

Esther

MANITOULIN YOUTH CONFERENCE 2020

“AND WE KNOW THAT ALL THINGS WORK
TOGETHER FOR GOOD TO THEM THAT LOVE GOD,
TO THEM WHO ARE THE CALLED ACCORDING TO
HIS PURPOSE”

ROMANS 8V28

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Introduction

Dear Young Person,

If you are reading this now, it is because you have sat down for the first time to peruse the Youth Conference Workbook 2020. We are very excited that this moment has come for you. Only months from now if our Lord remains away, you will find yourself sitting in a circle in God's wondrous creation discussing the book of Esther with other Bible students.

Malachi 3:16 comes to mind, "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon his name." It is humbling to think that there, in the midst of all the young people, God is listening to those very conversations that are centred on His name.

There is a great deal that happens at conference, but the heart of youth conference is the morning discussion groups and the foundation of the discussion groups is Bible study and the meditation of God's word. Whether this is your first study or one of many we commend you for setting aside the time to enter the very mind of God Almighty. As we study scripture and meditate upon it, we not only develop a richer understanding of the many faithful men and women of old, but we grow closer to our God. We learn about His existence, about His character, about His plan and purpose, about His love, about His judgement, about His son and about his work of redemption. What more could we want than to understand and to develop a relationship with the all-powerful being that created us!

The theme of this year's conference comes from **Esther 4:14** "For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?" This multilayered, enigmatic verse speaks of the watchful God in the heavens above and is the turning point in the life of Esther who goes before the king in great faith.

In the book of Esther, there are several characters that we can relate to, and take lessons from, that we may be a part of that faithful bride of Christ waiting, ever so carefully, for the return of our Lord. Not only this, but we will come to see the hand of God in a book that seems void of any such worship or mention of God. We will see the wonderful type and prophecy in the age to come that pervades the narrative.

On a personal level, we have been blessed to go through this remarkable book and hope that it will impact you as much as it has us. It has been a long but prosperous journey as we entered the mind of God through the book of Esther. As with any journey, it has had its peaks and valleys, its joys and its sorrows, its time of reflection and it's time of meditation, but it has been nothing short of incredible. This is the journey that we would like to share with you.

Many of the questions in this workbook are designed to, not only make you think, but to do some personal study in order to search out the answer. Not all questions are meant to have one answer or are meant to be written in stone but are meant to get us thinking on a spiritual level. We all know the story of Esther, but do we know the typology, the symbols, the principles, the hidden meanings and layers, or the gems that are found in the book of Esther? If you get stuck on a question don't feel discouraged, do some study on that section before you answer the question, ask your fellow Bible students and don't hesitate to reach out to us as we'd be happy to help out! Assume a question is speaking expositively or practically unless the type is specifically asked for. However, this doesn't mean we cover all the details of all the types throughout the book either; hence feel free to add in types where the context will allow. We've included a notes section at the end of each major section. Feel free to use this during your study, during the discussion group, for discussion group prep etc. The more thought and effort put into the book, the more engaging and fruitful the discussion groups will be, because your study of the book will help deepen your knowledge and understanding of the principles before discussing them with others.

We are in great debt to the brethren that have gone before us in their studies as well as all those who have encouraged us and aided in the writing process. Specifically, we would like to thank Sisters' Shaylyn Jackson, Bailey Moore, Cayla Hodge as well as Brethren Ken Styles, Ron Kidd, Dave Styles, Josh Hodge, Josh Pipe, Brett Haughton, Cole Readman and Gabe Muniz in their involvement with inspiration, editing, and reviewing the workbook. We encourage you to reference other Christadelphian works when you get stuck. Of course, we would love to hear from you as well, whether it be to share some of your own findings or to ask a question.

May God be with you in your studies,

Bro. Jamin Moore (jamin.kl.moore@gmail.com) & Bro. Jacob Hodge (jacobcayla19@gmail.com)

Tips for Study

Many of the tips below have been amalgamated from previous years of Youth Conferences. Additional tips have been added that specifically apply to the present workbook.

When we begin Bible study the answers don't automatically come to us. **Proverbs 25:2** says, "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter". The Bible is designed to stimulate our thoughts as we study to know God and His ways. We will never have an end to learning about His purpose no matter how long we are in the Truth. Preparation is important. We will only be given a place in the Kingdom if we have prepared our minds beforehand. The same applies to study. Here are some tips:

- Always begin Bible study with prayer. It is God's Word revealed to us and we should thank Him for the opportunity of being able to study it and the privilege of coming to know God and His Son Jesus Christ. Therefore, the best way of thanking Him and asking Him to help us to understand His thoughts is through a sincere and fervent prayer before opening your Bible to study.
- Have a specific time set aside for study each week when you will not be disturbed or interrupted & try to complete your workbook in sections.
- Have a specific place where you do your study.
- Utilize the goal chart to finish the workbook in plenty of time before youth conference begins.
- Before you start, have everything you need close by - Bible, pens, notebooks, reference books etc. This way you won't get distracted when you need to get up to find them.
- Initial Reading - The next thing to do is to sit down and read the whole book through all in one sitting. Read it out loud, slowly and carefully with emphasis. As you read, note verses that you find interesting or confusing. Note key words and themes as you read.
- Use different versions based upon the reliable majority text* for the Hebrew Scriptures (Old Testament) like Rotherham's, RSV, Young's Literal, RV, and New King James to get a richer understanding of the verse. Other versions of the Bible, as well as helpful tools, can be used by downloading e-sword to your computers. This can be found here: <http://www.e-sword.net/>.
- Bible study is all about asking questions - Who? What? When? Where? Why? How? God wants us to be inquisitive, and to ponder about Him and His Word. Think of questions to ask your friends, especially if you can't figure them out. Talk to them about your study. Sharing is one of the most rewarding parts of Bible study.
- Star or highlight questions that you were not able to answer so that you can come back to them later. Some questions that you get stuck on may be good questions for the discussion group. Keep track of these and other discussion group worthy questions, or points, by highlighting them in your workbook.

- Remember that as you go through the workbook that there may be more than one question in a row asking something similar. This was done to try and clarify what is being asked, not for the purpose of having you answer the question twice.
- Mark up your Bible: A well-known marking system uses different coloured pens to highlight various notes – analysis or headings in blue, comments in black, references in red, reference red, first principles and wrested scriptures or lessons in green. This is an extraordinarily important exercise as we will never be able to remember everything!
- Read through the relevant appendices as you go through the book of Esther. Use some of the empty charts along the way as it's much easier to pick up on themes and make notes right away then having to come back to it later.
- MOST IMPORTANTLY - ask yourself what Bible principles are being taught and how does this apply to me? What lessons are there which will change your character to be like God's? Write them down so you don't forget them. This is the whole purpose of this study. Your efforts will be fruitless without meditating on what you have learnt and actually applying it to your life, therefore “receive with meekness the engrafted Word, which is able to save your souls” (**Jam 1:21**).

Concerning the Table of Contents

Have a look at the table of contents. It can be helpful to navigate through the workbook. You will also notice that it gives you a breakdown of the entire book. It is helpful to put this or something similar into the margins of your bible. If you work through the workbook on the computer, the table of contents will become out of date as questions and summaries move onto subsequent pages. This can easily be solved by right clicking on the table of contents and selecting 'up-date field' and finally clicking 'ok'. You can simply click on any section of the table of contents and it will automatically take you there. Another easy method for you to navigate while you write the workbook (if done in Word) is to hit *ctrl + f* which pulls up the navigation pane. On the left side of your page under the headings option you will notice the breakdown for the book. Any of these expandable sections via the small arrows can be selected.

Goal Chart

The goal chart has been designed to help you complete the workbook on time. In the first column, you will find the section/chapter and verse which divides up the workbook. Use this in conjunction with the table of contents to see how many pages each part is and give yourself a 'due date' in the second column. When you have completed each portion, write in the completion date and don't forget to select the check box or give yourself a tick. We encourage you to finish each part of the workbook in one sitting, as much as possible. We have also suggested a due date that you might like to follow for the completion of the workbook.

Goal Chart			
Section of Book	Due Date	Completion Date	Check
A. Background to the Book of Esther (1:1-2)			<input type="checkbox"/>
B. The Kingdom of Ahasuerus (Chapter 1:3-9)			<input type="checkbox"/>
C. King Ahasuerus Deposes of Queen Vashti (1:10-22)			<input type="checkbox"/>
A. The King's Decree Concerning a New Queen (2:1-4)			<input type="checkbox"/>
B. Genealogy of Mordecai and Esther (2:5-7)			<input type="checkbox"/>
C. The Preparation of the Women (2:8-14)			<input type="checkbox"/>
D. Esther Goes Before the King and Crowned (2:15-20)			<input type="checkbox"/>
E. Mordecai Foils the Plot (2:21-23)			<input type="checkbox"/>
A. The Elevation of Haman (3:1)			<input type="checkbox"/>
B. Tracing Haman's Ancestry (3:1)			<input type="checkbox"/>
C. Mordecai Refuses to Bow (3:2-5)			<input type="checkbox"/>
D. Haman's Plot (3:6-11)			<input type="checkbox"/>
E. The Decree Sent Forth (3:12-15)			<input type="checkbox"/>
A. Mordecai and the Jews Mourning (4:1-3)			<input type="checkbox"/>
B. Conversing between Esther and Mordecai (4:4-9)			<input type="checkbox"/>
C. Mordecai's Command to the Salvation of the Jews (4:10-14)			<input type="checkbox"/>
D. The Fast of the Jews (4:15-17)			<input type="checkbox"/>
A. Esther Bring's her Petition Before the King (5:1-4)			<input type="checkbox"/>
B. Esther's Petition at the First Banquet (5:5-8)			<input type="checkbox"/>
C. Mordecai Refuses to Honour Haman (5:9-10)			<input type="checkbox"/>

D. Plotting to Destroy Mordecai (5:11-14)			<input type="checkbox"/>
A. The King's Sleepless Night (6:1-3)			<input type="checkbox"/>
B. Haman Unknowingly Selects the Honour Due to Mordecai (6:4-11)			<input type="checkbox"/>
C. Haman's Destruction Foretold (6:12-14)			<input type="checkbox"/>
A. Esther's Pleading at the Second Banquet (7:1-4)			<input type="checkbox"/>
B. Haman's Plot Uncovered (7:5-6)			<input type="checkbox"/>
C. Haman's Hanging on the Gallows (7:7-10)			<input type="checkbox"/>
A. Mordecai Elevated (8:1-2)			<input type="checkbox"/>
B. Esther Petitions the Reversal of the Haman's Decree (8:15-17)			<input type="checkbox"/>
C. The New Petition Written, Sealed, and Sent to all the Provinces (8:9-14)			<input type="checkbox"/>
D. Mordecai's Honour and the Jew's Joy (8:15-17)			<input type="checkbox"/>
A. Preparation for the Fateful Day (9:1-4) (9:1-4)			<input type="checkbox"/>
B. The Battle of Shushan (9:5-11)			<input type="checkbox"/>
C. Further Petition Granted to Esther (9:12-16)			<input type="checkbox"/>
D. The Day of Feasting and Gladness Held (9:17-19a)			<input type="checkbox"/>
E. The Fast of Purim Inaugurated (9:19b-28)			<input type="checkbox"/>
F. The Feast of Purim Confirmed (9:29-32)			<input type="checkbox"/>
A. Ahasuerus Greatness and Mordecai's Advancement (10:1-3)			<input type="checkbox"/>
B. Take Away Lessons and Goals			<input type="checkbox"/>

Resources

Translations

The entire workbook, including questions and quotes, is based on the King James Version (KJV) unless otherwise noted. Other versions used are as follows:

- ❖ Rotherham's Bible (ROT)
- ❖ Revised Version (RV)
- ❖ Revised Standard Version (RSV)
- ❖ Young's Literal Translation (YLT)
- ❖ New King James Version (NKJV)
- ❖ Green's Literal Translation (LITV)

Reference Books

- ❖ Theological Wordbook of the Old Testament (TWOT)
- ❖ Smith's Bible Dictionary
- ❖ Gesenius Hebrew and Chaldee Lexicon
- ❖ Englishman's Lexicon
- ❖ Strongs Concordance
- ❖ Elpis Israel - Bro. John Thomas

Further Reading

- ❖ "Esther: Queen of Faith and Destiny" By Bro. John Knowles
- ❖ "After the Exile – Story of the Bible" By Bro. H.P. Mansfield
- ❖ "Teenagers of the Bible: Growing Examples of Godliness" By Bro. Shane Kingsbury

Suggested Audio Recordings*

- ❖ John Martin → 7 Part Series entitled "Esther: Queen of Destiny"
- ❖ Garth Maier → 6 Part Series entitled "Esther"
- ❖ Ken Styles → 6 Part Series (Delivered at two different Bible Schools) entitled "Esther: God Delivers His People and Studies in Esther"
- ❖ Nathan Lewis → 6 Part Series entitled "Esther – Queen of Destiny"
- ❖ John Knowles → 5 Part Series entitled "Esther"
- ❖ Mark Vincent → 1 Class of 2 Part Series "When God isn't There – In Esther – In Job"

*Talks found at Christadelphian Bible Talks, The Christadelphian Vault, Bible Talks 4u

Chapter 1 – The Kingdom of Ahasuerus

Section A: Background to the Book of Esther (Chapter 1:1-2)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section. (These type summaries will be at the end of each chapter. Please use them if you get stuck and need some input.)

Who is this Ahasuerus?

The book of Esther takes place during the reign of one Ahasuerus, who the scriptures clarifies as “this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces.” Additionally, we are told that this Ahasuerus’ throne was in “Shushan the palace.” But who was this Ahasuerus? When did he reign?

The name Ahasuerus is, as Smith’s Bible Dictionary describes, a title of the Persian kings. Ahasuerus, as we read in the KJV, is the Latin transliteration for a Hebrew word that was taken from the Babylonian Achshiyarshu, which came from the ancient Persian Xsayarsa. Etymology aside, what is important is that Ahasuerus is a title of the Persian kings, not a name itself. The title Ahasuerus means “mighty king” or “king of all men”.

But to whom does this title apply? While we recognize the challenges surrounding the chronology of this period, for the purpose of these notes, we have accepted the evidence supporting the view that Darius Hystaspes B. C. 521-486 refers to the same king throughout Ezra, Esther and Nehemiah. While many commentators suggest that this Ahasuerus was the Persian ruler Xerxes, who reigned ~ B.C. 485-465, this is appears to be inconsistent with the scriptural narrative. No Persian king held rule over the land that Ahasuerus did as perfectly as Darius Hystaspes, either before or after him (Herodotus, Book 3:96). Rather than digress further at this juncture, please see Appendix A for a further analysis on the identity of this Ahasuerus, both from a scriptural and historical approach.

The following is a suggested timeline for the book of Esther based on the appropriate references. Please avail yourself of it as a useful study aid when working through this workbook.

