

# *Study of The Book of Esther*

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The book of Esther is a masterful depiction of the omnipotence, omniscience and omnipresence of Yahweh. This story shows us, that because of Yahweh's foreknowledge of upcoming events and His knowledge of people's characters and their responses to circumstances around them, He is capable of orchestrating the salvation of His people Yisrael, in any situation. The story of Esther or her Hebrew name, Hadassah, **הַדַּסָּה**, shows us that, even though Yahweh's actual Name is not mentioned anywhere in this book, He is forever present throughout this story, and that it was Yahweh, that turned what the enemy had intended for evil against the people His Yisrael, that were in all the provinces of Persia, and who were called, Yehudim, Jews, into a marvellous triumph, which led to the Salvation of His people Yisrael/Yehudah. It is no less marvellous than the great Exodus and salvation wrought by Yahweh for His people Yisrael, in Egypt, and as we read Yahweh's Words in the book of Esther, we will see that He has done the very same thing throughout the History of Yisrael/Yehudah, and that we are to understand that He will continue to do so. So please sit back, listen or read, and enjoy what Yahweh is about to reveal to us.

Now as Christians, and or Catholics you might wonder why this concerns you, for after all, you might think this is a story about the Yehudim, the Jews, and it really does not concern us, so why should we celebrate this particular feast? Well, I will tell you why. First of all we have to define what the word or name Yehudah (Jew) means, **יְהוּדָה**, is the name of Ya'aqov's fourth son, and the name Yehudah, is a composite word, made up of the words, **Hod**, which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the word Yah, which is a short form of the Name Yahweh, therefore, the definition of the word Yahudah (Jew), **IS** a person that willingly chooses to praise the beauty, splendour, glory and majesty of Yahweh, and who resonates, repeats, echos, and willingly chooses to live by Yahweh's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of Yahweh's Torah of Life.

This therefore means that **IF** you claim to be a follower of the Elohim of Abraham, Yitzchaq and Ya'aqov, then this story **DOES** indeed concern you, because, even today, the peoples of the world, are still, trying to annihilate all of the people that choose to praise the beauty, splendour, glory and majesty of Yahweh, and who have willingly and lovingly chosen to resonate, repeat, echo, and willingly choose to live by our heavenly Father's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of His Torah of Life.

So let us begin by counting all of the occasions where the Word Et, **אֶת** is used, in the Book of Esther Hadassah, for these stand alone letters, the Aleph and the Tav are never translated in our English scriptures, but, they are the First and Last letters of the Hebrew Alephbet, and, as such, they represent Messiah, who is the First and the Last, the Alpha and the Omega, the Beginning and the End. There are *thirty four* occurrences of the Aleph and Tav letters appearing without a Maqef attached to it, in the book of Esther and the number *thirty four* in Scripture speaks of Messiah's 34<sup>th</sup> year here on earth. Messiah was *thirty three and a half years old* or in His *thirty fourth* year, when He was crucified, died, was entombed and rose again from the dead, to be taken up into heaven, to be at the Right Hand of our heavenly Father as our intercessor; and that is exactly what is happening

here in the Book of Esther, Messiah is again interceding for His people, Israel/Yehudah, called the Jews, after the Babylonian captivity. You might ask, how can Messiah intercede for the Jews when He hadn't even been born yet? The Scriptures tell us that Messiah, who is the Living Words of our heavenly Father's Torah of Life made flesh, **IS** the Lamb of Elohim who was slain from the beginning of time; therefore He has always been at the Right Hand of our heavenly Father, interceding for us, Elohim's people. *John 17:5 And now, O Father, **Glorify Me with Your own Self with the Glory which I had with You BEFORE THE WORLD WAS.***

Furthermore, *twenty one* times in the book of Esther the stand alone Aleph Tav has the prefix letter *Vav* attached to it, and the letter *Vav* in Hebrew is usually translated as the conjunction *and*, and in these *twenty one* instances, where we have a combination of the three letters, the *Vav*, ׀, the Aleph, א, and the Tav, ט, only the letter *Vav* is translated. Furthermore, in the Hebrew language, the letter *Vav*, pictographically, represents a *nail*, an instrument that brings and or attaches things together, a bridge between two ideas, and when it is attached to the letters Aleph and Tav, it speaks of our crucified Messiah. Also, in the book of Esther, the letters Aleph and Tav have the letter Mem, מ, attached to it once, as a prefix, and the Hebrew letter Mem is often translated as the word, *from*, and finally, twelve times the letters Aleph and Tav, אט, are without any prefixes whatsoever.

So we have the number *One*, the number *Twelve* and the number *twenty one*; and the number *One* in Scripture, speaks of our heavenly Father and we know, as I mentioned above, that the **Aleph and Tav** letters, are the First and Last letters of the Hebrew Alephbet, and that they actually represent all of the Hebrew letters of the Alephbet, which make up, **ALL** the words with which the universe was created, and **THE** Words that created the universe, were made flesh, and these same Words, actually dwelt among us, and were manifested in the flesh as our Messiah, who of course comes from, and was sent to us **BY** our heavenly Father. The number *twelve* in Scripture speaks of Yahweh's perfect way of governing His kingdom and Isaiah tells us that the government of Yahweh's people, Yisrael, the twelve Tribes of Yisrael, actually rest upon our Messiah's shoulders (*Isaiah 9:6-7*).

