

# The Book of Esther Explained

By: Angela Petree

THE BOOK OF  
ESTHER  
Ishtar (Hidden)

## CHAPTER 1

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:)

(In Daniel 9:1, Daniel says this number is 120 but he does not mention Esther.)

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.

(This is a party that lasted for over six months.)

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;

(You have to remember that Daniel was in Shushan at this time and he was second in command over the empire but he never once mentions this event or any of the people involved.)

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.

(In other words, every man could drink as much or as little as they wanted according to whatever law or religion they were adhered to.)

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

(King Ahasuerus is recorded elsewhere in the Bible only because it is a title. His actual name is king Darius. See Daniel 6:1-2. Queen Vashti is not mentioned in the Bible nor is she mentioned in any history concerning royal lines. All of this is a fairy tale written from someone's own imagination. Remember that the Kenites had set themselves up as scribes.)

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,

(Have you ever met anyone that could drink wine for 7 days straight and still be in control of themselves? Mind you, these 7 days is following the 6 month long party.)

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.

(What king tells his queen to get prettied up so that the other men could have a look at her? That's not the way things were done. In fact, you had better of had sense enough to not look at the queen or comment on her beauty. You might find your head missing.)

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.

(Apparently, the queen did not want to make herself a spectacle before the people.)

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 means that the king always asked his lawyers and advisors for advice. He never turned to God.)

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;)

(It is important to understand the meaning of the names given to these princes. Mordecai, in his imagination, dreamed up these very noble people. They aren't mentioned anywhere else because they did not exist. Carshena means "illustrious"; Shethar is the name of a "star"; Admatha means "given by the highest"; Tarshish means "established"; Meres means "lofty", Marsena means "worthy"; and the one that was used most by the king was Memucan which means "dignified".

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.

(Memucan is saying that the queen did not only do the king wrong, she also wronged all the princes and every other person in the entire province.)

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.

(They are basically saying that they cannot allow this to spread or else women everywhere would revolt against their husbands.)

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.

(They intend to make an example out of this queen so that the other women won't get too flippant with the men.)

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.

(In all of the laws and decrees that king Ahasuerus has written, this one is not there. It isn't there because it never happened. This entire book is a made up story.)

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.

(If this decree went out to all 127 provinces from India to Egypt, don't you think it would have been recorded somewhere in history or mentioned by someone else in the Bible?)

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.

## CHAPTER 2

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.

(Basically, after the king sobered up, he remembered what he had done and how the queen refused to make a spectacle of herself.)

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

(Even though the king is being remorseful, he is now going to get a young, new queen.)

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:

(Hege means nothing more than Eunuch.)

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

(The king is still allowing others to think for him. Apparently he doesn't have to be drunk for that to happen.)

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;

(Here is written a contradiction. Mordecai is not a Jew from the house of Judah. He is a Benjamite. Mordecai has two meanings. One is a little man and the other is a worshiper of Mars. These are pretty odd names for a Benjamite to have. Even the genealogy here does not add up. This Shimei is the traitor to David's kingdom whom David bid Solomon to kill and he did. There is no way these things can add up unless Mordecai is over 800 years old.)

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.

(This king Jeconiah is the same man, Jehoiachin and gives an exact date when this captivity took place. It would make Esther anywhere between 120 and 170 years old. Nothing more than an old woman on her death bed at the least.)

7 And he brought up Hadassah, that is, Esther, his unde'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.

(Mordecai would have had to of been a eunuch to be able to travel all of the places he did. To stand in the kings chambers, to stand in the kings gate, to have favor with the other eunuchs in the presence of the virgin maidens and so on and so on.)

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.

(This Hegai is the same as Hege, the eunuch in control of the virgins.)

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.

(Here we can see just how much power not only Mordecai had, but also how much Esther already had. Already she has been given favor over all the other women in the house by this eunuch, Hegai.)

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

(The emancipation of both the Jews and women had already taken place so there was no need to hide anymore. The king had already allowed the Jews to return to Jerusalem with the kings blessings and financing. They were all Aryans and did not have to hide. The only reason she would have to hide is if she were a Kenite.)

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.



(According to Persian law, and almost every other law of the land, a man could not walk in the court of the women unless he was a eunuch.)

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.

(All she did was ask Hegai to tell her what the king likes and to dress her accordingly. It is no secret as to why the king liked 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.

(Isn't it strange that these events could happen and yet not one word is written to document these things? These things never happened.)

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.

(Again here is a feast of record proportions and yet not one record of this ever having occurred is found.)

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.

(So Esther's loyalty was not to the king but to her uncle. It wasn't even really toward her own people if she had to hide who she was. This is how the Kenites operate though. They always try to be something that they aren't and elevate themselves to positions of authority. Remember the Nethinims?)