Chronology in the Book of Esther

<i>Year of King’s Reign, ref.</i>	<i>Event</i>	<i>Jewish Month #</i>	<i>Jewish Month</i>	<i>Jewish Day of Month</i>
<i>3rd. (1:3)</i>	<i>2 banquets and Vashti dethroned</i>			
<i>6th. (2:12)</i>	<i>Esther brought to the house of the women</i>			
<i>7th. (2:16)</i>	<i>Esther becomes queen</i>	<i>10th</i>	<i>Tebeth</i>	
<i>12th. (3:7, 12)</i>	<i>Casting of lots, Haman’s decree to be effective in 11 months</i>	<i>1st</i>	<i>Nisan</i>	<i>13th</i>
<i>12th. (4:11)</i>	<i>30 days that Esther is not called before the King</i>	<i>2nd</i>	<i>Iyyar</i>	
<i>12th. (4:16)</i>	<i>Esther agrees to go before the King; Mordecai leads the 3 days & nights fast</i>	<i>3rd</i>	<i>Sivan</i>	<i>19th</i>
<i>12th. (5:1)</i>	<i>Esther appeals to the King; 1st banquet</i>	<i>3rd</i>	<i>Sivan</i>	<i>22nd</i>
<i>12th. (8:1, 9)</i>	<i>Haman returns home, jubilant; King cannot sleep; Mordecai honoured by the King; 2nd banquet; Haman slain; Mordecai set over Haman’s house; New decree written by Mordecai</i>	<i>3rd</i>	<i>Sivan</i>	<i>23rd</i>
<i>12th. (9:1)</i>	<i>Jews slay 75,800 enemies</i>	<i>12th</i>	<i>Adar</i>	<i>13th</i>
<i>12th. (9:17)</i>	<i>Jews rest with feasting & gladness; Jews in Shushan fight a 2nd day</i>	<i>12th</i>	<i>Adar</i>	<i>14th</i>
<i>12th. (9:18-22)</i>	<i>Jews in Shushan rest with feasting & gladness; Purim established</i>	<i>12th</i>	<i>Adar</i>	<i>15th</i>

In the workbook we will be dealing with many of the types that are made evident in the narrative. A type is a person or thing symbolizing or exemplifying the ideal or defining characteristics of something. Some point forward to Christ and the ecclesia while others apply to natural Israel in the time of the end. Of course, some types may be incomplete or imperfect which can make our job of defining them and identifying them difficult. The writer to the Hebrews wrote "the law having a shadow of good things to come, and not the very image of the things", and we too must take care not to let the shadow supersede the "things to come."

1. Using a concordance, look up the words "God" and "LORD" in the book of Esther. How often do they occur?

2. Thinking about the captivity of Judah. Why do you think in the book of Esther, we have no mention of God, his name, titles, any worship, prayer etc.? Write down the verses that support your answer. Hint: look at Isa. 45; Ezek 39.

3. What verses in scripture tells us God is ultimately in control?

"With this full conviction, we have long desired to draw attention to that mode of divine operation among men currently expressed by the term 'providence', as illustrated and plainly exhibited to us in the authentic cases recorded in the Scriptures. They are numerous and plain, and by the light of the studied in their details, we can see plainly where otherwise there is mist and darkness."

The Ways of Providence (Brother Robert Roberts):

4. What is the significance for us in our day and age? How can we see providence working in our lives?

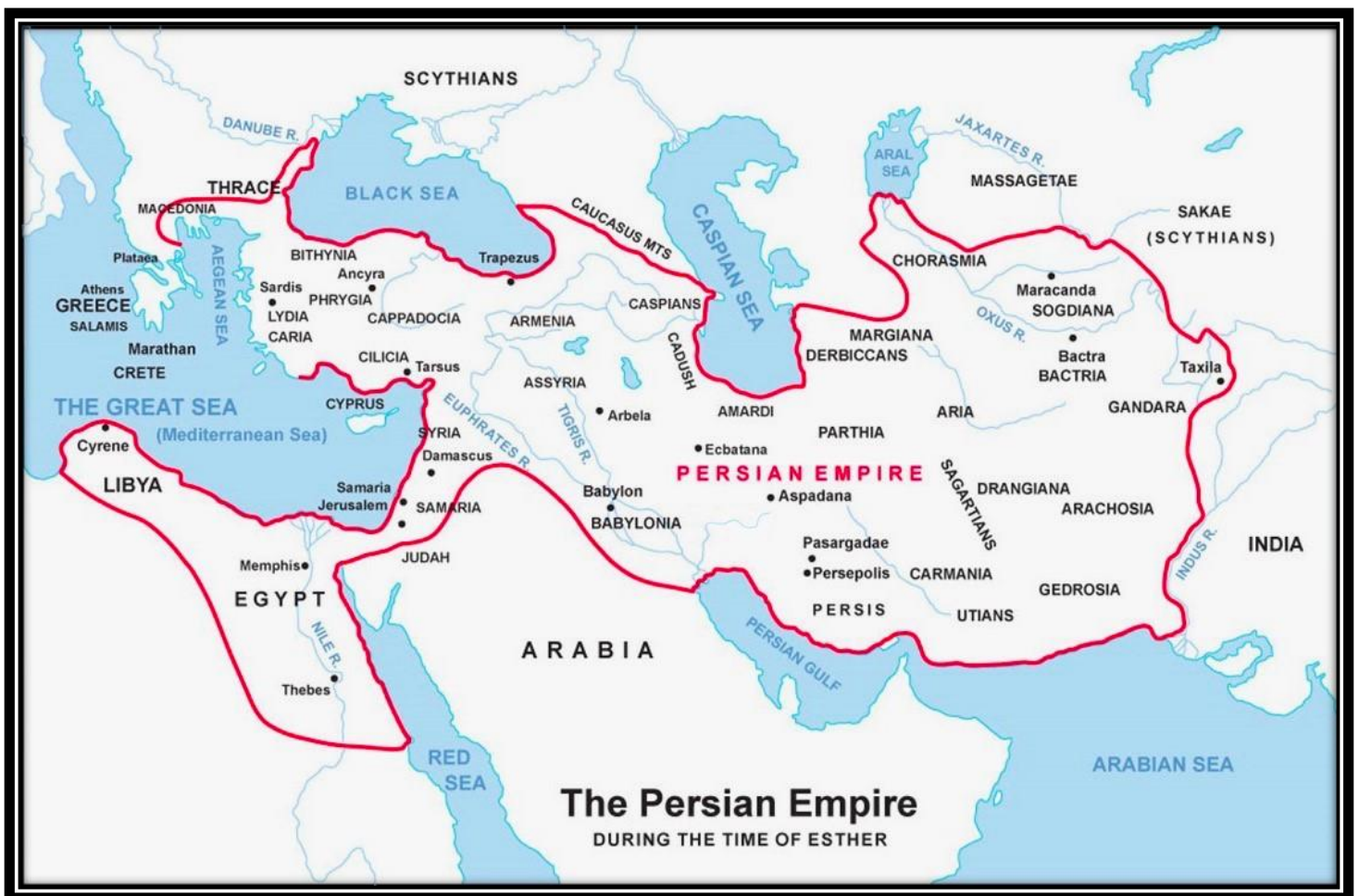
5. Look up the meaning of Ahasuerus. How often does His name appear?

6. How often do the English variants of "king" and "kingdom" appear?

7. In a book riddled with “providence, principles, and prophecy,” as Bro. H.P. Mansfield says, what might the type of Ahasuerus be, or at least the power he wields, in the book of Esther?

8. The scriptures take care to note that this Ahasuerus reigned over 127 provinces. Where else in scripture is this number recorded? Why is this significant?

Though Ahasuerus reigned over 127 provinces, his throne was in Shushan the palace. This place becomes the centre stage for the book.



9. Using a Bible Map or resource, mark the likely location of Shushan on the following map.

10. Look up Shushan in a Bible Dictionary. What was the palace used for? What is the significance in relation to that time of the year?

11. What is the meaning of Shushan, how often does it occur in the book of Esther? ¹

Section B: The Kingdom of Ahasuerus (Chapter 1:3-9)

Following the description of the massive expanse of Ahasuerus' empire, we come into the narrative in the third year of his reign.

12. In his 3rd year, Ahasuerus commences with two feasts. What does the word "feast" mean?

13. How many feasts are there in the book of Esther? Jot down the context of each of the feasts.

14. At this first feast to his officials, Ahasuerus shows off two things. What are they? What can "riches" symbolize in the Scriptures? (Romans 2:4)

15. The first feast lasted 180 days. Why would a feast have to last so long? Is there scriptural significance to that number?

¹ The book of Esther is written in both Hebrew and Chaldee. Due to this it can be difficult to find exact meanings of certain words and names. To help with this, we have found it useful to use both Strong's Concordance and Gesenius' Hebrew and Chaldee Lexicon, balancing the result to come to a meaning that is consistent with scripture. These resources are readily available, free, at <https://www.blueletterbible.org/>

The scriptures record that “when these days expired”, that is, when they were full and accomplished, when the King had accomplished his goal of “[shewing] the riches of his glorious kingdom and the honour of his excellent majesty”, a second feast was made. The story of Esther, though seemingly precarious, is all according to the timeline of the Almighty. (Daniel 4:17)

16. Who is the second feast made unto? (read carefully; this isn’t the usual phrasing) Find other scriptures that follow this phrasing. (Hint: the Lord’s parables, Matthew 20, etc.)

17. Where was this second feast held? The description of the feast in verse 6 is rather grandiose. We know nothing in scripture is there without reason. Put together some ideas and verses to build the type in the box below. (This is a great question to collaborate on) If you get stuck on a particular item, just mark it for later. Perhaps you will find a great connection later on in your studies. A couple “hint” verses have been provided to help get you started.

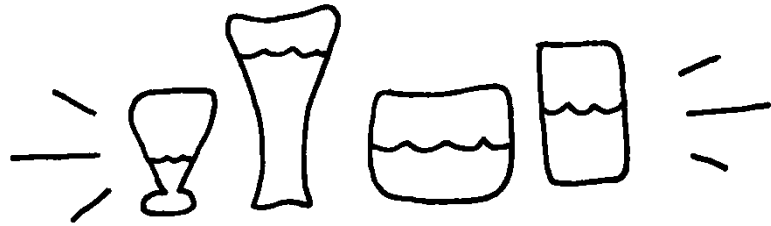
Detail	Meaning	Significance/Symbol/Type/Notes
Palace		(Psalm 78:68-69)
Court of the Garden		(Isaiah 51:3; Ezekiel 36:34-36)
White		
Green		

Blue		
Cords of Fine Linen		(Revelation 15:6)
Purple		
Silver Rings		(Leviticus 5:15; Exodus 26:19)
Pillars of Marble		(1 Timothy 3:15 – “pillar”)
Gold and Silver Bed		
Pavement of Red, Blue, White, and Black, Marble		(Exodus 24:10)
(Other)		
(Other)		

18. Why does it mention that the vessels are diverse one from another? (2 Timothy 2:20)

19. In what way are the vessels similar? What is the lesson for us? (1 Corinthians 12:14)

20. Where might have these vessels come from?



21. Those at the feast are given wine to drink. What does your margin describe this wine as? (Hint: Rotherham's also picks up on this idea if your margin does not)

22. Is wine always used in a negative sense in scripture, or can it be positive as well?

23. What is the meaning of verse 8 where it says, "none did compel"?

24. While this all is going on, who makes a third feast?

25. Compare the attendees to the two feasts. Who alone did Vashti invite?

26. In the original, it says that Vashti in v9 made a feast "for women". Why do you think she did this?

27. Where did she prepare the feast?

28. What is the significance of the house in v9?

Section C: King Ahasuerus Deposes of Queen Vashti (Chapter 1:10-22)

For six days Ahasuerus and Vashti have been leading feasts, though only one feast was ordained by the king. The climax to the chapter commences!

29. In verse 10 it says that the king was merry with wine. What does the word “merry” mean? How else is this word used in the book?

30. The King commands seven chamberlains to call Vashti. What was the role of these individuals in the court? (Hint: a Bible Dictionary might be a good resource here)

31. Why did the king want to bring in Vashti before the people at the feast? (Psalm 45:10-11)

32. What was Vashti’s response?

33. How did the king respond to Vashti? Compare the king’s response to God’s dealings with his rebellious people. (Hint: 2 Chron 36 is a good chapter if you’re stuck)

34. In His anger, Ahasuerus wisely turns to his 7 wise men for advice. What privilege did they hold?

35. What should have been the reaction/response of Vashti?

36. How does Memucan answer the king?

37. V17 – It says here that the women would despise their husbands. How are husbands and wives supposed to treat each other? (Provide Scriptural proof)
38. What does Memucan suggest the King do in response to Vashti's refusal? (v.19-20)
39. What does it mean for Vashti to lose her royal estate?
40. What will happen to us if we do not fulfill the commandments of God? Provide proof verses.

Chapter 1 Summary of the Type:

The book of Esther begins by laying before the reader a beautiful type. Though there is no mention of God in the book, just below the surface we see His plan for His chosen nation laid out in typical detail.

Israel after the flesh is represented as the bride of God ([Jer 31:32](#)). Yahweh brought them forth out of Egypt and gathered them into the wilderness, providing food and raiment for them ([Ps. 78:24](#); [Deut. 29:5](#)). Yahweh called upon Israel to be His nation, to which the people joyfully responded ([Ex. 19:5-8](#)). However, when she was called upon to reveal His glory, she would not hearken ([Jer 13:11](#)) nor obey the voice of her husband ([Is. 54:5](#); [2 Chron. 36:15-16](#)). In response to the rebellion of His stiff-necked people, Yahweh sought forth a new bride - a spiritual bride ([Rm. 2:10](#)). This would be a bride who would reveal his characteristics and merit the title of Queen.

Chapter 1 Notes

Chapter 2 – Esther Crowned

Section A: The King's Decree Concerning a New Queen (Chapter 2:1-4)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Some time has passed since the events of chapter 1. We now lie somewhere between the 3rd year and 6 month of the king and the 7th year and 10th month (Est. 2:16). Herodotus, the noted historian, in his third book describes a revolt and siege against Babylon that occurred between the 3rd and 6th years of the king. Though we cannot say dogmatically that these events transpired and at this point in history, it would certainly fit the narrative. Ahasuerus would have had little time to search for a new queen to replace Vashti with his kingdom in peril, but with that danger behind him, "he remembered Vashti, and what she had done, and what was decreed against her."

41. Look up the word "remembered" in a concordance. Where does this word first occur? What does this say about the King's character?

42. Do some work on this idea of remembrance. What is the significance and importance for us in our lives?

43. What is significant about the three things he remembered?

44. What are we doing to be remembered by God in a positive light? How are we manifesting God?

45. What is the warning for the bride of Christ today? Cp. Rev 14:4

46. What things had been decreed against Vashti?

47. The servants who ministered before Ahasuerus recommend that "fair young virgins be sought for the king." Look up the words used for "fair" (Hint: there are two) List some of the people who are given this description. What is significant about them being virgins?

Perhaps among your list for the previous question you found that Vashti herself was described as “fair to look on.” You see, Vashti at one point possessed all the characteristics that the King was looking for, yet when called upon to display his glory, she refused to come. So too for the most part did Israel, God’s chosen people. (2 Chron. 36:15-16) Stories like this help bolster Paul’s arguments to the Jewish and Gentile ecclesia at Rome, that neither the natural nor the grafted in was above being cut off from the tree (Romans 11) Though many outside of Christadelphia believe in the principle of “once saved, always saved,” we know that principle to be false. Vashti was made queen and disposed, and through that, a new call would go forth to all the “fair young virgins.”

48. The “fair young virgins” that were called were to be brought to the house of the women, which was within Shushan the Palace. In scriptural terms, what does a “house” represent? (This is a good question to collaborate on if you get stuck) What is significant about the number of times it occurs in the book?
49. The king’s servants recommend that this new maiden not only be queen, but that she specifically be queen “instead of Vashti.” Why do you think there is this specification that she would replace Vashti, rather than just become queen?

Section B: Genealogy of Mordecai and Esther (Chapter 2:5-7)

Rather abruptly, the focal point of the story changes. The scene pans away from the gorgeously arrayed courts of the king’s throne room to another setting in Shushan the palace. In contrast to the all-powerful king we are introduced to a certain Jew, whose name was Mordecai.

50. First impressions in the scriptures are noteworthy. What is the first thing that we are told about Mordecai?
51. Consider the genealogy of Mordecai. What do we know about these individuals from the scriptures? Using your scriptural aids, figure out the date when Jeconiah king of Judah was carried away into captivity by Nebuchadnezzar the king of Babylon. (Hint: Jeconiah is not this king’s only name in the scriptures)

52. Who else was brought into captivity? What prophecy would Mordecai have thought about and trusted? Does Mordecai make an inference of this later in the book?

At this point in the story, amidst the genealogy and history of this man Mordecai, we are introduced to the character Esther, the namesake of the book.

53. Esther has another name in scripture, Hadassah, of Hebrew origin, though she will primarily be called Esther. Look up the meaning of both names. Why might she be given two names?

54. Throughout scripture, the myrtle tree comes to represent Israel as a nation. Using a concordance, look at the prophecies that speak of myrtle trees. How is this significant considering the timing of Esther?

55. Who else in scripture was given another name in a foreign land? In a foreign land, what benefit would there be in keeping their Hebrew name, if even amongst one another?

