

- A) Es 1:5-7—Seven-day feast; in Shushan; courtyard decorations of *white, turquoise and purple*; couches of *gold*
- B) Es 1:19, 22—A royal *edict* from the *king*; *not to be revoked*; confer her *estate* to another; the *king did according to the word of Memucan*; *letters sent to all the kings provinces*; in its *own script* and *each people their own language*; each man *rule in his own home*; Vashti was *banished*;
- C) Es 2:1-23—
- ◆ Es 2:1—After a period of *time passed*, the king *remembered Vashti's offense*
  - ◆ Es 2:2-4—The king desired to *honor someone (a new queen)*
  - ◆ Es 2:4, 9, 17—*Cosmetics were put* on Esther; Esther was given 7 attendants and the *best quarters*; Esther reigned in Vashti's place and was *given the royal crown*
  - ◆ Es 2:19-21—*Mordecai was sitting at the king's gate*; King gave a banquet for Esther (*Esther's banquet*); the maidens were gathered a *second time*; Esther said nothing about her Jewish heritage; a *plot to kill the king*
  - ◆ Es 2:22—The plot to kill the king is revealed to Mordecai, who reveals it to Esther, who reveals it to the king
  - ◆ Es 2:23—The matter was *investigated by the king* and found to be true; *Bigthan and Teresh were hanged on gallows*
- D) Es 3:1—Haman is *promoted and elevated*; his seat is *above all the officers*
- E) Es 3:2-5—Servants *at the king's gate* would *bow before Haman*; Haman was *filled with wrath*
- F) Es 4:3—In every province there was mourning, weeping, lament and *fasting* among the Jews
- G) Es 4:5—*Esther sent* Hathach to Mordecai to ask him *why everyone was fasting*
- H) Es 4:8—Mordecai told Esther to go to the *king to implore and plead with him on behalf of the Jews*
- I) Es 4:9-10—Esther was *given a message* from Mordecai and *she sent a reply* to him
- J) Es 4:11—*All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that he be put to death. The only exception to this is for the king to extend the gold scepter to him and spare his life. But thirty days have passed since I was called to go to the king*
- I) Es 4:12-13—Mordecai was *given a message* from Esther and he *sent a reply* to her
- H) Es 4:14—Mordecai told Esther that if *she remained silent (didn't implore and plead with the king)* she would perish also
- G) Es 4:15—*Esther sent* to Mordecai to *tell him why she wanted everyone to fast*
- F) Es 4:16—Gather all Jews in Shushan and we will all *fast* for three days and three nights
- E) Es 5:9—Mordecai *wouldn't bow before Haman at the king's gate*; Haman was *filled with wrath*
- D) Es 5:11 Haman recounts how the “king had *promoted him and elevated him above*” the other officials
- C) Esther 6:1-7:10—
- ◆ Es 6:1-2—After a period of *time passed*, the king was *reminded of Mordecai's good deed*
  - ◆ Es 6:3, 6, 11—The king desired to *honor the man* who saved his life
  - ◆ Es 6:7-11—Mordecai was *dressed in royal attire*; Mordecai was *given the royal horse*; Mordecai *wore the royal crown*
  - ◆ Es 6:1-14, 7:2-4—*Mordecai* returned to the *city gate*; Haman was quickly escorted to *Esther's banquet*; the king asked Esther on the *second day* of the feast; Esther revealed her Jewish heritage; a *plot to kill the Jews*
  - ◆ Es 7:4—The plot to kill the Jews is revealed to Mordecai, who reveals it to Esther, who reveals it to the king
  - ◆ Es 7:5-10—*The king investigated Esther's words* questioning her as to the specifics; *Haman is hanged on gallows*
- B) Es 8:1-14—“For an *edict* which is written in the *king's name* . . . *may not be revoked*”; “I have given Haman's *estate* to Esther”; “you may *write in the name of the king*”; Mordecai's *letter* was *promulgated in every province*; each *people in its own language*. . . in *their own script and language*; permission for the *Jews to defend themselves*; Haman was *killed*
- A) Es 8:15-17—A feast and a holiday; Mordecai's apparel was *white, turquoise and purple*; he wore a *gold crown*

## Chiastic structure of the Book of Esther

A chiasmus “is a rhetorical or literary figure in which words, grammatical constructions or concepts are repeated in reverse order, in the same or a modified form,” according to the New Oxford American Dictionary.

In the Hebrew Scriptures, chiasmi are common. Sometimes the pattern is within one chapter, across several chapters, in an entire book (Esther) or across several books. Like a poetic rhyming and literary structures such as haiku, chiasmi are easy to learn to write. In Scripture we read about figures living the patterns — not easy to do over decades or centuries of time. Two witnesses confirm a matter, but we'll see repetition of themes in Scripture also are a shadow of something — or someone — substantial.

The structure of the Book of Esther points to Esther 4:11, in which the number 3, often prefiguring the Messiah, appears in conjunction with Esther being summoned by the king on a mission to save the people of Israel by doing something that should have garnered her a death sentence. Yet the king gives her back her life.