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.

(Mordecai heard this plot against the king.)

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 chronides before the king.

(Not one word of this is written in the Chronides. This is in the same time period as Ezra, Nehemiah and Daniel, yet not one word has been written to document any of these things.)

## CHAPTER 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.

(So Mordecai just saved the king's life yet the king does not reward him. Instead he promotes Haman over all the provinces. That doesn't make sense at all. No matter because it is written in God's word exactly who was put in this position of power and it was not Haman, nor was it Mordecai. It was Daniel and he was in charge throughout the king's reign from beginning to end save for a ten hour period when he was locked away in the lion's den. Maybe the entire book of Esther took place in this 10 hour period. See Daniel 6:1-21 again and read that Daniel was first over these provinces. Haman and Mordecai are not even mentioned. There is however a great massacre of Kenites recorded. Maybe Mordecai was in the crowd and decided to take revenge because of this massacre on his people by writing the book of Esther.)

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.

(Remember that Haman is placed in this story and put in the exact position that Daniel held the entire time, save ten hours. Understand that this story is completely fictitious. It is, however, an accurate report on how the Kenites operate and how deception and lies are used to gain prestige for the Kenite. Mordecai is trying to be Daniel in this story. Remember that Daniel would not bow to the image of a false god? Well, here is Mordecai refusing to bow to Haman.)

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

(This sounds very familiar. In Daniel chapter 6, Daniel refused to stop praying to God, which went against the king's decree.)

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.

(You have to pay attention to this. It is saying that from India, across Persia, across the middle east and down through Egypt to Ethiopia including all around the Mediterranean Sea, Haman and his people are going to kill every last Jew. This is written in a manner to make you believe that every last Israelite, God's chosen people, are about to be killed. Not one word is written to document this outside of this book of Esther. Not one thing in all of history to support this. It isn't written because it never happened.)

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.

(This is what Purim is based on. In the Persian tongue, Pur means to cast. What they do is cast lots basically. They scroll over the entire Bible and whatever day it landed on, then that is the day that they chose to have their main feast and to pass out gifts. Christ did not teach this and Christians were not instructed to observe it. Kenites are the ones who observe this day. It is almost like they were playing with an Ouija board. This entire book is written to give the Kenites a little more power and prestige in God's word. Only those with understanding will be able to see through this. Do you see?)

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.

(Haman is telling the king that these people do not respect nor keep the king's laws.)

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.

(By today's standards, this amount of money would be about 20 million dollars. That's a lot of money to get rid of the Jews.)

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.

(These letters went out all across the land and was written in every language. Not one thing has been found to support any of this. The events surrounding Daniel and the lion's den have been found, but this has not.)

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.

(Can you see the resemblance to Daniel? The king ordered all of the Kenites, including wives and children, to be thrown into the lion's den because of the lies they spread and how they tried to destroy Daniel. Here, the Kenites would have you believe that all of the Jews are going to die. Isn't that just what they want?)

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.

(Of course they were confused. Why all of a sudden were the Jews to be slaughtered and for what? It is certainly a great story for the Kenites. God expects us to understand truth when we see it and to rightly divide the word. The scriptures were written and given for correction, for proof and for witness. There is not a single witness to this book of Esther.)

## CHAPTER 4

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.

(Note how not a one of them ever even thought to turn to God in prayer.)

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.

(Exactly how did Mordecai know the amount of the money? He wasn't there when Haman spoke with the king.)

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.

(If anyone goes in to talk to the king without being called, then that person will be put to death, including the queen, Esther. She was telling Mordecai that she was not going to go in to the king for the Jews.)

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.

(Mordecai is pretty much telling Esther to stop thinking about just herself because even she will die along with all the other 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?

(This is strange here. Remember that Mordecai has raised Esther because her parents have died leaving her no other family except Mordecai. Here Mordecai is telling Esther that if she holds her peace and does not speak out for her people, then he will see to it that deliverance will come from another place and her family will be destroyed. In the last sentence, he is saying that she has been destined to do this thing for the Jews. Still no mention of God.)

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.

(Note also how the three days is used. It was three days that Christ was in the tomb and three days Jonah was in the belly of the great fish. It is like poor Esther is going to become the great sacrifice for her people. Do you see anywhere in here where the people were told to pray? No, they were only instructed to fast, not pray. Why?)

17 So Mordecai went his way, and did according to all that Esther had commanded him.



## CHAPTER 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.

(This is a very dangerous thing for a queen to do. Remember this same king put away his other queen because she refused to be paraded around for his cronies to look at. Here, Esther is in the outer court in her fancy clothes while the king is getting ready to conduct the business for the nation.)

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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