The number *twenty* in Scripture speaks of redemption and the number *twenty two* speaks of *Light* for there are twenty two letters in the Hebrew Alphabet, and *Psalms 119:105* says: *Your Word is a **Lamp** unto my feet and a **Light** unto my path.* Therefore, sandwiched between Redemption and the Light of the World, is the twenty one occurrences of the Aleph Tav joined to the letter *Vav*. That, my friends, is a picture of our crucified Messiah interceding for us, by dying on the cross, and taking our Torah transgressions, our Sins away from us, so that we can have the opportunity, to choose to believe, follow and obey all the Words of the Torah of our heavenly Father, as Messiah did and taught us to do, and thereby be invited to spend eternity in our heavenly Father's everlasting Kingdom, which He will establish here on earth for His one and only Family, Yisrael.

If we put the *twelve* stand alone Aleph Tavs together with the *twenty one* times that the Aleph Tav has the conjunction, *and*, attached to it, we end up with *thirty three* Aleph Tavs, and that speaks of the age at which Messiah completed His ministry here on earth.

Now let's get into this beautiful book. As I read this story, the story of Esther, Mordecai and the Yehudim (Jews), I believe that it is a comparison between the kingdom of man and the kingdom of Elohim.

The story begins by telling us what is happening in the third year of King Ahasuerus' reign. The number *three* in Scripture represents the resurrection of our Messiah, coming from death to life, and it also represents **VICTORY**, conquering death, therefore, when we see that number in Scripture, we are to pay very close attention to it, for there is a story of someone being brought back to life, or being saved from a situation where they would surely die, but do not.

Next we see that King Ahasuerus is indulging himself along with all his princes, his principal men and all his servants, it says in *verse 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 showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a **hundred and fourscore (180) days**, (Six months)*

What the king was doing is showing off all the wealth that he had, and the fact that **He** believed, that **He** had accumulated all of this wealth **through his own strength**; however, the Scriptures tell us, it is Yahweh that gives us power to get wealth, *Deuteronomy 8:18*. Please notice that this is speaking of the kingdom of man, for it is filled with indulgence after indulgence, and we are told that the party went on for one hundred and eighty days or six months.

Now the story continues and tells us in *verse 5* that the king decided to make another feast for the people; *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;*

The number *seven* in Scripture speaks of Elohim's completed plan, and you can be assured that the enemies of Yahweh, will always try to counterfeit what Elohim has done. Now, the story continues and tells us, that once the king and his princes and principal men were intoxicated, that the king sent for Vashti, his queen. *Verse 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 (eunuchs) that served in the presence of Ahasuerus the king.*

Please notice that there are *seven* servants, the number *seven* as I said above, is the number of Elohim's completed work, so this simply confirms to us that the kingdoms of the earth, always try to mimic, copy and or counterfeit the Ways of Yahweh, but without Yahweh's blessing or permission.

We are told that the reason that the king summons Vashti to his side, is because he wanted to parade her around and show her off as one of his beautiful possessions, but Vashti refused to come in the presence of the king to be paraded before a bunch of drunken people, and be shown off as one of the king's chattels.

Now, once the king was told that Vashti had refused to come at the king's beckoning, we see that the king turned to his advisers and **NOT** to Yahweh, and again, we see that there are *seven* advisers, but regardless of how many advisers you surround yourself with, there is no amount of counsel or counsellors that can even come close to comparing to the wisdom found in the Words of the Torah of Life, the Words of the great adviser Himself, our heavenly Father.

*Verse 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; this tells us that they knew the man made laws, **BUT** were ignorant of Elohim's Law, the Words of His life Giving Torah) 14 And the next unto him was*

*Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and who sat the first in the kingdom.*

All of these advisers took this opportunity to vilify Queen Vashti, and they blamed **HER** for all the potential problems that arise between a husband and a wife, when one treats the other unfairly, and the end result, is, that she was banned from the king's presence forever. In other words, this kingdom, **IS** a kingdom where there is **no just judgement, mercy nor faith** (Matthew 23:23). In the Scriptures, we are told that we are to judge with **JUST judgement** (Deuteronomy 16:18) and as you can see, there is **NO JUST judgement** shown to Vashti here, because she was banned from the kingdom for no good reason. She was banned from the kingdom and the king's presence, for simply refusing to be paraded in front of a bunch of drunken people and displayed as one the king's chattels. Furthermore, it is quite evident that there is no mercy, nor any forgiveness, nor any repentance in this earthly kingdom, because Vashti did not even have the opportunity to plead her case, to show that it really was the king's fault and not her own, and furthermore, we can see that the king did not repent of his wrongdoing. There is no **belief**, no **faith** in this kingdom, because they do not know the Elohim of Abraham Yitzchaq and Ya'aqov, and because they rely on man's wisdom, and do not acknowledge Elohim, therefore Yahweh does not direct their path.

These seven advisers convince the king to get rid of Vashti and replace her with another queen, who will be more **compliant** to the king's whims, his lustful desires, or his earthly commandments.

*In verse 1 of chapter 2 it says after these things, when the wrath of king Ahasuerus was appeased, he remembered (Zakar) Vashti, and what she had done, and what was decreed against her.*

Here we find out that when the king woke up from his drunken stupor, we are told that he remembered Vashti. The word *remembered* used here in this Scripture is the Hebrew word *zakar* and it means to *speak and act on behalf of*, but unfortunately, the King's heart was so hardened, that he chose **NOT** to speak and act on behalf of Vashti, even though he knew in his heart that he had wronged her, but in this earthly kingdom, the decrees of the king are irrevocable and therefore Vashti was banished forever. Aren't you thankful that we serve an Elohim of grace, mercy, compassion and forgiveness?

