

~ESTHER, BOOK OF (1010)

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· A book of the Hebrew Scriptures, the title of which is taken from the name of its principal character, although some copies of the **Latin Vulgate** call it Ahasuerus after the Persian king who figures prominently in the account.

· The Jews call it *Meghil-lath' 'Es-ter'* or simply the *Meghil-lah'*, meaning roll, or scroll, because for them it constitutes in itself a very highly regarded roll.

· The Books Writer

· The Scriptures do not say who wrote the book of Esther. Some scholars credit the book to Ezra, but the weight of evidence points to Mordecai. Mordecai was in position to know all the minute facts that are related in the narrative about the personal concerns of himself and **Esther**, the doings of the members of Haman's family, and particularly what went on in Shushan the castle.

· After his promotion to the prime ministership of the Persian government he would have access to the official documents mentioned in the account, and just as Daniel, Ezra, and Nehemiah held official positions in the government of Persia during other periods and wrote Bible books describing the relation of the Jews to that world power, so Mordecai, with Yehowah's blessing, was the most likely one to write the book of **Esther**.

· Historical Circumstances

· The account sets the time for its events during the reign of the Ahasuerus who ruled while the Persian Empire extended from India to Ethiopia and included 127 provinces or jurisdictional districts.

· Now it came about in the days of Ahasuerus, that is, the Ahasuerus who was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts. (**Esther 1:1**)

- These facts and its inclusion in the canon by Ezra confine its coverage to the period of the reign of one of the following three kings known to secular history, Darius I the Persian, Xerxes I, and Artaxerxes Longimanus.
- However, both Darius I and Artaxerxes Longimanus are known to have favored the Jews before the 12th year of their respective reigns, which does not fit the Ahasuerus of the book, as he apparently was not well acquainted with the Jews and their religion, nor was he inclined to favor them.
- Therefore, the Ahasuerus of the book of **Esther** is believed to be Xerxes I, son of the Persian king Darius the Great. Some translations [AT, Mo] even substitute Xerxes for Ahasuerus in the text.
- In the book of **Esther** the regnal years of this king apparently are counted from the coregency with his father Darius the Great. Because the first events related in the book of **Esther** occurred in the third year of his reign and the rest of the account covers the remainder of his reign, the book evidently covers the period from **493 B.C.E.** to about **475 B.C.E.**

See Also PERSIA, PERSIANS (The Reigns of Xerxes and of Artaxerxes)

- The book of Esther was committed to writing sometime after the 12th year of Xerxes and evidently by the end of Xerxes's reign circa **475 B.C.E.** The book's vivid style of writing suggests that the writer was an eyewitness. Moreover, the strong implication that the writer had access to governmental documents
- As for all his energetic work and his mightiness and the exact statement of Mordecai's greatness with which the king magnified him, are they not written in the Book of the affairs of the times of the kings of Media and Persia? (**Esther 10:2**)
- Makes it most likely that the book was written in Shushan in the province of Elam, which was then part of Persia. Its Persian and Chaldean words mixed in with Hebrew fit the above-mentioned time of writing as well as the land of Persia for the place of writing.
- Ezra could have brought the book from Babylon to Jerusalem in **468 B.C.E.**, for the Great Synagogue of Jerusalem had it in the canon before its period ended about **300 B.C.E.**

· Authenticity And Canonicity

- Canonical authority for the book of Esther is doubted by some because it is not quoted or alluded to in the **Christian Greek Scriptures**. But this is no conclusive objection, for the same circumstance exists with other books of well-established canonicity, such as Ezra and Ecclesiastes.
- Melito of Sardis, Gregory of Nazianzus, and Athanasius are among those who omitted it from their lists of canonical books. However, Jerome, Augustine, and Origen refer to the book by name.
- It is in the **Chester Beatty** collection, the books of Ezekiel, Daniel, and **Esther** being found in one codex, which was likely compiled in the first half of the **Third Century C.E.**
- It does not appear that its authority was ever doubted by the Jews or by early Christians as a whole. In their Bibles the Jews most often place it among the Hagiographa or the Writings, between Ecclesiastes and Daniel.
- Apocryphal additions were later inserted into the book. Some scholars date their origin at approximately **100 B.C.E.**, about 300 years after the canon of the Hebrew Scriptures was fixed, according to the traditional view.
- The book of **Esther** is accused of exaggeration in its mention of a banquet lasting 180 days in the third year of the reign of Ahasuerus.
- In the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself. (**Esther 1:3**)
- When he showed the riches of his glorious kingdom and the honor and the beauty of his greatness for many days, a hundred and eighty days. (**Esther 1:4**)
- However, it has been expressed that such a long feast may have been held to accommodate the numerous officials from the many provinces who could not, because of their duties, have been there for all of it and all at the same time. Actually, the text does not say the

banquet lasted that long, but that the king showed them the riches and glory of his kingdom for 180 days. A banquet is mentioned at;

