Book of Esther/ Lesson 10

The Annex of Esther

Esther Chapters 10-16

Servants Preparation instructions:

- Pray, read the chapters in the bible and the lesson thoroughly.
- Within the lesson you will find actual verses of the chapter and explanation of the part
- Make sure to use the maps and the intro info [from lesson1] for all lessons as reminder.
- There are video resources/ games resources at the intro [from lesson1] make sure to incorporate some for each lesson.
- Verses of the Annex were taken from KJV as it carried the books of the Apocrypha; during class it is recommended to read from the Coptic reader; however the verses were added here for ease of explanation.

Resources to review:

The Prayer of Queen Esther - Fr Tadros Malaty - The Coptic Treasures Project
https://ml.coptic-treasures.com/book/the-prayer-of-queen-esther-fr-tadros-malaty/

The Prayer of Mordecai - Fr Tadros Malaty - The Coptic Treasures Project
https://ml.coptic-treasures.com/book/the-prayer-of-mordecai-fr-tadros-malaty/

What is Esther Annex and why there is Annex?

The Jews separated the first 9 chapters than the last 6 Chapters; and there are 2 analyses of the reason why:

1- During the Purim; the book of Esther was read in front of all and the name of the glorified God was red. Note that the Jews respect and glorify the name of God that they can't just say it and had a lot of ritual to do before saying the name.
The Jews celebrated with Gentiles and because of that; the celebration turned into mockery and loud not typically holy celebration; So out of respect to the Holy name of God they moved the parts that had God's name to the end of the Book

2- Additionally; Out of Wisdom Mordecai moved those parts to the end as he was serving in countries that does not glorify God; and did not want to trigger or irritate the Persian against the Jews. And for all of the above reasons there is the Annex of Esther [Chapters 10 starting verse 5--- till Chapter 16]

Annex to the book of Esther

	Part 2	Chapters
1	Mordecai Explain the meaning of the dream he had	10:5-13
2	A dream by Mordecai	11
3	the plot against the king	12
4	the royal decree against Jews/ Mordecai prayer	13
5	the prayer of Esther	14
6	the request of Mordecai from Esther	15
7	the request of Esther from Ahasuerus	15
8	The royal decree to save the Jews	16

Symbolic meaning/ Contemplation:

According to Fr. Tadros Yacoub Malaty and Fr. Dawood Lamey; there is a symbolic aspect to the book that you as a servant could add to your explanation while teaching:
Now that you came to the annex of Esther where all the prayers are shown;
Esther is a symbol of the human soul;

- In her preparation to meet the king similar to us that we have to prepare to meet the king of Kings Jesus Christ.
- In her obedience to her spiritual counselors: Like Mordecai to lead her through the way

Esther as a symbol of the church

- In fasting and prayer on behalf of the others and her people.
- In interceding on their behalf to save the people

The King; is a symbol of Jesus

- when he accepts Esther as his own; just as God accepts us to him
- When he listens to Esther [the human soul] and promise to grant her requests as a wise king
- When Esther asked to spare her life; he promised to protect against all who attacks her just at Jesus Protects His church against devil's attacks.

Haman as a symbol of evil

- that arranges plots against the church and the sons of God, yet God always saves His people.

Mordecai as a symbol of the faithful servant

- or counselor, guiding, praying and fasting for his people and whom they serve.

1	Mordecai Explain the meaning of the dream he had	10:4-13

Esther Chapter 10:
KJV / Apocrypha

10 And king Assuerus made all the land, and all the islands of the sea tributary. 2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians: 3 And how Mardochai of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

4 Then Mardochai said: God hath done these things. 5 I remember a **dream** that I saw, which signified these same things: and nothing thereof hath failed. 6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen. 7 But the two dragons are I and Haman. 8 The nations that were assembled are they that endeavored to destroy the name of the Jews.

9 And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations: 10 And he commanded that there

should be two lots, one of the people of God, and the other of all the nations. 11 And both lots came to the day appointed already from that time before God to all nations: 12 And the Lord remembered his people, and had mercy on his inheritance.

13 And these days shall be observed in the month of Adar on the fourteenth, and fifteenth day of the same month. with all diligence, and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.

In Chapter 10:4-13; Mordecai Explained the meaning of a dream he had which will be mentioned in the next chapter [11] he is giving the explanation of it beforehand as follows:

Esther: The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters

Haman and Mordecai: the two dragons; Haman for his evilness and Mordecai for his wisdom; two powers fighting against each other [Evil and good]

The kingdom of Persia: The nations that were assembled to destroy the name of the Jews.

Israel: the targeted people to be destroyed

2 lots: the good lot to the people of God and the, and the other for the nations that were enemies to God.

He glorifies God for His mercy, for saving and delivering His people

And Explains why they celebrated the Purim.

