

# Esther

Authorized King James Version (KJV)

Author: Unknown (possibly Mordecai) · Written: c. 460-400 BC · Category: History

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## Introduction

The book of Esther stands unique among Scripture—God's name never appears, yet His providential hand orchestrates every detail of this dramatic narrative. Set in the opulent Persian court during the reign of Xerxes I (Ahasuerus), the story unfolds as a Jewish orphan girl becomes queen of Persia and, at the risk of her life, saves her people from genocide. The book explains the origin of Purim, the Jewish festival celebrating this remarkable deliverance, while demonstrating that God works behind the scenes to preserve His covenant people even when He seems absent.

The narrative is structured around dramatic reversals—what appears to be Haman's triumph becomes his downfall; the day chosen for Jewish destruction becomes the day of Jewish victory; Mordecai, targeted for execution, receives royal honor and elevation to second-in-command of the empire. These reversals are not coincidental but evidence divine providence governing events. The king's sleepless night at the exact moment needed, Esther gaining favor precisely when required, Haman arriving at the palace just as the king decides to honor Mordecai—such timing transcends mere chance. The absence of God's name paradoxically highlights His presence: every 'coincidence' points toward the invisible hand controlling circumstances.

Esther and Mordecai emerge as the story's heroes, yet both demonstrate human complexity. Esther initially conceals her Jewish identity, participates in pagan beauty contests, and hesitates to risk herself for her people until Mordecai's challenge stirs her to courage. Mordecai's refusal to bow to Haman, while principled, precipitates the crisis. Yet God uses imperfect people to accomplish His purposes. Esther's courage—'if I perish, I perish'—and her wise strategy in approaching the king and exposing Haman's plot demonstrate how faith and wisdom work together. Mordecai's recognition that deliverance would come 'from another place' if Esther refused shows faith in God's sovereign commitment to preserve His people.

The book was likely written shortly after the events (c. 465 BC) by someone with intimate knowledge of Persian court life and customs. It served multiple purposes: explaining Purim's origin, encouraging Jews scattered throughout the Persian Empire that God had not forgotten them, and demonstrating that covenant promises remain operative even for those who chose not to return to Jerusalem. The providential preservation portrayed in Esther assured later generations facing persecution that the same God who preserved their ancestors amid pagan empire continues to watch over His people.

## Book Outline

- **Esther Becomes Queen** (1-2) — Vashti deposed, Esther chosen, Mordecai's loyalty
- **Haman's Plot** (3-4) — Haman's promotion, his hatred, the decree, Mordecai's challenge
- **Esther's Courage** (5-7) — First banquet, Haman's gallows, sleepless night, Haman's fall
- **The Jews' Deliverance** (8-10) — New decree, victory, Purim established, Mordecai exalted

## Key Themes

- **God's Hidden Providence:** The book's most striking feature is God's absence from the surface narrative combined with His obvious presence governing events. No prayer is recorded (though fasting implies prayer), no prophecy appears, no miracle occurs, God's name is never mentioned—yet every event displays divine orchestration. The king's insomnia at the precise moment needed (6:1), Esther finding favor when required (2:17; 5:2), Haman arriving just as the king decides to honor Mordecai (6:4-6), the timing of the queen's banquets—all point toward invisible divine control. This theme teaches that God's work is not confined to spectacular displays but often operates through 'ordinary' circumstances. His apparent absence does not indicate actual absence. Providence governs even when imperceptible.
- **For Such a Time as This:** Mordecai's challenge to Esther—'who knoweth whether thou art come to the kingdom for such a time as this?' (4:14)—expresses the theme of divine positioning. Esther's elevation to queen was not accidental but providential preparation for this crisis. Her Jewish identity, concealed until the critical moment, became the means of deliverance. This theme teaches that God positions His people strategically for His purposes. Our backgrounds, positions, and circumstances are not random but divinely ordered. The question 'for such a time as this?' challenges believers to recognize providential positioning and respond with courageous action rather than self-preservation. What seems like coincidence may be divine appointment.
- **The Reversal of Fortunes:** The book's dramatic structure centers on complete reversals. Haman builds gallows for Mordecai but is hanged on them himself (7:10). The day appointed for Jewish destruction becomes the day of Jewish victory (9:1). Mordecai, targeted for execution, receives royal honor and becomes second-in-command (10:3). Esther, the orphaned exile, becomes queen. The Jews, facing annihilation, prevail over their enemies. These reversals demonstrate divine justice—evil schemes backfire on their perpetrators, the humble are exalted, the arrogant are humbled. This pattern appears throughout Scripture and anticipates the ultimate reversal at the cross, where apparent defeat became ultimate victory.
- **Courage to Act in Crisis:** Esther's decision to approach the king unbidden, risking death, demonstrates courage born from recognizing both duty and opportunity. Her statement 'if I perish, I perish' (4:16) shows resolution to act despite danger. Yet her courage is not reckless—she fasts (and presumably prays), approaches the king wisely, and executes a careful strategy rather than impulsively revealing her request. This theme teaches that genuine courage involves facing real danger for righteous purposes, that faith sometimes requires risking security for others'

