ESTHER

***A Keystone of the Bible***

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| “Esther Accusing Haman” by Gustave Doré |
| Esther Accusing Haman |
| Esther 7:5-6, “…Who is he, and where is he, that durst presume in his heart to do so?” And Esther said, “The adversary and enemy is this wicked Haman.” Them Haman was afraid before the king … |

THE *Book of Esther* holds a unique position in relation to the inquiry as to the antiquity of the early books of the Bible. It forms the last chapter of a marvellous, historic story which is found to be running through eight of the earlier books of the Bible, a story of events which were historically enacted during a period of over a thousand years.

### Genesis and Exodus

APART FROM its roots in *Genesis,* chapter one of this story (which might well be termed the first chapter of the *Book of Esther)* is to be found in *Exodus* 17:8-16:

**‘Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.**

**But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.**

**And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.**

**And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.’**

This is a fateful passage and one which profoundly affects the viewpoint from which the Scriptures must be viewed. Here is no casual desert happening, but the commencement of a state of war between two related peoples; a war which should not end for over a thousand years, and then should end only with the final extinction of the aggressive people of Amalek.

Amalek was a bastard descendant of Esau (see *Gen.* 36:12). The Esau hatred of Jacob and Israel here first found actual issuance in physical conflict. Inasmuch as Esau was well aware that the nation of Israel had been chosen for especial purposes by the Almighty, and had manifested that know­ledge by bitter envy, the drawing of the sword by Amalek against Israel was, as the passage before us makes clear, drawing the sword against the throne of the Lord.

It is therefore in keeping with the Biblical statement of the case that the Lord Himself should assume the authority of the defensive conflict, and of the final order that this aggres­sive Amalekite branch of the Esau race should be utterly destroyed. In this, Israel’s first conflict, the Jehovah banner is unfurled over Israel for the first time and the altar of the nation’s sacrifice is built beneath it. ‘And Moses built an altar, and called the name of it Jehovah-nissi’ (Jehovah my banner).

Here also the solemn declaration of war was uttered, ‘because the LORD hath sworn that the LORD will have war with Amalek from generation to generation’. Here is the beginning of that chain of war, the close of which *Esther* shows. How just and necessary it was, the bloodthirsty character of that brutal branch of the Edomite race has abundantly shown.

### Numbers

CHAPTER TWO of this historic story is to be found in the *Book of Numbers.* It is necessary to remember that the hereditary name or title of the kings of Amalek was Agag (1 *Sam.* 15:8, ‘And he took Agag the king of the Amalekites alive’) and that Amalek and Agag are used to denominate that people interchangeably. Both of these names are used in Balaam’s prophecy in *Numbers* 24: 5, 7, 20:

**‘How goodly are thy tents, O Jacob, and thy tabernacles, O Israel . . . his king shall be higher than Agag, and his kingdom shall be exalted . . . and when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations** [margin, “that warred against Israel”] **but his latter end shall be that he perish for ever.’**

### Deuteronomy

CHAPTER THREE of this wonderful story is in *Deuteronomy* 25:17-19:

**‘Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.’**

How clearly the cowardly meanness of the race stands out in this passage, illustrative of the unchanging character of the race of Esau and Amalek through all its generations. Note the construction of the sentences here quoted, which places the original writing of them between the desert battle with Amalek and the settling in the promised land.

### Judges

THE FOURTH chapter is in *Judges,* chapters 6 and 7, in which is related the overthrow of Amalek and Midian by Gideon and his selected band of three hundred men. The passage is too long to be included here, but the dramatic event will well repay the reader for finding and reading it. Amalek and Midian are the aggressors as usual. Both of these people were of the Abrahamic family, and therefore related to Israel. Both of these peoples knew the position Israel held as to the Divine covenant.

The battle-cry of Israel, therefore, under the terrifying circumstances in which it was given forth, would have the utmost psychical effect, and it did actually spread terror of the supernatural among the enemies of Israel.