Now a plan is put into place by the king's advisers to get him a new queen and the end result is that Hadassah, who is the cousin of Mordecai, a Yehudah, a Jew, is selected to become the king's new queen.

*In verse 5 of chapter 2 we are told of Mordecai. Now in Shushan the palace there was a certain Yehudah, a Jew, whose name was **Mordecai**, the son of **Yaiyr**, the son of **Shimei**, the son of **Kish**, a Benjamite;*

Why are we given all the names of Mordecai's ancestors and what do the names mean?

*Mordecai,*

(מֹרְדֵכַי), is based on a Babylonian name which means follower of Marduk. He was an Israelite that returned from the Babylonian captivity with Zerubbabel. This Babylonian name was given to Mordecai who lived in the province of Sosa during the rule of the Persians, however, if we take the definition of the individual letters of his name, the letter Mem means womb, and it can picture chaos, such as the chaos that happens when a mother's water breaks

just before giving birth, the letter Resh, which represents an exalted man, the preeminent One, the letter Dalet, which represents a door, or a time of decision, the letter Kaph, which represents an open hand, and the letter, Yod, which represents a strong working hand. Now when we put all of the definitions of the letters that form Mordecay's name together, we see that it can be translated to mean, that the chaos that is birthed in a man's life, is removed from him, when he willingly chooses to enter into the kingdom of Elohim and follow His designated path of Righteousness, by lovingly surrendering his heart into the Hands of Yahweh.

Yaiyr,

(יָאִיר, Ya Iyr, where the word, Ya, is a short form of the name Yahweh, and the word Iyr means to illustrate, to give Light)

Shimiy,

(שִׁמְעִי, is from the word, Shema, which means to hear, listen, pay close attention to, understand, believe, follow, obey and **DO**, what you have heard, therefore this means that Shimiy hears Yahweh and that Yahweh hears him)

Qish,

(קִישׁ, Qish means, to compare, draw analogous conclusions, it means, someone that has studied and drawn the conclusion that it is better to trust in Yahweh, than it is to trust in man)

Through Mordecai's and his ancestors' names, we can see that Mordecai had a surrendered spirit to the Elohim of Abraham, Yitzchaq and Ya'aqov, and because of where he was, he did experience chaos in his life, but Yahweh removed it all from him, and placed him in a high position, a position of much authority in the kingdom of the country, where Yahweh had placed him. We can see through Mordecay's ancestry, that His father and great grandfathers were followers of the Elohim of Abraham, Yitzchaq and Ya'aqov and, that Mordecay had inherited and embraced the Ways of Yahweh.

What does the name Hadassah mean? We have to go to the pictographic meaning of each letter of her name to find out its true meaning. The Hebrew spelling of her name is הַדַּסָּה; it is spelled with the letter Hey, ה, the letter Dalet, ד, the letter Samek, ס, and with another letter, Hey, ה. The letter Hey means, *to reveal or behold*; the letter Dalet, means, *door, pathway, it is a time of decision, enter in or stay out*; the letter Samek, means *to support, to turn, to prop up*, and then it ends with a second Hey. So what does the name Hadassah mean? The fact that the letter Hey is used twice, should bring to mind the Name Yahweh, for the letter Hey is used twice in Yahweh's Name. Therefore, in the name Hadassah, I believe that there is a message from the Holy One of Yisrael, Yahweh Himself, and He says, to all that read this Scripture, behold the pathway that I have set before you, **IS** the door onto all the support that you will ever need, for it comes from Yahweh and it will prop you up in your time of need. Therefore the name Hadassah actually describes the life and circumstances that Ester finds herself in.

*In verse 2:12 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 purification 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;)*

The number twelve in Scripture represents Yahweh's perfect way of governing His kingdom, and the number six represents man, for man was created on the sixth day. Here, in this *verse*, we can again see that the world is trying to mimic the Ways of Elohim, but unfortunately for them, they insert the ways of man into it; in other words, they are adding to Elohim's Word, which is a perversion according to Elohim's pure Word. What they are really saying is, we know better than Elohim does.

I know that the Purim plays are often comical and very entertaining and fun to listen to, **BUT** they do not show the **true meaning** and important lessons that we are to learn or draw out of this story, nor do they express the time that elapses between the king banning Vashti from his presence; that time line is found in *chapter 1, verse 3-4* and it shows that the time between the banning of Vashti, and when Hadassah actually went in to the king's chamber, is about three and half to four years.

*Verse 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.*

Again, through the numbers used, we see that the world is trying to mimic the ways of Yahweh, but like Isaiah has said, in *Isaiah 29:13 Wherefore Yahweh said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, BUT have removed their heart far from Me, and their fear toward Me is taught by the precept of men.*

The number **Ten** in Scripture represents the Ten Commandments of Elohim, and the number **seven** speaks of Yahweh's completed plan of eternal rest, for all the people who willingly and lovingly choose to follow His plan. So, we can see that this earthly kingdom, while it had a form of man's righteousness, and therefore **NO** righteousness at all, is nothing but filthy rags to our heavenly Father.

In *verse 17* it says that the king loved Esther above all women. The English name Esther, is spelled with an Aleph, א, a Samek, ס, a Tav, ת, and a Resh, ר, and is pronounced Ester, אֶסְתֵּר, in Hebrew. It has the identical spelling to the word, אֶסְתֵּר, Esater, which means, *I will be hidden*, and אֶסְתִּיר, Astiyr, which means, *I will hide*. That is exactly the position that Ester held, for her Hebrew name was Hadassah, which means, *pathway to Elohim*, and that pathway **IS** hidden from those that choose to walk by their own strength, their own understanding, their own man made false doctrines.

