

Thanks to the many writers over the years who've sent me emails concerned about whether we should celebrate Purim. I can't quote all the sources as there've been so many emails over the years but I've tried where cited so you can further your own research.

### **History Of The Book Of Esther**

The question of whether the Book of Esther belongs in the canon of Scripture has been raised from the early period by both Jews and Christians. The Book of Esther is one of a small literary group of Books (along with Tobit and Judith) with very distinctive characteristics, and text which is difficult to determine. The book has two forms: one long, the Hebrew; one short, in the Greek. Of the Greek text there are two principal types: that of the current Greek Bible and that of the widely variant recension of Lucian of Antioch. Six additional chapters with an extra 107 verses appear interspersed in the Septuagint (LXX), the Greek translation of the Old Testament, but do not appear in the Protestant canon. The Greek version contains the following passages not found in the Hebrew: the dream of Mordecai, 1:1, and its explanation, 10:3; two edicts of Ahasuerus, 3:13 and 8:12; the prayer of Mordecai, 4:17; the prayer of Esther, 4:17; a second account of Esther's appeal to Ahasuerus, 5:1, and 5:2; an appendix explaining the origin of the Greek version, 10:3. Jerome placed his translation of these passages after the translated Hebrew text (Vulg. 10:4-16:24).

The book belongs to a type of literature which treats history and geography with a good deal of 'Freedom.'

The book's absence from the earliest lists of canonical books, its lack of citation in the NT, its lack of references to Elohim and its lack of religious practices, its excessive Jewish nationalism and its spirit of vengeance have troubled believers for millennia. Add to that its conspicuous absence in the DSS brings further doubt to its origin. It never mentions the Name of YHWH once, nor Elohim. It doesn't mention worship, prayer or sacrifice either.

In the text there's no thanksgiving to יהוה for deliverance, none of the characters in the book are mentioned in any other books in scripture or in any historical records (*outside the Talmud and rabbinical kabbalah of course*). In sum, NO early Christian churches accepted the book's canonicity.

In the Hebrew version, Haman is called an Agagite (Amalekite), but in the Greek, he is a Macedonian, two totally different races. Both can't be right!

The author of Esther doesn't criticize the means employed for victory nor does the author engage in any moral reflection about the massive genocide and the motive of the avengers - the Jews. These are some of the reasons why down through history that many considered the Book of Esther interesting Jewish literature, a story, but didn't give it 'Scriptural validity, or place any value on it. They didn't believe it had any historical basis, and considered the book in the ranks of the Books of Tobit, and Judith a collection of interesting literary tales, but not much more.

It would be a tragic mistake for any believer to consider the events depicted in this book as models for behavior or for unveiling prophecy and timelines, and this is the rub,

many believers celebrate Purim is if it were because their teachers teach it as if it's going to become prophecy in involving.....you guessed it the altar and the Levites and the Temple Mount.

### **The Name Esther**

A form of Ishtar the Babylonian sex goddess known today as Easter. Some say that Esther derives from the Persian word *stār* meaning star/ hidden star. 'The Star of David.' Esther and Mystery Babylon from the Book of Revelation are one and the same!

**2:9** Esther's reception of special portions of food is in direct contrast with the prophet Daniel. Unlike Daniel, Esther didn't follow the dietary commandments, she was fully assimilated.

**7:4** Esther conceives the tactic of arguing that Haman's financial offer in 3:9 wouldn't ever compensate for the king's damages of lost revenues from the Jews. This tactic was later employed in 1180 in France and 1290 in England to thwart Jewish expulsion, '*the royals would never recover lost revenues from the Jews*'.

The tactic employed in Esther 7:4 comes all the way forward to The Federal Reserve Bank, it's a consortium of 9 Zionist Jewish-owned & associated banks with the Rothschilds at the head:

\$1. Rothschild Banks of London and Berlin.

\$2. Lazard Brothers Banks of Paris.

\$3. Israel Moses Seif Banks of Italy.

\$4. Warburg Bank of Hamburg and Amsterdam.

\$5. Lehman Brothers of NY.

\$6. Kuhn, Loeb Bank of NY (Now Shearson American Express).

\$7. Goldman, Sachs of NY.

\$8. National Bank of Commerce NY/Morgan Guaranty Trust (J. P. Morgan Bank - Equitable Life - Levi P. Morton are principal shareholders).

\$9. Hanover Trust of NY (William and David Rockefeller & Chase National Bank NY are principal shareholders).

### **Mordachai**

> from Marduk, the Babylonian city-god. Mardukaya was his Babylonian personal name which meant, a little man or worshipper of Mars.