**‘And they cried, The sword of the LORD** [Jehovah], **and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man’s sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath’** (*Judges* 7:20-22).

### First Book of Samuel

CHAPTER FIVE of this story is told in 1 *Samuel,* chapters 14 and 15, where King Saul is instructed to undertake a cam­paign of destruction against these blood-guilty people, whose continuance would mean generations of war and danger for all the land. How Saul went, and how he failed utterly to destroy this predatory people, and in consequence lost his dynasty, is told in these virile chapters. But, as this has held so prominent a place in the ordinary Bible readings of church, Sunday school and home, it is not necessary to repeat the passage here. Nevertheless, it will be of great interest to the reader to turn to the passage and read it with this connection in mind.

The sixth chapter is found in 1 *Samuel* 27:8, 9 and 30; 11-25. Inthese passages David, not yet king, smote the Amalekites. The latter part of the last passage has been much attended to as furnishing the occasion which gave rise to the ‘statute and ordinance’ regarding the division of the spoil among those which go forth to the war, and those which ‘tarrieth by the stuff’. But the fact that it formed a chapter in the story of Amalek *versus* Israel and Judah has not been generally realized.

### Psalm 83 and the Second Book of Chronicles

WE NOW come to a wonderful double chapter in this story, recorded in *Psalm* 83 and in 2 *Chronicles,* chapter 20. These are indeed striking passages and should be read in this day of national stress with much interest and encouragement. The chapters are too long to include here, but they are an impor­tant part of this great story and are necessary to its full understanding.

The eighty-third *Psalm* includes by name all the peoples of the aggressive alliance. The *Book of Chronicles* records the three main parties to that unholy alliance. As we have pointed out already, the Amalekites are a branch of the Mount Seir people, now, however, so weakened by their hereditary war with Israel that the Chronicler does not, as the Psalmist does, give them a leading place in the con­federacy.

Listen to these words of the Prophet in response to the prayer of King Jehoshaphat and his people:

**‘The battle is not yours but God’s. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the LORD will be with you. . . . And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, everyone helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped’** (2 *Chron.* 20:15, 17, 22-24).

### Esther

THE EIGHTH and last chapter of this marvellous story is to be found in the whole of the *Book of Esther.* The leading character of this book is Haman the Agagite, the enemy of the Jews. But Agag was the hereditary king of Amalek, and Amalek was the *hereditary* enemy of the Jews.

That the writer of *Esther* desired the readers of the book to see this key to its meaning, a very obvious meaning when the key is supplied, is shown by the number of times in which he sets forth the fact of Haman’s relationship and his enmity towards the Jews thus:

Chapter 3:1 Haman the son of Hammedatha the Agagite.

3:10 Haman the son of Hammedatha the Agagite, the Jew’s enemy.

7:6 The adversary and enemy is this wicked Haman.

8:3 Haman the Agagite.

8:5 Haman the son of Hammedatha the Agagite.

9:10 Haman the son of Hammedatha, the enemy of the Jews.

9:24 Haman the son of Hammedatha, the enemy of the Jews.

Thus the book simply shouts the information to the reader that Haman was the Agag of the day, and that as always from the beginning he was the enemy of the Jews.

### Esther's Charm *versus* Haman's Money

THE story is simply told. Both the Jews and the remnant of Amalek were captives in the Babylonish Empire. Their con­stant war had not reached the point of final destruction of either people. Haman, the hereditary Agag, was raised to second place in the Empire of Ahasuerus and he designed to use his authority and influence to finish, in favour of Amalek, the tribal feud. To do this he planned to purchase the lives, or rather the death of the Jews from Ahasuerus. Accordingly he paid into the treasury ten thousand talents of silver and secured the death sentence against the Jews.

Against his money, Esther opposed her personal charm, and secured a like right for the Jews to destroy the followers of Haman. The result was that these two subject races were permitted to fight out their hereditary feud to the end, and Haman the Agagite, his ten sons and the Amalekite people perished in the struggle.