Next, we are introduced to Haman the grandson of Agag who was slain by Samuel, and this Haman hates all Yehudim, (Jews). His name in Hebrew is spelled with a Hey, ה, a Mem, מ, and a final Nun, ך, which forms the name, Haman, חֲמָן, and it means, behold the life of Chaos. He is a descendant of the Amalekites, the people of Amelek, which Saul was commanded to destroy, but did not, and now, we can see one of the consequences of disobeying Elohim's commands, but that is a teaching for another time.

We are told that at that time, Mordecai uncovered a plot to kill the king, and he quickly told Hadassah about it, who in turn told the king and when the king had investigated and found out that the accusations were true, then by the help and the hand of Haman, He had those conspirators put to death.

Now after this incident, we learn that the king is pleased with Haman for doing what he asked of him and he makes Haman his right hand man, second in command to the king himself. *Verse 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 were with him.*

In his elevated position Haman expected all the people of the kingdom to pay him respect and homage and bow down before him in his presence, but, Mordecai the Yehudah, the Jew, refused to do so, and it angered Haman, and that just gave him more reason to hate Mordecai, and all the Yehudim, Jews. Next, we are told, that in the twelfth year of Ahasuerus' reign, which is nine years after the beginning of our story, Haman devised a plan and approached the king and painted a picture of the Yehudim, the Jews as rebels, good for nothings; he said to the king, they have their own laws and do not keep the king's laws, and cause nothing but problems, and they do not profit the king in any way. Is that not exactly how the world sees the Yehudim, the Jews of today? They are seen as the cause for the unrest in the Middle East and to anyone that cares to look at the facts, they will find out quite quickly, that the opposite is actually true, but, nevertheless, the Yehudim, the Jews are blamed for everything, for all the unrest anywhere in the Arab world, and also in many countries and in many people's minds, the Jews are blamed for **ALL** the world's woes.

Haman, through subterfuge, is trying to get all the Jews to be executed by a king's decree, and he is doing it with lies, deceit and by manipulating people under his command, and manipulating the situation to have all of his evil plans, to annihilate the Yehudi, the Jews, happen just as he planned.

As I said, it isn't unlike what Yisrael's enemies are trying to do to them today, by their lying propaganda, which an unsuspecting world, that is mired in antisemitism has chosen to overwhelmingly buy into that nonsense, that Lie.

However, like Yisrael's enemies of today, this Haman did not understand who Yisrael was, and **WHO** had promised to protect them, and therefore, he planned and schemed to annihilate them, but Yahweh says in *Psalm 127:1* and many other places in Scripture, *Except Yahweh build the house, they labour in VAIN that build it: except Yahweh keep the city, the watchman wakes but in VAIN.* Therefore, since Haman's spirit, is at enmity with the Spirit of Yahweh, his plans to destroy the Yehudim, Jewish people are doomed to fail.

Today as we celebrate the Jewish victory, that is talked about in the Story of Esther, that is called Purim, there are many people throughout the world that are actually filled with the spirit of Haman, people that are determined to destroy Yisrael/Yehudah at any cost. I was told that there was a conference called, Christ-at-the-Checkpoint, being held in Bethlehem sometime ago, and although the goals of the conference were stated in a lofty language of peace, most of the organizers, are **avowed anti-Yisrael Christians**, who, have made it their goal to dismantle Christian Zionism from within, by attacking its Scriptural foundations. This conference, attracted big-name Christian theologians from the western world. This is only one of many conferences that are held world wide, and that happen on a regular basis, conferences that have one purpose, and that purpose is to **DESTROY** Yahweh's Yisrael, by deceiving people into believing that the Yehudim, the Jews, **ARE** the people who create **ALL** of the world's problems, therefore they must be annihilated.

Now let's go back to the story of Esther. Without any investigations on the king's part, he simply believes what Haman is saying, and he makes a decree that all the Yehudim, the Jews are to be destroyed. Again we have to understand that that sentiment, and attitude, is one that is held by many of the world's population of today.

When Mordecai heard of this decree, he was of course distressed and sent a message to his cousin Hadassah, telling her that she had to approach the king and try and convince him to change his decree. Hadassah was reluctant to help at first, because she feared for her own life, but, Mordecai was able to convince her to approach the king with her petition.

*Verse 5:1 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.***

It is very important that you see that it **was** on the **third day** that Esther approached the king. The number **three** in Scripture as I said above, speaks of resurrection, coming from death to life, and through this number **three** we can see Yahweh's plan of redemption onto salvation for His people coming to fruition. Here we see that Hadassah was indeed permitted to approach the king; if she had chosen instead to **NOT** approach the king, contrary to what Mordecai wanted her to do, **THEN** all of the Yehudim, the Jews would have been slaughtered and killed, which makes this story, a story of redemption onto salvation, a story of coming from death to life, a prophecy of what Yahweh intends to do for all of His people in end times.

After pampering the king with two banquets prepared in his honour, Esther told him of Haman's plan to destroy all of the Jewish people, and when the magnitude of Haman's dastardly plan was made known to the king, he had Haman arrested and sentenced to die on the gallows, that Haman himself had constructed to hang Mordecai on, and those gallows, we are told, were fifty cubits high.