**The Prophet Daniel** stated there were 120 provinces, Eshter 1;1 says 127. No historical record of Vashti.

**There are 5 hidden acrostics.** 1:20 'all the wives shall give' יהוה backwards - this is a backwards story! backwards & forwards you won't know whether you're coming or going! (5:4, 5:13, 7:7).

**In Judaism Discovered Michael Hoffman** states *"The Spring festival of Purim is a pagan holiday in Jerusalem characterized by "bacchanalian scenes of drunken cavorting, Halloween style clothing and masks, Talmudic men cross-dressed as women and a general topsy-turvy, 'Lord of Misrule' ambiance."*

**Jewish encyclopedia** acknowledges that there are too many improbabilities for it to be true. It points out 5 major things:

### **5 Improbabilities of the Story.**

- **1.** It's generally recognized that the Ahasuerus (אחשורוש), mentioned in the book of Esther, in Ezra 4. 6, and in Dan. 9. 1, is identical with the Persian king known as Xerxes (Ξέρξης, "Khshayarha"), who reigned from 485 to 464 B.C.; but it's impossible to find any historical parallel for a Jewish consort to this king. Some critics formerly identified Esther with Amastris (Ionic, "Amestris"), who is mentioned by Herodotus as the queen of Xerxes at the time when Esther, according to Esth. 2. 6, became the wife of Ahasuerus. Amastris, however, was the daughter of a Persian general and, therefore, not a Jewess. The facts of Amastris' reign don't agree with the Biblical story of Esther. Besides all this, it's impossible to connect the two names etymologically. M'Clymont (Hastings, "Dict. Bible," i. 772) thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem, and are consequently not mentioned in parallel historical accounts. It is very doubtful whether the haughty Persian aristocracy, always highly influential with the monarch, would have tolerated the choice of a Jewish queen and a Jewish prime minister (Mordecai), to the exclusion of their own class—not to speak of the improbability of the prime ministry of Haman the Agagite, who preceded Mordecai. "Agagite" can only be interpreted here as synonymous with "Amalekite". Oppert's attempt to connect the term "Agagite" with "Agaz," a Median tribe mentioned by Sargon, can not be taken seriously. The term, as applied to Haman, is a gross anachronism; and the author of Esther no doubt used it intentionally as a fitting name for an enemy of Israel. In the Greek version of Esther, Haman is called a Macedonian.
- **2.** Perhaps the most striking point against the historical value of the Book of Esther is the remarkable decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had actually taken place, should not some confirmation of the Biblical account have been found in other records? Again, could the king have withstood the attitude of the native nobles, who would hardly have looked upon such an occurrence without offering armed resistance to their feeble and capricious sovereign? A similar objection may be made against the probability of the first

edict permitting Haman the Amalekite to massacre all the Jews. Would there not be some confirmation of it in parallel records? This whole section bears the stamp of free invention.

- **3.** Extraordinary also is the statement that Esther didn't reveal her Jewish origin when she was chosen queen (ii. 10), although it was known that she came from the house of Mordecai, who was a professing Jew (iii. 4), and that she maintained a constant communication with him from the harem (iv. 4-17).
- **4.** Hardly less striking is the description of the Jews by Haman as being "dispersed among the people in all provinces of thy kingdom" and as disobedient "to the king's laws" (iii. 8). This certainly applies more to the Greek than to the Persian period, in which the Diaspora had not yet begun and during which there is no record of rebellious tendencies on the part of the Jews against the royal authority.
- **5.** Finally, in this connection, the author's knowledge of Persian customs is not in keeping with contemporary records. The chief conflicting points are as follows: (a) Mordecai was permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and modern. (b) The queen could not send a message to her own husband (!). (c) The division of the empire into 127 provinces contrasts strangely with the twenty historical Persian satrapies. (d) The fact that Haman tolerated for a long time Mordecai's refusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish grand vizier would certainly be severely dealt with without delay. (e) This very refusal of Mordecai to prostrate himself belongs rather to the Greek than to the earlier Oriental period, when such an act would have involved no personal degradation (compare Gen. xxiii. 7, xxxiii. 3; Herodotus, vii. 136). (f) Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin, in spite of Oppert's attempt to explain many of them from the Persian

### **20th Century Purim Fests'**

The show trial of the German Nazis tried at Nuremberg in 1946 was a Purim extravaganza. It began with the defendants being unmercifully tortured and beaten in their cells. All were forced to make false confessions and exactly ten prisoners were hung on the gallows. Just like in the book of *Esther* with find the ten sons of Haman being hung. Julius Streicher, was one of the ten hung at Nuremberg. Interestingly, it was not officially on Purim fest when the ten Germans were hung. But Streicher's last words before being hung on the gallows stunned onlookers. He declared: "*This is my celebration of Purim 1946. I am now going to God. The Bolsheviks will hang you all one day...*"

