Mordecai wasn't betrayed by an invitation to the king and Haman to attend the Banquet which she had prepared for both of them but otherwise subject to their willingness and ability to come. She was demonstrative by willingness to serve them both and make them comfortable but that wasn't her portion. Haman on the other declared by his mouth his boasting of the glory of his riches, the multitude of his children, and his promotion he had received from the king above the prince and king's servants. But the life of a man doesn't consist in the substance of his possessions. But these things mattered to him because of his self esteem and his doctrine that his worth hinges on his accomplishments.

Such was this doctrine that he would destroy and kill others to advance his purpose to be placed no value on anyone's life other than his own and what he could accomplish. He served the king only to advance himself forwards this end and remember, not of the abundance of the harvest the mouth speaks. And if anyone has the spirit of faith, it will be as I have believe even so I have I spoken.

Both the king and Haman were invited to Esther's two Banquets on the 3rd and the 4th days. The king commanded Haman to make haste to attend the first and they did both attend. Haman bided to his wife, Zeneh, and friends how Queen Esther too, like the King had shown him favour in having him and to other men with them at the banquet. This he took to be a sign of her approval of him. Esther had to demonstrate to her husband that he had no grudge against his trusted servant who he had bestowed great honour upon in that he advanced him in his kingdom. And it suited her plan to have him present as the execute her intention.

The first was a Banquet of Wine as the King and Haman were often drinking buddies. Here the King repeated his willingness to hear and grant Esther's petition even to half of the kingdom he laid again. In the meantime Haman declares the true intent of his heart to his house after the drinking feast: "All that he had accomplished was but nothing as long as he sat, Mordecai, the man, sitting at the king's gate." Wine is a mocker and strong drink is raging and they are deceived thereby isn't wise. Though he was able to know himself in long it's house he declared in his house.

King answered that her petition hinges on confirmation by the King indicating by attending the second banquet as well with Haman for this will make known the matter. In the meantime Zeneh-girl: dispersed inheritance provide the counsel as to how to kill Mordecai by erecting a gallows 50 cubits high and to speak to the king that Mordecai be hanged thereon and it is to go to merry into the second banquet with the King and Queen.

The two days had past, on the third day was the 1st Banquet Witness, the following day, the 2nd Banquet Witness which were the new witnesses that Esther had received favour of the King and that she will (must) perform her request or petition. The content of this Chapter appears simple but is of great substance and by if it the king didn't act to perform her request she had the right of appeal to the Court of Heaven. His word and those two Witnesses as the bond for him to act. What a clever and wise device by the Queen. Morning Star, the mother of the Jewish Nation, a model for all who are who follow. (Remember if ye be Christ's then ye Abraham's seed and heirs according to the promise). The three days fast wasn't different to principles to the right fact that God has chosen for Israel in Isaiah 58: abstinance from food and sex and/or holiness. Esther by this example expanded on the acceptable fast to secure the surety or certainty of her petition being granted by the king. What certainty or surety we have that our petition to the throne of grace in heaven will be given to us? We keep the three days fast to accord with these principles: abstinance from food, since and holiness and/or confession and repentance like the Nephites whom John preached to. Esther's 2 Days Witnesses of Banquet of Wine can be likened to our embracing of strong exhortation over two or more of our fast days. In general the surety or certainty that we have received favour and our portion of the Throne of Grace will be performed hinges on: if we abide in Him and His words abide in us then we shall ask what we will and it shall be given unto us, and also when we ask according to His will.

THE NAME OF HIS HOUSE IS THE THIRD NAME OF HIS HOUSE AND THE THIRD NAME OF HIS HOUSE

ON THE THIRD DAY ESTHER PUTS ON HER ROYAL APPAREL

5:1 Now it came to pass on the third day that Esther put on her royal apparel and stood in the inner court of the king's house, and she was over against the gate of the house.

KING & HAMAN INVITED TO QUEEN'S ESTHER'S BANQUET:

5:8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king command some to be brought that we may eat and drink with the king and Haman will do as the king shall say.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

THE KING HOLD OUT THE GOLDEN SCEPTER & ESTHER TOUCHED IT

5:2 And it was so, when the king saw Esther who stood in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

HAMAN JYFUL & INDIGNANT AT MORDECAI:

5:9 Then went Haman forth that day joyful and with a great heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

ESTHER PROMISED TO THE HALF OF THE KINGDOM

5:3 Thus said the king unto Esther, What wilt thou, queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.

