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Queen Esther and Mordecai Wrote a Second Letter to Confirm the Feast of Purim 9: 29-32

Queen Esther and Mordecai wrote a second letter to confirm and feast of Purim
DIG: What was the purpose of this second letter? Who wrote it? Why was that so important? Queen Esther is named as the daughter of Abihail here in this letter, how did that contrast with the first time we met her (see 2:7a and c, 2:15a). What was confirmed in the letter? Under what authority? Why was that important?

REFLECT: How is the male and female partnership in God's providence seen in your life? How do you feel about the reversal of roles between Esther and Mordecai throughout the book? Are you comfortable with that? Or does it bother you? Why? How much does it mean to you that this is a biblical account opposed to a secular one (Second Timothy 3:16)? If this story was in the context of a church or messianic synagogue would that be different (see my commentary on **Genesis**, to see [link click Ly - I Do Not Permit a Woman to Teach or Have Authority Over a Man, She Must Be Silent](#))?

This was the second letter of Purim. Mordecai wrote the first letter (9:20-22), and Esther wrote this one. The purpose of her letter was to reinforce the official authority for the institution of the feast of Purim. At this point in the story all the conflicts have been resolved, and the characters are out of danger. In this section the meaning of the events are being summarized in a form seen throughout the Bible. All the events of this story have led up to the point of understanding why Purim is celebrated and why it is such a joyous occasion.¹²³

So Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority, or power, to confirm this second letter concerning Purim. The Hebrew is clear in using the third person singular, feminine form of the verb wrote, making it clear that Esther is the one who writes this final confirmation of Purim. At the beginning of her story, Esther is referred to as Mordecai's cousin whom he had adopted as his own daughter when her father (Mordecai's uncle Abihail) and mother died (2:7a and c,

2:15a). At the end of **her** story, however, the Jewish identity and **Persian** position are combined in the reference to **her** as **Queen Esther (9:29)**. **Esther was giving official governmental approval to the Feast of Purim, confirming what the author sees as a community decision having already taken place.**¹²⁴



And Mordecai, as prime minister, sent copies of **Esther's letter to all the Jews in the 127 provinces of Ahasuerus' kingdom, or the Persian Empire.** The **letter** was introduced with **words of goodwill and assurance (9:30)**. **Therefore, it has become customary to unroll the whole Megillah before reading it, to give the appearance of a letter.**

The second letter from **Queen Esther** confirmed **the feast** and **Mordecai's first letter.** The subjects of **King Ahasuerus** were **to establish these days of Purim at their designated times.** The first tradition was **decreed for them by Mordecai the Jew and Queen Esther (9:31a).**

The Queen confirmed that **they had** already **established for themselves and their descendants, times of,** literally, **words of fasting and lamentation** in association with **Purim (9:31b)**, based on **(4:3 and 16)**. In Jewish history there had been a time **of fasting** related to the joyous celebration of **Purim.** **In Talmud times it was known as a three-day fast and observed after the feast of Purim. From the ninth century AD, the day before the feast of Purim (the thirteenth day of Adar) has been observed as a day of fasting.**¹²⁵

So the command of Esther confirmed the practices of Purim (9:32a NLT). A similar grammatical oddity points to the unity of authorship. The word **command**, from the Hebrew means *to speak, promise, command*, is only found in **Esther 1:15, 2:20** and here in the entire TaNaKh. In view of the fact that it is such a rare word, its use in **1:15** does appear to be a deliberate comparison between **the command of King Ahasuerus** there, and **the command of [Queen] Esther** here.¹²⁶ **She confirmed all that Mordecai** had wrote about the observance of **Purim.** The feast was then given royal authority by the hand of **Queen**

Esther, so it had the status and protection of **Persian** law. **Providence!**

Furthermore, **it was all written down in the book (9:32b)**. It is not clear what **book** this refers to. It might be **the book of the chronicles, the record of the kingdom of Persia** mentioned earlier (**6:1**). The importance of the written document cannot be overstated. It authorized the feast for future generations. In **Esther**, written decrees were necessary to make them lawful, and once written in **the king's** name they became irrevocable. In a humorous picture of the infamous red tape of the **Persian** court, one Targum of **Esther** says that women of **the king's** harem were summoned to **his** bed by written memo! Anyway, the written word in **Esther** not only had authority, it had staying power. If something was important, it was written down, if not, it was forgotten.

Dear Heavenly Father, Your wise and merciful hand guides so many events that some may call "lucky," but really it is you guiding things behind the scenes for the protection of Your child and to Your glory.

*You are: always faithful! **God is faithful, through whom you were called into the fellowship of His Son, Yeshua the Messiah our Lord (First Corinthians 1:9). But if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of His Son Yeshua purifies us from all sin. If we say we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness (First John 1:7-9).***

*You are our shield: **He said, I love You, ADONAI my strength! ADONAI is my rock, my fortress and my deliverer. My God is my rock, in Him I take refuge, my shield, my horn of salvation, my stronghold (Psalms 18:1-2, 28:7, 33:20, 84:11, 91:4),***

*You are our hope: **This I recall to my heart - therefore I have hope: Because of the mercies of Adonai we will not be consumed, for His compassions never fail. They are new every morning! (Lamentations 3:21-23).***

*You are our Mighty Victor! **Shouts of joy and victory are in the tents of the righteous: "ADONAI's right hand is mighty! ADONAI's right hand is lifted high! ADONAI's right hand is mighty" Psalms 118:15)!***

*Way a joy it is to have such a wonderful, mighty and faithful Father. We delight to lovingly obey You, even when it is hard, just like **Queen Esther** obeyed at the possible cost of her life, and You brought great victory for the entire nation. In Yeshua's holy name and power of His resurrection. Amen*

Esther is notable in biblical history not only for **her** role in rescuing the people of ADONAI, but also for the authority **she** achieved to write (though most likely **she** used scribes to record **her** words just as Haman and **Mordecai** had done). **She** had initiated **Mordecai's** promotion and given **him** wealth, and it was **her** authority that confirmed **his** previous letter. No other woman among God's **people** wrote with authority to confirm and establish a religious practice that is still with us today. The importance of most biblical women, such as Sarah and Hannah, can be found in their motherhood. But **Esther's** importance to **the Jewish people** is not as a mother, but as a **queen**.¹²⁷