- **In the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself. (Esther 1:3)**
- **And when these days had come to the full, the king held a banquet for seven days for all the people that were found in Shushan the castle, for the great as well as the small, in the courtyard of the garden of the kings palace. (Esther 1:5)**
- **It may be that two banquets are not meant, but that the seven-day banquet for all in the castle at the end of the great assembly is the one referred to in, [Commentary on the Old Testament, by C. Keil and F. Delitzsch, 1973, Vol. III, Esther, pp. 322-324]**
- **In the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself. (Esther 1:3)**
- **In view of the absence of any direct mention of God in the book, some charge that the book is irreligious. Nevertheless, it tells of fasting and a cry for aid on the part of the Jews, implying prayer.**
- **And in all the different jurisdictional districts, wherever the kings word and his Law were reaching, there was great mourning among the Jews, and fasting and weeping and wailing. Sackcloth and ashes themselves came to be spread out as a couch for many. (Esther 4:3)**
- **Go, gather all the Jews that are to be found in Shushan and fast in my behalf and neither eat nor drink for three days, night and day. I too with my young women, I shall fast likewise, and upon that I shall come in to the king, which is not according to the law, and in case I must perish, I must perish. (Esther 4:16)**
- **To confirm these days of Purim at their appointed times, just as Mordecai the Jew and Esther the queen had imposed upon them, and just as they had imposed upon their own soul and upon their offspring, the matters of the fasts and their cry for aid. (Esther 9:31)**

- **Also, there is indication of God's maneuvering of events in the sleeplessness of the king at the opportune time**
- **During that night the kings sleep fled. Therefore he said to bring the book of the records of the affairs of the times. Thus there came to be a reading of them before the king. (Esther 6:1)**
- **And possible allusion to divine purpose in Esther's attaining to the queenship.**
- **For if you are altogether silent at this time, relief and deliverance themselves will stand up for the Jews from another place, but as for you and your father's house, you people will perish. And who is there knowing whether it is for a time like this that you have attained to royal dignity? (Esther 4:14)**
- **Furthermore, the fact that Mordecai strictly refused to bow before God's enemy Haman, who as an Agagite may have been a royal Amalekite, is evidence that Yehowah was worshiped by Mordecai.**
- **After these things King Ahasuerus magnified Haman the son of Hammedatha the Agagite and proceeded to exalt him and to put his throne above all the other princes that were with him. (Esther 3:1)**
- **And all the kings servants that were in the king's gate were bowing low and prostrating themselves to Haman, for so the king had commanded respecting him. But as for Mordecai, he would neither bow low nor prostrate himself. (Esther 3:2)**
- **And the king's servants who were in the kings gate began to say to Mordecai; Why are you sidestepping the kings commandment? (Esther 3:3)**
- **And it came about that, as they talked to him day by day, and he did not listen to them, then they told Haman to see whether Mordecai's affairs would stand, for he had told them that he was a Jew. (Esther 3:4)**
- **Now Haman kept seeing that Mordecai was not bowing low and prostrating himself to him, and Haman became filled with rage. (Esther 3:5)**

- But it was despicable in his eyes to lay hand upon Mordecai alone, for they had told him about Mordecai's people, and Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus, Mordecai's people. (**Esther 3:6**)
- Yehowah now said to Moses; Write this as a memorial in the book and propound it in Joshua's ears; I shall completely wipe out the remembrance of Amalek from under the heavens. (**Exodus 17:14**)

· Evidence Of History And Archaeology

- Historical and archaeological findings have added their voice in confirming the authenticity of the book of **Esther**. A few examples will suffice. The way Persians honored a man is described authentically.
- Let them bring royal apparel with which the king does clothe himself and a horse upon which the king does ride and on the head of which the royal headdress has been put. (**Esther 6:8**)
- White and blue, or violet, were the royal Persian colors. At;
- As for Mordecai, he went forth from before the king in royal apparel of blue and linen, with a great crown of gold, and a fine-fabric cloak, even of wool dyed reddish purple. And the city of Shushan itself cried out shrilly and was joyful. (**Esther 8:15**)
- We read that Mordecai wore royal apparel of blue and linen and a cloak of reddish purple.
- **Esther** took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. And it came about that, as soon as the king saw **Esther** the queen standing in the courtyard, she gained favor in his eyes.
- And it came about on the third day that **Esther** went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. (**Esther 5:1**)
- And it came about that, as soon as the king saw **Esther** the queen standing in the courtyard, she gained favor in his eyes, so that

the king held out to **Esther** the golden scepter that was in his hand. **Esther** now came near and touched the top of the scepter. (**Esther 5:2**)