From that day the Amalekites as a people, and the house of Agag their king, is *known to history no more.* That Haman knew, and his family knew, the nature of the conflict two quotations will show.

Chapter three, verse six, says of Haman:

**‘And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.’**

Verses 7-10 continue the account of his intent. That Haman’s family well knew the nature of the conflict Haman was undertaking is shown in chapter six, verse thirteen:

**‘Then said his wise men and Zeresh 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.’**

The predicted end of that people is thus graphically stated with threefold emphasis:

**‘Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them’ (9:5).**

It is also interesting to note that the conditions of conflict laid upon Saul were observed by the Jews so far that ‘upon the spoil they laid not their hand’. The ending of the *Book of Esther* records the fitting memorial of the finish of the thousand years’ war by the establishment of the Feast of Purim. It is a remarkable fact that until this day the living connection with that great movement is kept alive in the Feast of Purim anniversary. This was beautifully ordained in *Esther* 9:26-32:

**‘And the decree of Esther confirmed these matters of Purim; and it was written in the book.’**

It seems clear, therefore, that in *Esther* we have but one chapter, the final chapter of a great historic book. The writer of *Esther* assumes the general knowledge by the congregation of all that has gone before in this historic chain, and writes only that which is sufficient to complete the story. This is a system wonderfully followed throughout the Scriptures.

Evidently every period had its own local and temporary sacred literature in great volume. Out of this was brought forward in the Bible in divinely condensed form (all of it in marvellous completeness), only such lines of fact and truth as concern future ages. There is little or no useless repetition. Therefore *Esther* restates nothing which has been previously stated in other books of the sacred Scriptures. But the finish­ing chapter is given with such graphic clearness of relation that none can fail to find all the foregoing chapters already imbedded in the earlier books.

### Events in Perspective

WHAT a marvellous perspective this gives from *Esther* back through the ages. Like the figures in a stereoscopic picture, events stand out strikingly in due perspective, back through the ages for a thousand years. Among others these facts are uppermost.

1. The story finished in *Esther* runs through all the early history of Israel and Judah down to the captivity.

2. It passes through many of the earlier books of the Bible, finding there the natural setting for each portion.

3. It passes along the ages for over one thousand years of historic time.

4. There are interwoven with it in the earlier books of the Bible many other histories, all being threads of one great Bible story; and all have similar perspective range. For instance, the histories of Moab, Ammon, Midian, Edom, Israel, Judah, etc.

5. It therefore must be seen that *this age-long story could not have been written in this form,* a portion in one of the earliest books, a portion in a later, another portion in a still later, *if the whole had been written during one period,* say at, or soon after, the captivity. Inthat case the whole story would assuredly have been written in *Esther.*

6. This principle holds for the other threads of history too. The threads relating to Moab, Midian, Edom, etc., all are found passing in similar order through the various books.

7. Stretch out the thousand years cord of history obtained in all of these stories and it will be found that strung along them are the early books of the Bible, each in its proper period of time, and from this setting they cannot be removed.

8. Any interpretation which would have it otherwise stands in great danger of being accounted badly out of line with these literary facts.

The hiding of the race of Esther, and the failure to mention the name of God[[1]](#footnote-1) in the *Book of Esther,* is explained by some as being done because of the prejudice against the Jews and against Jehovah whom the Jews worshipped. Perhaps this is so.

If such should be the case, it would set the period in which the *Book of Esther* was written between the periods of the conquest by Nebuchadnezzar and the fall of Belshazzar. During the reign of that dynasty there was indeed anger against the Jews and scorn for the worship of Jehovah.

However, when Cyrus and Darius took the throne, there was a reversal of that prejudice. By that dynasty the temple was ordered to be restored, the vessels were returned and the people set free. There would, therefore, be an earlier date shown for this book than certain late critical schools have been willing to concede.