Then in March 1986, *The Jewish Observer*, a Jewish publication, bragged that the ten Nazis killed at Nuremberg for their "crimes" against the Jews had been found guilty of "*modern Hamanism.*"

Colonel Donn de Grande Pré, writes in *Barbarians Inside the Gates*, "*One must read the Book of Esther in the Bible to fully understand the implications of the Nuremberg trials.*"

Saddam Hussein and his son's were viewed as a modern day Haman and his son's! After the "Highway of Death" massacre, President Bush ordered a cessation of hostilities. The war ended on February 28, 1991. February 28, 1991, was the Jewish Festival of Purim! This fact means that the slaughter of these fleeing Iraqi soldiers occurred on Purim, 1991!

The 48 hour ultimatum to Saddam and his sons precisely paralleled the Jewish holiday, Purim.

At 8:15pm, Eastern Standard Time, on March 17 2003, the president appeared on TV to announce a 48-hour ultimatum to Saddam Hussein to leave the country with his sons, or suffer the invasion. Thus, the 48-hour ultimatum expired at 8:15pm., EST, March 19. In Israeli time, President Bush appeared on TV at 3:15am on March 18 and the deadline expired at 3:15am, March 20.

Purim was celebrated that year from Sundown, March 17 through March 19. In fact, the Purim celebration that year is comprised of the following events:

1. March 17 -- Ta'anit Esther -- a feast to Queen Esther, the heroine of Purim
2. March 18 -- Purim
3. March 19 -- Shushan Purim -- the day Purim is celebrated in Jerusalem and other cities

Thus, the entire 48-hour ultimatum to Saddam Hussein occurred precisely during the time of the Purim celebration!

You can see that President Bush deliberately chose March 20, 2003 as the start of his war against Iraq because of important occult and current Jewish, considerations.

### **A Question about Haman's son's**

If Haman's 10 sons had already been killed (9:12), how could they be hanged the next day ("tomorrow" 9:13)?

### **Exposing hate, racism and intolerance**

The violence in the Book of Esther is a kind of civil war, which Cicero called "*the worst of all calamities.*"

Theodosius II [Byzantine Emperor 408-450] put an end to these indecent scenes by the enactment of a law prohibiting the festival." (p.43) "There is no single fact in history more clearly obvious than the peculiar animosity of the Jews for all peoples other than their own. It is only to be understood on the basis of the almost incredible obsession of race superiority -- the myth of the chosen people. The general antagonism against all Gentiles in general is surpassed only by the Jewish hatred of Christianity in particular.

From its inception Zionism has a symbiotic relationship with anti-Semitism. Leo Pinsker, perhaps the first to articulate political Zionism, argued in his 1882 book *Auto-Emancipation* that Judeophobia is intractable. "As a physical aberration, it is hereditary, as a disease transmitted for two thousand years, it's incurable.

The Kabbalistic secret of Purim is that the Hitlers and Saddam's of the world make the advancement of the Judaic "equilibrium" possible; without violent, implacable

opposition to and hatred of all Jewish persons, including law-abiding ones of good will, the rabbinic work cannot advance!

### **Purim Customs From Bar Illan Jewish University**

In Synagogues Jewish children beat willow branches to symbolize the beating of Haman, they beat, whip and hang life size dolls of Haman. What's really disturbing is Messianic's get caught up in the most sickening act of Purim the symbolic eating of Haman's ears (after he was decapitated by the Jews).

Cross dressing: Rabbi Shlomo Ephraim Lontshitz (one of the great rabbis of Prague at the time of the Rama) spoke out against the custom of cross-dressing in his book *Olelot Ephraim* (Article 309), seeing that on Purim "they change their nature by putting masks on their faces till they become someone else and no one knows them since they all have costumes and they become women since a man wears women's clothes and all the women put a mask on their faces so that those who see them do not recognize or know them or understand who's who ... should this be the nature of a day of festivity and favor before God? And what source have they for these improper customs?"

Special Delicacies

For the festive meal of Purim as well as for the other meals of the holiday, special dishes which somehow hint at the miracle of Purim, are customary.

1. "Haman Taschen" (Oznei Haman = Haman's Ears): In the Ashkenazi communities these triangular baked pockets filled with poppy seed or other sweet fillings are ever-present. The custom originates in, Ashkenaz (Germany). They have become the most well known and widespread Purim delicacy in all communities the world over. (Today liberal Jewry tries to cover up this fact and tell gullible gentiles that these triangular fruit-filled cookies are really only supposed to represent Haman's three-cornered hat).