- Excavations have revealed that the detail of the description is exact. A corridor led from the House of the Women to the inner court, and at the side of the court opposite the corridor was the hall, or throne room, of the palace.
- The throne was placed in the center of the farther wall, and from this vantage point the king could look over the screen that intervened and could see the queen waiting for an audience.
- Further details in the book show an intimate knowledge on the part of the writer with the palace. It is evident that objections to the book on the grounds of its being unhistorical and inaccurate as to Persian manners and customs are unfounded.
- Very strong evidence for the books authenticity is the Festival of Purim, or Lot's, commemorated by the Jews down to this day, on this anniversary the entire book is read in their synagogues.
- A cuneiform inscription evidently from Borsippa is said to refer to a Persian official by the name of *Mardukâ* or Mordecai, who was at Susa or Shushan, at the end of the reign of Darius I or the beginning of the reign of Xerxes I. [Zeitschrift für die alttestamentliche Wissenschaft, 1940/41, Vol. 58, pp. 243,244][nschaft, 1940/41, Vol. 58, pp. 1942/43, Vol. 59, p. 219]
- The book of **Esther** is in complete accord with the rest of the Scriptures and complements the accounts of Ezra and Nehemiah by telling what took place with the exiled people of God in Persia. As with all Scripture, it was written to provide encouragement, comfort, and instruction for us.
- For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope. (**Romans 15:4**)

•• Highlights Of Esther

- A vivid account of how **Esther**, with guidance from her older cousin Mordecai, was used by God to deliver the Jews from extermination.

- **Written evidently by Mordecai, and apparently covering 493–475 B.C.E.**
- **Esther** becomes queen in Shushan.
- **When King Ahasuerus, evidently Xerxes I, calls for Queen Vashti during a royal banquet, so he can show off her loveliness, she persistently refuses to come, the king removes her as queen.**
- **Now it came about in the days of Ahasuerus, that is, the Ahasuerus who was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts. (Esther 1:1)**
- **That in those days as King Ahasuerus was sitting upon his royal throne, which was in Shushan the castle. (Esther 1:2)**
- **In the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself. (Esther 1:3)**
- **When he showed the riches of his glorious kingdom and the honor and the beauty of his greatness for many days, a hundred and eighty days. (Esther 1:4)**
- **And when these days had come to the full, the king held a banquet for seven days for all the people that were found in Shushan the castle, for the great as well as the small, in the courtyard of the garden of the kings palace. (Esther 1:5)**
- **There were linen, fine cotton and blue held fast in ropes of fine fabric, and wool dyed reddish purple in silver rings and pillars of marble, couches of gold and silver upon a pavement of porphyry and marble and pearl and black marble. (Esther 1:6)**
- **And there was a passing of wine to drink in gold vessels, and the vessels were different from one another, and the royal wine was in great quantity, according to the means of the king. (Esther 1:7)**
- **As regards the time of drinking according to the law, there was no one compelling, for that was the way the king had arranged for every great man of his household, to do according to the liking of each and every one. (Esther 1:8)**

- **Also, Vashti the queen herself held a banquet for the women at the royal house that belonged to King Ahasuerus. (Esther 1:9)**
- **On the seventh day, when the king's heart was in a merry mood with wine, he said to Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven court officials that were ministering to the person of King Ahasuerus. (Esther 1:10)**
- **To bring Vashti the queen in the royal presence before the king, to show the peoples and the princes her loveliness, for she was beautiful in appearance. (Esther 1:11)**
- **But Queen Vashti kept refusing to come at the king's word that was conveyed by means of the court officials. At this the king grew highly indignant and his very rage flared up within him. (Esther 1:12)**
- **And the king proceeded to say to the wise men having knowledge of the times, for in this way the king's matter came before all those versed in Law and legal cases. (Esther 1:13)**
- **And those closest to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, seven princes of Persia and Media, having access to the king, and who were sitting first in the kingdom. (Esther 1:14)**
- **According to Law what is to be done with Queen Vashti because she has not performed the saying of King Ahasuerus by means of the court officials? (Esther 1:15)**
- **To this Memucan said before the king and the princes. It is not against the king alone that Vashti the queen has done wrong, but against all the princes and against all the peoples that are in all the jurisdictional districts of King Ahasuerus. (Esther 1:16)**
- **For the affair of the queen will go out to all the wives so that they will despise their owners in their own eyes, when they say; King Ahasuerus himself said to bring in Vashti the queen before him, and she did not come in. (Esther 1:17)**
- **And this day the princesses of Persia and Media, who have heard the affair of the queen, will talk to all the princes of the king, and there will be plenty of contempt and indignation. (Esther 1:18)**