56. Esther is described as “fair” and “beautiful”. Using your references, look up what these two words mean. How are they used in the Bible? Who else is described like this?

57. Was this description only speaking of her physical beauty?

Esther was without a mother and father. Perhaps they died in the siege on Jerusalem or sometime after they arrived in Babylon, scripture does not say for certain. Regardless, Mordecai “nourished” (see mg. v.7) Esther in her time of need, even as his own daughter.

58. Consider the theme of adoption in the Bible. What practical examples can you find? What scriptures point forward to a far greater adoption? (Hint: This is a good question to collaborate on if you get stuck)

Section C: The Preparation of the Women (Chapter 2:8-14)

In the busy palace of Shushan, it would not be long before Mordecai, who would later be found almost exclusively in the king's gate (Est 2:19), would hear of the news of the king's commandment. As all the other maidens were being gathered to the king with hopes of being the next queen, Esther was also brought into the king's house.

59. Where in the king's house were the maidens gathered?

60. As was previously seen, Esther was "fair and beautiful," and so won over the heart of Hegai, the keeper of the women. Who else did Esther win over in this chapter?

61. Hegai was likely a eunuch; what things about Esther would have truly impressed him?

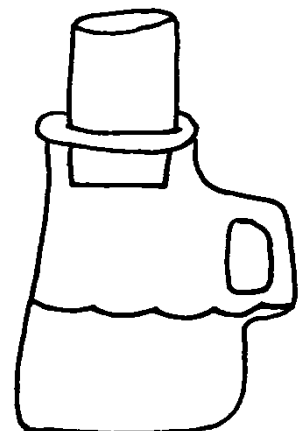
62. The emphasis in this section is that others saw Esther and she thereby obtained favour in their sight. Beyond her physical looks what else could others see in Esther that gained her favour with them? (1 Peter 3:1-6)

63. What things does Hegai give her? Of the things given, which seem to be above and beyond what he gave the other women who were in the house, if any?

64. In what manner did Hegai give Esther these things?

65. What might Hegai represent in the type?

66. Why did Hegai prefer Esther? What implications does this have on our lives? Do a search on the word 'kindness' and write down who it applies to the most. Why is this significant?



- 67. What does it mean when it says, “with such things as belonged to her”? (Hint: how often does ‘belonged’ occur in Esther and how else is the word used in scripture)

- 68. Before she was taken into Shushan the palace, she was commanded to not reveal her people and nationality. Why would Mordecai command this? How did Esther react?

- 69. It says that, “Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her” How does this fit in the type? What is the point behind knowing how she did but also what would become of her?

- 70. What purification process was ascribed to each woman before she could go to the king? Research these two processes. Where else in scripture are they used? What might the one year represent?

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- 71. The maidens resided first in the house of the women (v.8), but after going before the king where were they to go, should they not be chosen as queen?

- 72. What is the significance of being “called by name?”

Section D: Esther Goes Before the King and is Crowned (Chapter 2:15-20)

After her 12 months preparation, the day came for Esther to go in unto the King. However, in the midst of the story we are given another detail that perhaps seems more logical alongside the details of her genealogy. This is Esther, the “daughter of Abihail.”

73. Look up Esther’s father’s name. What does it mean? Why might this meaning have helped Esther as she approached this life changing moment?
74. In verse 13 it mentions that each maiden was able to take whatever she wanted with her from the house of the women to go into the king’s house. What does Esther take with her? What type of character does this display? What does this tell us about how we are to present ourselves?
75. Contentment in difficult situations is an incredibly hard character trait to master. What scriptures give words of wisdom on this topic? What are some ways we can apply this in our own lives?

“In the tenth month, the month Tebeth, in the seventh year of his reign” Esther is taken unto King Ahasuerus into the royal house. From the perspective of an onlooker, against all odds, Esther is made queen.

76. What two things did Esther “obtain” (“received” - RSV) in the sight of the King? What other individuals had both favour with man and with God?
77. What is the significance of what the king did to Esther in v17 when it says that ‘he set the royal crown upon her head’? Who else had been given an opportunity to wear this crown?

78. At the coronation of the new queen, a feast is called. Who was called to this feast? What things were done at this feast that weren't done at the two feasts in chapter 1?

79. Throughout all these dramatic events, what thing has Esther still not done? (2:20)

Section E: Mordecai Foils the Plot (Chapter 2:21-23)

This final section of Esther 2 comes across rather abruptly in the narrative, yet the story is imperative in setting the plot for later in the book (see Esther 6).

80. Where do we find Mordecai upon the second gathering of the women? What is the significance? Do some work on this and note the importance of this place throughout the book of Esther and throughout the scriptures.

81. It says that, "the thing was known to Mordecai." How was this thing known to him?

82. Little did Bigthan and Teresh know as they were plotting their assassination that someone else was privy to their plans. Often in our lives we don't always know who is listening in to our conversations. What is the lesson in our lives when it comes to speaking about others, even if no one else is around who is always aware of our conversations?

83. What is the meaning and significance behind the phrase "and Esther certified the king *thereof* in Mordecai's name"? Consider the phrase "in Mordecai's name".

84. Inquisition was made of the matter with regard to the plot of Bigthan and Teresh. How does this apply to our day and age and how we spiritually discern and pass judgement?

85. Bigthan and Teresh are hanged on a tree. Who else bore this punishment? What did it signify?
86. Why do we have this section of scripture seemingly thrown in at the end of chapter 2? What is the meaning of this in the story and what is the type behind this? (This is a good question to collaborate on)

Chapter 2 Summary of the Type:

Following the removal of Israel for her refusal to reveal God's glory, God sought out another bride. His new bride would not be of any random selection but of the fairest virgins of the land. All those women deemed worthy of the calling would be brought together into the house of women, typically the ecclesia ([1 Tim 3:15](#)). In this house they would be given sufficient things to prepare themselves, six months oil of myrrh and six months with sweet odours, in the time allotted to them ([Matt. 25:1-13](#)). At the end of the time, each woman would appear before the king, yet only one would find favour in his eyes.

The true bride replaces Israel after the flesh ([Gal 4:21-31](#)). Until that time the true bride remains "hidden" or "concealed" (Esther - Hidden) ([1 Jn 3:1-2](#)), preparing herself with the aid of her maidens ([Cant 1:3](#)). It is her earnest desire that when it is her turn to appear before the King, she will find favour in his sight and be given that crown of glory and righteousness ([2 Tim 4:7-8](#); [Eph 2:8](#); [Tit 3:7](#))

Chapter 2 Notes

Chapter 3 – Haman Elevated

Section A: The Elevation of Haman (Chapter 3:1)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Chapter 3 begins “after these things.” After the crowning of the new queen; after a feast to commemorate this wondrous event; after the uncovering of the evil Bigthan and Teresh’s plot; after the hanging of the wicked men. After all these things, a new character is going to enter the story. A character of the basest sort: Haman the son of Hammedatha the Agagite.

87. Look up the words “promoted” and “advanced” and write down how they are used in Esther and throughout scripture. What is the significance of these words?
88. Look up the meaning of Haman’s name and that of his father.

Section B: Tracing Haman’s Ancestry (Chapter 3:1)

We are introduced to Haman who is the son of Hammedatha the Agagite. Let’s trace through the history of Agagites.

89. Look up 1 Samuel 15. Briefly, what happened in this chapter?
90. Read v20 and v32. How are the words Agag and Amalek related?
91. Look up Agag/Agagites in a Bible Dictionary. What do we learn?

92. What was supposed to happen to all the Amalekites in 1 Samuel 15?
93. Saul tried to worship God, but his actions were not right before Yahweh. Why was this?
94. Come to Genesis 36. What lineage is Amalek from?
95. What history does Esau (Edom v43) have with the children of Israel? What was Esau known for?
96. Look up Numbers 24:20, what is the significance about the Amalekites? (Hint: see center column)
97. Look up Deuteronomy 25:17-18, what do we learn about the warfare of Amalek? How is this applicable to today?
98. Look up Exodus 17, what is happening in this chapter?
99. Exodus 17:14-16 brings two ideas to the forefront when speaking of the nation of Amalek. They seem to be contradictory, how is this reconciled? See Deuteronomy 25:19. Are they still at war today?
100. Read verse 16 of Exodus 17 again. Who will have war with Amalek from generation to generation? What is the significance?

101. Having gone through the background of the history of Haman's nation what does he come to represent and type?

Coming back to Esther chapter 3:

102. It says in v1, that the king "advanced him, and set his seat above all the princes that were with him." How does this fit into the type?

Section C: Mordecai Refuses to Bow (Chapter 3:2-5)

With that historical context in mind, the inherent animosity that would exist between the Jew and the Agagite, we are set to understand the narrative more fully.

103. What two things did the King command concerning Haman?

104. Despite the words of the King concerning Haman, Mordecai refused to bow before Haman or reverence him. What verses under the law would have encouraged Mordecai to abstain from these things?

105. To stand up for what we believe requires great faith. List some other Bible characters that chose to stand apart in faith e.g. Shadrach, Meshach and Abednego. Dan. 3:13-18

106. How many times does the Hebrew word 'gate' H8179 occur in Esther? What is the significance?

When Mordecai refuses to honour this base man, the servants are perplexed. Perhaps out of envy or amazement that he would not bow, they questioned him: "Why transgresses thou the king's commandment?" (v.3)

107. What do the king's servants do when Mordecai would not listen to their words day after day?

108. What reason had Mordecai given the King's servants for why he would not bow?

109. How does Haman initially respond when he is made aware of the situation? (Given the narrative, it appears as though he was totally oblivious to Mordecai's actions, a proud man too puffed up in the reverence that he was receiving at the King's command to notice him.) What does this say about his character?

110. Where does wrath stem from? Write down proof verses.

111. Who was the first man to have had this wrath?

112. Mordecai chose to stand up for what he believed. What scriptural reasons might he have had for not bowing down before Haman? What scriptural examples might he have looked to or been inspired to follow?

Our walk in the Truth will often cause us to be at odds with those around us, especially if we strive to serve our God. Mordecai would not bow before Haman or show him reverence, for to do so would be to go against the principles he found in scripture. He chose to obey God rather than man. (Acts. 5:29)

113. List some other scriptures that give advice on dealing with similar circumstances, when our walk in the Truth may bring us into conflict with the world around us. What can we do as believers when dealing with this extreme peer pressure to conform?

Section D: Haman's Plot (Chapter 3:6-11)

Full of wrath towards this "Jew", Haman's mind begins concocting a wicked plan to appease his anger, to deal with the "Jew" who would not bow to him.

114. What is the meaning of the phrase in verse 6: "And he thought scorn to lay hands on Mordecai alone"? How does this relate to the type of Haman? (See type summary on p. 27 if you're stuck)

115. After initially being "full of wrath" at the refusal of Mordecai to bow before him, what is Haman's plot?

Haman unknowingly sets up an impossible task. He tries to take away something from God! It seems to unnecessarily escalate in v6 to the destruction of all the Jews.

116. Why would this be impossible and why did Haman want this?

117. How much time has passed since the coronation feast of Esther?

118. What does it mean when it says "they cast Pur?" Why did they cast it "from day to day, and from month to month, to the twelfth month, that is, the month Adar"?

119. Who is in control of this process? Write down proof verses.

120. What key piece of information does Haman connivingly leave out as he lays out his plot before the King? How does he describe this nation? Where have we heard this language before?

121. Analyze the words of Haman about the Jews. Is there anything significant? Is it truth?

122. What might this imply about the Jews' standing in the empire?

123. Haman offers the king ten thousand talents of silver as payment, guaranteed, if he is permitted to destroy this nation. Using other comparative Biblical passages, how much was this? Where might Haman have hoped to obtain this wealth from? Does 10,000 talents appear elsewhere in scripture?

124. What does silver represent in scripture?

Though this passage seems perplexing from the view of the knowledgeable reader, the King had no reason to doubt the faith and integrity of his second-in-command. He graciously gives Haman his ring which bore the royal signet and allows him to do as he thought best. Haman forgot that "the lot is cast into the lap; but the whole disposing thereof is of the LORD." (Prov. 16:33)

125. What is significant about a ring in scripture?

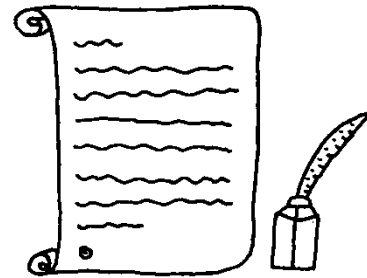
126. The narrative gives Haman a description in v10: "the Jews' enemy"? Where else does this phrase occur and who is described as such?

127. In verse 11, the king allows for Haman to do as he wishes. What is the meaning when it says, "The silver is given to thee..."? Does the king accept the silver?

Section E: The Decree Sent Forth (Chapter 3:12-15)

The decree accepted and the royal ring given, the narrative begins to move with some haste, Haman eager to capitalize upon the moment.

128. What is the importance of the seal mentioned in v12? What does it symbolize in scripture?



129. Compare the requested decree of Haman with that decree that was written. Does Haman's decree match what he requested?

130. What might this new decree or law represent?

131. Haman clearly had a hard time understanding where his authority came from when we look at the details of the narrative. Though an esteemed official, he was not an equal of the king. Who else earlier had this problem?

132. The King's scribes were called together on the thirteenth day of the first month to write out Haman's decree. What "lucky" day did the planned destruction of the Jews fall on? What event would be celebrated just one day later in the Jewish calendar and what is significant about that event?

133. What does the number "13" represent in scripture? (What does this number come to represent in its usage throughout scripture?)

134. What things were done that the decree might reach all people, speedily?

135. As Haman and the King sat down to drink, each seemingly satisfied with the fruits of their labour, the people of Shushan were perplexed, and rightly so. Though a scattered people, many Jews had held positions of authority throughout the history of the Medo-Persian empire. Use your resources and find another decree made by the Persians in favour of the Jews.

Chapter 3 Notes

Chapter 3 Summary of the Type:

In type, Haman represents all that is in the world: the lust of the flesh, the lust of the eyes, and the pride of life" ([1 Jn 2:16](#)). In vivid detail he is the adversary of the narrative, individually, politically, and ecclesiastically (the latter two to be discussed later in the study). He is "Haman the son of Hammedatha, the Agagite, the enemy of all the Jews" ([Est. 9:24](#)).

For a time, sin and death were advanced over the land and given authority ([Heb 2:14](#)). All have been made subject unto their powers ([Rom 3:9](#)), since the day the sentence was passed in the Garden, nigh 6000 years ago ([Gen 2:16-17; 3:19](#)). From that day and onwards, every man, woman, and child has given in to the temptations of human nature and sinned, such sin inevitably leading to their deaths ([Jam 1:15; 1 Cor. 15:22](#)). But when the promised seed came ([Gen. 3:15](#)), he would not bow down nor show him reverence ([Est 3:2](#)). He refused to obey man but set his heart on pleasing his Heavenly Father. In response to this, they sought to destroy him, and in so doing remove the hope of all they of his race, all they who had joined their lives to him ([1 Cor. 15:22](#)). And so, on the eve of the Passover (14th of the first month), the enemy sat down to write a decree that would bring about the annihilation of this people. On the very eve that marked the power of Almighty God to deliver his people, the enemy wrote a decree against them and in doing so sealed his own fate ([Gen. 12:1-3](#)).

Chapter 4 – Mordecai Oppressed

Section A: Mordecai and the Jews Mourning (Chapter 4:1-3)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

In anger and wrath Haman issued a decree to annihilate “a certain people.” The decree was delivered with haste, yet as Haman and the King sat down to drink, the city of Shushan was perplexed, confused at the abruptness of this exceptional decree. But how would the Jews react, this “certain people”, a detail Haman had conveniently glossed over? Would their response be one of despair in their tragic circumstance? Or would their response be one of exceptional faith in action?

136. In time of distress, Mordecai dons sackcloth and ashes and cries out with a bitter cry. Who else in captivity put on sackcloth and ashes in a time of trouble? Why were they in distress? Rather than “[cry] with a loud and bitter cry,” what did this individual do? See Dan. 9.