I want you to see and understand the message that Elohim is giving us when he gives us the height of the gallows that Mordecai was to be hung on, but it was Haman that ended up being hung on that gallows instead. The number **fifty** in Scripture is the number of Jubilee, which is a picture of the restoration of all things, and **IF WE**, like Mordecai and Hadassah, willingly choose to follow the Ways of the Father, **THEN** the outcome will be the same, **the restoration of the kingdom of Yisrael, back to its intended glory**. This is telling us that within the group of Yehudim, the Jewish people of Mordecai's day, there was a remnant of people that believed and had chosen to surrender their hearts to the Elohim of Abraham, Yitzchaq and Ya'aqov, and I firmly believe, that in the family of Yisrael, the part of the family that are called Yehudim, Jews, that they have within their ranks, a remnant that Yahweh has saved unto Himself and therefore, Yisrael, will indeed triumph against their enemies, **NOT** because of their own strength, but because of the power of the Creator of the universe, who has sworn to protect all of His Torah obedient people, the people of His Yisrael.

Now we come to *verse 9:1* where it says *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 Yehudim, the Jews hoped to have power over them, (though it was turned to the contrary, that the Yehudim, the Jews had rule over them that hated them;)*

Here we can see a comparison between Elohim's perfect government (*number 12*) and man's chaotic behaviour (*number 13*) and that it will always be Elohim's kingdom that will prevail.

It says in *verse 6* *And in Shushan the palace, the Jews slew and destroyed **five hundred** men.*

The number, **five**, in Scripture speaks of Elohim's Grace and His Torah, for there are five books in the Torah of Mosheh. Therefore I believe that Yahweh is telling us that **IF** we willingly choose to obey the Words of the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, **THEN**, through His strength, Grace and Mercy, He will make us victorious against our enemies.

In *verse 10* we are told that the **ten** sons of Haman were also put to death. What I believe this is telling us, **IS** that **IF** we willingly and lovingly choose to follow the Commandments of the world, and reject the Commandments that Yahweh gave to Mosheh and to the people of Yisrael at Mount Siynay, we will perish, and be lost forever.

In *verse 13* we are told that the **ten** sons of Haman were hanged on the gallows. That means that their dead bodies were hung, so that all people could see, what happens to those who go against the king. This act of hanging dead people and putting them on display goes against all of my sensitivities, as it should go against yours also, **BUT**, for people to be lost forever, is something that our heavenly Father absolutely abhors, and therefore, He is using these drastic measures to show us, that we are not to follow the ways of the world but that we are to turn to His Ways, the Words of the Father's Torah of Life and **LIVE**.

*Verse 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.*

The fourteenth is the day that our Messiah died on the cross and He was entombed just prior to the beginning of the 15<sup>th</sup> day of Aviv on a Wednesday evening, and He was in the tomb for **three** days and **three** nights, and then He was resurrected on Saturday evening, and He eventually took His rightful place at the Right Hand of our heavenly Father. This is telling us that **IF** we willingly choose to follow the Ways of the Father, and obey the Words of His inerrant and everlasting teaching and instructions, then we too will be regenerated or born again onto this new life and spend eternity in the Father's house as the Bride of Messiah.

*Verse 16* *But the other Yehudim, 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.*

The number **seven** in Scripture represents Yahweh's finished work, that we are to rest in, and the number **five** represents Yahweh's Grace and the **five** books of the Torah, for they are synonymous terms. We have to understand that Grace and the Torah are echad, they are **ONE**, they are the Living Word of our heavenly Father, and, as such, they represent our Messiah. Therefore I believe that this *verse* is telling us that by our heavenly Father's grace, His Torah of Life which was manifested to us in the form of His Son, our Messiah, came to earth and interceded for His people, to give them life. That my friends is a picture of the Gospel, Elohim's **TRUTH**, His good news, the promise that our heavenly Father would send His Word made flesh, His Son, His Living Torah, to save the peoples of the world from the destructive path that they were on.

*Verse 18 But the Yehudim, 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.*

The number *thirteen* in Scripture represents, **rebellion and disobedience**, the number *fourteen* is the day that our Messiah died on the cross, and the number *fifteen* represents, **rest**, for Messiah's body was put in the tomb just a few minutes before the beginning of the fifteenth, which is the Feast of Unleavened Bread. Therefore, this *verse* is telling us that although we, the people of Elohim were rebellious and disobedient, our heavenly Father would send His Son, our Messiah, to die on the cross in our stead, so that we could experience His eternal shalom, experience everlasting peace with our heavenly Father.

*Verse 29 Then Esther the queen, the daughter of Abihail, and Mordecay the Yehudah, the Jew, **wrote with all authority**, to confirm this second letter of Purim. 30 And he sent the letters unto all the Yehudim, the Jews, to the **hundred twenty and seven** provinces of the kingdom of Ahasuerus, with words of peace and truth.*

When we surrender our heart, mind soul and strength to our heavenly Father, Scripture tells us that both the Father and the Son come and make their abode within us, and therefore, when we are obedient to His Commandments, obedient to the Words of His Torah of Life, we have the authority of Yahweh being manifested through us, and there is no greater authority than the Creator of all things. It says that the message went out to the One hundred and twenty and seven provinces. The number one hundred and twenty (120) represents the time that man will be here on earth, *Genesis 6:3 And YHVH said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred **and twenty** years.*

Since Yahweh keeps time, by Jubilees and there are 50 years in a Jubilee, that means that  $120 \times 50 = 6,000$  years, which according to Scripture is the amount of time that man will be on the earth as we know it, before the return of our Messiah, our conquering King our bridegroom. The number seven, represents Yahweh's completed work, portrayed by the seventh millennium. Therefore Yahweh is telling us, in these two *verses* that regardless of what the world decides to do; His plan of redemption unto salvation will come to pass, for He is the sovereign Elohim.