## ADDED NOTE

**By Michael Simmill**

This may not have been the end of the Amalekite line of Esau and it was certainly not the end of all Esau’s other lines of descendants. I will come back and discuss why near the end of this ‘added note’.

We read of Esau’s hatred for his brother Jacob-Israel in Genesis 27:41,

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, “The days of mourning for my father are at hand; then will I slay my brother Jacob.”

Esau’s is a perpetual hatred for Jacob’s descendants from generation to generation.

Ezekiel 35:5, the chapter of judgement on Esau’s house.

Because thou has had a perpetual hatred, and had shed the blood of the children of Israel by the force of the sword in the time of their calamity, . . .

(Amos 1:11), Thus saith the Lord, “For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity and his anger did tear perpetually, and he kept his wrath for ever.”

During the inter-testamental period of the Maccabees, it is a matter of well documented history that the Edomites (i.e., Idumeans or Esau’s descendants) were conquered by John Hyrcanus in 126 BC and forced to become Jews. This can be found in any encyclopaedia, including the Jewish Encyclopaedia. The story is told in great detail in Josephus’ “Antiquities of the Jews,” XII, 9, I, where we read:

“Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would be circumcised, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision and the rest of the Jew’s ways of living; at which time therefore, this befell them, that they were hereafter no other than Jews.”

In the eighth century there was a very warlike kingdom in the area of the Black Sea known as the Khazars who converted to Judaism. The Russian Chronicles called them the “Red Jews”. This is documented in Arthur Koestlers book “The Thirteenth Tribe”. One can then link these people to the Edomites for the Hebrew word ‘Edom’ means “RED”. We see this today in the RED doctrines of Communism which was formed by the German Jew Karl Marx and the chief Jewish banking house called Rothschild which is German for “RED Shield.”

We also find this in the Jewish Encyclopaedia, 1925 edition, Vol.5, p. 41, which says, ***“Edom is in modern Jewry.”***

2 Esdras 6:9 says that “Esau is the end of the world and Jacob is the beginning of it that followeth.”

Information on this can be gained in the book “A Short Study of Esau-Edom in Jewry” by C. F. Parker. Another good book that details Esau’s influence in the world today is “The Edomite influence on World Affairs” (author unknown).

Another two books by Dr. Stephen Jones are “The Struggle for the Birthright” and “The Blind Servant” which detail how that Esau was robbed of the birthright by Jacob when he impersonated him in the presence of his blind father Isaac and how Esau is now impersonating Jacob-Israel—who is blind to his own identity—and reclaiming the birthright back through Jewry.

bullinger’s note

## THE NAME OF GOD in the

## book of esther

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

This is the more remarkable, since, in this short book of only 167 verses, the Median King, is mentioned 192 times, his kingdom is referred to 26 times, and his name “Ahasuerus” is given 29 times.

Jehovah had declared (Deut. 31:11-18), that if His People forsook Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His people to see, not for His enemies to see or hear.

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

His working was secret and hidden: hence, the name of “Jehovah” is hidden secretly four times in this book, and the name “Ehyeh” (I am that I am) once. The *Massorah* has a, rubric calling attention to the former fact; and (at least) three ancient manuscripts are known in which the Acrostic letters in all five cases are written Majuscular (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name J e H o V a H [YHVH]. In Hebrew, y, h, v, h, or, as written in Hebrew from right to left, h, v, h, y. In English, L, O, R, D. Also the four letters of the fifth Acrostic, “Ehyh.”

### THE FOUR ACROSTICS

The following phenomena are noticed in examining the four Acrostics which form the name “Jehovah”:

1. In each case the four words forming the Acrostic are consecutive.

2. In each case (except the first) they form a sentence complete in itself.

3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Ps. 9611. (See note there.)

4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.

5. Each is uttered by a different speaker. The first by Memucan (1:20); the second by Esther (5:4); the third by Haman (5:13); the fourth by the inspired writer (7:7).