HAMAN REFRAIN HIMSELF UNTIL HE WENT HOME:

5:10 Nevertheless Haman refrained himself; and when he came home, he sent and called for his friends, and Zeneh his wife, and strange dispersed inheritance his wife.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

ESTHER INVITES THE KING & HAMAN TO HER BANQUET:

5:4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

HAMAN'S BOASTINGS

5:11 Haman boasted to the king of his riches, and all the things wherewith the king had promoted him, and how he had advanced him above the princes and servants of the king.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

THE KING & HAMAN CAME TO THE BANQUET

5:5 Then the king and Haman came to the banquet that Esther had prepared.

ESTHER ONLY INVITED ME ALONG WITH THE KING:

5:12 Haman said moreover, Yes, Esther the queen did not so much as come with the king unto the banquet that he had prepared but myself, and to morrow I will invited unto Esther also with the king.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

THE KING ASK AT THE BANQUET WHAT ESTHER'S PETITION AGAIN:

5:6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom? it shall be performed.

HIS HATED FOR MORDECAI:

5:13 Yet did he not cease his railing so long as he saw Mordecai the Jew sitting at the king's gate.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

GALLOWS MADE FOR MORDECAI:

5:14 Then said Zeneh his wife and his friends unto him, Let a gallows be made of wood, and to morrow shall thou be hanged thereon: then go thou away with the king unto the banquet, and the king pleased Haman, and he caused the gallows to be made.

ESTHER'S PETITION

5:7 Then answered Esther, and said, My petition and my request is: I beseech thee, O king, that thou wilt pardon my request; for if I have found favour in thy sight, let the king command some to be brought that we may eat and drink with the king and Haman will do as the king shall say.

THE SHEET: THE KING'S HAND (THE SHEET: THE KING'S HAND)

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CHAPTER 6: THE MAN SEALED WITH HONOR AND DISHONOUR

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. Esther's 1st Banquet and invitation to a 2nd Banquet without stating her petition even though the king's assurance was given in words two times that she had found favour but instead deferred to have another confirmation that her petition and request will be performed by the king's and Haman's presence at her 2nd Banquet the following day caused the King to begin to think that 3rd night of what her request could be and so he could not sleep and past the night reviewing the Chronicles of the records of his kingdom. She had successfully influenced the King to begin to **think** in a way that would be beneficial to her and her people. So on that 3rd night of Esther's fast the king could not sleep and commanded that the book of records of the chronicles be brought and they were read before him. As he **thought** he contemplated on how to honour, the suggestion: Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head was voiced to him. The Lord the king in Heaven rules in the kingdom of men and the king's heart is in His Hand and He was turning it whithersoever He will as petitioned by His People upon earth.

The record of Mordecai's deed (follower of the God of justice) was found written in the Chronicles how he told of the plot of Bigthana, and Teresh, who both sought to press with severity by lying hand on King Ahasuerus and so thwarted their scheme. Mordecai followed the counsel of what the Lord requires to do justly, love mercy and walk humbly with His God. For such a deed of saving his life the King would delight to honour him in this way voiced by his most noble prince performing this through the street of the city, proclaiming before him, 'thou shalt be done to the man whom the king delighteth to honour.'

But no honour or dignity had been done to Mordecai, who follows justice for this good deed. So the King said to Haman to make haste and take the apparel and the horse, as he had said, and do even so to Mordecai, the Jew, that sat at the king's gate: let nothing fail of all that was spoken. Remember as man sows even so shall he also reap.

Haman's purpose of coming to the king in the outer court was to seek to have Mordecai hung on the gallows he already had built 75 feet high (50 cubits) but this thought was hidden in his heart. But the king's thoughts expressed in words overruled his, such that by Haman's magnificent words of honour was great honour and dignity bestowed upon Mordecai who was clothed in the royal apparel on the king's horse and taken through the street of the city and proclaimed before him, thus shall be done unto the man whom the king delighteth to honour.

Haman was to purpose driven each day as he came into the king's court so to see why the King admitted him in time and time again. But after he performed the act of honouring Mordecai in such a dignified and royal manner he returned to his house mourning and having his head covered. But Mordecai returned to the king's gate to perform his duties.

