I. There is no other canonized book or Festival reviled more than that of Esther and the festival of Purim. The reasons purportedly abound, yet those same ‘reasons’ historically form concentric rings arising from what I believe is one common theme: Anti-Semitic bias.

Further, such bias is most often hidden in the guise of the most common argument that both Esther and Purim simply bear no mention of the Name of YHVH in the text and therefore, have no place among the ‘legitimate’ texts or festivals found in Leviticus 23. Ironically, the Book, Song of Songs falls into that same category and is never vilified to the extent Esther is! Why?

Secondly, in a vain attempt to wax scholarly, the absence of Esther amid the Dead Sea Scrolls is also touted as additional testament to its’ rejection as an accepted work. But, why was the Megillah of Esther really not found among the Dead Sea Scrolls?

Based on the critics on position, this is rather simple to explain, though it has never been the tool used by the early Jewish Canonists for consideration for entry or denial! Those tools being: Conformity, Inspiration – Authorship, Hebrew Language, and Widespread use.

A Genizah:

In Judaism, a repository for timeworn sacred manuscripts and ritual objects, generally located in the attic or cellar of a synagogue. In the Middle Ages most synagogues had a genizah, because ceremonial burial (often with the remains of a pious, scholarly Jew) was thought to be the only fitting manner of disposing of sacred documents. Countless sacred manuscripts—called shemot (“names”) because they contained the name of God—were thus left to gather dust or to disintegrate slowly. Renowned scholar Solomon Schechter concluded that genizah regarding a Zadokite sect existed and were confirmed years later, after the discovery (late 1940s and ’50s) of the Dead Sea Scrolls. The scrolls were found in caves that apparently also served as genizot. [https://www.britannica.com/topic/genizah]
Throughout history, the smell of Replacement theology tainted the breath of the individual who attempted to denigrate either Esther or Purim and the ancient political agenda of the Enemy is easily repudiated! Is it possible that the same today may have also affected the opinion of many?

Let’s dissect Esther and Purim and challenge their arguments:

“The Book of Esther is purely a secular work: Again, the absence of YHVH a telling clue”

II. There are many who hold to the above citing Esther as a contrivance of the Jews the purpose of which was to perpetuate their Nationalistic Identity. Those same skeptics link Esther and Purim with the Zionist fervor of today’s Israel as further proof of some diabolic scheme for world domination!

In deed, many further dismiss Esther as a theological work because the Principal character lived as an assimilated Persian – a Jew in the harem of the pagan king of Persia. If such is true, and the Jews today are in fact “Imposters” why then have they have preserved Torah at the hazard of their lives (when they could easily have dismissed it entirely) why would they support the rebuilding of the 3rd Temple and reinstitute the Levitical sacrifices, which will be openly attacked and interrupted by the Anti-Messiah, when it becomes clear that the easy road would be denial of their identity?

As incredulous as it seems many of these same ‘deniers’ flaunt their own identity as the Outcasts of Israel who’re also assimilated and hidden following the same pattern as Esther!

It is to the advantage of the Anti-Semite to point to the name of Esther as an indicator that she and the book bearing her name are somehow connected to the Pagan fertility goddess Ishtar. But, is Esther limited linguistically to this skewed opinion? To a Hebrew community it would have meant far more! [http://www.abarim-publications.com/Meaning/Esther.html#.WMGGGRiZOi4]

Let’s examine the name of Esther:

- **Esther, H#635, אסתר** 'Ecter, it can mean, ‘star’, also hidden. Yet it is undeniably cognate with H#631 - H#633, words meaning to bind, obligate, imprison, a bond of abstention or agreement. What is YHVH obligating Himself in a bond of abstention to hide, and, from whom?
In fairness, those same critics should remind us she did have a Hebrew name!

- **Hadassah, H#1919, הָדָסָה** Hadaccah, translated, myrtle. However, Klein’s tells us its’ root, Hey-Dalet-Samech, means to totter, to shuffle along, to walk with tottering steps. *Remember this! It is closely related to H#1917, haddam a Hebrew noun meaning pieces, to tear into pieces.

- It is used in [Dan. 3:29](https://www.biblegateway.com/passage/?search=Daniel+3%3A29&version=ESV) to refer to people, nations and *tongues* who speak against YHVH being TORN! Ironically, the myrtle tree branches were used to construct the Booths of Tabernacles, called, H#5521, sukkah, the root of which, H#5520, sok, means a cover, or hiding place. The Bride – Esther will be secluded in the Hiding Place of Sukkot when tribulation renders the enemies of YHVH their due!

With the underlying threat of extinction on the cusp of their release from captivity the future connection is obvious! Though YHVH has hidden Himself, His Word for a time, causing us to shuffle along and totter having been torn from Torah – Hebrew, because of our Idolatry.

