

*All About*  
**PURIM**

*Articles!  
Recipes!  
Purim Skit!  
& More!*



A step-by-step guide  
to understanding and honoring  
the Feast of Esther at home.

FROM  
**LAMED VAV HOUSE**  
MESSIANIC JEWISH PUBLISHING

---

# Contents

<b>How It All Began.....</b>	<b><u>2</u></b>
<b>Traditions.....</b>	<b><u>3</u></b>
<b>The Esther Paradox.....</b>	<b><u>5</u></b>
<b>HaShem: Master of Disguises.....</b>	<b><u>8</u></b>
<b>Blessings.....</b>	<b><u>11</u></b>
<b>Recipes</b>	
<b>Sweet Fried Eggplant.....</b>	<b><u>12</u></b>
<b>Hamantaschen.....</b>	<b><u>13</u></b>
<b>Keto Hamantaschen.....</b>	<b><u>14</u></b>
<b>Nanbrangi.....</b>	<b><u>15</u></b>
<b>Esther Megillah Skit.....</b>	<b><u>16</u></b>
<b>O Adar, Did You Know?.....</b>	<b><u>31</u></b>
<b>About Lamed Vav House.....</b>	<b><u>32</u></b>



# How It All Began

Purim comes from the Hebrew word "pur" in its plural form, which means "lots". It commemorates the story of Queen Esther found in the Bible, and how her courageous actions helped save the Jewish from certain annihilation in 5th century Persia.

Our story begins with Esther as a young virgin living with her uncle, Mordechai. King Ahasuerus gives instructions for beautiful young women to be rounded up for him to select a new queen, and Esther "pleased the King" so she became his queen. Esther was a Jew but she kept her identity concealed. Over time, Haman, the king's chief minister, conspired to have all the Jews in the city slain because he hated them, especially Mordechai. Mordechai, however, uncovered the plot and informed Esther, who bravely approached her king and husband when it was not appropriate to do so, risking her life. However, the king had compassion on Esther and instructed Haman to be hung on the gallows he had built for Mordechai, and all the Jews were saved! The fast and celebration of Esther was declared from those times (see Esther 9).

In modern times, we fast on Adar 13, right before the festival begins on Adar 14. The book of Esther is read in synagogues and we put on plays and costume parties. There is even a fascinating connection between Esther and the Nuremberg trials, which you can read about [HERE](#).



*Esther 9:19*

This is why the Jews of the villages, those who live in unwalled towns, make the fourteenth day of the month of Adar a day for celebrating and rejoicing, a holiday and a time for sending each other food.

## Popular Traditions



1. Hamantaschen, or "Haman's ears", are triangle-shaped cookies eaten because of the practice of cutting off the ears of criminals before they were hanged.
2. Reading through the story of Esther in the Bible or through a skit, and cheering for Esther and Mordechai while boo-ing Haman whenever their names are spoken.
3. Costume parties are a popular tradition to remember how Esther concealed her Jewish identity when she was taken to the king's palace, which later enabled her to save her people.

“

If we bear all this suffering and if there are still Jews left, when it is over, then Jews, instead of being doomed, will be held up as an example.

Anne Frank





## Why the Masquerade?

Where does this tradition of masquerading at Purim come from? It was introduced by 15th-century Jews as they were influenced by the Roman carnival.

## Mishloach Manot

In following the description found in Esther 9:19, it is a Jewish custom to send each other *mishloach manot* (food gifts, "Esther baskets"). One idea is to send these gifts to those with whom you have strained relationships with.



A nazi officer was roughly taking an older Jewish rabbi to the firing squad. As they were walking, the rabbi started chuckling to himself. "What's wrong with you? Don't you know you're going to die?" asked the exasperated officer.

To which the rabbi answered, "You know, a long time ago, a people not too unlike you wanted to exterminate us, too. We remember that day by eating little cookies called hamantaschen. And the reason why I was chuckling is that I was wondering what kind of cookie we will eat after you!"

# The Esther Paradox

by Rabbi Gabriel Lumbroso

The book that tells the story of Queen Esther might be the ultimate paradox. And yes, true to my absolute intent to avoid superlatives, I said “might,” not “is.” And at the risk of insulting your intelligence, I will attempt to define “paradox” from a biblical point of view.