To the one who only thinks of himself and do so more highly than he ought for such this is a great demerit and he will be deceived. He couldn't see anyone else more than himself that the king would delight to honour. He could have opted though to ask of the King: of whom thou speak? But he didn't because he was so full of himself. Zereh, the one who disperse inheritance, and his friends now identified as his wise men, clearly had the evidence to make a better judgement than the previous, saying: if you have begun to fall thou shalt not prevail against him but shall surely fall before Mordecai, who is the seed of the Jews. And this agrees with the counsel in the word of truth: a pride goes before destruction; and haughty spirit before a fall!

No man whom the king honours has been outlined. Haman thought that Esther honoured him by choosing him as the only man to be present at her Banquet along with her and the King but very little did he know what was in store for him. And now the King haste him to come to the Banquet. **Queen Esther's Banquet of Wine or strong drink or doctrine** is not for those who are set in pride and refuse to humble themselves!

Name of the Lord: THE KING'S
REVEAL & COMPARISON

THE THIRD NIGHT THE KING COULDN'T

SLEEP:
6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before him.

THE ROYAL APPAREL, THE HORSE HE

RIDES & HIS CROWN BROUGHT:
6:8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

THE SPIRIT: SETTING THE RECORD STRAIGHT

THE RECORD FOUND OF MORDECAI'S GOOD DEEDS THAT SAVE THE LIFE OF THE KING:

6:2 And it was found written, that Mordecai had told of Bigthana in the press, giving meek gift of God) and Teresh (severe), two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king. Ahasuerus.

PRINCES TO HONOUR THE ONE THE KING DELIGHTS TO HONOUR WITH THESE IN THE STREET:

6:9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man with whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thou shalt it be done to the man whom the King delighteth to honour.

Name of the Lord: THE KING'S
REVEAL & COMPARISON

Genesis: AGOODIFIED DESIRES/HONOR & DIGNITY

KING QUESTION AS TO MORDECAI WAS HONOURED FOR HIS GOOD DEED:

6:3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

HAMAN COMMANDED TO HONOUR MORDECAI IN THIS WAY WITH HASTE:

6:10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

THE SPIRIT: SETTING THE RECORD STRAIGHT

Exodus: THOUGHTS OF PURPOSE BUT WORDS OVERTHE BY ACTION

HAMAN CAME IN THE OUTWARD COURT OF THE KING'S HOUSE TO REQUEST THAT MORDECAI BE HANGED:

6:4 And the king said, Who is the court? Now Haman was come into the outward court of the king's house, to speak unto the king to have Mordecai on the gallows that he had prepared for him.

HAMAN HONOURED MORDECAI AS THE KING HAD COMMANDED:

6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Exodus: THOUGHTS OF PURPOSE BUT WORDS OVERTHE BY ACTION

Levi: HAMAN IN THE COURT & RETURNS TO HIS HOUSE

THE KING'S SERVANT ANNOUNCED TO THE KING THAT HAMAN STOOD IN THE COURT:

6:5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

MORDECAI CAME AGAIN TO THE KING'S GATE BUT HAMAN HASTED TO HIS HOUSE MOURNING:

6:12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

Levi: HAMAN IN THE COURT & RETURNS TO HIS HOUSE

Deuter: THE MAN THE KING NUMBERED: HAMAN'S HONOUR OF SELF AND PEERAL

QUESTION POSED TO HAMAN BY THE KING:

6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

HAMAN'S WIFE AND WISE MAN ADVISES HIM OF HIS FURTHER FALL:

6:13 And Haman told Zereh his wife and all his friends every thing that had befallen him. Then said his wise men and Zereh his wife unto him, if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Deuter: THE MAN THE KING NUMBERED: HAMAN'S HONOUR OF SELF AND PEERAL

Deuter: THE MAN THE KING NUMBERED: HAMAN'S HONOUR OF SELF AND PEERAL

HAMAN ANSWERED THE KING:

6:7 And Haman answered the king, For the man whom the king delighteth to honour,

WHILE THEY WERE YET TALKING TO HIM THE KING'S CHAMBERLAINS HASTED TO BRING HAMAN UNTO THE ESTHER'S BANQUET:

6:14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Deuter: THE MAN THE KING NUMBERED: HAMAN'S HONOUR OF SELF AND PEERAL

CHAPTER 7: THE SECOND BANQUET OF WINE: THE PASSOVER COMMUNION

He brought me to the banqueting table His banner over us is love (Psalm 41). In every adverse situation the King of Heaven allows to bring good out of that evil situation if His People who are called by His Name would humble ourselves and pray (Pratt's 14 and 13).