*Esther 10:1 And the king Ahasuerus laid a tribute (burden, tax) 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 Mordecay, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? 3 For **Mordecay the Yehudah, the Jew was next unto king Ahasuerus, and great among the Yehudim, the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.***

These *verses* tell us that everything is written, and that if we want to know more of the story or confirm the story, then, we are to refer to *the book* and it will explain to us, all that we need to know. What, will referring back to the book do for you? It will do the same for you as it did for Mordecay, it will place you next to the King and you will have His authority here in this world, so that you can be a Light unto the nations, as Mordecay and Ester were a light of salvation unto the Yehudim, the Jews.

*Proverbs 11:30 The fruit of the righteous is a tree of life; and **he that wins souls is wise.***

In the book of Esther the word Yehuda, Jew and or Yehudim, Jews is used a multiple of times, but **six** times it is spelled with an extra Yod. It should be spelled יהודים, but as I said, six times in the book of Esther it is spelled יהודיים. The letter Yod is the first letter in the name Yahweh and represents the hand of Elohim, and therefore this is telling us that the Hand of Elohim was with the Yehudim, the Jews in the time of Ester, and since Scripture makes it abundantly clear that Yahweh **DOES NOT CHANGE, THEN** that means that the Hand of Elohim is with our Yehudim, our **JEWISH BROTHERS EVEN TODAY**, with those that have willingly chosen believe, follow and obey the Words of the Elohim of Abraham Yitzchaq, and Ya'aqov, and have chosen to willingly and lovingly, believe, follow, obey and **DO** what they are Commanded to Do in the written Torah of Mosheh.

The **six** occurrences are found in **verses 4:7; 8:1; 8:7; 8:13; 9:15; 9:18** of the book of Esther.

**Esther 4:7** ויגדלו מרדכי את כל-אשר קרהו ואת פרשת הכסף אשר אמר המן לשקול על-גנוי המלך יהודיים לאבדם

**Esther 8:1** ביום ההוא נתן המלך אחשוורוש לאסתר המלכה את-בית המן צרר יהודיים ומרדכי בא לפני המלך כיהגידה אסתר מה הוא-לה:

**Esther 8:7** ויאמר המלך אחשוורש לאסתר המלכה ולמרדכי היהודי הגה בית-המן נתתי לאסתר ואתו תלו על-העץ על אשר-שלח ידו ביהודיים:

**Esther 8:13** פתשנן הכתב להנתן דת בכל-מדינה ומדינה גלוי לכל-העמים ולהיות יהודיים עתודים ליום הזה להנקם מאיביהם:

**Esther 9:15** ויקהלו יהודיים אשר-בשושן גם ביום ארבעה עשר לחדש אדר ויהרגו בשושן שלש מאות איש ובבזה לא שלחו את-ידם:

**Esther 9:18** ויהודיים אשר-בשושן נקהלו בשלושה עשר בו ובארבעה עשר בו ונוח בחמשה עשר בו ועשה אתו יום משתה ושמחה:

In **verses 7-9** we have a list of Haman's sons who were hung on the gallows that their father had made to hang Mordecai, and the Hebrew Scriptures do something very peculiar with the text. I have reproduced the Hebrew text below for you, and as you can see, there are 10 *Aleph Tav letters* on the left that form one column, and all of them have the letter Vav in front of them, and that letter Vav, is the only letter that is actually translated in our English bibles. It is translated as the word *and*. There is also a very beautiful message here in these words, and in the way they are placed on the page. Now let me show you what I believe this beautiful passage is communicating to us. The Hebrew language is a pictographic language and therefore each letter is a picture of something. The Hebrew letter Vav that we see here in these *verses* is a picture of *a nail*, the Aleph is a picture of *an ox* or *strength* and always depicts our heavenly Father, and the Tav means *a sign* and in the Paleo Hebrew it written or appears as a cross **X** or an **X**, slightly tilted to one side as you can see for yourself.

So these Vavs, Aleph and Tavs, that we see in the left column of the page represent our crucified Messiah, the Lamb that was slain from the beginning of time. Next, in the Right column, we have

the names of the sons of Haman, which represent the world and all of its wicked ways, its self indulgence and egocentric ways. The gap between them represents the chasm that is between the Ways of Yahweh and the ways of the world, the difference between clean and unclean, the difference between Holy and Profane. As you know, Hebrew is read from right to left, therefore the first Vav, Aleph and Tav begins at the right hand of the first named son of Haman, and that position, on right side, represents eternity with Messiah as our bridegroom, and the names of Haman's sons are to the left of every Vav Aleph and Tav letters, and the left depicts eternity *apart* from Elohim, where there is gnashing of teeth and emptiness. It represents the vastness or the distance that Yahweh, through His Grace and Mercy, has put, between us and our own sins. And finally it represents the nothingness that those who choose to follow their own paths and reject the Path of our Creator will experience for eternity.