2. "Kreplach": chopped meat covered with dough, also triangular in shape. The name has received a popular etymology: "Kreplach are eaten only on days on which there is both hitting and eating: Purim - the (symbolical) beating of Haman's flesh".

3. Many Fish Dishes are eaten on Purim because Pisces (Fish) is the sign of the month of Adar.

Purim is meant to stir hate and mistrust into the Jewish heart against the gentile world, with the booing and hissing and hate filled synagogue services.

### **2 Types of Jew's**

There are evil leaders of a religious and political entity that are *not* Jews! Yes, they say they are Jews, and the world recognizes them as Jews, even as "Israel," Listen to what YHWH's Word reveals:

***"I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan." (Revelation 2:9)***

***Not all Israel is Israel***

When the Jews returned to Jerusalem from Babylon, they took back Babylonian names and practices. Babylon was the center of Satanic magic and pagan worship. [Magi astrology and secret Masonic like rituals.] It has been suggested that there are two types of Jews since that time. One is called the Jew/Zionist, who celebrates the Feast of Purim; and the other one is called the Judahite/Yahwist who celebrates the Feasts of Yahweh . **Why did Yahweh let Esther be included in the, canon? Well, I think it is for those seeking to learn the origin of the evil happenings In the last days.** Just look at the days of the Feast of Purim [Esther 9:21].

### **Sense of immediate extermination**

This sense of imminent extermination that comes with Purim is ingrained in the Jewish psyche and is used to manipulate them and justify any behavior. Intelligence gathering tells me to expect that Zionist Israel Will Strike Iran one of these years on the Illuminati's Kabbalah Holiday of Purim, a Day of Vengeance on Persia. "The Book of Esther" was exchanged between the United States of America and the State of Israel with an official handoff in talks about Iran with Obama and Netanyahu. In June of 2004, Madonna, due to her involvement in the mystic religion of the Kabbalah, (Lucifer's twisted version of the Hebrew faith"), publicly announced that she "Wants to be called Esther".

### **Purim, a celebration about compromising your faith and having to deal with the consequences**

We all know people who've cut off their primary spiritual avenues to יהוה because of unbelief and rebellion, people who refuse to return. Consequently, inferior paths of rescue remain the only ones open to them, this is the context of Purim. A very nationalistic unspiritual tale kinda like Hanukkah!

It teaches us that it is OK to spiritually marry yourself to a pagan deity - to a demon - in order to rescue yourself from a situation caused by your own apostasy! *Esther and Mordecai should have been in Judea, not Babylon!*

A lesson for us in the exile of the USA today. They remained in Persia, clinging to their religion, but refusing to return home, they did the 'next best thing' and had to face tough choices based on that decision. What we will do if given the opportunity to return to Israel? Comfort and opulence in the exile, or community and conviction in the land? If we follow the Esther model, we won't make it. The Esther model is for those who have been disobedient and are trying to get rescued from a life-threatening situation having chosen to be in the wrong place. Many of our Christian brethren, in fact, the vast majority - are going to find themselves in that situation when the secret rapture fails to materialize and the antichrist system starts rounding them up and deporting them to FEMA camps for mass extermination. Will we heed YHWH and go to the 12 cities of refuge or refuse and have our own Purim party?

The word pûr, which in Esther 3:7 and 9:24.26 is said to mean 'lot', *it's not even a Hebrew word*, but is from the Assyrian puru, which means a pebble or small stone, which would be used for casting lots rather like a dice.

## Nicanor's Day

The 13th of the month of Adar, the date on which the Fast of Esther falls, has a history of both jubilant and mournful day, *so which is it?*

During the early Maccabean era, the 13th of Adar was not the Fast of Esther, but the Feast of Nicanor - at the time one of the happiest holidays in the Jewish calendar.

So who was this Nicanor, why did he merit such an illustrious feast, and were did it go?

First Maccabees reports that not long after the events commemorating Hanukka, King Demetrius, nephew of Antiochus Epiphanes, dispatched his Jew-hating general Nicanor on a mission to slaughter Judah Maccabee and "The People" once and for all.

The fateful battle between Judah and Nicanor took place on the 13th of Adar. But, things didn't turn out as planned: the Jews routed the army of Nicanor, who himself fell in the battle, his head placed on a spike in Jerusalem.

Nicanor's Day was decreed in the Second Book of Maccabees as a feast to celebrate this deliverance, and was widely observed in the Land of Israel over the next two centuries - until the destruction of the Temple.