welfare, and that courage and wisdom work together. Esther models how to act decisively in crisis while employing prudent strategy.

- **The Poison of Pride and Hatred:** Haman's towering pride and ethnic hatred drive the narrative toward catastrophe. His rage that one man (Mordecai) refuses to bow leads him to plot genocide against an entire people. His boasting about his wealth, family, and position (5:11) reveals pride that produces his downfall. The fifty-cubit gallows—approximately 75 feet high, grotesquely excessive—demonstrates pride's megalomaniacal nature. His plot to destroy the Jews because of personal offense illustrates how individual hatred can threaten entire communities. This theme warns that pride precedes destruction, that nursing grievances produces escalating evil, and that hatred ultimately destroys the hater. Haman's fate demonstrates divine justice upon the arrogant.
- **Fasting, Prayer, and Dependence on God:** Though God's name never appears and no explicit prayer is recorded, the book clearly indicates prayerful dependence. Esther calls for fasting before approaching the king (4:16), implying prayer accompanies fasting. Mordecai and the Jews fast and lament (4:1-3), expressing dependence on divine help. The subsequent victories come not through superior military might but through God's intervention. This theme teaches that genuine faith expresses itself through spiritual disciplines (fasting, prayer), that dependence on God doesn't eliminate human action but empowers it, and that sometimes faith must be exercised privately even when public acknowledgment is impossible.
- **The Preservation of God's People:** The threatened genocide would have destroyed the line through which Messiah would come. The decree allowed killing all Jews—men, women, and children—throughout the Persian Empire's 127 provinces. Yet God's covenant promises guaranteed Jewish preservation. Mordecai's confidence that 'relief and deliverance shall arise... from another place' (4:14) shows faith that God would preserve His people regardless of human instruments. This theme demonstrates that God's covenant people cannot be exterminated because God's promises cannot fail. No human plot, however powerful, can thwart divine purposes. This assured scattered Jews that God had not forgotten them and encourages believers that God preserves those who belong to Him.
- **Divine Justice and the Backfiring of Evil:** Evil schemes consistently backfire on their perpetrators in Esther. Haman's plot to destroy the Jews results in his own destruction and his family's ruin. The gallows built for Mordecai becomes Haman's execution site. Those who plot against God's people find themselves fighting against God. This theme illustrates the principle stated in Proverbs: 'Whoso diggeth a pit shall fall therein' (26:27). It demonstrates that divine justice, though sometimes delayed, operates with precision. Evil may prosper temporarily, but ultimate justice

belongs to God. This encouraged oppressed Jews and assures believers that God will vindicate His people and judge their oppressors.

## Key Verses

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?

— Esther 4:14 (This verse captures multiple crucial themes. Mordecai's confidence that deliverance would arise 'from another place' if Esther refused demonstrates faith in God's sovereign commitment to preserve His people—the instrument might change, but the outcome is certain. The warning that Esther and her family would be destroyed shows that refusing divine appointment brings judgment. The question 'who knoweth whether thou art come to the kingdom for such a time as this?' challenges recognition of providential positioning. This verse teaches that God will accomplish His purposes with or without our cooperation, that we forfeit blessing when we refuse His call, and that our circumstances may be divine preparation for specific service.)