Below is how these verses appear in the Torah Scroll or in a Hebrew Tanach:

וְאֵת		פְּרִשְׁנֵדְתָא
וְאֵת		דְּלִפּוֹן
וְאֵת		אַסְפְּתָא
וְאֵת		פּוֹרְתָא
וְאֵת		אַדְלָיָא
וְאֵת		אַרְיֵדְתָא
וְאֵת		פְּרַמְשֵׁתָא
וְאֵת		אַרְיֵסִי
וְאֵת		אַרְדֵי
עֶשְׂרֵת	The ten	וַיִּזְתָּא

The book of Esther reveals many truths about the Word of Elohim. We are told that the name of Yahweh does not appear anywhere in the book of Esther, and yet, we can see the hand of Elohim working throughout each and every *verse* and chapter of this book. In *Proverbs 25:2* we read: *It is the glory of Elohim to conceal a thing: but the honour of kings is to search out a matter.* So why don't we seek a little honour and see what the Scriptures are concealing.

The name of Elohim or Yahweh is not mentioned anywhere in the book of Esther, or, so it would seem, that it is not mentioned. However upon closer examination we can see that the name of Elohim, the name Yahweh is evident in some passages of the book of Esther, but like Hadassah's ethnicity was hidden, because she took on the name Esther, which means hidden, so too has Yahweh concealed His Name, so that only those who are His people, will search it out and see for themselves, that He has never left nor forsaken us. The name Yahweh is found in four Acrostics in the book of Esther and the Title **I AM** is also found once as an acrostic in the book of Esther.

The first four acrostics spell out the name YHVH, יְהוָה, Yahweh, and the last acrostic spells, *I Am*, EYEH, אֵיְהִי. The complete phrase which Yahweh Himself uttered in the book of *Exodus 3:14* is **I am that I am**, in Hebrew is אֵיְהִי אֲשֶׁר אֵיְהִי, EYEH Esher EYEH.

*Esther 1:20* נִשְׁמַע פְּתָנָם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל-הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַנְדֹּל וְעַד-קָטָן:

*Esther 1:20* 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.**

*Esther 5:4* ותאמר אסתר אם-על-המלך טוב יבוא המלך והמן היום אל-המשתה אשר-עשיתי לו:

*Esther 5:4* 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.**

*Esther 5:13* וכל-זה איננו שוה לו בכל-עת אשר אני ראה את-מרדכי היהודי יושב בשער המלך:

*Esther 5:13* Yet all **this avails me nothing**, so long as I see Mordecai the Jew sitting at the king's gate.

*Esther 7:7* והמלך קם בחמתו ממשתה היין אל-גנת הביתן והמן עמד לבקש על-נפשו מאסתר המלכה כי ראה כן-כלתה אליו הרעה מאת המלך:

*Esther 7:7* 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.**

*Esther 7:5* ויאמר המלך אחשוורוש ויאמר לאסתר המלכה מי הוא זה ואי-זה הוא אשר-מלאו לבו לעשות כן:

*Esther 7:5* 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?**

Please notice that in the first acrostic of the Name Yahweh, יְהוָה, it is spelled backwards or from left to right, and it uses the **initial** or **first** letter of each word. The second acrostic is from right to left or forward and it too, also uses the **initial** or **first** letter of each word. The third acrostic is backwards or left to right and uses the **final** letter of each word, and the fourth acrostic is forward, from right to left and it too uses the **final** letter of the words used

The first and third acrostics are spoken by Gentiles, while the second and fourth acrostics are spoken by Yisraelites. It is remarkable also that, in the two cases where the Name Yahweh is formed by the initial or first letters, the facts recorded are **initial** also, and are speaking of an event in which Yahweh's **overruling** was initiated, while the two cases where the Name Yahweh was formed by the **final** letters, the events are **final** also, and lead rapidly up to the goal toward which Yahweh was working.

Thus in these two cases, where the Name Yahweh was spelled backwards, Yahweh is seen as overruling the counsel of the Gentiles, for the accomplishment of His own will; and where the name Yahweh is spelled forward, He is ruling directly in the interest of His own people, unknown to them.

Although YHVH's Name, as well as His presence, is **HIDDEN**, yet, it is there in the Word; and so wonderfully interwoven into the Scriptures, that no enemy will ever know how to get it out, for He did indeed say to Yisrael, ***I will never leave you nor forsake you***, even though at times He did hide His face.

Now as was pointed out, the Name of the great **I AM** from *Genesis 3:14* is also present in the book of Esther. It is there to reveal the fact that He who said, ***I AM THAT I AM***, Eyeh Esher Eyeh, אֶהְיֶה אֲשֶׁר אֶהְיֶה, *and this is My memorial Name unto all generations*, was there to remember, Zakar, זָכַר, which means that He was there to speak and act on behalf of His people.

Here, in the book of Esther, in Persia, there was a generation that experienced the **TRUTH** and the power of His Name, as a former generation had experienced it in Egypt. The same great **I AM** has indeed come down to save and deliver His people from Haman and sure death, as He had saved them from Pharaoh and from the great *enmity* of *Genesis 3:15* which Yahweh had put between the devil and His people, and by which satan has tirelessly attempted to overthrow Elohim's people.

In these five acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation of *Deuteronomy 31:16-18* and actually see it carried out in Persia, and told to us in the book of Esther; we learn that although it seemed that Elohim was **NOT** among His people there, He was **FOR** them. Though He was **NOT** acting as Yahweh, *He who dwells between the Cherubim*, He was the Elohim of heaven, ruling and overruling all, in the heavens above and the earth beneath, for fulfillment of His purposes, and in the deliverance of His people. Hence, though His Name, as well as His presence, is **HIDDEN**, yet it is there in the Word, and so wonderfully interwoven, that no enemy will ever be able to know how to remove it.