- **If to the king it does seem good, let a royal word go out from his person, and let it be written among the laws of Persia and Media, that it may not pass away, that Vashti may not come in before King Ahasuerus, and her royal dignity let the king give to a companion of hers, a woman better than she is. (Esther 1:19)**
- **And the decree of the king that he will make must be heard in all his realm, for it is vast, and all the wives themselves will give honor to their owners, the great as well as the small. (Esther 1:20)**
- **And the thing was pleasing in the eyes of the king and the princes, and the king proceeded to do according to the word of Memucan. (Esther 1:21)**
- **So he sent written documents to all the kings jurisdictional districts, to each jurisdictional district in its own style of writing and to each people in its own tongue, for every husband to be continually acting as prince in his own house and speaking in the tongue of his own people. (Esther 1:22)**
- **Esther is chosen above all the other beautiful virgins in the realm and is made queen, at Mordecai's direction, she does not reveal that she is a Jewess**
- **After these things, when the rage of King Ahasuerus had subsided, he remembered Vashti and what she had done and what had been decided against her. (Esther 2:1)**
- **Then the kings attendants, his ministers, said; Let them seek young women, virgins, beautiful in appearance, for the king. (Esther 2:2)**
- **And let the king appoint commissioners in all the jurisdictional districts of his realm, and let them collect together all the young women, virgins, beautiful in appearance, at Shushan the castle, at the house of the women in charge of Hegai the kings eunuch, the guardian of the women, and let there be a giving of their massages. (Esther 2:3)**
- **And that young woman who seems pleasing in the kings eyes will be queen instead of Vashti. And the thing was pleasing in the kings eyes, and he proceeded to do that way. (Esther 2:4)**

- **A certain man, a Jew, happened to be in Shushan the castle, and his name was Mordecai the son of Jair the son of Shimei the son of Kish a Benjaminite. (Esther 2:5)**
- **Who had been taken into exile from Jerusalem with the deported people who were taken into exile with Jeconiah the king of Judah whom Nebuchadnezzar the king of Babylon took into exile. (Esther 2:6)**
- **And he came to be the caretaker of Hadassah, that is, Esther, the daughter of his father's brother, for she had neither father nor mother, and the young woman was pretty in form and beautiful in appearance, and at the death of her father and her mother Mordecai took her as his daughter. (Esther 2:7)**
- **And it came about that, when the king's word and his Law were heard, and when many young women were collected together at Shushan the castle in charge of Hegai, then Esther was taken to the king's house in charge of Hegai the guardian of the women. (Esther 2:8)**
- **Now the young woman was pleasing in his eyes, so that she gained loving-kindness before him and he made haste to give her, her massages and her appropriate food, and to give her seven selected young women from the king's house, and he proceeded to transfer her and her young women to the best place of the house of the women. (Esther 2:9)**
- **Esther had not told about her people or about her relatives, for Mordecai himself had laid the command upon her that she should not tell. (Esther 2:10)**
- **And day after day Mordecai was walking before the courtyard of the house of the women to know of Esther's welfare and what was being done with her. (Esther 2:11)**
- **And when the turn of each young woman arrived to go in to King Ahasuerus after it had happened to her according to the women's regulation for twelve months, for that was the way the days of their massage procedure were gradually fulfilled, six months with oil of myrrh and six months with balsam oil and with the massages of the women. (Esther 2:12)**