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

— Esther 4:16 (Esther's response demonstrates courageous resolution. Her call for corporate fasting shows recognition that human effort alone is insufficient—divine help is needed. The statement 'if I perish, I perish' reveals willingness to sacrifice personal safety for her people's welfare. This is not fatalistic resignation but determined acceptance of risk for righteous purpose. The verse teaches that facing danger for others' sake models Christ-like love, that spiritual preparation (fasting/prayer) precedes crucial action, and that genuine faith sometimes requires risking everything for God's purposes. Esther's courage inspires believers facing difficult decisions requiring personal risk.)

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

— Esther 6:1 (This verse epitomizes divine providence working through 'ordinary' circumstances. The king's insomnia, occurring precisely when Haman was plotting Mordecai's execution, his decision to read chronicles rather than other entertainment, the reading of the specific record about Mordecai's loyalty—all appear coincidental yet display divine orchestration. This 'sleepless night' becomes the pivot on which the entire narrative turns. The verse teaches that God controls even small details to accomplish His purposes, that what seems like random chance may be divine appointment, and that God's timing is perfect. This encourages believers that God governs circumstances we cannot control.)

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

— Esther 7:10 (Haman's execution on gallows he built for Mordecai perfectly illustrates the principle that evil schemes backfire on their perpetrators. The poetic justice—death by the instrument prepared for another—demonstrates divine retribution. The height of the gallows (75 feet), intended to maximize Mordecai's humiliation, maximized Haman's. This verse teaches that

those who plot against God's people ultimately fight against God, that divine justice operates with precise irony, and that wickedness carries its own punishment. The reversal encouraged oppressed Jews and warns evildoers that their schemes will rebound upon themselves.)

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them).

— Esther 9:1 (This verse encapsulates the book's dramatic reversal. The very day appointed for Jewish destruction became the day of Jewish victory. The parenthetical note—'though it was turned to the contrary'—highlights the complete reversal of expected outcomes. This teaches that God can transform apparent disaster into deliverance, that human plans cannot thwart divine purposes, and that the day enemies anticipate triumph may become the day of their defeat. This encouraged Jews facing persecution and assures believers that God can reverse the most desperate circumstances.)

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

— Esther 9:22 (The institution of Purim demonstrates that deliverance should be remembered and celebrated. The transformation 'from sorrow to joy, and from mourning into a good day' summarizes God's redemptive work. The command to send portions to one another and gifts to the poor shows that celebration should include generosity, particularly toward the needy. This verse teaches that remembering God's deliverances strengthens faith, that celebration of divine mercy is appropriate and commanded, and that joy in God's blessings should overflow in generosity toward others. Purim became annual reminder that God preserves His people.)



## Historical Context

The events of Esther occurred during the reign of Xerxes I (Ahasuerus in Hebrew, 486-465 BC), between Zerubbabel's return to Jerusalem (538 BC) and Ezra's return (458 BC). This was the period when most Jews remained scattered throughout the Persian Empire rather than returning to Judea. Xerxes ruled the largest empire the world had yet seen, stretching from India to Ethiopia, encompassing 127 provinces. His character as depicted in Esther—impulsive, influenced by advisers, given to excessive displays of wealth and power—matches what is known from Greek historians like Herodotus.

The lavish 180-day display of wealth (1:4) preceding the seven-day banquet likely occurred before Xerxes' failed invasion of Greece (480 BC), during which he assembled resources and allies. The search for a new queen after Vashti's deposition would fit chronologically after his return from the Greek defeat, when he might have sought consolation. Archaeological evidence from Persian palaces confirms the opulence described—gold couches, marble pillars, elaborate gardens—and the administrative system of satrapies (provinces) governed by royal appointees.

The detailed knowledge of Persian court customs, administrative procedures, and palace architecture suggests an author familiar with court life, possibly Mordecai himself (implied in 9:20). The book was written shortly after the events to explain Purim's origin and was preserved as Scripture because it demonstrates God's providence in preserving His covenant people even in exile. The absence of God's name may reflect the author's sensitivity to pagan context or may emphasize that providence works through 'ordinary' circumstances.