137. Who else can you think of that in times of trouble immediately turned to God in prayer?

138. For the faithful, turning to God in prayer when in times of distress becomes an automatic response, but this takes practice and care. List some verses that can help encourage us of the nearness of God when we call on His name.

139. Following in the example of Mordecai the Jews throughout the provinces also put on sackcloth and ashes and began to fast at the news of the decree. How would this external display require faith on behalf of the believers?

140. Clothed in sackcloth and ashes, where did Mordecai go?

141. Why wasn't someone allowed in the king's gate with sackcloth and ashes?

142. Knowing that he could not enter the Palace in his present state, why did Mordecai go there?

143. What do these actions of mourning, fasting, wailing and putting on sackcloth and ashes represent in the scriptures? Who else did this?

Section B: Conversing between Esther and Mordecai (Chapter 4:4-9)

144. Esther's maids and chamberlains told Esther what Mordecai was doing. What was her response? How does this apply to us when we see someone in need?

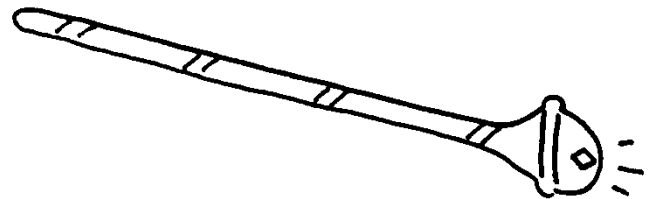
145. Why didn't Mordecai receive the raiment of Esther?

Esther realizes the gravity of the situation and calls for the king's chamberlain appointed to her.

146. What is the meaning of the name Hatach and why is this significant?

147. In v7 what details are we told that Mordecai knew about concerning the slaughter of the Jews?

148. In his response to Esther through the hand of Hatach, Mordecai couples his words into two triplets: "to shew...to declare...to charge" and "to go in...to make supplication...to make requests." Who else in this story used a triplet, but in a negative sense?



149. What might be the purpose of "tripling"? List other triplets that you can think of in Scriptures. [Thought Question]

Section C: Mordecai's Command to Esther (Chapter 4:10-14)

Mordecai commands Esther to go in before the king to request the life of her people and herself, for which she reminds Mordecai of the risk that is involved. Mordecai then tells Esther that she isn't safe in her current position even though she is in the king's house. But how will Esther respond? Will she remain safe and quiet within the palace, or selflessly risk her life for her people?

150. What does a sceptre symbolize in scripture? How might it relate to the nation of Israel?

151. Previously in our studies we looked at Baalim's prophecy in Numbers 24 concerning Israel and her enemies. This prophecy also makes reference to the sceptre. What details does it fill out regarding the sceptre of the king?

152. At the beginning of the chapter, what does Esther try to do to remedy the situation with Mordecai?

153. What is Esther's response to Mordecai's command to go before the king?

154. What reason does Esther give for not wanting to go before the king?

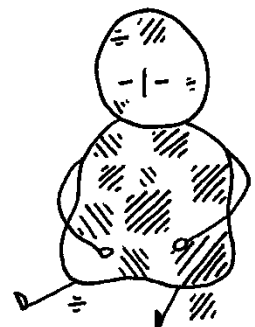
155. What reason does Mordecai give for asking Esther to lay down her life for her people?

In the simplest explanation, Esther, under Mordecai's counsel willingly chooses to embrace the sacrificial love of Christ to risk her life to go before the king uncalled.

156. What is the point behind mentioning that Esther's father's house would also be destroyed?

157. Mordecai goes on to say, "and who knoweth whether thou art come to the kingdom for such a time as this?" Why is this fitting concerning the prophecy of Baalim? (Numbers 24:17)

158. How does this phrase demonstrate the tremendous faith that Mordecai had? What other verses show that the will of God's will prevail regardless of our involvement. (James 4:15)



Section D: The Fast of the Mordecai and the Jews (Chapter 4:15-17)

Esther responds to this by asking Mordecai to lead a fast for three days and nights.

159. What is the significance of her and her maidens to do the same? What is the lesson for us?

This phrase, I perish, I perish, could be read as Esther being fatalistic, but these words actually highlight her faith.

160. What is the evidence that Esther was proceeding by faith and not fatalism over the ensuing 3 days?

161. Once again, the community of Shushan stands separate as they join the fast of Mordecai. Though there is no mention of prayer in this fast, if you were present in Shushan, what reason would you have to pray?

162. List some other Biblical passages about the comforts of prayer and seeking God in times of trial.

163. What is meaning of v17 when it says Mordecai “went his way”? (Hint: look at the mg.) What is the lesson for us?

Chapter 4 Summary of the Type:

Vexed with a righteous agony, the promised seed cried out in an open place ([Heb 5:7](#)). In extreme anguish, typified by the rent clothes, sackcloth and ashes, he lifted up his voice in a bitter cry (see the Messianic 69th Psalm, spec. 69:3, 10-12, 20, 33, 35). As of yet he could not come into the presence of his Father in heaven, for he had not yet put on immortality (mortality = sackcloth; [1 Cor. 15:53](#)). And so he suffered without the gate ([Heb. 13:12](#)), leading a mourning of all they who shared his displeasure with the rule and decree of sin, throughout the ages ([2 Pet. 2:7](#)).

When offered a covering to ease the pain and grieving, he received it not ([Mark 15:23](#)). He would not be kept out of his own sacrifice ([Heb. 9:12](#)), knowing that God was in control of the circumstances ([Est. 3:14](#)). He would work to prepare a fast of three days and three nights, the culmination of which would see the bride granted access to the king to present her full petition, and the bridegroom risen from the grave ([1 Cor. 15:17](#)).

Chapter 4 Notes

Chapter 5 – The First Banquet

Section A: Esther Brings her Petition Before the King (Chapter 5:1-4)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

This chapter begins by referencing the fast of Mordecai and the Jews, a fast that was to be for three days and nights. At the same time, Esther was fasting with her maidens in the king's house.

164. While the word prayer is not mentioned in the text, if you were a member of the Jewish community in Shushan, what reasons would you have to pray to God, during the fast? And what would you pray for?

165. At this time Esther could do nothing else but call for the gathering together of the ecclesia to fast and pray during this difficult time. Why might it have been done for 3 days? (Hosea 6)

166. It has been 5 years since Esther was chosen to become the queen and receive of the king's favour. What does this tell us regarding the character of Esther over this period of time? What verses speak to the character we should have if God is going to work through us?

167. In verse 1 it says, 'that Esther put on *her* royal *apparel*' to go before the king. However, in the original Hebrew, the words 'her' and 'apparel' are not there (denoted in the KJV with italics). The verse is better rendered 'that Esther put on royalty'. Why might this change be significant?

168. In connection to the previous question, look up Psalm 45:13-14. How is the bride described? Use a concordance and determine what this phrase typically refers to in scripture. Why is this important?

169. Read verse 1 carefully: what seems to be the emphasis of the verse? Why?

170. Why do you think that scripture specifically notes that the sceptre is in the hand of the king?

171. In the type, why is it important that Esther "drew near" unto the king in verse 2?

172. As Esther did previously before king Ahasuerus, she obtained favour in his sight. As a result, the king held out the sceptre in acceptance of her presence. What is so significant about her next action? Compare Esther 2:17.
173. It says in verse 3, verse 6, and several other times throughout the narrative that Esther had both a request and a petition. What might these two words point to? (Look at how these two words are used in the book of Esther.)
174. How often does the Hebrew word for “request” (H1246) occur in the book of Esther? Why is this significant? Where else is it used?
175. What did the king mean when he said, ‘even to the half of the kingdom it shall be performed’? Was he being literal?
176. Another female in scripture finds herself in the position of Esther, before a king and with an offer to inherit unto half the kingdom, but with a drastically different outcome. Compare the account of Herodias’ daughter with that of Esther. (Hint: look at both the account of Matthew and Mark to build the contrast)

Section B: Esther's Petition at the First Banquet (Chapter 5:5-8)

As Esther lays out her request before the king, there is a sense of urgency in her plan. Her request was that the King and Haman come "this day" unto her banquet, implying that the banquet couldn't be delayed further. Perplexed as the king might've been at this request, especially seeing as the queen had risked her life to present it, he agrees to the banquet. Perhaps the king anticipated that at this banquet Esther would present her request, the real reason why she risked an unannounced entrance into the courts? Intrigued to know the reason for her entrance, Haman is called to "make haste, that he may do as Esther hath said", such that her banquet might not be delayed.

Immediately in the record the King and Haman are at the banquet with Esther. For this to happen, Esther and her maidens must've been preparing diligently as they fasted (and prayed) for the last few days.

177. What lessons can we learn about fasting and prayer from this? Should they just be passive activities for us? Provide scriptures to prove your point.

178. Why does scripture record that this was a "banquet of wine"? How many times does "wine" occur in the book of Esther?

179. Why do you think Esther waited until the second banquet to ask of her "request" and "petition"? Consider the timing and where this might fall in relation to the "fast" of chapter 4.

180. Time and time again Esther asks, "if it please the king". Why is there an emphasis on the King's approval of the request? (Hint: how often does the Hebrew word for please occur?)

Section C: Mordecai Refuses to Honour Haman (Chapter 5:9-14)

As Haman leaves the banquet of wine, there is no doubt he is in a jubilant state. Among all the nobility and royalty of Persia, he alone was called into the prestigious banquet with the King and Queen. "Joyful and with a glad heart" he exits the Palace, thinking nothing could ruin this day... except for the sight of Mordecai the Jew, who wouldn't even move at the sight of Haman.

181. It says that Haman refrained himself from dealing with Mordecai. How does he react?

182. When Haman returns home, he begins to vent to his wife and friends. What things does he speak of? What does this scene cement in our minds about the character of Haman? What do the scriptures prophesy about pride and the end thereof?

183. What is significant about Haman thinking him to be the only one invited to the banquet of Esther? What is the lesson for us?

184. In verse 13, why would nothing avail Haman as long as he saw Mordecai "sitting at the king's gate"? What does this tell us about pride?

185. What is Mordecai called in verse 13?

186. How often do the words 'gallows' and 'hanged' occur in the Hebrew and what might the significance be?

Chapter 5 Summary of the Type:

Through the fast and donning of royal apparel to reflect the glory of the King, the bride is granted access to the King ([Heb. 4:16](#)). In deep humility the King and Haman's presence is requested at a feast. At this feast a petition and request is made for a second feast to be held the next day, after the close of the three days and three nights fast of Mordecai ([Est. 3:15-17](#)). Leaving the feast, Haman sees Mordecai "that he stood not up, nor moved for him" ([Est. 5:9](#)). Typically, Mordecai was as dead before him.

Full of pride and arrogance Haman arrived at home and recounted his glory to his audience at home, no doubt thrilled to hear of his greatness. Yet, all this was as naught if his enemy still breathed. Rather than waiting for the 13th day of the 12th month, human nature overcame Haman. With haste he prepared the gallows for his enemy, eagerly anticipating the first light of dawn when he could secure the death of his enemy. Little did Haman know that he would not be the only one unable to sleep that night.

As the proud man is forced to parade his enemy around the city, declaring "Thus shall it be done unto the man whom the king delighteth to honour", we see the beginning of the end for the man who typified human nature so fully ([Est. 6:11](#)). In shame he returns to his house ([1 Cor. 11:4-7](#)), his wife and wisemen confirming his doomed fate.

The events that now transpire happen with fervent haste. In the same breath that Mordecai is elevated, Haman will be brought low ([Is. 2:11, 17](#)).

Chapter 5 Notes

Chapter 6 – Mordecai Honoured

Section A: The King's Sleepless Night (Chapter 6:1-3)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Esther chapter 6 begins with the phrase "On that night." Based on the last time clue in Esther 5:1, "on the third day", this lets the reader know that we are now in the final hours of the three day's fast of Mordecai and Esther (4:16). But just before that fast will end, we come into the scene amidst the royal bed chambers of king Ahasuerus.

187. In verses 1 and 2 we seem to have a number of 'coincidences'. Note them in a list below.

188. If the king couldn't sleep, he certainly wouldn't be able to sleep after reading about an attempted assassination on his life. What connection does sleep have with God and why is this so powerful? Does God Himself sleep?

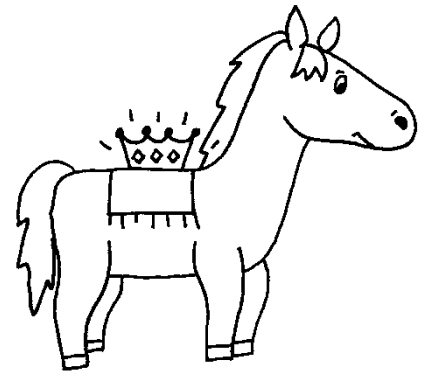
189. Who else in scripture couldn't sleep and why couldn't they?

190. Consider what is written in the book of the records of the chronicles. What singular event is recorded about the life of Mordecai? Why might this be the only event recorded?

191. Where else in scripture are we told about a book that records the works of individuals?

192. If we were to turn up our names in the 'Book of life', what would be written about us? What would we like to be written about us? What steps can we take in our lives to ensure that our record is like that of Mordecai's?

193. Look up the words, "honour" and "dignity" in a concordance. What do they mean? How else are these Hebrew words used in scripture and how often are they used in the book of Esther?



194. It notes that the servants ministered unto the king. How else is this word used in the book of Esther and what is the importance?

Section B: Haman Unknowingly Selects the Honour Due to Mordecai (Chapter 6:4-11)

The community of believers in Shushan have been fasting and praying for 3 days, appealing to God to intervene to save Esther and to bless her efforts as she will appeal to the king, on their behalf, to save their lives.

195. Imagine yourself as a Jewish believer in Shushan joining in the fast of Mordecai, how would this have helped to bolster your faith during a time of great trial?

196. The record presses on as if no time has passed. What can we learn from this in our lives thinking about the type of Haman?

197. Note the detail of where Haman came to. Why couldn't he come further? Consider the type.

198. In the law why was someone to be condemned to hanging?

199. As Haman approaches the king, who speaks first? Why was this important?

200. The king asked, “what should be done to the man whom the king ‘delighteth’ to honour”. What does this word mean and how often does it occur in the book of Esther?
201. Who specifically does the king say he wishes to honour? Who else used this approach?
202. What do we learn about Haman from what he thought in his heart? How might this impact us?
203. Where might Haman have received the confidence to ask this of the king?
204. Note the details of what Haman was asking for, what is significant about this request? (v 9-10) Are there any Biblical echoes?
205. As soon as the king asks, “What shall be done unto the man whom the king delighteth to honour?” Haman has an answer ready! What does this tell us about his character? Would this have been something he had thought about before?
206. The king commands Haman to “make haste.” This command will set the tone for the rest of Haman’s life. Highlight or take note of the words denoting the speed of the following events. (ex. “Hasted” v.12) How does the hastening of Haman/sin make sense in the type?

What does this event point to in the life of Christ?

In **Zech 9:9** we have the following:

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

We have an event in the time of Christ in **Matt 21:5-11** where a similar connection is made

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Compare the Pharisees, Sadducees, and Roman soldiers to Haman that day in **Mark 15:10-11, 17-20!**

¹⁰ For he knew that the chief priests had delivered him for envy. ¹¹ But the chief priests moved the people, that he should rather release Barabbas unto them. ¹⁷ And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, ¹⁸ And began to salute him, Hail, King of the Jews! ¹⁹ And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. ²⁰ And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Compare also **John 6:15**

¹⁵ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Section C: Haman's Destruction Foretold (Chapter 6:12-14)

207. In verse 12 we have a juxtaposition of two attitudes; compare Mordecai and Haman's responses to the situation. What might this typify? What is the lesson for us?

208. Note the different peoples noted in v13. There seems to be a change. What is the change and what is significant about this?

209. In verse 13 the wise men and Zeresh say, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against, but shalt surely fall before him." How were his wise men and wife able to discern this? Compare Numbers 24:7 - what is the meaning behind this?