He has promised to provide a future hiding place, a ‘Sok’. Spelled Samech-Kaf, its value = 80 the same as the Hebrew letter Pey, meaning mouth, to speak and also that of H#3550, kahunnah, the priesthood or office. It is the restoration or building of the Sukkah, which reminds us of a promise to restore the Pure language as a hiding place, a covert in times of trouble! *What was hidden now becomes the hiding place!*

A. Though no outside source exists to corroborate Esther being made Queen of the Persian empire, or the massacre of the Persians of Haman’s’ ilk, there does exist precise details that have confirmed the structure of the King’s court and the city described by Mordecai (*See John Urquhart*) furthermore, historical documents from the writings of the historian Herodotus also substantiates the timing of Esther’s court appearance with that of Xerxes’ defeat at Salamis of the same year.

If there exists undeniable proof where the minutiae of palace architecture and historical chronology are concerned, why would the author take liberties to fabricate the central elements of Esther being made queen, and the destruction of Haman’s allies?
Interestingly, the New Testament Book of Hebrews chapter 11 is thought by many to contain an indirect reference to Esther. The writer clearly gives chronological order for the names listed in verses 1–31, then in verses 32 he lists by order of importance.

Take note of verse 33 & 34: Shutting the mouths of lions (vs. 33c) is a clear reference to Daniel and quenching the fury of the flames (vs. 34a) is an equally clear reference to his companions, Shadrach, Meshach, and Abednego (Hananiah, Mishael, and Azariah). Again, since Daniel is more prominent than Shadrach, Meshach, and Abednego he is mentioned first, although the story in which they figure is told in chap. 3 of the book of Daniel and the one in which Daniel himself figures is told in chap. 6. Those who escape the edge of the sword (vs. 34) are, in my view, the people of Esther's day. [Copyright (c) 2010 by Frank W. Hardy, Ph.D.]

The fact that concerted effort throughout history has been made in order to eradicate anything remotely connected to the positive history of the Jews or any attempt to cast their enemies in a defeatist light (as in the destruction of their Persian enemies here) would seem to be reason enough to merit further examination!

In addition, the canonization of Esther is accepted as originating from the council of Yavne – Jamnia for Jewish canon. (AD 90) and clearly regarded as such by Josephus and the early church fathers who later incorporated it into the Christian Bible.

Further, as an aside, the denial of the Jewish role in history has been calculated:
*See Christopher Columbus, and Chaim Salomon the financier of George Washington. [Consider the final paragraph in a letter written by GW to the Jewish congregation in Newport, RI 1790: May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit under his own vine and fig tree, and there shall be none to make him afraid.] Kahal Kadosh Yeshuat Israel is known today as Touro Synagogue.

YHVH - Absent or Hidden?

III. It is my contention that HE is the WORD and He chose specifically to use the language of creation – Hebrew – as the tool for conveying Truths that cannot be found in any other spoke/written tongue. Thus, He is able to convey His Presence
through the nuances of the Hebrew language when He is not ‘physically seen’, in effect, hiding Himself from the casual observer! These Divine ‘connections’ cannot be dismissed as mere coincidence!

If we study the chronology of the Book, Esther had not previously revealed her people or her kindred. Let’s visit this hidden clue - repeated TWICE for emphasis - again. \textbf{Esther 2: 10, 20:} Esther had not [yet] shewed her kindred nor her people...

- **Shewed**, H\#5046, \( \text{נַגַּד} \), nagad, to tell, report, to make known. The same root letters can also mean, to flow, to issue forth, like water from a stream. As a preposition, it indicates before, in front of, corresponding to and is used to indicate Eve’s likeness to Adam. The next cognate word, H\#5050, nagah, means to illuminate, to shine.

- **Kindred**, H\#4138, \( \text{מֹורְדָּת} \), mowledeth, birth, family background, origin. Interestingly, the root stem, Mem-Vav-Lamed, mul, means circumcision. The Dalet-Tav suffix forms the word, H\#1881, Da’at, meaning word, law, etc. Females aren’t circumcised physically, so, what is being said here?

- **People**, H\#5971, \( \text{עַם} \), `am, this word means people. It is from H\#6004, `amam, a verb meaning to grow dim, to hide, and to lose brightness. Also, to join together, to gather, to collect.

Esther had not yet made known that what issued forth from her, the living water, made her like Adam and would illuminate, as her source of circumcision, the tongue of the Law/Torah. Though captivity had caused it to be hidden, its brightness lost, at the appointed time it would \textit{GATHER THE OUTCASTS AND DELIVER THEM AGAIN}!

Thus, like YHVH her identity is hidden “for just such a time as this” – she is not absent! I submit that the author of Esther seems to use this tactic as a means of upbraiding those who absented themselves from YHVH as had Esther and Mordecai, who were part of the Exiles of Israel who had not returned back to Israel with Ezra and Nehemiah!