6. The first two Acrostics are a pair, having the name formed by the *Initial* letters of the four words.

7. The last two are a pair, having the name formed by the *Final* letters of the four words.

8. The first and third Acrostics are a pair, having the name spelt *backward*.

9. The second and fourth are a pair, having the name spelt *forward*. They thus form an alternation:

A | Backward.

B | Forward.

*A* | Backward.

*B* | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by *Gentiles*.

11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by *Israelites*. They thus form an Alternation:­

C | Spoken by a Gentile (Memucan).

D | Spoken by an Israelite (Esther).

*C* | Spoken by a Gentile (Haman).

*D* | Spoken by an Israelite (the inspired writer).

12. The first and second form a pair, being connected with *Queens and Banquets*.

13. The third and fourth are a pair, being connected with *Haman*.

14. The first and fourth are a pair, being spoken *concerning* the Queen (Vashti) and Haman respectively.

15. The second and third are a pair, being spoken *by* the Queen (Esther) and Haman respectively. They thus form an Introversion:

­

E | Words concerning a Queen.

F | Words spoken by a Queen.

*F* | Words spoken by Haman.

*E* | Words concerning Haman.

16. It is remarkable also that, in the two cases where the name is formed by the *initial* letters, the facts recorded are *initial also*, and are spoken of an event in which Jehovah’s overruling was initiated; while in the two cases where the name is formed by the *final* letters, the events are *final also*, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt *backward*, Jehovah is seen overruling the counsels of Gentiles for the accomplishment of His own; and where the name is spelt *forward* He is ruling directly in the interests of His own People unknown to themselves.

### THE FIRST ACROSTIC (1:20)

is formed by the *initial* letters, for the event was initial; and the name is spelt *backward* because Jehovah was *turning back* and *overruling* the counsels of man. The whole clause reads as follows; the words forming the Acrostic being put in italic type:­

“And. when the king’s decree which he shall make, shall be published throughout all his empire, (for it is great,) *all the wives shall give* to their husbands honour, both to great and small.” The four words we give, 1st, in the Hebrew type (with the Majuscular letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word Lord with the initial letters backward:-

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | 3 | 2 | 1 |
| vnt**y** | Mywn**h** | lk**v** | xy**h** |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| **H**i’ | **V**ekal | **H**annasham | **Y**ittenu |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| it | and-all | the-wives | shall-give |

|  |
| --- |
| “**D**ue **R**espect **O**ur **L**adies |

shall give to their husbands, both to great and small.”

### THE SECOND ACROSTIC (5:4)

is formed, as before, by the *initial* letters, for Jehovah is initiating His action; but the name is spelt *forward* because He is *ruling* and causing Esther to act; and take the first step, which was to lead up to so great an end.

The four words are:

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | 3 | 2 | 1 |
| Mvy**h** | Nmh**v** | jlm**h** | xvb**y** |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| **Y**abo’ | **H**ammelek | **V**eHaman | **H**ayyom |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| let-come | the-king | and-Haman | this-day |

|  |
| --- |
| “**L**et **O**ur **R**oyal **D**inner |

this day be graced by the king and Haman.”

The name of Jehovah is read in the invitation, intimating that there would be a fourth at that banquet.

### THE THIRD ACROSTIC (5:13)

is the beginning of the end; for Haman had gone forth from that banquet “joyful and with a glad heart” (5:9) “that day.” Yet it was to be his last. Hence the third Acrostic is formed with the *final* letters, for the end was approaching; and the name is spelt *backward*, for Jeho­vah was *overruling* Haman’s gladness, and turning back Haman’s counsel.

The four words are:

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | 3 | 2 | 1 |
| **y**l | **h**vw | **v**nnyx | **h**z |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1 |  | 2 | 3 | 4 |
| ze**H** | ’eynenn**V** | | shove**H** | le**Y** |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 3 | 2 | 4 |
| this | availeth | nothing | to-me |

The English may be freely rendered:

“Yet am I

|  |
| --- |
| sa**D**; fo**R**, n**O** avai**L** |

is all this to me.”