2	A dream by Mordecai	11

Esther 11

1 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

3 A Jew who dwelt in the city of Susan, a great man and among the first of the king's court, had it dream.
4 Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda:
5 And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.
6 And behold two great dragons came forth ready to fight one against another.
7 And at their cry all nations were stirred up to fight against the nation of the just.
8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.
9 And the nation of the just was troubled fearing their own evils, and was prepared for death.
10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.
11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify]

In Chapter 11; Mordecai mentions the actual dream he had that he had explained in Chapter 10
According to "Fr. Antonios Fekry" the timing mentioned in verse1: is the timing this Annex was added to the current bible version that was kept at the Alexandria which was brought by Dositawes from Jerusalem

Like several other events in the bible when God alerts His People through dreams or use dreams to announce certain events like in Joseph's story, Daniel's story, Pharaoh's…etc,; God uses the same method with Mordecai here.

Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth: the blot against the People of God
The sun rose: the salvation of God

+ Ask your class to try and explain the dream and what it means based on all the events that we studied in the last 10 chapters
+ Ask your class give some medications about the meaning of each according to what was explained

3	the plot against the king	12

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https://ml.coptic-treasures.com/book/the-prayer-of-queen-esther-fr-tadros-malaty/

Esther 12

12 And he abodes at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace.
2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.
3 Then the king had them both examined, and after they had confessed, commanded them to be put to death.
4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.
5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.
6 But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

Chapter 12 explains the blot against the king and the punishment of the 2 men executing it Bagatha and Thara
The king explains in Chapter 16 that the blot was actually made by Haman who meant to destroy the king and give the kingdom to his people the Macedonians. So, revealing such a blot was a destruction to the plan that

Haman had made and that was the real reason for him to persecute Mordecai.
[From Fr. Antonis Fekry on Chapter 12/ Esther]

God revealed that to Mordecai who was able to hear the conversation as mentioned in Chapter 2: 21-23
God meant for that to happen so that Mordecai would be mentioned as the one who saved the king and the kingdom in the records of the Kingdom for the king to read later when he could not sleep and it would the reason for which he elevated Mordecai and the rest of the events to trickle down. God is great and always saves His people.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information
According to verse 5 that is why Mordecai stayed at the court of the palace which angered Haman even more

4	the royal decree against Jews	13

Esther 13

13 And this was the copy of the letter: Artaxerxes the great king who reigned from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.
2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror. and might enjoy peace, which is desired by all men.
3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,
4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.
5 Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,
6 We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honor as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them. on the fourteenth day of the twelfth month Adar of this present year:
7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works, 9 And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.
10 Thou hast made heaven and earth, and all things that are under the cope of heaven.
11 Thou art Lord of all, and there is none that can resist thy majesty.
12 Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman,
13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)
14 But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.
15 And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.
16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.
17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.
18 And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

In Chapter 13

From verses 1-7 : the king explains the reasoning behind issuing the decree against the Jews and the information gathered to justify why they need to annulate such nation [review the relation in chapter 3:14]

He then explains that he was tricked by Haman that he considered as a father and that Haman was actually the one who planned for the plot against the King

From Verses 8-18: explains the prayer of Mordecai and the arrangements he plans to do to save and help God's people

The prayer shows how humble he is; that he was willing to kiss the feet of Haman but with wisdom he understood the bigger picture and that it is a plot against God and His people.

The Decree to ruin the Jews [from Fr. Tadros Yacoub Malaty] : Mentioned in Chapter 13

The annex to the book of Esther, which came in the Septuagint version, presents to us a copy of the royal decree, sent in the name of Ahasuerus to all the 127 provinces of the kingdom; the following are its most important points:

(1) It accused the Jews of betraying the trust of the king, who did them good, through breaking up his laws; and considered that their destruction would bring peace to the whole kingdom; saying: "When these wicked people go down to Hades in one day, peace which they have disturbed, will be restored to our kingdom" (13: 7).

(2) It called Haman, the second person after the king, who honors him as a father figure. Therefore, all are committed to consent to his counsel, concerning the destruction of that adversary people, together with their women and children…. Here, meditating a little in calling Haman 'a father figure'; he actually represents the devil who provides his followers with an evil fatherhood.; As, according to the Lord Christ, addressing the wicked Jews: "You are of your father the devil, and the desires of your father, you want to do" (john 8: 44). As God, presents to us His fatherhood, to make us carry, as children, the features of our father, and to enjoy the fellowship of His eternal glory; So does the devil, who presents his evil fatherhood to his followers, to make them carry his features, and partake of his eternal perdition.