The Place of the Banquet of Wine or strong doctrine was now set and the King and Haman came to banquet with Esther address of war, the Queen. The second time or the King's return to the place of the banquet of wine reveals the picture of his heart as Haman, the magnificent, extremely beautiful, and impressive one was fallen upon the bed of humiliation whereas Esther, the Queen was. The image was misleading for he was cleaving for his life but his order is answered as the King said out loud: "I will force the Queen also before me in the house!" And as the words went out of the King's mouth they covered Haman's face. When the King of Heaven return from His Palace Garden in Heaven to Earth, the Place of Banquet Wine or strong doctrine as written in the word of truth. The dragon, that beautiful serpent, would have Haman and he along with his hosts will be in this fallen position before Christ's Bride standing to force her hand in this matter of sparing his life.

But like the Jews Mission, Queen Esther, the Church will not be forced in this matter as her King's word summons action against the enemy, who will be bounded even as Haman's head was covered.

The King's word are as a two-edged sword cutting both ways. In one instance he will by them grant the petition and request of His Bride, Esther, the Queen, and assure her that her request will be performed even to the glory of his kingdom and in the other instance He executes judgement and justice in truth and verity in behalf of those who has sinned and does exist, sustains Haman who did evil. This Haman was one on his own selfish in his greed and so his inheritance departed by his wife. Even so the King of Heaven grants the petitions and requests of His Church and the evil one the dragon will be vanquished and be placed upon his own allowed at the judgement. The Mother of the Nation of new creation is for His life and the life of her people. Haman who conspired to take their life His life was taken by the allow and then was the king's wrath pacified. Likewise, someone has to bear the punishment for all the sins of the world that the sacrifice be cleansed. So every one will be transferred and be placed on the head of the scapegoat, the devil, who will ultimately be destroyed in the lake of fire. While God's pure Church will escape such wrath and be saved.

In this matter of the and death Esther was forced to speak up and petition the King to hear her request as it's not like slavery that she and her people could bear. Likewise the king would have suffered damage if he allowed such evil to go unattended. God is the King of the universe must act in truth and justice to deliver His people who exercise their faith calling upon Him for help otherwise He will suffer great damage as the Sovereign One. The heart is the and desperately wicked above all things who can know it? The King asked to be told who and when is the person who presumed in his heart to do such a thing. We know the devil is the wicked one and the father of all lies and deceit. And the one who practice deceit will likewise be deceived.

Haman, the magnificent, extremely beautiful and impressive one, for such was his appearance, had his evil and wicked heart on the inside as his thoughts betrayed who he was. Such is the enemy and adversary of God's people.

Thus the King arising from the place of the banquet of wine and went into the Palace Garden likewise Haman stood up to make request for his life to Esther the Queen for he saw that evil was determined against him by the King. So Jesus at the **Passover Communion** washed his disciples feet and went out to the Garden of Gethsemane, to begin his third night and three days in the heart of the earth to deliver His Bride, the Church, when He returns as is indicated when Michael shall stand up for His people, their expansion and deliverance for His People will be complete.

These first seven Chapters of the Book of Esther is so stressed in the two Constellations of Viras Madden, Queen Esther, the mother of the Jewish People and Draco Dragon, that wicked one Haman, the starting hosts called forth by the King, the last day of the first three days of Creation, which brought forth Haman and order, and the **Two Witnesses of Esther's Banquet of Wine** reckoned by the days of the last three days of Creation when we was replaced with fullness (ascribed by Mordecai as expansion and deliverance). So the First Witness of Esther's Banquet of Wine was reckoned on the **third day** of these last three days of fact. This 1st Banquet equates with John 1:1-11:

On the third day, there was a Wedding Feast in Cana. In Galilee and Jesus and His disciples were invited and His Mother was there also, this when He turned water into Wine, an allusion to Creation of the First Week. The Wedding Feast was on the 3rd day. This equates with the last day of the last three days in Esther's 3rd then Banquet, hence it equates with the **Sabbath Day**. So Esther's First Witness of the Banquets of Wine is the Feast of the Sabbath Day, whereas the cross doctrine of wine is missing. It is the 3rd of fact which is an allusion to death which she and her people and by inference her son (who's to be caught up to God and His Throne) are facing. But the Messiah's death and burial was reckoned as in the heart of the earth (the Place of the Banquet of Wine) unto the first day after the last three days, the 4th day, which is the first day of a new week or time typifying a New Covenant. Hence though the reckoning of His death and burial was on the second, His resurrection made the statement complete by the third day, hence the **Second Witness of His Banquet of Wine was on the next day after the 3rd day of the last**.

Three days after the 3rd day, a New Week or Time or the New Covenant, hence at this Banquet she and her people were delivered. Then you have to my Jewish Brothers and people, Ye have called Jesus the Christ Titled Esther (Mother of the Jewish Nation) Two Witnesses of the Banquets of Wine in His First Miracle when He turned Water into Wine at the Wedding Feast in Cana in Galilee which is an allusion to His First Week or Creation's First 7 days or Week and by the Institution of the Passover Communion of Wine and unleavened Bread by which we do show the Lord's death will come back to the Place of Wine. Likewise, my fellow Christian Friends, Sunday worshippers of Christendom the Sabbath Day is the First Banquet of Wine of Esther's Banquet which you need to observe in truth and verity and let no man deceive you!

THE KING'S WRATH PACIFIED AFTER HAMAN WAS HANGED

7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

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CHAPTER 8: THE NEW (TIME, SEASON): SVAN COVENANT: EXPANSION AND DELIVERANCE, SALVATION

If you ever knew the blessings that salvation brings you would never, never stay away. If you ever seen the table spread with lovely things you would come to the feast today. O when the doors do open wide and the Saviour being come, there's nothing you have to fear. Be thou wise and step inside and never be like those who that three their lovely chances away. And so on that day King Ahasuerus gave the house of Haman as prophesied by his wife, Zeresh, by whom's words: the gallow, she had spoken of, his life was taken that now as her name foretold 'his' the inheritance dispersed, unto Esther the Queen. And Mordecai, the follower of the God of Justice, now stood before the King as Esther had told the King that he was her relative and guardian from her youth until now. So the expansion and deliverance of Jews had begun and irrevocable letters were written in the King's name and sealed with the King's ring, that no man may reverse. And Mordecai was installed as next to the King and he went out from the presence of the King in royal apparel of blue, and white, and with a great crown of gold, and with a garment of fine linen and purple: and the City of Shushan (Lily, rose, joy) rejoiced and was glad. Even so the redeemed of the Lord (His Church, the Virgin Woman) dressed in white with palms in their hands, crying salvation to Him that sits on the throne and to the Lamb, forever and ever before the Throne in that day. And Jesus, the Lamb and the Lion, who stood in midst of Thrones: the son of man who came with the clouds of heaven and to Him was given a kingdom, power and great glory even as depicted and role played by the King, Esther the Queen and Mordecai. Thus the consummation of salvation: expansion and deliverance of the Jews!

Mordecai, the follower of the God of Justice, is given King's signet ring: power, authority and dominion of the kingdom whose prerogative is worldwide power, authority and dominion and Esther, the Queen, now sets her over the House or inheritance of Haman. The King's scribes were called at that time on the 23rd of the Month Svan (3rd month) and Mordecai gave commandment unto the Jews from India to Ethiopia (at 127 provinces) and all the King's officers. So Esther, the Morning Star, sets Mordecai, the follower of justice, who now issues commandment which reverses the darkness of Haman and gave light, gladness, joy and honour unto the Jews. We know Yeshua, called Jesus the Christ to be the Morning Star and the Light of the World. And the Commandments of the Lord are pure, enlightening the eyes. And His statutes are right rejoicing the heart. And in His presence is fullness of joy and to His right hand are pleasures ever more. This when He the Spirit of truth is come will guide us into all the truths of salvation!