## Literary Style

Esther is crafted as a literary masterpiece employing sophisticated narrative techniques. The structure is carefully balanced and chiasmic, with the king's sleepless night (6:1) at the center serving as the story's pivot. Events in the first half find mirror images in the second half—two banquets of Xerxes bracket two banquets of Esther; Vashti's removal parallels Haman's removal, Esther's elevation mirrors Mordecai's elevation.

Irony pervades the narrative. Haman arrives at the palace to request Mordecai's execution just as the king decides to honor Mordecai (6:4-6). Haman must personally honor the man he hates (6:11). The gallows built for Mordecai becomes Haman's execution site (7:10). The day chosen for Jewish destruction becomes the day of Jewish victory (9:1). This consistent irony demonstrates that divine providence governs events, turning intended outcomes on their heads.

The book employs suspense masterfully. Esther's two banquets delay revelation of her request, building tension. The reader knows what characters don't—that Esther is Jewish, that Haman is plotting against Mordecai, that the king will honor Mordecai. This dramatic irony engages readers emotionally while highlighting the invisible hand orchestrating events toward justice.

The absence of God's name creates theological sophistication rather than deficit. The careful reader perceives divine activity in every 'coincidence'—the king's insomnia, Esther's favor, Haman's timing. The very absence of explicit divine reference forces attention to providence working through natural events. This literary choice emphasizes that God governs history even when His hand is hidden, that His work continues even in pagan contexts where His name cannot be openly invoked.

## Theological Significance

Esther develops several crucial theological themes:

**Providence and Divine Sovereignty:** The book's central theological contribution is its demonstration that God governs history even when invisible. Every event—Esther becoming queen, Mordecai uncovering the assassination plot, the king's insomnia, Haman's timing—displays divine orchestration despite the absence of explicit divine action. This teaches that God's sovereignty extends beyond miraculous intervention to include 'ordinary' circumstances. Providence governs the mundane—who sleeps when, what gets read, who arrives when. This assures believers that God controls circumstances beyond our perception, that apparent coincidences may be divine appointments, and that God's absence from surface events doesn't indicate actual absence from governing those events.

**Divine Justice:** The book illustrates the principle that evildoers experience poetic justice. Haman's plot against the Jews results in his own destruction. The gallows built for Mordecai becomes Haman's execution site. Those who dig pits for others fall into them (Proverbs 26:27). This demonstrates that divine justice, though sometimes delayed, operates with precision and irony. The timing may be slow by human standards, but the outcome is certain. This encouraged oppressed Jews and assures believers that God will vindicate His people and judge their oppressors.

**The Indestructibility of God's People:** The threatened genocide would have destroyed the line through which Messiah would come, yet God's covenant promises guaranteed preservation. Mordecai's confidence that 'relief and deliverance shall arise... from another place' (4:14) shows faith that God's people cannot be exterminated because God's promises cannot fail. This theme runs throughout Scripture—Pharaoh's attempted infanticide, Herod's slaughter, Satan's continued attacks all fail because God preserves a remnant. This assured scattered Jews and encourages believers that those who belong to God cannot be ultimately destroyed.

**Human Responsibility and Divine Sovereignty:** The book balances divine control with human choice. God orchestrates circumstances, yet Esther must choose to risk approaching the king. Mordecai must choose to expose the assassination plot. The Jews must fight their enemies. This demonstrates that divine sovereignty doesn't eliminate human responsibility but works through human choices. God's predetermined plan includes human agency as the means of accomplishment. This refutes both fatalism (God will do it regardless of our choices) and self-sufficiency (it all depends on us).

**Faith in Pagan Context:** Esther and Mordecai maintained covenant loyalty while living in pagan environment and occupying positions in pagan government. Their faith

operated without temple, without public worship, without prophetic direction—sustained by conviction that God remained faithful even in exile. This provided crucial encouragement to Jews scattered throughout pagan empire and models how believers can maintain spiritual fidelity while engaged with secular culture. Faith doesn't require withdrawal from society but demands maintaining distinctiveness within it.