### THE FOURTH ACROSTIC (7:7)

is formed, like the third, by the *final* letters, for Ha­man’s end had come. But it is spelt *forward* like the first, for Jehovah was *ruling* and bringing about the end He had determined. Haman saw there was cause for fear. A *fourth* is there—Jehovah Himself! And when Esther pleads for her life (7:3), the king asks “Who is he and where is he?” which brings in Je­hovah’s own ineffable name—the Acrostic of the five final letters spelling in Hebrew “*I am*” (see the fifth, Acrostic below). Esther replies: “The adversary and enemy is this wicked Haman.” The king, filled with wrath, rises, and goes forth into the palace garden. Haman, filled with fear, rises, “to make request for his life to Esther the queen, for he saw that evil was determined against him by the king.”

This was the climax, the end had come. Hence the name is spelt by the final letters:

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | 3 | 2 | 1 |
| **h**frh | **v**ylx | **h**tlk | **y**k |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| k**Y** | kaleetha**H** | ’elay**V** | Hara’a**H** |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 4 | 2 | 3 |
| that | evil | was-determined | against-him |

Translated, as before the Acrostic appears in English thus:

“For he saw that there was

evi**L**  t**O**  fea**R**  determine**D**

against him by the king.”

### THE FIFTH ACROSTIC (7. 5)

in this book does not form the name “Jehovah,” but the remarkable name E H Y H which means

“I AM.”

It is noted in some manuscripts by Majuscular letters, which have *Massoretic* authority.

The Acrostic is formed by the final letters, and the name is spelt backward.

The king asks “*Who is he, and where is he*, that durst presume; in his heart to do so?”; i.e., to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver, His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Haman, “the Jews’ enemy”, who, like Pharaoh, sought to destroy the whole nation (cp. Exodus 2:23-25 with 3:14,15). The great enemy of the Messiah—­the living Word—was seeking to destroy all hope of His promised coming (Gen. 3:15), and make void the repeated promise of Jehovah.

Ahasuerus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his ques­tion “Who is he, and where is he?” Only the great “I am that I am” could know that, and could answer that question, Esther and Mordecai knew the human instrument, but none could know, who was directing him but the One Who sees the end from the beginning,

The words forming the Acrostic are:

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | 3 | 2 | 1 |
| **h**z | **y**xv | **h**z | **x**vh |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| hu’**E** | ze**H** | ve’e**Y** | ze**H** |

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | 2 | 3 | 4 |
| [who is] he | this [man] | and where | [is] this [man] |

“who dur’st presume in his heart to do so”: i.e., to conspire against the life of the Queen and her People.

We may English it thus:

“Wher**E** dwellet**H** the-enem**Y** that-daret**H**

presume in his heart to do this thing?”

Thus was the name of the great “I AM” of Exodus 3:14 presented to the eye, to reveal the fact that He who said of E H Y H “this is My Name for ever, and this is My Memorial unto all generations” (v. 15), was there to remember His People. Here was a “generation” in Persia who experienced the truth and the power of this Name, as a former “generation” had done in Egypt.

The same “I AM” had indeed come down to deliver them from Haman; as He had from Pharaoh, and from the great “enmity” (of Gen, 3:15) which instigated both to accomplish the Satanic design of exterminating the Nation of Israel.

In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deut. 31:16-18, and see it carried out in Persia, we learn that though God was not *among* His people there, He was *for* them. Though He was not acting as Jehovah, “that dwelleth between the Cherubim,” He was “the God of Heaven, ruling and overruling all in the Heaven above and in the Earth beneath” for the fulfilment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.

1. See the accompanying note by Bullinger on the occurrence of the name YHVH in the Book of Esther as acrostics. [↑](#footnote-ref-1)