Esther's supplication with tears prostrate before the King was for him to reverse the mischief of Haman: impressive flame, devise against the Jews to destroy them. And so letters by posts were written in the King Ahasuerus' name and sealed with the King's ring and sent by posts on horseback, riders on mules, camels and young dromedaries. And in every province, and in every city, whither the King's commandment and decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them. The prayers by supplication of God's Church, the Virgin Woman, before His Throne, to reverse the mischief of Draco, the devil, will not fail on deaf ears but will be attended to. For this gospel of the kingdom will be preached in all the world for a witness and then shall the end come. And even as King's commandment and decree in every province the Jews had joy, gladness, a feast and a good day and many were converted to Jewry even so is the joy, gladness, a good day and the feast of salvation of all people who are converted unto Jewry: Christianity, the pure and unfeigned religion of truth; yea those who believed and are baptized are saved.

The King held out the golden sceptre toward Esther and so she arose and stood in his presence. Likewise the King granted to the Jews in every city to gather themselves together and to stand for their life and to defend themselves against all who would seek to destroy, slay and cause to perish by such assault upon them and their family to take spoil of them as prey. So the Church pray prostrate so that she receives as Esther favour to stand in the presence of the king and that to her people may be able to stand and to be a prey of the devil and his evil angels.

If I have found favour in the King's sight, and if it pleases the king, if it is right and if I am pleasing in King's eyes let it be written to reverse the letters devised by the magnificent flame that troubles the law which he wrote to destroy the Jews in all the King's provinces. So upon one day the 13th day of the month of Adar (Fire) get the permission to defend themselves. Friends a man is saved by grace through faith on condition that he will not be angry, to offend themselves against their enemies. And the Lord himself shall descend from heaven in flaming fire taking vengeance on them that received not the love of the truth that they should be saved.

And so the King's words by speech and posts was sent out being hastened by commandment of the King. And the decree was given at Shushan the palace. Yea, this gospel of the kingdom shall be preached in all the world for a witness and then shall the end come!

Names of the Lord: THE KING'S DELIVERANCE OR SALVATION OF THE JEWS

HOUSE OF HAMAN GIVEN UNTO ESTHER, THE QUEEN:

8:1 On that day did the king Ahasuerus give the house of Haman the King's mercy unto Esther the queen. And Mordecai came before the king for Esther had told what he was unto her.

THE WRITING IN THE KING'S NAME SEALED WITH THE KING'S RING NO MAN MAY REVERSE:

8:8 Write ye also for the Jews, as I liketh you, in the King's name, and seal it with the King's ring: for the writing which is written in the King's name, and sealed with the King's ring, may no man reverse.

MORDECAI IN ROYAL APPAREL AND THE CITY OF SHUSHAN REJOICED:

8:15 And Mordecai went out from the presence of the king in royal apparel of blue, and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

THE SPIRIT: THE LIGHT OF (THE JEWS) SALVATION

KING'S RING GIVEN UNTO MORDECAI & HE WAS SET OVER THE HOUSE OF HAMAN.

8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

KING'S SCRIBES CALLED ON THE 23RD OF THE 3RD MONTH: SVAN:

8:9 Then were the king's scribes called at that time in the third month, that is, the month Svan (Season; time, may, June), on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

THE JEWS (LIGHT) JOY:

8:16 The Jews had light, and gladness, and joy, and honour.

GENESIS: ESTHER'S SUPPLICATION ANSWERED RESULTING IN FEAST & SALVATION

ESTHER FELL DOWN AT THE KING'S FEET AND BESOUUGHT HIM FOR THE LIFE OF HER PEOPLE:

8:3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman (magnificent, extremely beautiful, impressive) the Agagite (descendant of Ape (flame)), and his device that he had devised against the Jews.

THE LETTER IN THE KING'S AHASUERUS' NAME SENT BY POSTS:

8:10 And he wrote in the King Ahasuerus' name, and sealed it with the King's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

MANY PEOPLE BECAME JEWS:

8:17 And in every province, and in every city, whithersoever the King's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

EXODUS: THE MOTHER AND NATIONS OF JEWS STANDING AS ONE TO PRAY THAT YOU BECOME NOT AS MEXI

THE KING HELD OUT THE GOLDEN SCEPTRE TO ESTHER:

8:4 Then the king held out the golden sceptre toward her. So Esther arose, and stood before the king.