- Then on these conditions the young woman herself came in to the king. Everything that she would mention would be given her, to come with her from the house of the women to the king's house. (**Esther 2:13**)
- In the evening she herself came in, and in the morning she herself returned to the second house of the women in charge of Shaashgaz the king's eunuch, the guardian of the concubines. She would not come in anymore to the king unless the king had taken delight in her and she had been called by name. (**Esther 2:14**)
- And when the turn of **Esther** the daughter of Abihail the uncle of Mordecai, whom he had taken as his daughter, arrived to come in to the king, she did not request anything except what Hegai the king's eunuch, the guardian of the women, proceeded to mention, all the while Esther was continually gaining favor in the eyes of everyone seeing her. (**Esther 2:15**)
- Then **Esther** was taken to King Ahasuerus at his royal house in the tenth month, that is, the month Tebeth, in the seventh year of his reign. (**Esther 2:16**)
- And the king came to love **Esther** more than all the other women, so that she gained more favor and loving-kindness before him than all the other virgins. And he proceeded to put the royal headdress upon her head and make her queen instead of Vashti. (**Esther 2:17**)
- And the king went on to hold a great banquet for all his princes and his servants, the banquet of **Esther**, and an amnesty for the jurisdictional districts he granted, and he kept giving presents according to the means of the king. (**Esther 2:18**)
- Now when virgins were collected together a second time, Mordecai was sitting in the king's gate. (**Esther 2:19**)
- **Esther** was not telling about her relatives and her people, just as Mordecai had laid the command upon her, and the saying of Mordecai **Esther** was performing, just as when she happened to be under care by him. (**Esther 2:20**)

- **Haman conspires to have the Jews exterminated, but the tables are turned.**
- **Haman the Agagite is exalted by the king above all the other princes, but Mordecai refuses to bow to him.**
- **After these things King Ahasuerus magnified Haman the son of Hammedatha the Agagite and proceeded to exalt him and to put his throne above all the other princes that were with him. (Esther 3:1)**
- **And all the kings servants that were in the kings gate were bowing low and prostrating themselves to Haman, for so the king had commanded respecting him. But as for Mordecai, he would neither bow low nor prostrate himself. (Esther 3:2)**
- **And the kings servants who were in the kings gate began to say to Mordecai; Why are you sidestepping the king's commandment? (Esther 3:3)**
- **And it came about that, as they talked to him day by day, and he did not listen to them, then they told Haman to see whether Mordecai's affairs would stand, for he had told them that he was a Jew. (Esther 3:4)**
- **Enraged over Mordecai's refusal, Haman schemes to annihilate all the Jews in the empire, the king is induced to agree, the date is set, and the decree is issued.**
- **Now Haman kept seeing that Mordecai was not bowing low and prostrating himself to him, and Haman became filled with rage. (Esther 3:5)**
- **But it was despicable in his eyes to lay hand upon Mordecai alone, for they had told him about Mordecai's people, and Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus, Mordecai's people. (Esther 3:6)**
- **In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, someone cast Pur, that is, the Lot, before Haman from day to day and from month to month, to the twelfth, that is, the month Adar. (Esther 3:7)**
- **And Haman proceeded to say to King Ahasuerus; There is one**

- certain people scattered and separated among the peoples in all the jurisdictional districts of your realm, and their laws are different from all other peoples, and the kings own laws they are not performing, and for the king it is not appropriate to let them alone. ([Esther 3:8](#))
- If to the king it does seem good, let there be a writing that they be destroyed, and ten thousand silver talents I shall pay into the hands of those doing the work by bringing it into the kings treasury. ([Esther 3:9](#))
 - At that the king removed his signet ring from his own hand and gave it to Haman the son of Hammedatha the Agagite, the one showing hostility to the Jews. ([Esther 3:10](#))
 - And the king went on to say to Haman; The silver is given to you, also the people, to do with them according to what is good in your own eyes. ([Esther 3:11](#))
 - The kings secretaries were then called in the first month on the thirteenth day of it, and writing went on according to all that Haman commanded the kings satraps and the governor's who were over the different jurisdictional districts, and the princes of the different peoples, of each jurisdictional district, in its own style of writing, and each people in its own tongue, in the name of King Ahasuerus it was written and it was sealed with the kings signet ring. ([Esther 3:12](#))
 - And there was a sending of the letters by means of couriers to all the kings jurisdictional districts, to annihilate, to kill and to destroy all the Jews, young man as well as old man, little ones and women, on one day, on the thirteenth day of the twelfth month, that is, the month Adar, and to plunder the spoil of them. ([Esther 3:13](#))
 - A copy of the writing to be given as Law in all the different jurisdictional districts was being published to all the peoples, for them to become ready for this day. ([Esther 3:14](#))
 - The couriers themselves went out, being moved to speed because of the kings word, and the Law itself was given in Shushan the castle. As for the king and Haman, they sat down to drink, but as for the city of Shushan, it was in confusion. ([Esther 3:15](#))