210. What is significant about Zeresh understanding the fall of Haman?

211. What is significant about the wise men mentioning the 'seed of the Jews'?

Chapter 6 Summary of the Type:

In the final hours of the fast of Mordecai (death of Christ) the King is unable to sleep and calls for the records (book of life - [Mal. 3:16](#); [Phil. 4:3](#); [Rev. 20:12](#); [21:7](#)), wherein he reads the account of Mordecai's revealing of a plot on his life. Though he had been figuratively brought to the cross by Haman ([Est. 5:14](#)), he was delivered from final destruction by the King, who elevated him throughout the empire as the "man whom the king delighteth to honour" ([Est. 6:6](#); [Is. 42:1](#); [Phil. 2:9-10](#)).

Chapter 6 Notes

Chapter 7 – Haman Executed

Section A: Esther’s Pleading at the Second Banquet (Chapter 7:1-4)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Chapter seven commences right on the heels of chapter six. The narrative continues with hardly a chance for the reader to collect their thoughts. Even as Haman is being warned of his imminent demise before Mordecai, who is of the seed of the Jews, he is whisked away to the second banquet feast of Esther.

212. In 5:1 we have the third day but now we have the second day in 7:2. How can this be reconciled?

213. The banquet of ‘wine’ is particularly pertinent to the events in this chapter. The cup of wine can be used symbolically in multiple ways. What symbol would be applicable to this chapter? (the symbol of wine was brought up in chapter 1)

214. Why does Esther begin her request with the phrase “If I have found favour in thy sight?” when she has already obtained favour in the king’s sight? (Est. 5:2)

215. Esther says, in v3, ‘...let my life be given me at my petition and my people at my request...’ Who is she associating with?

216. Why does Esther mention her petition first, before her request?

217. Read verse 4 carefully, noting the language. What feast and deliverance comes to mind?

218. In v4, what is the meaning when it says, “...Although the enemy could not countervail the king’s damage.”? What is the Biblical principle behind this?

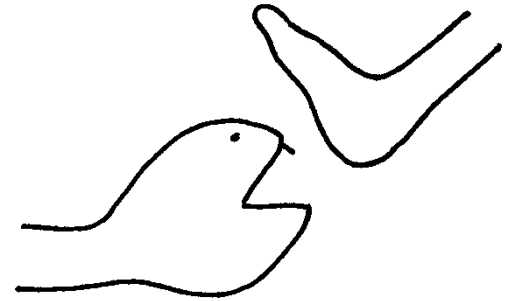
Section B: Haman's Plot Uncovered (Chapter 7:5-6)

219. The king asks two questions. What Biblical echoes come to mind?

220. What is the point in mentioning the phrase, "that durst presume in his heart to do so?"

221. Why did Esther build up to mentioning the 'who' of this great atrocity?

222. What is the significance of Esther using three descriptors of Haman?



223. Haman for the first time in the narrative fears and is afraid! What is the significance?

Section C: Haman's Hanging on the Gallows (Chapter 7:7-10)

As Haman cowers in fear the scene is set. The king and the queen are fully united against him and trembling before them, Haman finally realizes this. No doubt his politician's mind was racing, desperately trying to devise a way out of this predicament.

224. Why did the king go into the garden of the palace?

225. Haman falls prostrated upon the bed where Esther lay. Mordecai prior would not dare bow before his enemy. What does this tell us about the character of Haman and typically, human nature?

“Will he force the queen also before me in the house”

What is the meaning in v8 when the king says, Will he force the queen also before me in the house?

Compare the contextual verses v7-8

⁷ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up **to make request for his life** to Esther the queen; for he saw that there was evil determined against him by the king.

⁸ Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

The king thought that Haman may even try to force the queen to have pity on him! Sin will never cease to cause the bride of Christ to err in her ways. The idea here is that Haman was trying to subdue or subject Esther into giving mercy or changing her mind on this matter. Even in the utter hopelessness of sin, its attempts are made bare and its intentions are clear.

Haman once again tries in v7 to take the position of the king as he stands to make request for his life to Esther the queen! Why Esther? The king exits, to the garden, and Haman knows Esther has a strong influence on the king.

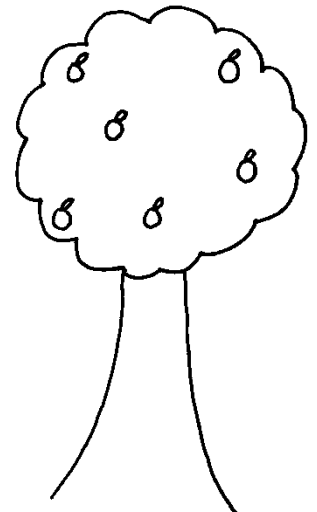
226. Haman saw that “evil was determined against him.” What else is described as “evil” in the book of Esther?

227. V8 mentions that Haman’s face was covered. Why was this done? Consider the type?

228. What is the significance of Harbonah using the very creation of Haman against himself?

229. Where was the gallows located? What is the significance?

230. Look up gallows in a Bible Dictionary. What might these have been in the days of Persia?



231. After all these events, “the king’s wrath was pacified.” Where else does the Hebrew word for pacified occur? Note the context.

Chapter 7 Notes

Chapter 7 Summary of the Type:

The second feast transpires on the day following the completion of Mordecai’s fast. At the feast Esther requests her life and the life of her people, and reveals Haman for who he truly is ([Ps. 119:175](#)), pleading for judgement for her, her people, and the power of sin ([Rev. 6:10](#)). In righteous wrath the king sentences that wicked Haman and at last triumph has come for Mordecai, Esther, and the Jews as Haman is hanged on the very device that he had prepared for Mordecai ([Heb. 2:14](#)).

Chapter 8 – Jewry Avenged

Section A: Mordecai Elevated (Chapter 8:1-2)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Haman the son of Hammedatha, the Jew's enemy has been hanged, yet the story is not over yet. In the wake of the previous second banquet scene, Haman's ominous decree still stands resolute. Esther must once again come before the king to circumvent the evil that Haman has done, now with Mordecai at her side.

232. Verse 1 starts off with the phrase, "on that day." What has already happened on "that day" (6:1; 7:2; 8:1)?

233. Compare Mordecai's coming before the king with that of Esther's? What similarities and differences do you note?

234. Like he had previously done with Haman, his then trusted advisor, the King gives his ring unto Mordecai. Where does the word for "ring" (h2885) first occur in scripture?

235. What honours were the individual (see previous question) given as well as the "ring"?

236. Why does Esther set Mordecai over the house of Haman?

Section B: Esther Petitions the Reversal of Haman's Decree (Chapter 8:3-8)

Though Esther has been given the house of Haman the Jew's enemy as a possession, she still cannot come before the king unannounced. Once again, she risks her life coming before the king in tears beseeching him that he might put away the mischief that Haman has done. In this scene we see a clear distinction between the bride and her redeemer. Though she has been elevated to a position of authority, she is not given an equal position with her Redeemer. Like before, the king extends out the golden sceptre and Esther's life is spared. She is free to approach before the King. (Paul expounds on this principal of submission following the type beautifully in Ephesians 5:22-33.)

237. Esther once again begins her plea with "If it please the king, and if I have found favour in his sight." Look back in the previous chapters and note how many times Esther has "pleased" the king and "found favour" in his sight. Was she genuinely questioning the king?

In her plea, Esther asks of the king that he write to "reverse the letters devised by Haman the son of Hammedatha the Agagite". (8:7-8)

238. Summarize what was written in that original decree. (3:13).

239. It is this decree which Esther wishes to reverse. Look up the Hebrew word used for "reverse." What does it mean? Where does it first occur?

240. V10 describes how the decree was sent forth, "horseback, and riders on mules, camels, and young dromedaries:..." Look up a reliable translation in the Hebrew (e.g. RSV) for this verse to help get the sense of what is being said by sending all these various animals with riders out?

241. It says, of the Jews, that they gathered themselves together (v11). This phrase repeats itself multiple times in the narrative in these chapters. (It's worth highlighting the phrase). What principle and lesson comes out of this idea 'to gather themselves together' for us?

In the garden, God set forth a consequence for the breaking of a commandment which he had given. Mankind would now be a dying creature: "for dust thou art, and unto dust shalt thou return." (Gen. 3:19) It claims all humanity, whether young or old, male or female, Jew or Gentile; eventually we all will perish. It is this Law that Esther wishes, typically, to repeal - the total destruction of the Jewish people.

242. What two reasons does Esther give for the repealing of the decree (verse 5-6)?

243. Why might Esther no longer include her life specifically in this request?

In response to Esther's plea, the king replies:

"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. Write ye also for the Jews, as it 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."

244. In essence, what is the King's response? (v. 7-8)

245. Why couldn't the King allow for a reversal of Haman's decree? (Hint: Esther 1)

Consider the scene. Sometimes in our lives we think that we might have the perfect solution to a problem before us, only to have the problem solved in an altogether different manner, oftentimes with little input of our own. Such is the beauty of Providence and the hand of our Heavenly Father working in our lives. Isaiah records: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:9) While Esther wished Haman's decree to be completely reversed, the solution of the King is to craft a new decree, one that might bring hope to the Jews.

Section C: The New Petition Written, Sealed, and Sent to all the Provinces (Chapter 8:9-14)

Given the authority to write a new decree, the next series of events transpire very quickly. Time is of the essence! A new decree must be written, copied, and sent through the empire to prepare the Jews for the days ahead!

246. The scribes are called “in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof”. How much time has transpired since the decree of Haman was written?

247. Compare the writing of the two decrees: Esther 3:12-13 and 8:9-10. What differences can you spot?

Esther 3:12-13	Esther 8:9-10
<p>“And there was written according to all that Haman had commanded unto the king’s lieutenants, 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 according to their language; in the name of the king Ahasuerus was it written, and sealed with the king’s ring. And the letters were sent by posts into all the king’s provinces...”</p>	<p>“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, and 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. 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.”</p>

248. What did this new decree permit the Jews to do?

249. Verse 13 says “that the Jews should be ready against that day to avenge themselves on their enemies.” Look up the word “avenge” in your concordance. What does the word mean?

250. In two occurrences the word is used of God concerning His people. Look up the following occurrences and note what is being said in them: Leviticus 26:25 and Deuteronomy 32:43

Though here the people are being given permission to exact vengeance against their enemies, the real avenging will be done by Yahweh. (Isa. 63:4) The wicked one, Haman, had sought to lay hands on Yahweh’s people and had been met with the gallows. Likewise, all who would seek to follow the pattern of Haman would find their evil inventions turned upon them.

Section D: Mordecai's Honour and the Jew's Joy (Chapter 8:15-17)

The decree has been written and its delivery expedited by the power of the king. When Haman's decree had gone forth, Haman sat down to drink with the king, the wicked man satisfied that the deed was as good as done. Mordecai, on the other hand, goes out from the presence of the king a man of action, not complacency. But how will the people react to this second decree? Recall that the first decree was met with perplexity by the people of Shushan. (Est. 3:15)

251. As Mordecai leaves the presence of the king, we are given a detailed picture of his apparel. Using the chart below, study his garments. Note the colours and specific items. A few verses are given to help get you started. (This is a great question to collaborate on)

Garment	Notes
Royal apparel of blue and white	Rev 4:4 Ex 28
Great crown of gold	Rev 4:4 Zech 6:11
Garment of fine linen and purple	

252. Why would the city of Shushan rejoice and be glad at this second decree in contrast to the first one (3:15)?

While the people of Shushan were rejoicing and filled with gladness, the emotion of the Jews is described more completely. "The Jews had light, and gladness, and joy, and honour." Such jubilation must have been felt amongst the nation.

Amidst the joyous celebration of the Jews at this new decree, we read this peculiar sentence: "And many of the people of the land became Jews; for the fear of the Jews fell upon them." Another translation translates this verse as "Many from the peoples of the country declared themselves Jews" [ESV]

253. Why would the peoples of the other nations wish to become, or declare themselves, Jews?

254. Where else in the Bible do you read of a similar thing? (Hint: this prophet was somewhat concurrent with Esther)

For fear of the Jews, and the position they held in the King's eyes, many people "declared themselves" Jews. Prophetically, this is something that we are looking forward to, when the nations will join themselves unto Israel for fear and reverence of the Almighty. In that day "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."

255. How can we declare ourselves Jews and what does it mean to be a Jew, spiritually? (Helpful passages: Psalm 87; Galatians 3; Romans 9)

Chapter 8 Summary of the Type:

With the destruction of the Haman, Mordecai is given an elevated seat in the kingdom and made second unto the King ([Heb. 10:12](#)). The relationship between Mordecai and Esther is revealed, the two now working together before the king. Though Haman had been dealt with, his decree still stood ([1 Cor. 15:26](#)). A second decree was written to circumvent the power of the first.

Typically, this second decree was seen in the new covenant established by Christ. This second decree would be a more powerful decree "for the Jews" ([Est. 8:11](#)). In type this is the forgiveness of sins, which is more powerful than sin ([Col. 2:14-15](#)). This decree was made in the king's name ([Jn. 14:14](#)) and seal with his ring ([2 Tim. 2:19](#)).

The going out of this decree would precede the later work of Christ: the second exodus, "gather themselves together" ([Est. 8:11](#); [9:2](#), [15](#), [16](#), [18](#)) and the return of the King-Priest, arrayed in glorious apparel. In the time of these joyous events, many of the peoples of the land will "declare themselves" ([Est. 8:17](#), RSV) Jews ([Mic. 7:16-17](#); [Zech. 8:23](#)). In quick succession, the narrative moves from the work of Christ and the angels at his first advent, to his work with the saints at the second advent.

Chapter 8 Notes

Chapter 9 – Purim Celebrated

Section A: Preparation for the Fateful Day (Chapter 9:1-4)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Chapter 9 opens to the 13th day of the 12th month of the 12th year of Ahasuerus. Haman has been hanged, but what of his decree? Will the enemies of the Jews prevail? Or will the Jews emerge victorious over their enemies, just as Mordecai did over that wicked Haman? What will be the climax to this wondrous drama?

256. It is the 13th day of the 12th month. How many days have passed since the issuing of the decree of Mordecai and Esther?

Foreshadowing the events that will follow, we read this parenthetical sentence in verse 1: “(though it was turned to the contrary, that the Jews had rule over them that hated them)”

257. Look up the word “turned” in a concordance. What does it mean?

258. Where else in this chapter does the Hebrew word for “turned” in verse 1 appear? Why do you think there is this emphasis in events being “turned”?

259. Where else does the word ‘sought’ (v2) in the Hebrew occur in the book of Esther? Is there a connection in type?

260. What are we seeking in our lives? Write down something you would like to stop seeking, something you would like to continue to seek and something that you would like to start seeking.

Throughout this chapter we will see many things that are “turned”; many things that are reversed upon themselves. Though Haman thought that he had secured victory, Yahweh turned his celebration upon him. He was hanged on the gallows meant for his enemy! So too will the enemies of the Jews find their wicked plans for fortune and fame turned upon them! The Jews too will find what was to be a day of sorrow turned to a day of joy!

261. As the Jews gathered themselves together to withstand the assault of their enemies, we read that the “Fear of them fell upon all people.” What had this fear already motivated some to do? (Hint: see the previous chapter)
262. Picture yourself in the scene. How much faith would the Jewish community have needed to stand against their enemies? This was a nation that had not seen military conflict since they had been taken into captivity. What passages of scripture could have strengthened their faith to trust in God that He might deliver them?
263. Not only were the enemies and the people afraid of the Jews, but the rulers, lieutenants, deputies, and officers all sided with the Jews as well for “fear of Mordecai.” What does this phrase mean?
264. Where else in scripture were the enemies of the Jews fearful?
265. In the future, similar events are going to take place. What verses support this in the greater type?
266. Where else in the Bible do we prophetically read of Gentiles joining themselves unto the Jews or ministering unto them? (Hint: see the prophecies of the latter half of Zechariah and Isaiah, for example)

Amid all this, we read the following eulogy about Mordecai: “For Mordecai was great in the King’s house, and his fame went throughout all the provinces: for this man Mordecai waxed greater and greater.” Not only did he become “greater and greater” with the King, but with the people also. Yet not all came to respect Mordecai. In the kingdom of Ahasuerus, even in the very courts of the Palace of Shushan, there was a growing number of those who resented the Jews.