- A universe of matter appearing from non-matter as is mentioned in Genesis 1:1.
- A non-consuming fire such as is described in Exodus 3:2.
- The caring concern of a man causing a sunk metal axe head to float to the surface of water as is described in 2 Kings 6.
- And at the cost of sounding overly mystical, I will add the report of the Son of Man having come to us in the form of an unclean human being, healing the uncleanness of ten lepers as is reported in Luke 17.



# The Esther Paradox

by Rabbi Gabriel Lumbroso

In those stories, stories that I believe to be true and accurate, we become witnesses to the invisible affecting the visible; we are privy to the supernatural; we become part of a construed stream of impossible paradoxes.

Is God a paradox? I think so.

The story of Esther tells us about God; about the invisible God; about the invisible God who, for all intents and purposes, seems to have forsaken his people because of their unfaithfulness.

The story of Esther tells us about the life of a young girl not unlike Miriam who was instrumental in contributing to saving Moses so he could rescue the children of Israel; a story not unlike that of the other Miriam who accepted the invitation to be the mother of Yeshua so he could rescue the rest of humanity.

And what is the paradox I am talking about in the story of this unlikely queen of Persia? Whether it is Zorro, Superman, or Robin Hood, you know who the hero is: the one who put his life on the line for the sake of others or for the greater good; the one who considered the needs of the many more important than the needs of the few. (NTA: (-J)

In the book of Esther, we might think of the heroes as Esther and Mordechai, but looking into the mystical level of the story, God is the real hero.

In the story, HaShem is a hero like we don't make anymore. He is the

# The Esther Paradox

by Rabbi Gabriel Lumbroso

unknown, unspoken, unmentioned hero in the whole story. Esther trusted in that meek, humble, and self-abnegating hero. When she learned that the future of the Jewish people was at stake, when she learned that the covenantal promises of Israel for humanity were at stake, she put her life on the line. As she did, she surely expected to die for having come to the king without being summoned, and the real hero of the story came through. Just like HaShem did with Moshe who laid down his life for Israel as they had sinned in the episode of the golden calf, and just as he will later do with Yeshua as he laid down his life for humanity, he came through by motivating King Ahasuerus, who did love Esther very much, to lower his scepter towards her, even in the horror of his advisors and counselors.

This story should seal within us the assurance of HaShem's presence in our lives, even though, as Esther, we may not see him. As the true hero that he is, his name may not even be mentioned in the entire book. Can it be that one, or "the One," can be even more present when he is seemingly absent?

That is the paradox of the Book of Esther.



# HaShem: Master of Disguises

by Rabbi Gabriel Lumbroso

As with most Jewish holidays, Purim carries the same elements of “There was a bad guy, he wanted to kill us, HaShem stopped him with a miracle, let’s eat!” This dress-up festival where we celebrate the God who hides his identity by hiding ours under a costume finds parallels with the festival when we do not eat. While with Purim we play in a world of hiding and pretense, at Yom Kippur, we acknowledge to ourselves and to HaShem our true sinful identity in order to find repentance.

“What?” you may ask. “What has Purim to do with Yom Kippur?” A little bit of Hebrew may help in order to explain.

At Yom Kippur, our sinful nature, hidden under the identity of a goat, dies in order to cover the debt of our sins, thus taking upon itself the death due to us. At Purim, a young maiden offers her life also in order to save her people from certain death.

Could it be why the fast of Yom Kippur, called **יום הכפורים**/Yom HaKippurim, could also be read in Hebrew as, “The Day that is like Purim?”

If you go to Israel during the Jewish month of Adar, which usually is in February on the Gregorian calendar, you might think that instead of heading into spring time, you are actually in October, as people everywhere are dressed up in wild costumes. Actually, you may not even have to go to Israel, as the same happens in most Jewish communities, religious or not. Purim may be one of the most observed

# HaShem: Master of Disguises

by Rabbi Gabriel Lumbroso

Jewish festivals because people like to dress up. So, what is it about dressing up that we love so much?

Dressing up, you can give vent to your imagination and pretend to be someone or something else for a time. But dressing up might also seem like an attempt at concealing reality, so is dressing up akin to lying or deceiving? While many may just do it for fun, some do it for fame or deception. On a personal level, someone can pretend to be outgoing while they are actually shy so they hide under a cloak of outgoingness. On a spiritual level, someone can pretend to be religious when they actually are very sinful. And as I heard it said, "You can fool some of the people all the time and you can fool all the people some of the time, but you can never fool all the people all the time." We certainly can't fool God, ever.