- **Mordecai instructs Esther to appeal personally to the king, though her life may be endangered by appearing before him uninvited.**
- **And Mordecai himself got knowledge of everything that had been done, and Mordecai proceeded to rip his garments apart and put on sackcloth and ashes and go out into the middle of the city and cry out with a loud and bitter outcry. (Esther 4:1)**
- **Finally he came as far as in front of the kings gate, for no one was to come into the kings gate in clothing of sackcloth. (Esther 4:2)**
- **And in all the different jurisdictional districts, wherever the kings word and his Law were reaching, there was great mourning among the Jews, and fasting and weeping and wailing. Sackcloth and ashes themselves came to be spread out as a couch for many. (Esther 4:3)**
- **And Esther's young women and her eunuchs began to come in and tell her. And the queen was very much pained. Then she sent garments to clothe Mordecai and to remove his sackcloth off him. And he did not accept them. (Esther 4:4)**
- **At this Esther called Hathach, one of the kings eunuchs, whom he had made to attend upon her, and she proceeded to give him a command concerning Mordecai, to know what this meant and what this was all about. (Esther 4:5)**
- **So Hathach went out to Mordecai into the public square of the city that was before the kings gate. (Esther 4:6)**
- **Then Mordecai told him about all the things that had befallen him and the exact statement of the money that Haman had said to pay to the kings treasury against the Jews, to destroy them. (Esther 4:7)**
- **And a copy of the writing of the Law that had been given in Shushan to have them annihilated he gave him to show Esther and to tell her and to lay the command upon her to come in to the king and implore favor of him and make request directly before him for her own people. (Esther 4:8)**
- **Hathach now came in and told Esther Mordecai's words. (Esther**

4:9)

- Then **Esther** said to Hathach and commanded him concerning Mordecai. (**Esther 4:10**)
- All the king's servants and the people of the king's jurisdictional districts are aware that, as regards any man or woman that comes in to the king at the inner courtyard who is not called, his one law is to have him put to death, only in case the king holds out to him the golden scepter, he will also certainly stay alive. As for me, I have not been called to come in to the king now for thirty days. (**Esther 4:11**)
- And they proceeded to tell Mordecai the words of **Esther**. (**Esther 4:12**)
- Then Mordecai said to reply to **Esther**; Do not imagine within your own soul that the king's household will escape any more than all the other Jews. (**Esther 4:13**)
- For if you are altogether silent at this time, relief and deliverance themselves will stand up for the Jews from another place, but as for you and your father's house, you people will perish. And who is there knowing whether it is for a time like this that you have attained to royal dignity? (**Esther 4:14**)
- Accordingly **Esther** said to reply to Mordecai. (**Esther 4:15**)
- Go, gather all the Jews that are to be found in Shushan and fast in my behalf and neither eat nor drink for three days, night and day. I too with my young women, I shall fast likewise, and upon that I shall come in to the king, which is not according to the law, and in case I must perish, I must perish. (**Esther 4:16**)
- At this Mordecai passed along and proceeded to do according to all that **Esther** had laid in command upon him. (**Esther 4:17**)
- **Esther** is received favorably by the king, she invites the king and Haman to a banquet, then she requests that they return for another banquet the next day.
- And it came about on the third day that **Esther** went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was

- sitting on his royal throne in the royal house opposite the entrance of the house. (**Esther 5:1**)
- **And it came about that, as soon as the king saw Esther the queen standing in the courtyard, she gained favor in his eyes, so that the king held out to Esther the golden scepter that was in his hand. Esther now came near and touched the top of the scepter. (Esther 5:2)**
 - **Then the king said to her; What do you have, O Esther the queen, and what is your request? To the half of the kingship, let it even be given to you! (Esther 5:3)**
 - **In turn Esther said; If to the king it does seem good, let the king with Haman come today to the banquet that I have made for him. (Esther 5:4)**
 - **Accordingly the king said; You men, have Haman act quickly on the word of Esther. Later the king and Haman came to the banquet that Esther had made. (Esther 5:5)**
 - **In time the king said to Esther during the banquet of wine; What is your petition? Let it even be granted you! And what is your request? To the half of the kingship, let it even be done! (Esther 5:6)**
 - **To this Esther answered and said; My petition and my request is (Esther 5:7)**
 - **If I have found favor in the kings eyes and if to the king it does seem good to grant my petition and to act on my request, let the king and Haman come to the banquet that I shall hold for them tomorrow, and tomorrow I shall do according to the kings word. (Esther 5:8)**
 - **Haman's joy is marred, however, because Mordecai again refuses to bow to him, so Haman puts up a very tall stake and plans to urge the king to hang Mordecai on it before the banquet the next day.**
 - **Consequently Haman went out on that day joyful and merry of heart, but as soon as Haman saw Mordecai in the kings gate and that he did not rise and did not quake on account of him, Haman was immediately filled with rage against Mordecai. (Esther 5:9)**