267. Who else in scripture was described as “great” specifically, in the sight of the Lord? (compare the sight of the Lord with being in the King’s house)

Section B: The Battle of Shushan (Chapter 9:5-11)

By the time the 13th day of the 12th month dawned, the Jews were greatly respected and feared by most people, clearly recognized as a favoured people by the Palace. Yet not all were deterred from their endeavour to eradicate the Jews. There were many that harboured feelings of resentment against the Jewish people and who were all too eager to take advantage of the decree put forth by Haman.

268. How many of their enemies do the Jews slay in Shushan the Palace alone?

269. How are Haman's 10 sons described? Why such a lengthy description?

Why does Haman have 10 sons?

Prophetically speaking, ten is a key number in the scriptures. In Zechariah 8:23 we see that the number 10 is a representative number of the whole, similar to the concept expounded in the law of the tithe (see *The Miraculous Significance of Numbers and Colours as they appear in the Holy Scriptures* p.41-43) The fourth beast in Daniel 7 had ten horns that would represent ten kings that would arise. (Dan. 7:24; Rev. 17:12) The number ten also appears in the ten toes of Nebuchadnezzar's image, that represented ten tribal powers. (Dan. 2:41-42) In prophetic type these sons represent those powers; those who had a close affiliation with that harlot system. Those who will stand by the mother of harlots, even after the destruction of their militant leader, Gog (Haman).

270. Where else in scripture is the number ten brought out?

Persian language has a numerical value associated with each of its words. For example, 'Haman' is divisible by 13, 9 times, so are his sons as well as adding his wife into the group of his sons! Remember what the significance is in scripture of number 13?

271. Despite all the slaughter and destruction that took place that day, what notable thing did the Jews not do?

272. Why would the Jews not partake of the spoil of their enemies? What scriptural proof could they have thought back to for not taking of the spoil?

273. What lessons can we learn from the character of the Jews in not partaking of the spoils of their enemies at this particular time? What verses can you think of that show the worthiness of the things of the Truth over the spoils of this world?

The faithful man David experienced a similar circumstance. For years Saul sought to capture David, chasing him across the hill country of Judah and beyond. Numerous times Saul was placed at the mercy of David's hand, yet he would not harm "the LORD's anointed." (1 Sam 24:6,10) David recognized that though he was innocent of Saul's vindictive feelings, this was a man appointed by God to rule the people and he would be dealt with according to God's timing. As Paul wrote, "vengeance is mine; I will repay, saith the Lord." (Rom 12:19)

274. Who else in the Bible chose not to take advantage of a situation that seemed providentially aligned because it would have caused him to disobey another Biblical principle?

275. What does this tell us about truly understanding the scriptures so that we can make wise decisions in every matter?

Section C: Further Petition Granted to Esther (Chapter 9:12-16)

As the death toll came in, the king would not have mourned the death of these enemies; they were of the same character as that wicked Haman. The king would have rejoiced to see these wicked people removed from the kingdom. It was not a sad day in the empire but a day to celebrate.

276. In response to the 510 slain in the palace, what does the king first ask? Do you think his first question is in disbelief or rather a proper question?

277. What does the King then ask?

278. What is Esther’s request? What is Esther’s petition? Why would she ask each part?

Petition	Request

279. How many requests does Esther make before the king? What might be the significance in this?

As the command of the King is carried out and the bodies of Haman’s 10 sons are hanged, note the pronoun that is used: “they”. United, the enemies of Haman hanged up his 10 sons, a stark warning to all of the fate of those who sought to harm the Jewish nation.

280. How many men were slain on the 14th day of Adar in the Palace?

281. What did the Jews once again not do to their enemies?

282. In one day, how many were slain by the Jews throughout the rest of the king’s provinces? How many were slain in total over the two days?

283. Understanding the numbers of Persians who perished, how many Jews do you think were involved?

Despite the tremendous number of enemies that were slain in defense by the Jews, they were resolute in their stand to not partake in the spoil. Here we see an echo to the actions of Abram, who turned away the riches of the king of Sodom. He would not be associated with the wealth of that system. Looking forward we see these words as prophetic of times to come. As the Jews are brought back from the second exodus, they will leave the tremendous wealth of Europe and specifically the Catholic system behind. (Rev. 18:14-18)

284. It speaks of 'other Jews' in verse 16. Which Jews are being referred to?

285. Look up the word "rest" in a concordance. What does it mean?

286. Where else does this word occur? (Note the occurrences)

287. The day of rest occurs on the 13th day (and 14th day) of the month Adar. What major Jewish feast is this a month before? What is the significance?

Following their two days of battle, the Jews attained rest. Though this would not be a permanent rest, typically it pointed forward to that. It pointed forward to a day when their enemies would finally and completely be destroyed.

Section D: The Day of Feasting and Gladness Held (Chapter 9:17-19a)

Following the tremendous strife and turmoil of the 13th and 14th days of Adar the Jews in the provinces and in the Palace, respectively, rested. In defense they had safeguarded their lives and the lives of their loved ones. Though we are told of the 75,810 enemies slain not a single mention is made of any loss to the Jews. Miraculously they escaped unscathed. Though the Jews were spared they would not soon forget these days.

288. What do the Jews do in celebration of the great deliverance afforded to them?

289. Use your concordance. How often do the Hebrew words for "feasting" and "gladness" occur together? Why might this number be significant?

290. How was the day celebrated differently in the Palace than elsewhere throughout the kingdom?

291. Interestingly, the people are broken down into two groups: those at Shushan and those of the villages. What specific detail is given about those Jews in the villages?

292. Look up the word “unwalled” in a concordance. Where else does it occur concerning the Jews?

293. Perhaps you’ve noticed as you’ve read through this section, but there are an uncanny amount of connections to both the latter days and specifically the events surrounding Armageddon. To help you build the type we’ve done some of the leg work for you and provided the following chart. In it you will find many of the echoes and types that fill these last couple of chapters of Esther. It’s up to you however, to figure out what sections of scriptures these passages echo. A couple are filled out for you and few blank slots are left below for you to add in additional echoes that you’ve found in your studies. (Good question to collaborate on!)

Ezekiel 38 Verse	Verse	Verse	Esther Verse
38:2; 39:15	² Son of man, set thy face against Gog , the land of Magog , the chief prince of Meshech and Tubal, and prophesy against him, ¹ (Eze 38:2 KJV) ¹⁵ And the passengers <i>that</i> pass through the land, when <i>any</i> seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog . ¹ (Eze 39:15 KJV)	^{KJV} Esther 3:1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that <i>were</i> with him. (Est 3:1 KJV)	3:1
38:2-3	² Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, ¹ ³ And say, Thus saith the Lord GOD; Behold, I <i>am</i> against thee, O Gog, the chief prince of Meshech and Tubal: (Eze 38:2-3 KJV)		
38:4	⁴ And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of <i>armour</i> , <i>even</i> a great company <i>with</i> bucklers and shields, all of them handling swords: (Eze 38:4 KJV)		
38:4	⁴ And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of <i>armour</i> , <i>even</i> a great company <i>with</i> bucklers and shields, all of them handling swords: (Eze 38:4 KJV)		
38:5	⁵ Persia, Ethiopia, and Libya with them; all of them with shield and helmet: ¹ (Eze 38:5 KJV)		
38:7	⁷ Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. (Eze 38:7 KJV)		

38:4,8,21	⁸ After many days thou shalt be visited: in the latter years thou shalt come into the land <i>that is</i> brought back from the sword , and <i>is</i> gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. (Eze 38:8 KJV)	⁵ 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. ¹ (Est 9:5 KJV)	9:5
38:8, 11, 12, 14	⁸ After many days thou shalt be visited: in the latter years thou shalt come into the land <i>that is</i> brought back from the sword, and <i>is</i> gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them (Eze 38:8 KJV) ¹¹ And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, ¹ (Eze 38:11 KJV)		
38:10	¹⁰ Thus saith the Lord GOD; It shall also come to pass, <i>that</i> at the same time shall things come into thy mind, and thou shalt think an evil thought: ¹ (Eze 38:10 KJV)		
38:10	¹⁰ Thus saith the Lord GOD; It shall also come to pass, <i>that</i> at the same time shall things come into thy mind, and thou shalt think an evil thought: ¹ (Eze 38:10 KJV)		
38:10	¹⁰ Thus saith the Lord GOD; It shall also come to pass, <i>that</i> at the same time shall things come into thy mind, and thou shalt think an evil thought: ¹ (Eze 38:10 KJV)		
38:11	¹¹ And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, ¹ (Eze 38:11 KJV)		
Ezek 38:12, 13	¹² To take a spoil, and to take a prey; to turn thine hand upon the desolate places <i>that are now</i> inhabited, and upon the people <i>that are</i> gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. ¹ ¹³ Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? (Eze 38:12-13 KJV)		
3:9, 11; 4:7	¹³ Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? (Eze 38:13 KJV)		
38:14	¹⁴ Therefore, son of man, prophesy and say		

	unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know <i>it</i> ? (Eze 38:14 KJV)		
38:18	¹⁸ And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, <i>that</i> my fury shall come up in my face. (Eze 38:18 KJV)		
38:23	²³ Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I <i>am</i> the LORD. (Eze 38:23 KJV)	² And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? ¹ (Est 10:2 KJV)	10:2

294. What unique thing does Gog do in the context of “unwalled villages” that the Jews would not do here? (Ezekiel 38:12)

295. What lesson can we learn from the action of the Jews here?

Section E: The Feast of Purim Inaugurated (Chapter 9:19b-28)

The day(s) of feasting and gladness were over. The Jews in joyous festivity celebrated their salvation from the hands of their enemies. Though they partook not of the prey and spoil of those who hated them, the day was one of sending gifts and portions to one another. But how would future generations recall such a tremendous victory? Would their near destruction be remembered or would the memory of it pass away?

296. In celebration of their victory, the Jews sent portions one to another. Look up the word “portions” in a concordance. What does it mean?

297. In what context does the word commonly occur?



At another point in Israel’s history, similar activities were enjoyed amidst the celebration of the feast of tabernacles. In the day of Nehemiah, the people having returned from captivity we read the following in Nehemiah 8:10-12:

“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send **portions** unto them for whom nothing is prepared: for *this day is holy* unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day *is holy*; neither be ye grieved. And all the people went their way to eat, and to drink, and to send **portions**, and to make great mirth, because they had understood the words that were declared unto them.”

When the people of Nehemiah’s day “understood the words that were declared unto them” they rejoiced and shared their portions with those who had not. In doing so, they celebrated Purim: a recognition that all are saved by the hand of YHWH, though He is not seen, and therefore, all we have is by His grace and mercy. (1 Tim. 6:6-8) In both scenarios, a mutual understanding led to a sharing of fellowship in the gifts that were sent to one another.

298. Who does Mordecai specifically send the letters to?

299. Who else in the New Testament makes use of the words “nigh” and “far”? (Hint: Bible search engines might be helpful) What epistle was he writing?

300. What is the context of “nigh” and “far” in that section of scripture? (Reading the whole chapter will help substantially)

301. Typically, what two groups does Mordecai reference in writing letters to both “near” and “far”?

After stating what had been the position of the Ephesians, Paul gives the opposite picture. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (verse 13). The language of this verse is suggested by Isaiah 57:19, which reads: “I create the fruit of the lips: Peace, peace, to him that is far off, and to him that is near, said the Lord”. In the verse or the context the four words “create”, “peace”, “far off”, and “nigh” are all taken up. The Jew was “nigh” (Deut. 4:7). Through the priest the Israelite could come to the Tabernacle, the dwelling place of God in their midst. Although thus nigh, not many were true worshippers; only a remnant according to the election of grace, as Paul demonstrates elsewhere. But the Gentiles were, as a whole, far off. But now, they, too, were being brought nigh through the sacrificial work of Christ. Thus sharing the one hope of the gospel, they found peace one with another. The rivalries and disputes and strifes arising from racial antipathies ceased in Christ. The unity of mankind, destroyed at Babel with the confusion of tongues, is restored in Christ. It is being done individually at the present time while God is taking out of the Gentiles a people for His name. This will be evident when redeemed men and women “out of every kindred, and tongue, and people, and nation” are gathered together to join in the song of praise, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing”. It will be done nationally when many nations are joined to the Lord, when God “will turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve him with one consent” (Zech. 2:11; Zeph. 3:9). Christ is the peace, making of Jew and Gentile, the two parts of the human race, one whole.

John Carter, Letter to the Ephesians, p. 68

302. The purpose of Mordecai writing these words was to “stablish *this* among them”. (v.21) Look up this word “stablish” in a concordance. What does it mean? Jot down any noteworthy passages that it occurs in, keeping in mind that Mordecai is seeking to institute a new national feast.

303. In verses 24 and 25 there are listed a series of reasons that Mordecai gives for keeping this feast. What are they?

304. Why was the feast called Purim?

305. Who, in his ignorance, had “cast Pur, that is, the lot” earlier in this narrative?

Once again, that which Haman sought to use to destroy the Jews is turned upon him. His gallows, upon which Mordecai was destined to be hanged, were made his own. His day, the 13th, was made a day of victory for the Jews. The sorrow he sought to bring them was turned to joyous occasion. Even the lots that he cast, the Pur, would become the namesake for this new holy day of the Jews, wherein they would rejoice at their providential salvation, feasting with gladness and sending portions to one another. A modern critic might call this all poetic justice, but in doing so they would miss the mark. This is the providential hand of God Almighty at work.

306. What was the response of the Jews?

307. In verse 26 we are given the reasons for acceptance of the feast by the Jews. What three reasons are given? Try fill out the thoughts.

1. For all the words of this letters - the words of Mordecai, second unto the King, endorsed the letter
- 2.
- 3.

Just like Mordecai, John when writing his epistle, seeks to lay a foundation for his words based on things which the believers had heard and seen. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;” 1 Jn 1:1 Both individuals endeavour to lay a concrete foundation for the things to follow: Mordecai in establishing a feast to be celebrated for a memorial of their deliverance and John to show without a doubt that Christ had come in the flesh and through him we may become the children of God.

308. How does this help us to establish principles in our lives? What should these principles be based on?

309. Though the Jews had taken it upon themselves to keep these two days holy, who else was ordained to keep these days?

310. What group had already joined themselves unto the Jews? Of what nationality would they have been?

In prophetic type we see the joining of the Gentiles to the rejoicing and gladness of the Jews in the day of their salvation. Every year this feast would be kept memorializing the salvation of the Jews against their enemies. Even to this day, many Jews celebrate the Feast of Purim. They gather together and partake of traditional foods, sending portions to one another.

We too keep a feast, though more regularly than the Jews. At the command of the Lord we remember his body broken and life poured out, his death and subsequent resurrection. Each week we keep this feast with our brothers and sisters, sending portions to one another, not of food or gift, but of exhortation and edification around God's word.

Using your resources and notes, compare the Feast of Purim with the Memorial Feast that we as brothers and sisters of Christ are commanded to keep. Feel free to present your answer as a chart, bullet points, or even a short paragraph, whichever medium you prefer.

Some ideas to consider:

- *Why was the Feast established?*
- *What was accomplished?*
- *Who was to keep it?*
- *What things were instituted that they might not forget the Feast?*

311. Should we as Christadelphians keep Biblical feasts today? How do we apply this in our lives?

Section F: The Feast of Purim Confirmed (Chapter 9:29-32)

After the foundation of the Feast had been outlined by Mordecai, the people confirmed it and took it upon themselves to make sure that the Feast would continue throughout all generations. They would keep this feast. All that was left was to establish it and write the matters "in the book".