KING GRANTED THE JEWS THE POWER OF SELF DEFENCE:

8:11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

THE PETITION FOR REVERSAL OF DESTRUCTION OF THE JEWS:

8:5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and if he please in his eyes, let it be written to reverse the letters devised by Haman (magnificent, impressive) the son of Hammedatha (he that troubles the law) the Agagite (descendant of Ape (flame)), which he wrote to destroy the Jews which are in all the King's provinces:

SELF DEFENCE GRANTED ON 13TH OF ADAR (FIRE):

8:2 Upon the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

NUMBERS: THE LORD'S VENGEANCE

CANNOT ENDURE THE DESTRUCTION OF MY PEOPLE:

8:6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

THE COMMANDMENT GIVEN IN EVERY PROVINCE:

8:13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

DEUTERONOMY: THE KING'S WORDS BY SPEECH AND POSTS

THE KING'S SPEAKS:

8:7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

THE POSTS WENT OUT HASTENED BY THE KING'S COMMANDMENT:

8:14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the King's commandment. And the decree was given at Shushan the palace.

Names of the Lord: THE KING'S DELIVERANCE OR SALVATION OF THE JEWS

THE SPIRIT: THE LIGHT OF (THE JEWS) SALVATION

GENESIS: ESTHER'S SUPPLICATION ANSWERED RESULTING IN FEAST & SALVATION

EXODUS: THE MOTHER AND NATIONS OF JEWS STANDING AS ONE TO PRAY THAT YOU BECOME NOT AS MEXI

NUMBERS: THE LORD'S VENGEANCE

DEUTERONOMY: THE KING'S WORDS BY SPEECH AND POSTS

CHAPTER 10: THE FIRST & SECOND, THE PRE-EMINENCE OF THE KING AND MORDECAI AND THEIR RECOUNT

The king Ahasuerus laid a tribute or tax of forced labour upon both the land and upon the Island of the sea (upon all the then world). The acts of His power and might and the declaration or exposition of the power and might (greatness) of Mordecai: contrition, bruising, bitter (sorrow), the warrior and worshipper of the God of Justice, whereunto the King advanced or promoted him, they are written or recounted in the Book of the Chronicles of the Kings of Media (Judge) and Persia (Horseman)?

Since Mordecai was next to the King that means the King was first or preeminent in the Kingdom and he was second likewise as the King so was Mordecai preeminent or first among the Jews: those who praised God and was accepted by the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. Together they played the role of The Father and Son in Heaven, Mordecai more leaning on the role of the Son on earth. And the King the role of the Son in Heaven at times.

Exposition is given in the Book of Esther of how it is prayer and its answer destroyed the enemies and built the Kingdom of Medes and Persia as precursor to it being used in the same way as one of the Four Carpenters to rebuild the House of God and Israel's Kingdom. So there yu have it the Horseman among the myrtle Trees with the team of horses according to the prophecies of Zechariah 1.

Deuterios:	NUMBERED:	Levi:	Exodus:	Genesis: THE KING IS FIRST & MORDECAI SECOND	THE SPIRIT : THE POWER & MIGHT OF THE KING AND HIS SECOND	Name of the Lord: THE KING'S TRIBUTE
THE KING'S TAX:	10:1 And the king Ahasuerus laid a tribute	(tax in form of forced labour) upon the	land, and upon the isles (Island) of the	sea.		Name of the Lord: THE KING'S TRIBUTE
THE POWER & MIGHT OF THE KING & MORDECAI WHO HE ADVANCED:	10:2 And all the <u>acts of his power and of</u>	<u>his might</u> , and <u>the declaration</u> (exposition)	of the greatness of Mordecai, whereunto	the king advanced him, are they not	<u>written in the book of the chronicles of the</u>	<u>kings of Media and Persia?</u>
MORDECAI, SECOND TO THE KING:	10:3 For <u>Mordecai the Jew</u> was next unto	king Ahasuerus, and great among the	Jews, and accepted of the multitude of his	brethren, <u>seeking the wealth of his people,</u>	<u>and speaking peace to all his seed.</u>	Genesis: THE KING IS FIRST & MORDECAI SECOND
Deuterios:	NUMBERED:	Levi:	Exodus:	Genesis: THE KING IS FIRST & MORDECAI SECOND	THE SPIRIT : THE POWER & MIGHT OF THE KING AND HIS SECOND	Name of the Lord: THE KING'S TRIBUTE