Did you know the name of HaShem is not directly mentioned in the entire book of Esther? The Hebrew root word for the name Esther means "to conceal". Even though HaShem is ever-present throughout the story, he is concealed and disguised, just like our heroin.

HaShem is the Master of Disguises, but in his case, he does not try to hide reality due to some internal complex or malicious wickedness. His use of disguise is all for the purpose of revealing to us a spiritual reality that is concealed by the material physicality of our world, and therefore better expressed through what we call "fiction."

And what are HaShem's favorite costumes?

# HaShem: Master of Disguises

by Rabbi Gabriel Lombroso

From the disguise of a Passover lamb to the costume of a Yom Kippur goat, we can recognize his redemptive works for his people. And when he wanted to show himself in a way that is most understood by us humans, he showed himself born as one of the most vulnerable of his creatures: a baby. What a disguise for the most powerful entity in the universe, but yet, it reveals deep cosmic truths.

Throughout history, HaShem has shown his people that there are times when you have to hide human reality in order to reveal spiritual truth; that at times, “fiction” so-called, can be more real than the actual physical, pragmatic, three-dimensional truth in front of our eyes.

Such events we learn about in the Mishnah with the story of Terah hiding Abraham from Nimrod who, in fear of losing his throne, wanted to kill all the baby boys in his realm. Both Terah and his wife had to pretend to have remained childless. We also see fiction superseding truth in the episode of Jacob deceiving his father using goat skin to pretend he was Esau. Then there is the story of Tamar who conceals her integrity to HaShem under the guise of a prostitute in order that the truth of HaShem’s covenant might stand (a goat was also involved in the process). Further on, Joseph used the disguise of an Egyptian viceroy in order to test his brothers' hearts. And until today, the Jewish Messiah is hidden under a Greco-Roman identity in order that he may win the nations. Very soon, as Joseph did, he will uncover his disguise and as Joseph did with his brothers, exclaim, “Don’t fear; I am Yeshua, your brother!”

May it be soon; even in our days!

# Blessing for Purim

For the customary afternoon Purim meal, Seudat Purim, here is a proposed blessing as you remember HaShem's intervention for his people in those days.

ברוך אתה ה' אלוהינו מלך העולם, שאף על פי שהוא נסתר, נוכח תמיד כדי להרחיק מאיתנו את הגאות של השונאים אותנו.

*Baruch Atah Adonai, Eloheynu Melech ha'olam, she'af al pea shehu nistar, nochach tamid keday leharcheak mi'itanu et ha ga'oot shel son'im otanu.*

Blessed are you, Lord our God, King of the world, who, although hidden, is always present to keep away from us the tide of those who hate us.



# Sweet Fried Eggplant (for fast-breaking)

from H el ene Jawhara Pi ner (Sephardi: Cooking the History)

## Ingredients:

- 2 medium eggplants
- 1 C flour
- 2 tsp salt
-   C olive oil for frying
- 1 tsp salt
-   C honey

Wash the eggplants. Cut them into slices a finger wide. Sprinkle them with salt and let them drain for 20 minutes.

Pour the olive oil into a frying pan and heat over medium-high heat.

Coat the eggplants in the flour and tap them on the edge of a plate (not with your fingers) to remove excess. Place the eggplant slices in the pan without overlapping them. Fry for 5 minutes over medium

heat without moving them so that they brown. Gently turn them over and cook for five minutes on the other side.

Place the fried slices on a large plate.

Add a little salt if necessary and pour a drizzle of honey over it.



*Yum!*



# Hamantaschen Recipe (Haman's Ears Cookies)

from Audrey Eaves

## Ingredients:

- 2 eggs
- ½ C vegetable oil
- 2/3 C sugar
- 2 tsp baking powder
- 1 tsp vanilla
- 2 ½ C bread flour
- 2 large egg yolks
- Filling: jam, Nutella, etc.

Combine sugar, oil, eggs, and vanilla. Gradually add the flour and baking powder, mixing with your hands if necessary to break up crumbles (if the dough is sticky, add a little flour).

Roll the dough out on a floured surface to 1/4-1/8" thickness. Using a glass, jar or small bowl, cut circles into the dough. Put a dollop of filling in the center of each circle and fold into three-sided shaped cookies.

Bake at 350°F for 10 minutes (less for soft, longer for crunchier).