## Christ in Esther

Esther points to Christ through multiple typological channels:

**Esther as Advocate:** Esther's role as advocate who risks her life to save her people foreshadows Christ's greater advocacy. Where Esther approached the king unbidden, risking death to plead for her people, Christ approached the Father on our behalf, taking death upon Himself to secure our salvation. Where Esther said 'if I perish, I perish,' Christ set His face toward Jerusalem knowing the cross awaited. Where Esther's intercession delivered her people from death, Christ's intercession delivers us from eternal death. Her willingness to die if necessary to save her people anticipates Christ's actual death to save His people.

**Haman as Type of Satan:** Haman's character and actions parallel Satan's. His pride and desire for universal homage (everyone must bow) echoes Satan's pride and desire for worship. His hatred of God's people and plot to destroy them reflects Satan's role as accuser and destroyer. His use of deception and slander mirrors Satan's tactics. Yet his plot backfires catastrophically—the gallows built for God's people becomes his own execution site. This foreshadows Satan's defeat at the cross, where the death intended to destroy Christ became the means of Satan's defeat.

**Mordecai's Exaltation:** Mordecai's progression from targeted for execution to second-in-command of the empire parallels Christ's pattern. Where Mordecai faced death for refusing to bow to Haman, Christ faced death for refusing to compromise with evil. Where Mordecai was honored by the king and elevated, Christ was exalted to the Father's right hand. Where Mordecai's exaltation brought blessing to God's people, Christ's exaltation secured eternal blessing for believers. The pattern of suffering followed by glory, humiliation followed by exaltation, appears throughout Scripture and finds ultimate fulfillment in Christ.

**The Reversal Pattern:** The complete reversal of fortunes—enemies destroyed, the threatened delivered, sorrow turned to joy, mourning into celebration—anticipates the gospel's ultimate reversal. The cross appeared to be defeat but was actually victory. Satan seemed triumphant but was defeated. Death appeared final but resurrection followed. The pattern in Esther of apparent disaster transformed into deliverance prefigures the cross and resurrection's reversal of humanity's desperate condition.

**Deliverance from Destruction:** The Jews' rescue from planned annihilation foreshadows Christ's deliverance of humanity from sin's destruction. Just as the Jews faced certain death under Persian law's irrevocable decree, humanity faced certain death under sin's penalty. Just as new decree didn't cancel the first but provided means of defense, Christ's work doesn't eliminate sin's penalty but provides means of escape

through faith. Just as the Jews had to appropriate the deliverance provided (defending themselves), we must appropriate salvation through faith.

**Purim as Type:** The feast celebrating deliverance from threatened genocide, marked by joy, feasting, and sending gifts, anticipates the Lord's Supper celebrating deliverance from sin and death. Just as Purim annually reminded Jews of God's preservation, communion reminds believers of Christ's sacrifice. The transformation from sorrow to joy, mourning to celebration, parallels the gospel's message—Christ has turned our sorrow into joy, our mourning into celebration, our death sentence into eternal life.

## Relationship to the New Testament

While Esther is not directly quoted in the New Testament, its themes and patterns appear throughout:

**Providence and Divine Control:** The principle that God governs circumstances invisibly, demonstrated throughout Esther, undergirds New Testament teaching. Paul's declaration that 'all things work together for good to them that love God' (Romans 8:28) reflects Esther's providence theology. The statement that God 'worketh all things after the counsel of his own will' (Ephesians 1:11) expresses the sovereignty displayed in Esther. The book's pattern of invisible divine control governing visible events informs New Testament confidence that God orchestrates history toward His purposes.

**Courage and Risk:** Esther's courageous risk—'if I perish, I perish'—anticipates Jesus' teaching that 'whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it' (Matthew 16:25). Her willingness to risk death for others' salvation parallels Christ's call to take up the cross. The early church's courageous testimony despite persecution reflects Esther's pattern of risking personal safety for righteous purpose.

**Intercession:** Esther's intercessory role, approaching the king to plead for her people, foreshadows Christ's greater intercession. Hebrews' portrayal of Christ as the mediator who appears before God on our behalf (Hebrews 7:25; 9:24) fulfills the pattern Esther demonstrates. Where Esther risked approaching the earthly king, Christ continually intercedes before the heavenly King.