YET DESPITE its onetime prominence, this feast has vanished from the Jewish calendar. What happened to Nicanor's day? And how could such a happy occasion be celebrated on the 13th of Adar in the first place? Wasn't this particular date in the Jewish calendar already taken, and by a well-known fast day, the fast of Esther? Hmm very suspicious!

Apparently not because until Maccabean times, neither Purim nor the fast that precedes it are mentioned anywhere outside of the Book of Esther (which Jewish tradition dates to the 5th century BCE, but was probably written around the time of the first Hanukka). In fact, it would be three centuries before the word "Purim" is first coined - in the Mishna....

But it gets worse for those arguing for Purim's historicity:

The single hint of an emergent proto-Purim is found in the decree in the Book of Second Maccabees, announcing the Feast of Nicanor on Adar 13th. The text notes that the feast falls one day before a certain "Mordecai Day," a previously unmentioned, but obvious precursor of Purim.

I think because the early rabbis wanted to de-emphasize all things Hasmonean, especially anything that glorified the Maccabee's military victories, in part because these rabbis played no known role in those victories or in the liberation of the Temple they brought about, and in part because the Hasmonean dynasty usurped the kingship and the Zadokite priesthood they replaced Nicanor's day with a fast and Marduk's day - PURIM!

**Josephus**, he doesn't use the term Purim, but says that the Jews call the two days phoureas. This Greek word is based on the verb phoureó, meaning 'guard' or 'protect'. I'm realizing Purim serves Jewish/Khazarian nationalistic agendas (such as Zionism) better than it does spiritual ones.

It fits in no divine pattern of the redemption of man from sin by messiah but rather tends to encourage revenge killing that has no part of the New Covenant.

יהוה has declared that we are not to take revenge on our enemies.

Martin Luther doubted the book of Esther's canonicity.

The Great Synagogue, consisting of 120 rabbinical scholars, canonized the Hebrew Book of Esther as Scripture but only after a redaction had been made of an original work written allegedly by Mordecai himself (cp. Esther 9:20,32). Why did this Council create a redaction? Why did they not leave the original writing of Mordecai unedited?

The spiritual fruits of Purim and Hanukkah observance led first to the sacking of the Zadokites then Hellenistic Greek control and then Herodian Roman control. Today's modern Zionists are following in the same tradition. Halting any hope of a Zadokite Priesthood terrorism birthed by Irgun and other PLO- and Hamas-like groups against the British, Arabs and the real Yahudim - The Fellahin- now transformed by the Zionists into Palestinians (founders of the State of Israel, David Ben Gurion and Yitzhak Ben-Zevi).

Later followed a military 'war of independence' which hasn't created biblical Israel or peace in the Middle East. The Zionist State, antichrist as it is, is threatened by the same kind of terrorism by militant Muslims as it used on the British, Fellahin which were the biblical Jews. The Elohim of Israel has patiently waited for the modern State of Israel to produce the fruits of Messiah, they haven't - Lk 13:6, *so is He with them?*

Esther and her guardian Mordecai, were in violation of Torah which forbade the giving away of Israelite daughters to pagans, such a crime against יהוה that later Ezra demanded the returning exiles to divorce their pagan wives taken in Babylonian captivity. Should we accept any compromise with יהוה laws on marriage?

Look at the pagan connections/pagan deities: Esther to the Babylonian goddess Ishtar; Mordecai to the Babylonian god Marduk; Haman to the Elamite deity, Humman; Vashti to the Elamite goddess Mashti. Two sets of gods and goddesses representing two different cultures: Babylonian and Elamite.

I'm thinking YHWH has a better way for us! Purim celebrates a lesser path, one we're not called to!

Purim's setting has resemblances to a pagan power contest between the gods - between the deities of Babylon and Persia. Did יהוה inspire the book of Esther to be written this way as an object lesson in compromise? He inspired Caiaphas to prophesy the death of Yeshua for the salvation of the nation, though Caiaphas got the wrong end of the stick and misunderstood. Could it be that יהוה inspired this event especially for those whom He knew would opt for a lesser path - a path of compromise?

Do you still want to Purim party with the Khazar's? I don't.

**Conclusion:** It seems to me that the holiday later known as Purim arose in the long-established Babylonian/Persian Diaspora, as a Jewish adaptation of a Persian end-of-winter masquerade celebration, similar to Europe's Carnivale and Louisiana's Mardi Gras.

I believe יהוה allowed this book into the scripture to reveal the tactics of our enemy the serpent seed, the synagogue of Satan in the last days, where Zionism denies the existence of the Israelite people, whom they consider simply as the bridgehead of a Jewish people engaged in colonization combined with fragments of an occult nationalized religion.