312. What titles do Mordecai and Esther bear in v.29?

313. When was the last time that we were told of Esther's natural father?

314. Look up the name Abihail in a concordance. What does it mean?

315. Why might we be reminded of Esther's father so late in the narrative?

316. Consider Paul's words in 2 Corinthians 6:18 and Romans 8:14-17. Who truly is the Father of Might?

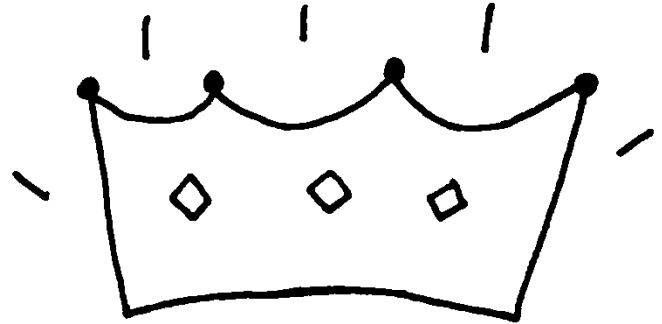
317. Though we may have a father in the literal sense in our present life, what lesson can we take from this section of scripture? Even Christ in his model prayer began "Our Father which art in heaven." If Paul commanded "children to obey their parents", how much more should we obey the commands of our Heavenly Father?

As Esther and Mordecai wrote these words, they wrote them with "authority." The same Hebrew word is used in Esther 10:2 to denote the complete "power" that the King Ahasuerus wielded over his kingdom. This was the authority that backed this decree. Once written, it could not be altered or changed.

318. To whom were these letters sent?

319. In verse 31 we read “Mordecai the Jew and Esther the queen.” How does this differ from what we read in verse 29?

320. Why do you think that this change occurs?



321. What is significant about Mordecai taking the initiative of the writings concerning this time? (9:20)

322. What reasons does v.31 give for the writing of these letters?

323. What two “matters” are specifically noted?

324. Prior, this feast day was made a day of “gladness and feasting, and a good day, and of sending portions one to another.” Why do you think that the letters were written to emphasize the “matters of fastings and their cry”?

325. Who was to keep the feast of Purim as noted in v31?

326. What other Jewish feasts were established with a somber, yet joyful tone? What did they commemorate?

327. At the close of the chapter these events are written in the book. What else was written in this book earlier in the narrative?

Chapter 9 Notes

Chapter 9 Summary of the Type:

In wonderful type and symbology, we have before us the work of the gathering of the Jews in the second Exodus, the battle of Armageddon, and full removal of the Catholic system. At the culmination of these great victories, a joyous feast was established. A day of feasting and of gladness for the Jews. But this would not be only a day of joy, but of a day of solemn reflection for all that had been accomplished and victory over death (Memorial Feast of [1 Cor. 11!](#)).

Chapter 10 – Mordecai Exalted

Section A: Ahasuerus Greatness and Mordecai’s Advancement (Chapter 10:1-3)

Before beginning please read the chapter and we also suggest looking at the type summary box at the end of the workbook section.

Following the turmoil and subsequent events of the first half of chapter 9, the story takes a joyous, yet somber tone with the institution of the feast of Purim. It follows the viewpoint of the common people, from sorrow to joy. The final chapter of the book of Esther stands as an encomium of both King Ahasuerus and his most trusted servant, Mordecai. This brief chapter shows the perspective of the king following the removal of the wicked enemies of the Jews. Though only a mere three verses, this final portion of the book of Esther paints a picturesque scene of the coming age.

328. What two portions of the kingdom does King Ahasuerus lay a tribute on?

329. Why do you think it specifies these two portions, rather than saying that “king Ahasuerus laid a tribute on all the land?” (Hint: what do land and seas represent in scripture)

330. What does the greatness of Mordecai entail in v2?

331. What is the significance of each of the phrases in v3 with regard to Mordecai?

332. What is the overall type in chapter 10?

333. What do we need to do now if we want to rule in the age to come?

334. Choose one of the following.

- I. Throughout the book of Esther, we see a dramatic character development of Esther. From anonymity she becomes queen of the most powerful nation then on the earth. Yet not only does her position in the empire change; her character dramatically changes too. Highlight the changes in Esther that occur throughout the book taking care to note the things that are applicable literally or in type to us, striving to become the Bride of Christ.
- II. Throughout the book of Esther, we see the resolute stand that Mordecai took to combat wickedness in the kingdom of Persia and stand for his king. Highlight Mordecai's many acts of faith, taking care to note the many instances where we see the acts of Christ typically in the record.

Chapter 10 Summary of the Type:

The book concludes in a brief but picturesque fashion. With all enemies vanquished, there is peace on the earth. The King reigns with absolute authority. His most trusted advisor is second in command, great among the Jews, among all peoples, seeking the wealth of his people, and speaking peace to all his seed.

No doubt this is a wonderful glimpse of that soon coming day. Surely the words contained in this wonderful book would've given the Lord Jesus Christ much strength and encouragement as he labored tirelessly in his ministrations. In symbolic type he could see his current work laid before him; his work that he would later accomplish; and chiefly the seat at his father's right hand awaiting him.

Chapter 10 Notes:

Conclusion

Throughout the Book of Esther, we see the wondrous works of God's divine hand working behind the scenes for His people. From the bonds of captivity, His people are brought to the forefront of the kingdom, set in positions of authority to the end that His purpose might be fulfilled (Est. 4:14). God's purpose is with the faithful seed of Abraham; He will not let them perish. (Gen. 17:1-8) Thus, through circumstances of impending doom, when it looks like their fate is sealed, God will save His people. Though they may be punished for their disobedience, God will always leave a remnant to glorify His name.

But that is just on the surface. As we peel back the layers of the narrative, we see that there is so much more to the story as well. In the book of Esther we see beautiful allegory of the life of Christ, from His position of service in the King's gate to his overcoming of all temptation (Heb. 4:15) and subsequent elevation to a seat of authority. In the book of Esther we see the inspiring allegory of the bride, called out of the world to be joined unto the King. Though given such a position of privilege, she must still "please the King" when she comes before him, which thing she does by donning "royal apparel", the clothing provided by the King himself. In the latter chapters of the book of Esther we see the prophetic works of Armageddon and the Second Exodus played out in symbolic detail.

As we have gone through this study, we pray that you have been involved and encouraged as much as we have. We hope that the exposition has proved exciting and that the principles have been well grounded in the Scriptures. Most of all, we hope that the practical lessons from this wonderful story have been brought to the forefront, that we all might be encouraged to change. We hope that in that day soon to come we might all have used our allotted time to prepare ourselves, that we may all be clothed with "royal apparel" and be found well pleasing in the sight of our bride groom. Let us put on the "oil of myrrh" and search the scriptures daily (Acts 17:11) and let us be daily purified with "sweet odours", seeking our God daily in prayer, that we might find favour in his sight.

Section B: Take Away Lessons and Goal

Feel free to use this page to jot down lessons and notes from throughout the week!

Appendices

Appendix 1 – Who is “Ahasuerus”?

The following individual has put together a cohesive argument firstly based by scripture and secondarily supported by what we find historically as to who the Ahasuerus of Esther is historically.

The Chronology of the Old Testament by Dr. Floyd Nolen Jones Pgs. 199-205

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M. THE IDENTITY OF AHASUERUS IN THE BOOK OF ESTHER

The identification of the Persian monarch portrayed in the Book of Esther under the title “Ahasuerus” has caused much debate over the centuries. The Book of Esther begins with a great feast “in the 3rd year of the reign of Ahasuerus” (Esther 1:3). Although at one time or another nearly every monarch from Cyaxares (624-586 BC) to Artaxerxes III Ochus (358-338 BC) has been declared as the Medo-Persian ruler in question, in nearly all theological circles today it is conceded almost beyond question that the man is Xerxes I of Thermopylae (486-465 BC).

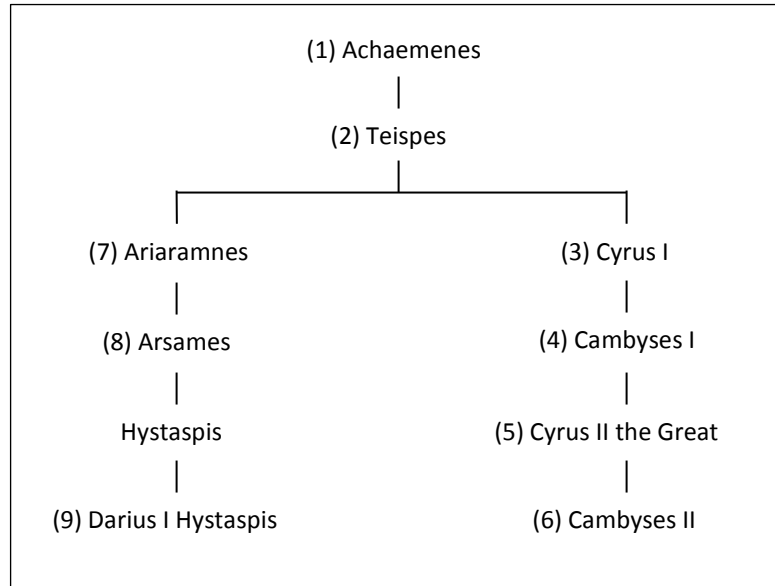
This identification was initially offered by Scaliger, the first modern chronologer. The proofs offered are: (1) a supposed congruity of the character of Ahasuerus with that of Xerxes as portrayed by Herodotus and other classic writers and (2) a philological conjecture.

These will be examined in that which follows, comparing secular data with Scripture. The secular will not be taken as judge but merely as a witness. Where the secular fits – if it does – it will be incorporated, but the framework will be based upon the Scriptures which, in context, are the only and final authority on the matter, not the reverse.

Before proceeding, it should be noted that although the duration of the Persian empire is probably accurately established, it is not based upon eyewitness accounts. Secondly, the exact listing of kings and the lengths of their reigns are not verifiable with absolute certainty and thirdly, the same Persian monarch may have possessed two or more different titles or “throne” names.

Profane literature will now speak and testify as to the identity of this Ahasuerus. It shall be shown that this material declares him to be Darius Hystaspis (of Marathon, the Great or Darius I), and not Xerxes, as is commonly believed. Darius I, a kinsman and Cyrus II (The Great, the Cyrus of Scripture), recorded: “Eight of my family have kings before me. I am the ninth. In two branches have we been kings”².

² Sculptures and Inscriptions of Darius the Great on the Rock of Behistun, in Persia, (London: British Museum, 1907). This quote, taken with the Cylinder Inscription of Cyrus (ANET, op. cit., p. 316), yields the genealogy of Darius as given on page 199. See Ansety, The Romance of Bible Chronology, op. cit., p. 260.



1. BRIEF HISTORIC BACKGROUND

As one can see, both are related to Teispes (Kishpish). Darius was an officer in the famous “Ten Thousand Immortals”, the special elite portion of the Persian army under Cyrus’ son Cambyses II. Cambyses had contracted the murder of his brother, Smerdis, to secure the throne. Leaving Patizithes in control of the government, Cambyses embarked on a campaign into Egypt and succeeded in conquering that empire in the fifth year of his reign (525 BC). He then invaded Ethiopia, but the swamps, deserts, etc. frustrated his attempts for its complete annexation.

During this later engagement, Patizithes usurped total control placing his brother Gomates on the throne in the year 522 BC³. These brothers were Magians, a priestly cultic caste similar to the Druids and often referred to as the “magi”. It was proclaimed to the populace that Gomates (identified by the Behuistun Inscription and Ctesias) was actually Smerdis (Xenophon); hence his name commonly appears in the literature as “Pseudo-Smerdis”⁴. These magi ruled seven months.

When Cambyses learned of this betrayal, he intended to return and retake his throne. History here gives differing accounts.⁵ Some authorities say he was murdered on the way back to Babylon; others that he died of

³ Herodotus, *The Histories*, 4 Vols. Loeb, III, 65.

⁴ As the natural reading of Ezra 4 puts the Artaxerxes of Ezra 4:7-23 as the second king between Cyrus & Darius, he must be Pseudo-Smerdis: also “kings” in Ezra 4:13, 22 implies a plural reign (with Patizithes: see fn.3, p. 303).

⁵ Carlton J. H. Hayes & James H. Hanscom, *Ancient Civilizations*, (New York: The Macmillan Co., 1968), p. 175.

an infected would en route. Still others insist that he committed suicide, fearing either the assassin had not carried out the deed or that Smerdis had somehow come back to life.

Regardless, as Cambyses had no son, Darius, his 28-year-old⁶ captain and distant relative, moved to claim the kingship. This seizure was greatly facilitated by the fact that Darius was related to Cyrus. He took charge of the whole army and marched toward Babylon. Upon nearing the seditious city, six young Persians from noble families having learned of his arrival met Darius and pledged their support, forming a seven-family pact.

Darius entered Babylon and slew the brothers. These six Persian families, linked to each other by intermarriages, became established as counselors to the king with special privileges. They even bore the right to rule their estates as semi-independent princes for the duration of the Persian empire.

2. SECULAR DATA IDENTIFYING AHASUERUS

Firstly, Esther 1:14 refers to “The seven princes of Persia and Media”. As the book of Esther mentions Persia before Media (1:3, 18, 19), this Ahasuerus cannot precede Cyrus’ first year as sole king over the expanded empire (536 BC) for during Darius the Mede’s short reign⁷ (539-537 BC) the Medes were named before the Persians (Dan 6:8, 12, 15). During Cyrus’ “first year”⁸, the Persians gained political ascendancy over the Median constituency and were thereafter consistently mentioned ahead of the Medes.

Secondly, King Darius the Mede had set 120 princes over the kingdom (Dan 6:1). At the time of Esther, King Ahasuerus’ Medo-Persian empire, extending from India to Ethiopia, had increased into 127 provinces or ‘satrapies’ (Esther 1:1). These satrapies constitute a major key as to the correct identity of Esther’s “Ahasuerus”.

⁶ *Collier’s Encyclopedia, op. cit.*, vol. VII, page 718, referencing Ctesias. Ctesias of Cnidus (flourished 401-384 BC) was a Greek physician to Artaxerxes Mnemon, residing at court for 17 years in Susa. Based upon the Persian Royal Archives, he wrote Persica, a history of Assyria and Persia in 23 books. Like most ancient authorities, Ctesias often exaggerates and is not always reliable. He gives Darius’ life span as 73 years. This would give him 44 years of sole reign (73-28). See *The New Westminster Dictionary, op. cit.*, p. 210 (Darius #2).

⁷ Darius the Mede, son of Ahasuerus, was the uncle of Cyrus (II) the Great (Xenophon, *Cyropaedia*, I, ii, 1 [not Grandfather? Herodotus, *op. cit.*, I, 107-108]). He was Cyaxares II, son of Astyages (Jos., *Antiq.* x. 11. 4 = the Ahasuerus of Dan.9:1). Belshazzar, son and pro-rex of Nabonidus, king of the Babylonian empire, was on the throne in the capitol city, Babylon, during the prolonged absence of his father. A great pagan feast was being held in the besieged city celebrating the impregnability of its famed walls. As the prophet Daniel predicted when he interpreted the cryptic message scrolled miraculously upon the wall by a bodiless hand, the confederate armies under the Median and Persian leadership of Cyrus entered Babylon that selfsame night 16 Tishri, 539 BC (6 October, 539, Gregorian). Belshazzar was slain and Cyrus placed his 62-year-old relative, Darius the Mede, continued his military conquest at the head of his armies, annexing the remainder of the empire (Dan. 5:30-31; note: Darius was “made” king, Dan. 9:1).

⁸ Henry Browne, *Ordo Saeclorum, op. cit.*, p. 173. That is, the first year of his sole reign over his newly enlarged empire (536 BC), not the first year in which Cyrus become a sovereign. When Cambyses I dies in 559, Cyrus inherited the throne of Anshan, a Persian kingdom but vassal of the Medes. Cyrus became king over all of Medeo-Persia in 550. Scripture makes no reference to these earlier accounts as they had no bearing upon Israel. He conquered Babylon in 539, placed his uncle on the throne while he continued at the head of the army, annexing territory. In 536, Cyrus returned to resume control of the government. Thus 536 is his “first year” in the connotation that: (a) Cyrus’ kingdom more than doubled in extent, his power and prestige soared proportionately, and (b) it was Cyrus’ first year as suzerain over the Jews. Xenophon indicates this reign over Babylon was 7 years by recoding that Cyrus went from Babylon to Susa every spring and that he made this trip 7 times (*Cyropaedia, op. cit.*, VIII, vii, 1).