To that end, the Book and the Festival both serve, as a prophetic picture of the multitudes of Israel whose identity has also remained hidden for centuries, where upon discovery an attempt to eradicate the Seed will once again coincide with the PURIM – thus, the parabolic nature of Esther cannot be denied! Even to the extent
that the enemies of Israel will be exterminated in a fashion much greater than that of the minions of Haman!

The Casting of Lots – Purim!

A. The method used by Haman to designate the time for the destruction of the Jews was the casting of lots, ה#6332 פּוּר, puwr, from which the plural ‘Purim’ is derived. Ironically, it is the root of ה#6333 purah, פּוּרָה, purah, as seen in Is. 63: 3 which prophesies of Rev. 14: 20, 19: 15 where the winepress of the wrath of YHVH is poured out on the enemies of YHVH and Israel! Again, the blueprint of Esther and the hand of YHVH within it can be seen!

Prov. 16: 33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

In fact, Yom Kippur a.k.a. Yom Kipporim can also be read Yom ke-purim, “a day like Purim” and signifies the greatest deliverance mankind has ever experienced from our enemies!

To lend additional credence, there exists a consensus between Rabbinical and Christian scholars who agree there existed several Biblical notables who were contemporary with Esther, namely: Ezra, Nehemiah and Daniel! The theme of Esther (YHVH hiding Himself for a season in order to deliver Israel later) is consistent with the hiding of the Hebrew Language by Daniel and his Scribal counterpart – Ezra.

*Note Dan. 7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Let’s examine the highlighted words:

• End, ה# 5491, סוֹף, cowph, translated as end, conclusion or hinder part. To leave off, to desist, make an end. It is the same word seen in Yam Suph, Red Sea or Sea of Reeds. This Sea was a boundary a line of demarcation. Cowph – The Samech-Pey root is cognate with the Shin-Pey root forming Sapah, the edge, border, lip, language or tongue.
• Matter, ה#4406, מִלָּה, millah, meaning word, utterance, a thing.
Cogitations, רַעְיוֹן, ra’yown, rendered ‘thoughts’, mental conception, a desire or striving. To study.

Daniel is being told to leave off, to make an end of the tongue that he was most familiar with, the one he studied. He is later told in chapter 12 that the words are closed up, sealed up till the time of the end. Zeph. 3: 9 tell us of their unsealing!

One simply cannot deny the resurrection of the Pure Language – Hebrew – amid the simultaneous revelation of the ‘regathering’ of the scattered, once assimilated tribes of Israel!

It is also worth considering that the book of Daniel predates Esther somewhat and thus the 120 provinces or Satraps mentioned in Daniel 6 could easily have been increased to 127 provinces by conquest in the time of Ahasuerus in Esther 1, which is another purported fallacy of Esther!

The Curse of Amalek:

III. In the Book of Esther, Haman is referred to as an Agagite, a descendant of Agag, King of Amalek. Moshe is told that YHVH will blot out the name of Amalek in Exodus. Not only was Haman an Agagite, but we are also told in the Book of Esther that Mordecai was from the tribe of Benjamin and a descendant of Kish.

King Saul was also a Benjamite, and his father’s name was Kish. It is Saul who fails to destroy the King of Amalek – Agag. Can you see that the enmity between Mordecai and Haman was the dramatic climax of a battle that had lasted almost one thousand years? King Herod who attempts to destroy Yahshua is also from Amalek.

Concluding the matter:
Did Yahshua celebrate Purim?

V. Many argue that Yahshua didn’t sanction either the minor festival of Chanukah or Purim. However, John 10: 22 makes the Feast of Dedication – Chanukah part of the itinerary of Yahshua, while John 5:1, 9 give interesting details that cannot be refuted from any scholarly position. #1. There was a ‘minor’ feast of the Jews and #2. It fell on a Sabbath, #3. Yahshua was in attendance.
According to biblical scholar Lambert Dolphin chronologically the only festival that John could be referring to here is Purim, since it is declared to have occurred on a Shabbat. The only festival determined to have occurred on a Sabbath between 25-35 CE was Purim (28 CE) [Faulstich 1986]
http://www.ldolphin.org/jpurim.html

It is here in John 5:18 that Yahshua reveals His true identity publicly as the Son of YHVH and the Son of Man! He follows the Esther pattern on Purim!

Finally, the theme of Esther highlights a lack of spiritual awareness in Esther and Mordecai who should have left Chaldea for Jerusalem! However, YHVH uses them to destroy the enemies of those already in the Land! Rev. 18:4 commands today’s Esther – the Assimilated Thousands of Israel – to leave Babylon and return to the Land and fight for the preservation of our Brothers Yehudah!