*Yum!*

# Keto Hamntaschen Recipe

from Rabbanit Christine Lumbroso

## Ingredients:

- 2 C almond flour
- ¼ C preferred alternative sweetener
- ¼ tsp salt
- 1 tsp lemon zest
- 1 large egg
- 1 ½ tsp melted butter
- Jam or filling of choice



*Yum!*

Combine all ingredients and mix until a crumbly dough forms.

Roll the dough out on a floured surface to 1/4-1/8" thickness. Using a glass, jar or small bowl, cut circles into the dough. Put a dollop of filling in the center of each circle and fold into three-sided shaped cookies.

Bake at 350°F for 10 minutes (less for soft, longer for crunchier).

# Nanbrangi: Persian Rice Cookies (Haman's Fleas)

from Audrey Eaves

## Ingredients:

- 3 C rice flour
- $\frac{3}{4}$  C powdered sugar (sifted)
- 1 C vegetable oil
- $\frac{1}{2}$  rose water
- poppy seeds

First, separate the egg whites from the yolks, set the whites aside. In a mixing bowl, add the egg yolk, oil, and powdered sugar. Mix well.

Add the oil and rice flour and mix well, then carefully fold in the egg whites. Allow the dough to rest overnight in the fridge.



*Yum!*

Shape the dough into small, walnut-sized balls and place them on a cookie sheet lined with parchment paper. Press each ball down gently and then take a fork and impress criss-crossed indentations on each one. Sprinkle each cookie with poppyseeds and bake for 25 minutes at 300°F.

# An Esther Megillah Skit

by Rabbi Gabriel Lumbroso

This skit can be used among friends or at your fellowship celebration. Assign the parts and take turns going around reading and acting it out with animation! Don't forget to cheer for Esther and Mordechai and boo for Haman!

PLACE: Shushan, Persia

CAST:

- Narrator
- King of Persia
- Queen Vashti
- Hadassah/Queen Esther
- Mordechai
- servants
- various women
- traitors
- Haman

## **ACT ONE: Esther 1:1-10:3**

**NARRATOR:** These events took place in the time of Achashverosh, the Achashverosh who ruled over 127 provinces from India to Ethiopia. It was in those days, when King Achashverosh sat on his royal throne in Shushan the capital, in the third year of his reign, that he gave a banquet for all his officials and courtiers. The army of Persia and Media, the nobles and the provincial officials were in attendance. He displayed the dazzling wealth of his kingdom and his great splendor for a long time, 180 days. At the end of that time, the

king gave a seven-day banquet in the courtyard of the royal palace garden for all the people, both great and small, there in Shushan the capital. On the seventh day, when the king was in high spirits from the wine, he ordered Mehuman, Bizta, Harvona, Bigta, Avagta, Zetar and Karkas, the seven officers who attended him, to bring Queen Vashti before the king with the royal crown, in order to show the people and the officials her beauty, for she was indeed a good-looking woman.

**KING:** Bring Vashti wearing the royal crown so I can show everyone how beautiful she is!

**SERVANT:** Queen Vashti, the king, your husband, demands that you show all his guests how beautiful you are.

**QUEEN VASHTI:** No, no, no! I will not! Who does he think he is, the King of Persia or what!

**NARRATOR:** The servant returned to the king and reported Queen Vashit's answer.

**KING:** WHAAAAAAT!!!!?????? She refused?? Nobody refuses the King. Ministers, tell me what I should do.

**SERVANT:** If you keep her, all the women in the empire will start disrespecting their husbands, and weeeeeee don't want that! Oh, no! Get rid of her and get yourself a new one. (That's what everyone is doing these days anyway!)



**KING:** Wise counsel. Bring me all the pretty girls in Babylon and I will choose a new queen. (Oh, this is fun!! How I like being the emperor!)

## **ACT TWO: Esther 2:5-22**

**Narrator:** There was in Shushan the capital a man who was a Jew, whose name was Mordekhai the son of Ya'ir, the son of Shim'i, the son of Kish, a Binyamini. He had been exiled from Yerushalayim with the captives exiled with Y'khanyah king of Y'hudah, whom N'vukhadnetzar king of Bavel had carried off. He had raised Hadassah, that is, Ester, his uncle's daughter; because she had neither father nor mother. The girl was shapely and good-looking; after her father's and mother's death, Mordekhai had adopted her as his own daughter. When the king's order and decree were proclaimed, and many girls assembled in Shushan the capital under the care of Hegai, Ester too was taken into the king's house and put under the care of Hegai, who was in charge of the women.