Although today's standard chronologies would have Esther the wife of Xerxes (485-464 BC), by the beginning of his reign the Persian empire had begun to lose satrapies.⁹ Therefore, the name "Ahasuerus" must refer to a monarch after Darius the Mede but before the reign of Xerxes. (refer to the following diagram). Conventional chronological schemes have completely ignored this problem choosing instead to give preference to and place reliance upon a tenuous etymological identification, the merit of which will be presently examined.

The Persian King List for the Period under Discussion:

2 years	9 years	8 years	36 years	21 years	41 years
Darius the Mede	Cyrus II the Great	Cambyses	Darius I Hystaspis	Xerxes I	Artaxerxes Longimanus

Furthermore, Esther 1:1 declares: "This is (that) Ahasuerus which reigned from India even unto Ethiopia over 127 provinces."¹⁰ During the fifth year of Cambyses' reign, all Egypt had submitted to Cambyses (525 BC) and he also subdued the Ethiopians, at least in part¹¹. Having already inherited Cambyses' conquests in Egypt and Ethiopia, Darius I Hystaspis invaded and conquered India (506 BC)¹². Therefore, the Ahasuerus of Esther cannot be a Persian before Darius Hystaspis (Darius of Marathon) because it was not until Darius that the Empire extended from "India unto Ethiopia". These hard facts are decisive, yet there is more:

And King Ahasuerus laid a tribute upon the land and upon the Isles of the Sea (Est. 10:1).

During 496 BC, the fleet of Darius conquered Samos, Chios, Lesbos and the rest of the islands of the Aegean Sea¹³. Herodotus says that Egypt, the Island of Cyprus and the Islands of the Erythraean Sea paid tribute to this Darius Hystaspis¹⁴. He also says that "the Ethiopians bordering upon Egypt, who were reduced by Cambyses" paid no fixed tribute but like others, brought gifts regularly to Darius Hystaspis:¹⁵

The Ethiopians paid no settled tribute, but brought gifts to the King. Every 3rd year the inhabitants of Egypt and Nubia brought 2 quarts of virgin gold; 200 logs of ebony, 5 Ethiopian boys and 20 Elephant tusks.

⁹ Herodotus, *The Histories*, op. cit., VII, 4. After the Persian defeat by the Greeks at Marathon, not only were the Ionian states in revolt, Egypt also revolted. When Xerxes ascended the throne, the empire was beginning to crumble; the number of provinces began to diminish.

¹⁰ This statement proves that Ahasuerus was a throne name and that more than one Persian monarch bore that title. Although this author had already discovered and put in writing much of that which follows in identifying Ahasuerus, upon finding Anstey's excellent summation in which he had uncovered and organized even more references, his discoveries were checked and added to my original research. Therefore, much of the credit for this disclosure rightly belongs to that indefatigable scholar as well as to Ussher whom I later discovered to be Anstey's source for the date in paragraph 3 on my page 202. Whereas Anstey's association of Darius I Hystaspis as being the Artaxerxes of Ezra 7:1-21 and Hen. 2:1, 5:14, 13:6 (with which Faulstich agrees) is deemed by this study to be totally faulty, his carefully documented research with regard to the Ahasuerus in Esther is that of a chronologer *par excellence*. See: Martin Anstey, *The Romance of Bible Chronology*, op. cit., pp. 240-243 and Ussher, *Annals*, op. cit., page 134 (1658 = p. 119).

¹¹ Herodotus, *The Histories*, op. cit., III.

¹² *Ibid.*, III and IV.

¹³ *Ibid.*, VI

¹⁴ *Ibid.*, III, 89-97.

¹⁵ *Ibid.*, III, 97.

When compared to the previously cited Esther 10:1 passage, this secular data testifies and declares that Ahasuerus is Darius Hystaspis. Moreover, upon being chosen as his royal residence, Susa (or Shushan) was embellished and extended by Darius Hystaspis (521 BC)¹⁶. There he built his palace and kept all his treasures within.¹⁷ These data militate against Cambyses, or anyone before him, as being the Ahasuerus of the book of Esther for the palace therein was at Shushan (Esther 1:2).

This excluding determination is especially legitimate when coupled with Esther 1:14 concerning the “seven princes of Persia”. It was Darius 1 who established the Persian tradition of having a council of seven wise and powerful men at court to serve and assist the king. This custom was a continuation of the policy resulting from the Persian noblemen’s aiding Darius in procuring the throne from the Magians. Obviously then, no monarch prior to Darius Hystaspis could be the “Ahasuerus” in question.

Moreover, Thucydides (571-396 BC) tells us that Darius Hystaspis used his Phoenician fleet to subdue all the islands in the Aegean Sea¹⁸, and Diodorus Siculus relates that they were all lost again by his son Xerxes immediately before his 479 BC defeat to the Greeks – well before the 12th year of his reign¹⁹. Yet it was after the 12th year of the reign of Ahasuerus of Esther that he imposed a tribute upon the Isles (Esther 3:7, 12, 13; 9:1, 21; 10:1) or at least during the very last days of that 12th year. Further, as Ussher pointed out, the terms of the 387 BC “Peace of Antalcidas” recorded by Xenophon shows that, except for Clazomene and Cyprus, Xerxes’s successors held none of the islands.²⁰

All of this external secular data tells us that the Ahasuerus of Esther is not Xerxes, and it harmonizes with the internal evidence contained in Scripture. Cyrus and Cambyses never imposed tribute, although they did receive presents. Polyaeus writes that Darius was the first of the Persians to impose a tribute on the people.²¹ This act led Herodotus to pen that the Persians called Cyrus a father, Cambyses a master, but Darius a huckster, “for Darius looked to make a gain in everything”.²²

This description of Darius is consistent with Haman’s behavior in the account. Being aware of this aspect of his king’s character and in order to secure approval to massacre all the Jews within the empire, Haman offered to pay the monarch 10,000 talents of silver to offset the expenses that would be incurred in his proposed plan (Esther 3:9). Esther also seems aware of this trait as she mentions in her petition that the king would lose revenue if the exterminations were carried out (Esther 7:4).

Although the Old Testament Apocrypha is not the inspired Word of God, hence is neither authoritative nor trustworthy, it does reveal how the writers of that time interpreted the story of Ezra. The first Book of Esdras (c. 140 BC) recites verbatim Esther 1:1-3, the only change being that of replacing the name “Ahasuerus” with “Darius” (1 Esdras 3:1-2). This Darius is later firmly identified as Darius Hystaspis by relating that it was in the sixth year of this king’s reign that the Temple was completed (1 Esdras 6:5, cp. Ezra 6:15).

In the Apocrypha account of “The Rest of Esther” as well as in the LXX, Ahasuerus is everywhere called “Artaxerxes”; however these are not necessarily attempts to identify him as the Persian king of Ezra chapter 7

¹⁶ Pliny, *Natural History*, vol. XX Loeb Classical Library, VI p. 27.

¹⁷ Herodotus, *The Histories*, op. cit., V, 49.

¹⁸ Thucydides, *History of Peloponnesian War*, vol. I, Loeb, (Cambridge, MA: Harvard UP, 1980), Bk. I, Ch. 16.

¹⁹ Diodorus Siculus, *The Library of History*, Book XI, 36-37 and Bk. XII (Loeb, vol. IV, 1968, pp. 221, 223, 375).

²⁰ Ussher, *Annals*, op. cit., p. 134 (1658 = 119). Xenophon, *Hellenica*, Book V. i. 31-36 (Loeb, vol. II, pp. 21-25).

²¹ Polyaeus, *Stratagematum*, (Chicago, IL: Ares Pub., 1974), Bk. 7, Ch. 11, 3. (also called Stratagems in War)

²² Herodotus, *The Histories*, op. cit., III, 89.

and/or the Book of Nehemiah. Though there have been able, conservation Christian chronologers who have made this connection, two things must be remembered. First, “Artaxerxes” may here only be intended as an appellation meaning “king” (as “pharaoh” or “caesar”).

Secondly, none of these books is inspired. They do not contain God-breathed words, thus they are not authoritative and are only useful as incidental witnesses. Nevertheless, Sir Isaac Newton took the Book of Esdras to be the “best interpreter of the Book of Esther anywhere in his discussion of the Persians, his chronology accepted Esdras to be correct in identifying the Ahasuerus of Esther as Darius Hystaspis. Ussher and Bishop Lloyd made the same identification.

3. THE TESTIMONY OF MORDECAI’S AGE

The last and most pertinent data necessary in correctly identifying Ahasuerus is the direct internal evidence within the biblical story itself concerning the age of Mordecai. The erroneous identification of Ahasuerus with Xerxes, compounded by other poor judgments, has caused most modern scholars to reject that Mordecai was taken away from Jerusalem with Jeconiah in “the captivity” of 597 BC despite the clear declaration of Esther 2:5-6 which so proclaims.

The biblical assertion is rejected because, having already erroneously presumed that Ahasuerus is Xerxes, the acceptance of the verse as it stands would force Mordecai to be at least 114 years old (597 – 483 BC [the 3rd year of Xerxes; Esther 1:1-3]) at the beginning of the story (if he were a newborn when carried away). Moreover, Mordecai would have been a minimum of 123 at the close of the book when he became “prime minister” in the king’s 12th year (Esther 10:3, cp. 3:7). Though this would be possible, it is somewhat unlikely as only one man’s age has been reported in Scripture as being that great since the days of “the judges” (over 700 years!). Besides, as Esther is Mordecai’s first cousin (Esther 2:7), she would tend to be too old to fit the context of the story.

The solution to the dilemma, accepted by nearly all, has been to impose an unnatural rendering of the Esther 2:5-6 passage compelling the verse to read as though it were Kish, Mordecai’s great-grandfather, who was carried away in 597 BC with Jeconiah rather than Mordecai himself. Notwithstanding, this interpretation is neither true nor an accurate rendering of the Hebrew construction which affirms that it was Mordecai who was carried away with Jeconiah. Only be a tortured, forced grammatical construction could this sentence ever be applied to his great-grandfather Kish.

The entire matter is resolved by simply letting the Bible speak for itself. This excessive age problem is plainly due to a failure to accept the obvious which is that the Ahasuerus of Esther is actually Darius Hystaspis and not Xerxes. When this is seen, the age of Mordecai will be significantly reduced to a more reasonable and believable value (as will Ezra’s and Nehemiah’s, see fn. 1, p. 204). Moreover, it is the persistent insistence by most modern scholars that “Ahasuerus” is Xerxes that has caused the problem.²³

²³ After his defeat at Salamis in 480 BC (end of September in his 6th year), Xerxes fled 400 miles in 45 days to the Hellespont (mid-November) – still some 1300 miles from Shushan. Now Esther was brought into the house of the women in the 6th year of Ahasuerus and into the king’s house in his 7th (Est. 2:16; cp. Vv. 8 and 12). Thus, the search for the “fair young virgins” would have begun in either 480 (his 6th year, Chart 5c) or 481 – but these are the very years Xerxes was at war in Greece! Moreover, Ahasuerus was at the palace in Shushan at the beginning of the search! (Est. 2:4-5) Again, the events in Esther do not well fit the historical facts regarding Xerxes.

With the Ahasuerus of Esther as Darius I Hystaspis (of Marathon, the Great), his third year would fall in 519 BC. Thus, Mordecai could have been as young as 78 in the first chapter of Esther and ten years older (88) rather than 123 years old when promoted to prime minister during the 12th year (510 BC) of that Persian monarch (597 BC – 519 = 78 years; Esther 1:3, cp. 2:5-7, 3:7, hence 12-3=10 years inclusive). Indeed, the Mordecai of Ezra 2:2 and Nehemiah 7:7 should, in all likelihood, be identified as the Mordecai of the Book of Esther such that we have only one Mordecai, not two as is being taught today. This is much more in line with other Bible ages for this period and unifies the Books of Ezra, Nehemiah, and Esther into one continuous story with only one principal person named Mordecai (and as we shall soon see, probably only one Nehemiah and one Ezra, not two).

The sum of all the foregoing particulars is conclusive evidence offered both for the proper identification of the Ahasuerus of Esther as Darius Hystaspis and against his being Xerxes I or any Persian ruler after Xerxes 1. Evidence has also been presented as why Ahasuerus cannot be an occupant of the throne preceding Darius I Hystaspis of Marathon.

4. AMBIGUOUS CONTRARY EVIDENCE

What then is the overwhelming evidence to the contrary upon which all modern scholarship has succumbed? As mentioned in the second paragraph at the onset of this subject, the first consideration is that of the descriptions passed down to our day by Herodotus (484-425 BC). Although Herodotus is reasonably authoritative for the period of the great Persian War with Greece (490-479 BC), his accounts of older periods are not always reliable. Vivid pictures are given in his writings concerning the first four Persian kings, i.e.,²⁴

1. Cyrus, the simple hardy, vigorous mountain chief, endowed with vast ambition, and with great military genius, changing as his Empire changed, into the kind and friendly paternal monarch clement, witty, polite familiar with his people;
2. Cambyses, the first form of the Eastern tyrant, inheriting his father's vigour and much of his talent, but violent, rash, headstrong, incapable of self-resistant, furious at opposition, not only cruel, but brutal;
3. Darius Hystaspis, the model Oriental prince, brave, sagacious, astute, great in the arts of both war and peace, the organizer and consolidator as well as the extender of the Empire; and
4. Xerxes, the second and inferior form of tyrant, weak and puerile as well as cruel and selfish, fickle, timid, licentious, and luxurious.

The first argument put forth by those who favor Xerxes as the Ahasuerus of Esther is that the character of Ahasuerus fits that of Xerxes as given by Herodotus and other classic writers. But this is highly subjective and hardly tenable or admissible in light of all that we have offered to the contrary. Indeed, were we to ask twenty or so historians, news commentators, etc. to describe the character of a certain world leader, what would we actually hear in reply? Widely varied opinions would issue forth. Much would depend upon the writer's ethical views, political affiliations, prejudices, etc.

When human beings judge others, there is no such thing as being purely objective. Moreover, Herodotus' descriptions are neither first nor secondhand information. They are hearsay portrayals gleaned from various sources over the course of his many travels.

²⁴ George Rawlinson (ed.), *History of Herodotus*, 4 vols., (London: n.p., 1858), Introduction.

Besides, from our knowledge of the classic literature there is nothing in the character of Ahasuerus which could not equally apply as well to Darius I Hystaspis. In fact, the money matters mentioned as well as his friendly attitude toward the Hebrews agree exactly with what one would expect from Darius the “huckster”, the money-maker and organizer of the empire.

The second and supposedly conclusive argument that Ahasuerus is Xerxes is derived from the similarity between a name found on an inscription in a ruin with the name “Xerxes”. A young student at the University of Gottingen, Georg Friedrich Grotefend, deciphered the inscriptions of Persian characters found among the ruins of the ancient Persian city, Persepolis. The name of his son of Darius Hystaspis was deciphered as “KSHAYARSHA” which is the “old” Persian. Grotefend translated this into Greek as “Xerxes”. When “KSHAYARSHA”, which is rendered “Ahasuerus” in English. Thus the “Ahasuerus” of the Book of Esther was established to be Xerxes.

At first glance this seems decisive. However, this is actually of no force when we recall that the word “Xerxes” in any form, regardless of spelling, simply means “SHAH” (king) and as such could be applied to anyone sitting upon the throne of Persia. Moreover, sound exegesis dictates that no etymology may ever take precedence over a clear context.

The opposite is quite popular today among both those who overemphasize lexical word studies and Greek dilettantes; however, it is the path to error. Etymology may confirm a context or even assist in clarification, but it is not an exact science and thus should be used as sole judge with extreme caution – and then only when there is nothing else available to consult. It must never be used to overturn clear context!

Finally, there is something amiss with the above etymological reasoning inasmuch as “Ahasuerus” means “the mighty” (Aha) and “king” (Suerus). How then in translating does this suddenly reduce to “Xerxes” which means only “shah” or “king”? Actually, it would seem that “Artaxerxes” would have been a more faithful rendering. The translators of the Septuagint certainly so concurred (Esther 1:1, etc., LXX). What we ask, happened to “The Mighty” portion during the translation? Selah.

”

Appendix 2 – Map of Persia