**Reversal of Fortunes:** The reversal pattern in Esther—apparent defeat becoming victory, intended destruction becoming deliverance—pervades the New Testament. Jesus' teaching that the first shall be last and the last first, that the humble will be exalted and the exalted humbled (Matthew 23:12), reflects this principle. The cross itself represents ultimate reversal—apparent defeat becoming ultimate victory, intended destruction of Christ becoming Satan's defeat.

**The Defeat of God's Enemies:** Haman's plot backfiring and resulting in his own destruction prefigures Satan's defeat. Colossians 2:15 declares that Christ 'spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [the cross].' Just as the cross intended to destroy Christ became the means of Satan's defeat, Haman's gallows intended for Mordecai became Haman's execution site.

**Joy and Celebration:** The transformation from sorrow to joy (Esther 9:22) anticipates the New Testament's emphasis on joy. Jesus promised that disciples' sorrow would be turned into joy (John 16:20). Paul repeatedly commands rejoicing (Philippians 4:4). The

pattern of deliverance producing joyful celebration in Esther foreshadows the greater joy believers experience in Christ's salvation.



## Practical Application

Esther speaks powerfully to contemporary believers:

**God's Hidden Providence:** Esther assures believers that God works through ordinary circumstances, not just miraculous intervention. When we cannot perceive God's hand or hear His voice, when circumstances seem random and God seems absent, Esther teaches that providence still governs. The 'coincidences' in our lives may be divine appointments. This encourages faith during times when God seems distant—His apparent absence doesn't indicate actual absence. We can trust that He orchestrates circumstances we cannot control toward purposes we cannot yet perceive.

**For Such a Time as This:** Mordecai's question challenges believers to recognize providential positioning. Our backgrounds, positions, education, relationships, and circumstances are not random but potentially preparation for divine purposes. The question 'who knoweth whether thou art come to the kingdom for such a time as this?' challenges recognition that present position may be for future purpose. This moves us from passive acceptance of circumstances to active discernment of how God might use our unique positioning for His glory.

**Courage When Called:** Esther's 'if I perish, I perish' models the courage sometimes required to obey God. While most believers won't face literal death, we may face career loss, relationship strain, financial cost, or social ostracism for following Christ. Esther's example teaches that faith sometimes requires risking security, that God's purposes may demand personal cost, and that courage to act in crisis brings deliverance. Her example challenges risk-averse Christianity that prioritizes comfort over obedience.

**The Danger of Pride:** Haman's towering pride—requiring universal homage, boasting about position, building grotesquely excessive gallows—warns against pride's poison. His inability to enjoy his blessings because one man refused to bow demonstrates pride's corrosive effect on contentment. His catastrophic fall illustrates that pride precedes destruction. This warns believers to cultivate humility, to find satisfaction in God's approval rather than human acclaim, and to recognize that position and blessing are opportunities for service, not grounds for boasting.

**The Backfiring of Evil:** The principle that evil schemes rebound on their perpetrators, illustrated by Haman's fate, encourages those facing injustice. While vindication may be delayed, divine justice operates with precision. Those who plot against God's people ultimately fight against God. This doesn't authorize revenge—vengeance belongs to God—but assures that God will vindicate the oppressed and judge oppressors. Believers can leave justice to God rather than taking matters into their own hands.

**Fasting and Prayer:** Though not explicitly mentioned, Esther's call for fasting before approaching the king implies prayer and dependence on God. This models spiritual preparation for crucial decisions and actions. The integration of spiritual disciplines (fasting/prayer) with practical action (approaching the king with wise strategy) demonstrates that dependence on God and prudent planning work together. This challenges both prayerless activism and passive pietism.

**Community Solidarity:** Esther's call for corporate fasting and her recognition that she belonged to the Jewish community ('how can I endure to see the evil that shall come unto my people?') demonstrates covenant solidarity. Her position as queen didn't separate her from her people but obligated her to serve them. This challenges individualistic Christianity, calling believers to recognize that we belong to a community and have responsibility for one another. Position and privilege create obligation to serve, not opportunity to separate.