5	The prayer of Esther	14

Esther 14

14 Queen Esther also, fearing the danger that was at hand, had recourse to the Lord.
2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.
3 And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, and who have no other helper but thee.
4 My danger is in my hands.
5 I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.
6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:
7 For we have worshipped their gods. Thou art just, O Lord.
8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their

hands to the power of their idols,
9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,
10 That they may open the mouths of Gentiles, and praise the strength of idols, and magnify forever a carnal king.
11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.
12 Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:
13 Give me a well-ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.
14 But deliver us by thy hand, and help me, who have no other helper, but thee, O Lord, who hast the knowledge of all things.
15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.
16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence,
17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink offerings:
18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham.
19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

Prayer of Queen Esther:

Contemplate with your class and youth on the prayer of Esther; here are some helping points:

- Her being humble and showing her humility
- Emphasizing her faith and what she had learned from her ancestors and fathers
- Confesses the sin of her people and shows repentance
- Interceding on her people's behalf.
- Showing that she understands why was she placed in the palace and shows understanding for her mission
- Glorifying God throughout the whole prayer.

6	The request of Mordecai from Esther	15
7	The request of Esther from Ahasuerus	15

Esther 15

15 And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.
2 Remember, (said he,) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.
3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.
4 And on the third day she laid away the garments she wore, and put on her glorious apparel.
5 And glittering in royal robes, after she had called upon God the ruler and Saviour of all, she took two maids with her,
6 And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.
7 And the other maid followed her lady, bearing up her train flowing on the ground.
8 But she with a rosy colour in her face, and with gracious and bright eyes, hid a mind full of anguish, and

exceeding great fear.
9 So going in she passed through all the doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.
10 And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her color turned pale, and she rested her weary head upon her handmaid.
11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:
12 What is the matter, Esther? I am thy brother, fear not.
13 Thou shalt not die: for this law is not made for thee, but for all others.
14 Come near then, and touch the scepter.
15 And as she held her peace, he took the golden scepter, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?
16 She answered: I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.
17 For thou, my lord, art very admirable, and thy. face is full of graces.
18 And while she was speaking, she fell down again and was almost in a swoon.
19 But the king was troubled, and all his servants comforted her.

A note to servants: you don't need to read the whole chapter just mention the most important points:

In this chapter.

1- Mordecai asks Esther to intercede on behalf of her people; remember when he mentions to her that if she did not interfere to help; God will help His people without her, and it would be her loss.
2- As Esther had expressed earlier, going before the king without him requesting her is risking her life; she was tried because of the fasting for 3 consecutive days, and prayer and she had carried some fear that the king might get angry at her.
3- In proverbs 21:1 21 The king's heart is in the hand of the Lord, Like the rivers of water; He turns it whatever He wishes. Because of God's work; the king welcomed Esther and comforted her instead of punishing her.
4- Esther shows respect to the king by saying nice words to him

Esther 16

6 The great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things.

[5] And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise,

[6] While with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature.

[7] Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

[8] Wherefore we must provide for the peace of all provinces.

[9] Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

[10] Now that you may more plainly understand what we say, I Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

[11] And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:

[12] But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

[13] For with certain new and unheard-of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom, with all their nation:

[14] Thinking that after they were slain, he might work treason against us left alone without friends and might transfer the kingdom of the Persians to the Macedonians.

[15] But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise, use just laws,

[16] And are the children of the highest and the greatest, and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

[17] Wherefore know ye that those letters which he sent in our name, are void and of no effect.

18 For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the almighty God hath turned this day of sadness and mourning into joy to them.

22 Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience,

Memory verse:
PSALM 126:5
"Those who sow in tears shall reap in joy."

The Decree to ruin the Jews [from Fr. Tadros Yacoub Malaty] : Mentioned in Chapter 13

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The New Royal Decree to amend the previous one

Through the love presented by Mordecai and Esther, the new royal decree was issued, with the following text as it came in the annex to the book of Esther (Chapter 16):

(1) **A judgment of Haman for his pride**: "Many people, the more they are honored with the most general kindness of their benefactors, the prouder do they become" (16: 2). In the first decree, Ahasuerus counted Haman like a father-figure; Now he judges him as being proud. So it is with us: When we fall into sin, we count the enemy (the devil) as a father; but the banquet of the cross, exposed his truth as a proud creation that abused God's gift to it.

(2) The king counted what was to dwell on the Jewish people, as though on him personally (3 – 12); and that Haman intended to deceive the rulers and princes appointed by the king. So it is with the Lord, who, by the cross, counts every oppression and deception by the devil against us, as directed against His kingdom, and touches God Himself as we are His own.

(3) He called the Jewish people: "The children of the living God, most high, most mighty, who has directed the kingdom both for us and for our ancestors in the most excellent order" (16: 16). Therefore, through those events, the heathen king could touch God's hand; and the temptation turned into a secret of blessing, that many have forsaken idol-worship, and came to believe in the living God. If the Jews have been saved from annihilation in the flesh; many of the heathens have been saved from the death of idol worship.