**WOMEN:** (Girls screaming and crying)

**Narrator:** The girl pleased him and won his favor, so that he lost no time in giving her her cosmetics, her portions [of special food] and seven girls from the king's palace to attend her; he also promoted her and the girls attending her to the best place in the harem's quarters.

**MORDECHAI:** Now Hadassah, you are now Esther. Don't tell anyone you are Jewish. It's not safe out there!

**ESTER:** Hadassah? Hadassah who? Who are you talking to, Uncle Mordechai?

**Narrator:** Every day Mordechai would walk around in front of the courtyard of the harem's house in order to know how Ester was doing and what was happening to her. Each girl had her turn to appear before King Achashverosh after she had undergone the full twelve-month preparation period prescribed for the women, consisting of a six-month treatment with oil of myrrh and six months with perfumes and other cosmetics for women.

**WOMEN:** Oh, this is so nice! Doesn't this smell good? This is so pretty... (etc)

**Narrator:** Then, when the girl went to see the king, whatever she wanted would be given to her as she went from the harem's house to the king's palace. She would go in the evening, and on the following day she would return to another part of the harem's house and be under the care of Sha`ashgaz the king's officer in charge of the concubines. She would not go to the king again unless he was especially pleased with her and had her summoned by name. When the turn came for Ester the daughter of Avichayil, whom Mordechai had adopted as his own daughter, to appear before the king, she didn't ask for anything other than what Hegai the king's officer in charge of the harem advised. Yet Ester was admired by all who saw her. She was brought to King Achashverosh in his royal palace in the tenth month, Tevet, during the seventh year of his reign. The king liked Ester more than any of his wives; none of the other virgins obtained such favor and approval from him. So he put the royal

crown on her head and made her queen in place of Vashti.

**EVERYBODY:** Yea, long live Queen Esther!

**Narrator:** The king then gave a great banquet in Ester's honor for all his officers and servants, decreed a holiday for the provinces and distributed gifts worthy of royal bounty. When the girls would gather on other occasions, Mordekhai would sit at the King's Gate...On one of those occasions, when Mordekhai was sitting at the King's Gate, two of the king's officers, Bigtan and Teresh, from the group in charge of the private entryways, became angry and conspired to assassinate King Achashverosh.

**TRAITORS:** (speaking and whispering in an unintelligible language)

**Narrator:** But Mordekhai learned about it and told Ester the queen. Ester reported it to the king, crediting Mordekhai. The matter was investigated, found to be true, and both were hanged on a stake. All this was recorded in the daily journal that was kept with the king.

### **ACT THREE: Esther 3-5:6**

**Narrator:** Some time later King Achashverosh began to single out Haman the son of Hamdata the Agagi for advancement; eventually he gave him precedence over all his fellow officers. All the king's servants at the King's Gate would kneel and bow down before Haman, because the king had so ordered. But Mordekhai would neither kneel nor bow down to him.

**HAMAN:** Why don't you kneel to me? (sheepishly)

**Narrator:** Haman was furious when he saw that Mordekhai was not kneeling and bowing down to him. However, on learning what people Mordekhai belonged to, it seemed to him a waste to lay hands on Mordekhai alone. Rather, he decided to destroy all of Mordekhai's people, the Jews, throughout the whole of Achashverosh's kingdom. In the first month, the month of Nisan, in the twelfth year of Achashverosh, they began throwing pur (that is, they cast lots) before Haman every day and every month until the twelfth month, which is the month of Adar. Then Haman said to Achashverosh,

**HAMAN:** "There is a particular people scattered and dispersed among the peoples in all the provinces of your kingdom. Their laws are different from those of every other people; moreover, they don't observe the king's laws. It doesn't befit the king to tolerate them. If it please the king, have a decree written for their destruction; and I will hand over 330 tons of silver to the officials in charge of the king's affairs to deposit the royal treasury."

**Narrator:** The king took his signet ring from his hand and gave it to Haman the son of Hamdata the Agagi, the enemy of the Jews.(11) The king said to Haman, The money is given to you, and the people too, to do with as seems good to you." Letters were sent by courier to all the royal provinces "to destroy, kill and exterminate all Jews, from young to old, including small children and women, on a specific day, the thirteenth day of the twelfth month, the month of Adar, and to seize their goods as plunder...when Mordekhai learned everything

that had been done, he tore his clothes, put on sackcloth and ashes and went out through the city, lamenting and crying bitterly.