- **However, Haman kept control of himself and came into his house. Then he sent and had his friends and Zeresh his wife brought in. (Esther 5:10)**
- **And Haman proceeded to declare to them the glory of his riches and the large number of his sons and everything with which the king had magnified him and how he had exalted him over the princes and the servants of the king. (Esther 5:11)**
- **And Haman went on to say; What is more, Esther the queen brought in with the king to the banquet that she had made no one but me, and tomorrow also I am invited to her with the king. (Esther 5:12)**
- **But all this, none of it suits me as long as I am seeing Mordecai the Jew sitting in the kings gate. (Esther 5:13)**
- **At that Zeresh his wife and all his friends said to him; Let them make a stake fifty cubits high. Then in the morning say to the king that they should hang Mordecai on it. Then go in with the king to the banquet joyful. So the thing seemed good before Haman, and he proceeded to have the stake made. (Esther 5:14)**
- **That night, when the king is sleepless, he has records read to him, and he learns that Mordecai has not been rewarded for reporting a scheme to assassinate the king, when Haman arrives in the morning, the king asks him what should be done to honor a man in whom the king takes delight, thinking he is the man, Haman offers lavish suggestions, then Haman himself is commanded to confer that honor publicly on Mordecai**
- **During that night the kings sleep fled. Therefore he said to bring the book of the records of the affairs of the times. Thus there came to be a reading of them before the king. (Esther 6:1)**
- **At length there was found written what Mordecai had reported concerning Bigthana and Teresh, two court officials of the king, doorkeepers, who had sought to lay hand on King Ahasuerus. (Esther 6:2)**
- **Then the king said; What honor and great thing has been done to Mordecai for this? To this the kings attendants, his ministers, said; Nothing has been done with him. (Esther 6:3)**

- **Later the king said; Who is in the courtyard? Now Haman himself had come into the outer courtyard of the king's house to say to the king to hang Mordecai on the stake that he had prepared for him. (Esther 6:4)**
- **Accordingly the king's attendants said to him; Here is Haman standing in the courtyard. So the king said; Let him come in. (Esther 6:5)**
- **When Haman came in, the king proceeded to say to him: What is to be done to the man in whose honor the king himself has taken a delight? At this Haman said in his heart; To whom would the king take delight in rendering an honor more than me? (Esther 6:6)**
- **So Haman said to the king; As for the man in whose honor the king himself has taken a delight. (Esther 6:7)**
- **Let them bring royal apparel with which the king does clothe himself and a horse upon which the king does ride and on the head of which the royal headdress has been put. (Esther 6:8)**
- **And let there be a putting of the apparel and the horse into the charge of one of the king's noble princes, and they must clothe the man in whose honor the king himself has taken a delight, and they must make him ride on the horse in the public square of the city, and they must call out before him; This is how it is done to the man in whose honor the king himself has taken a delight. (Esther 6:9)**
- **At once the king said to Haman; Quickly, take the apparel and the horse, just as you have said, and do that way to Mordecai the Jew who is sitting in the king's gate. Do not let anything go unfulfilled of all that you have spoken. (Esther 6:10)**
- **And Haman proceeded to take the apparel and the horse and clothe Mordecai and make him ride in the public square of the city and call out before him; This is how it is done to the man in whose honor the king himself has taken a delight. (Esther 6:11)**
- **Afterward Mordecai returned to the king's gate. As for Haman, he hurried to his house, mourning and with his head covered. (Esther 6:12)**

- And Haman went on to relate to Zeresh his wife and to all his friends everything that had befallen him. At that his wise men and Zeresh his wife said to him; If it is from the seed of the Jews that Mordecai is before whom you have started to fall, you will not prevail against him, but you will without fail fall before him. **(Esther 6:13)**
- That honor publicly on Mordecai.**
- In those days while Mordecai was sitting in the kings gate, Bigthan and Teresh, two court officials of the king, doorkeepers, became indignant and kept seeking to lay hand on King Ahasuerus. **(Esther 2:21)**
- And the thing came to be known to Mordecai, and he immediately told **Esther** the queen. In turn **Esther** talked to the king in Mordecai's name. **(Esther 2:22)**
- So the matter was sought out and eventually found out, and both of them got to be hanged on a stake, after which it was written in the book of the affairs of the days before the king. **(Esther 2:23)**
- At the banquet that day, **Esther** makes known to the king that Haman has sold her and her people to be destroyed, furious, the king orders Haman to be hung on the stake he put up for Mordecai
- And Haman went on to relate to Zeresh his wife and to all his friends everything that had befallen him. At that his wise men and Zeresh his wife said to him; If it is from the seed of the Jews that Mordecai is before whom you have started to fall, you will not prevail against him, but you will without fail fall before him. **(Esther 6:13)**
- Mordecai is promoted, and the Jews are delivered.**
- Mordecai is given the kings signet ring that was taken from Haman.**
- On that day King Ahasuerus gave to **Esther** the queen the house of Haman, the one showing hostility to the Jews, and Mordecai himself came in before the king, because **Esther** had told what he was to her. **(Esther 8:1)**