I would like to add a final note about the spelling of Haman's name. In Hebrew Haman's name is הַמָּן and it is spelled with the letters Hey, ה, Mem, מ, Nun, נ. We encounter these letters in another word in Scripture, a word that is spelled the same but pronounced Hamin, הַמִּין. It is used only three times in Scripture, and the first time we encounter this word in this form, and spelled with these three letters, is in *Genesis 3:11* *And he said, Who told you that you were naked? Have you eaten from (הַמִּין) the tree, whereof I commanded you that you should not eat? The tree of the knowledge of good and evil?*

Then we see it again for a second time in *Numbers 20:10* *And Mosheh and Aharon gathered the congregation together before the rock, and he said unto them, Hear now, you rebels; must we fetch you water out of, from (הַמִּין) this rock?*

And finally we see it in *2Kings 6:27* *And he said, If Yahweh does not help you, whence shall I help you? Out of, from (הַמִּין) the barn floor, or out of the wine-press?*

In the first instance it is in the *verse* where Yahweh asks Adam if he has eaten of ***the tree of the knowledge of Good and Evil***. What Yahweh asked Adam is, Adam have you decided to rely on your own understanding and disobey **MY** Commandment and have eaten from the tree, that I told you **NOT** to eat from?

In the second instance, we see that Mosheh is angered at the people and he speaks unadvisedly from His own understanding, when he says: *Do WE, meaning Mosheh and Aharon, have to fetch water out of or from this Rock*. Because of this one incident, Mosheh was **NOT** permitted to enter the Promised Land. In his anger Mosheh relied on his own understanding rather than ask Yahweh what He should do. At that instance, we could say that Mosheh was eating from the tree of the knowledge of good and evil.

In the third instance we see the king is talking to a woman who had made an arrangement with another woman to eat the flesh of her son, whom they had presumably killed, and then the next day they were to kill the other woman's son and eat him, but the other woman, would not follow through with the plan to kill and eat her son, so this woman was asking the king to force her to kill her son so that they could eat him. Another picture of getting wisdom from the ***tree of the knowledge of good and evil***, rather than relying on Yahweh's inerrant and everlasting teaching and instructions and take from His provisions.

In these three instances we see that the people that are involved, are spiritually eating from ***the tree of the knowledge of Good and Evil*** and **NOT** eating from the Tree of Life, our inerrant and everlasting Messiah, the Bread of Life, made flesh.

In these three cases we see that the term or word *from* in Hebrew, is **HAMIN**, חָמֵן. As I said it is spelled *exactly* the same as the name *Haman*, only pronounced differently. So literally, this word is telling us that to partake ***from the tree of the knowledge of good and evil IS TO BE LIKE HAMAN***.

When we look at how Haman did things, we can see this very nature at work.

- 1 - He used his ***cunning*** knowledge to choose a date for the destruction of the Yehudim, the Jewish people with the *pur* – the lot – and it became the day of his own death.
- 2 - He used his ***cunning*** to pronounce the reward for a man, that the king would greatly honour, believing it to be himself, and it turned out to be Mordecay.
- 3 - He used his ***cunning*** to devise a mode of death for Mordecay, and it was used on him instead.
- 4 - He used his ***cunning*** to attack Queen Esther, and it led to his being caught red-handed by the king himself.

His character aptly displays that of a person who is striving to excel in life by means of the knowledge found in ***the tree of knowledge of good and evil***.

Just like part of the natural consequence of partaking of the fruit of the ***tree of the knowledge of good and evil*** was the perversion of a good plant to that of a thorny tree – so too were Haman's actions intended for his own good, yet producing only curses.

In conclusion I want to tell you that the Scriptures are there for us to discover the wonderful treasures that our heavenly Father has left behind for us, ***IF*** we will only spend the time and read them with an open surrendered heart to the Father. We will never be able to plumb the depths of the wisdom and knowledge that is found in the Word of Yahweh, but Oh what fun we can have in trying to do so.

May your Scripture reading be enhanced by the **TRUTHS** revealed in the book of Ester and may your journey into this inexhaustible wealth of knowledge called the Scriptures be an unforgettable experience. Amein.

That my friends is the Elohim we serve, the Elohim that has said to His people, *I will never leave you nor forsake you*, and no matter which chapter you choose to read in all of Scripture, you will find His presence, even when it seems that His Name is nowhere to be found, He is there, for **HE IS THE GREAT I AM**, and **HE IS THE FABRIC** of this universe that we live in, for without Him and the Words of His wonderful Torah, His eternal **TRUTH**, the earth would melt away with a fervent heat and all would be destroyed forever. He is worthy to be praised, so let us end this evening of teaching with a prayer that glorifies our Elohim

Let us read *Psalm 100* together, *Make a joyful noise unto Yahweh, all you lands. 2 Serve Yahweh with gladness: come before His presence with singing. 3 Know you that Yahweh He is Elohim: it is He that has made us, and not we ourselves; we are His people, and the sheep of His pasture. 4 Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name. 5 For Yahweh is GOOD; His mercy is everlasting; and His TRUTH, the Words of His Torah of Life endure to all generations.*

Please take whatever you have read in this brief description of the book of Esther to our heavenly Father in prayer and let Him confirm for you what you have read in this study. Amein

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may Yahweh bless your every thought, and your every deed. Until we meet again, שְׁלוֹם עֲלֵיכֶם, Shalom Aleykem. Amein*