**Remembering Deliverance:** The institution of Purim to annually remember and celebrate deliverance teaches that remembering God's past faithfulness strengthens present faith. Believers should cultivate practices of remembering—journaling God's answers to prayer, sharing testimonies of His faithfulness, celebrating His deliverances. Such remembering builds faith for future challenges and produces gratitude that guards against spiritual complacency.

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# Chapter 1

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## Queen Vashti Deposed

- 1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)
- 2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,
- 3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:
- 4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.
- 5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;
- 6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.
- 7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.
- 8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.
- 9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.
- 10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,
- 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.
- 12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.
- 13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

- 14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)
- 15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?
- 16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.
- 17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.
- 18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.
- 19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.
- 20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.
- 21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:
- 22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.
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## Chapter 2

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### Esther Made Queen

- 1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.
- 2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:
- 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:
- 4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
- 5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
- 6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
- 7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.
- 8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.
- 9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.
- 10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.
- 11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

- 12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)
- 13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.
- 14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.
- 15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.
- 16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.
- 17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.
- 18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.
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### **Mordecai Uncovers a Conspiracy**

- 19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.
- 20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.
- 21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.
- 22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

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# Chapter 3

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## Haman's Plot to Destroy the Jews

- 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 were with him.
- 2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.
- 3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?
- 4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.
- 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.
- 6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.
- 7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.
- 8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.
- 9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.
- 10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.
- 11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

- 12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's 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 after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.
- 13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.
- 14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.
- 15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.
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## Chapter 4

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### Mordecai Persuades Esther to Help

- 1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;
- 2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.
- 3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.
- 4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.
- 5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.
- 6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.
- 7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.
- 8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.
- 9 And Hatach came and told Esther the words of Mordecai.
- 10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;
- 11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.
- 12 And they told to Mordecai Esther's words.
- 13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

- 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?
- 15 Then Esther bade them return Mordecai this answer,
- 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.
- 17 So Mordecai went his way, and did according to all that Esther had commanded him.
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# Chapter 5

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## Esther's First Banquet

- 1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.
- 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.
- 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.
- 4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.
- 5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.
- 6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.
- 7 Then answered Esther, and said, My petition and my request is;
- 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

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## Haman's Rage Against Mordecai

- 9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.
- 10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.
- 11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

- 12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.
- 13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.
- 14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.
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## Chapter 6

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### Mordecai Honored

- 1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.
- 2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.
- 3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.
- 4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.
- 5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.
- 6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?
- 7 And Haman answered the king, For the man whom the king delighteth to honour,
- 8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:
- 9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.
- 10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.
- 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.
- 12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

- 13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.
- 14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.
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## Chapter 7

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### Haman Hanged

- 1 So the king and Haman came to banquet with Esther the queen.
  - 2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.
  - 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:
  - 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.
  - 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?
  - 6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.
  - 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.
  - 9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.
  - 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.
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## Chapter 8

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### The King's Edict in Behalf of the Jews

- 1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.
- 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.
- 3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.
- 4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,
- 5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:
- 6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
- 7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.
- 8 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.
- 9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.
- 10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

- 11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,
  - 12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.
  - 13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.
  - 14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.
  - 15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.
  - 16 The Jews had light, and gladness, and joy, and honour.
  - 17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.
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## Chapter 9

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### The Triumph of the Jews

- 1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)
- 2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.
- 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.
- 4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.
- 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.
- 6 And in Shushan the palace the Jews slew and destroyed five hundred men.
- 7 And Parshandatha, and Dalphon, and Aspatha,
- 8 And Poratha, and Adalia, and Aridatha,
- 9 And Parmashta, and Arisai, and Aridai, and Vajezatha,
- 10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.
- 11 On that day the number of those that were slain in Shushan the palace was brought before the king.
- 12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.
- 13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.
- 14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

- 15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.
- 16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,
- 17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.
- 18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.
- 19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.
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### **The Festival of Purim Instituted**

- 20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,
- 21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
- 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.
- 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;
- 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;
- 25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
- 26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

- 27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;
- 28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.
- 29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.
- 30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,
- 31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.
- 32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.
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## Chapter 10

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### The Greatness of Mordecai

- 1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.
- 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?
- 3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.