- Then the king removed his signet ring that he had taken away from Haman and gave it to Mordecai, and **Esther** went on to place Mordecai over the house of Haman. (**Esther 8:2**)
- With the king's approval, a decree is issued permitting the Jews to defend themselves and to annihilate their enemies on the day that had been set for their own destruction, many thousands of the Jews' enemies are slaughtered.
- Moreover, **Esther** spoke again before the king and fell down before his feet and wept and implored favor of him to turn away the badness of Haman the Agagite and his scheme that he had schemed against the Jews. (**Esther 8:3**)
- That is why the country Jews, inhabiting the cities of the outlying districts, were making the fourteenth day of the month Adar a rejoicing and a banqueting and a good day and a sending of portions to one another. (**Esther 9:19**)
- It is decreed that this deliverance be commemorated each year.
- And Mordecai proceeded to write these things and send written documents to all the Jews that were in all the jurisdictional districts of King Ahasuerus, the nearby and the distant ones. (**Esther 9:20**)
- To impose upon them the obligation to be regularly holding the fourteenth day of the month Adar and the fifteenth day of it in each and every year. (**Esther 9:21**)
- According to the days on which the Jews had rested from their enemies and the month that was changed for them from grief to rejoicing and from mourning to a good day, to hold them as days of banqueting and rejoicing and sending of portions to one another and of gifts to the poor people. (**Esther 9:22**)
- And the Jews accepted what they had started to do and what Mordecai had written to them. (**Esther 9:23**)
- For Haman the son of Hammedatha, the Agagite, the one showing hostility to all the Jews, had himself schemed against the Jews to destroy them, and he had had Pur, that is, the Lot, cast, to disquiet them and destroy them. (**Esther 9:24**)

- But when **Esther** came in before the king he said with the written document; Let his bad scheme that he has schemed against the Jews come back upon his own head, and they hanged him and his sons upon the stake. (**Esther 9:25**)
- That is why they called these days Purim, by the name of the Pur. That is why, according to all the words of this letter and what they had seen as to this and what had come upon them. (**Esther 9:26**)
- The Jews imposed and accepted upon themselves and upon their offspring and upon all those joining themselves to them, that it should not pass away, the obligation to be regularly holding these two days according to what was written concerning them and according to their appointed time in each and every year. (**Esther 9:27**)
- And these days were to be remembered and held in each and every generation, each family, each jurisdictional district and each city, and these days of Purim themselves should not pass away from the midst of the Jews and the commemoration itself of them not come to an end among their offspring. (**Esther 9:28**)
- And **Esther** the queen, the daughter of Abihail, and Mordecai the Jew proceeded to write with all forcefulness to confirm this second letter concerning Purim. (**Esther 9:29**)
- Then he sent written documents to all the Jews in the one hundred and twenty-seven jurisdictional districts, the realm of Ahasuerus, in words of peace and truth. (**Esther 9:30**)
- To confirm these days of Purim at their appointed times, just as Mordecai the Jew and **Esther** the queen had imposed upon them, and just as they had imposed upon their own soul and upon their offspring, the matters of the fasts and their cry for aid. (**Esther 9:31**)
- And the very saying of **Esther** confirmed these matters of Purim, and it was written down in a book. (**Esther 9:32**)
- **Mordecai comes to be second to the king and works for the good of his people.**
- **And King Ahasuerus proceeded to lay forced labor upon the land**

and the isles of the sea. (**Esther 10:1**)

- **As for all his energetic work and his mightiness and the exact statement of Mordecai's greatness with which the king magnified him, are they not written in the Book of the affairs of the times of the kings of Media and Persia? (**Esther 10:2**)**
- **For Mordecai the Jew was second to King Ahasuerus and was great among the Jews and approved by the multitude of his brothers, working for the good of his people and speaking peace to all their offspring. (**Esther 10:3**)**