**MORDECHAI:** (Lamenting and crying)

**Narrator:** He stopped before entering the King's Gate, since no one was allowed to go inside the King's Gate wearing sackcloth. In every province reached by the king's order and decree, there was great mourning among the Jews, with fasting, weeping and wailing, as many lay down on sackcloth and ashes. When the girls and officials attending Ester came and informed her of this, the queen became deeply distressed. She sent clothes for Mordekhai to wear instead of his sackcloth, but he wouldn't accept them. So Ester summoned Hatakh, one of the king's officials attending her, and instructed him to go to Mordekhai and find out what this was all about and why. Hatakh went out to Mordekhai in the open space in front of the King's Gate...

**SERVANT:** (listens to Mordechai whispering) (whispers to Queen)

**ESTHER:** Oh my! I absolutely need to see the king, but the law of the Persians says that anyone coming in the presence of the king without being invited should be put to death and he hasn't summoned me for 30 days now.

**MORDECHAI:** Don't suppose Esther that merely because you happen to be in the royal palace you will escape any more than the other



Jews. For if you fail to speak up now, relief and deliverance will come to the Jews from a different direction; but you and your father's family will perish. Who knows whether you didn't come into your royal position precisely for such a time as this.

**ESTHER:** Go, assemble all the Jews to be found in Shushan, and have them fast for me, neither eating nor drinking for three days, night and day; also I and the girls attending me will fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish.

**Narrator:** On the third day, Ester put on her royal robes and stood in the inner courtyard of the king's palace, opposite the king's hall. The king was sitting on his royal throne in the king's hall, across from the entrance to the hall. When the king saw Ester the queen standing in the courtyard, she won his favor; so the king extended the gold scepter in his hand toward Ester. Ester approached and touched the tip of the scepter.

**KING:** What is it you want, Queen Ester? Whatever your request, up to half the kingdom, it will be given to you.

**ESTHER:** If it is all right with the king, let the king and Haman come today to the banquet I have prepared for him.

**KING:** Bring Haman quickly, so that what Ester has asked for can be done.

**Narrator:** So the king and Haman came to the banquet Ester had prepared.

### **ACT FOUR: Esther 5:6-6:2**

**Narrator:** At the banquet of wine the king again said to Ester

**KING:** Whatever your request, you will be granted it; whatever you want, up to half the kingdom, it will be done.

**ESTHER:** My request, what I want, is this: if I have won the king's favor, if it pleases the king to grant my request and do what I want, let the king and Haman come to the banquet which I will prepare for them; and tomorrow I will do as the king has said.

**Narrator:** That day, Haman went out happy and in good spirits. But when Haman saw Mordekhai at the King's Gate, that he neither rose nor moved for him, Haman was infuriated with Mordekhai.

**HAMAN:** (Curses in foreign language)

**Narrator:** Nevertheless, Haman restrained himself and went home, where he summoned and brought his friends and Zeresh his wife. Haman boasted to them about his vast wealth, his many sons, and everything connected with how the king had promoted him and given him precedence over the other officials and servants of the king. "Indeed," Haman added, "Ester the queen let nobody into the banquet with the king that she had prepared except myself; and tomorrow, too, I am invited by her, together with the king."

---

Yet none of this does me any good at all, as long as I keep seeing Mordekhai the Jew remaining seated at the King's Gate." At this Zeresh his wife and all his friends said to him, "Have a gallows seventy-five feet high constructed, and in the morning speak to the king about having Mordekhai hanged on it. Then go in, and enjoy yourself with the king at the banquet." Haman liked the idea, so he had a gallows made. That night, the king couldn't sleep; so he ordered the records of the daily journal brought, and they were read to the king. It was found written that Mordekhai had told about Bigtana and Teresh, two of the king's officers from the group in charge of the private entryways, who had conspired to assassinate King Achashverosh.

**KING:** What honor or distinction was conferred on Mordekhai for this?

**SERVANT:** Nothing was done for him.

**KING:** Have Haman come in. Dear Haman, What should be done for a man that the king wants to honor?

**Narrator:** Haman thought to himself, "Whom would the king want to honor more than me?"

**HAMAN:** For a man the king wants to honor, have royal robes brought which the king himself wears and the horse the king himself rides, with a royal crown on its head. The robes and the horse should be handed over to one of the king's most respected officials, and they should put the robes on the man the king wants to honor and

lead him on horseback through the streets of the city, proclaiming ahead of him, 'This is what is done for a man whom the king wants to honor.'

**KING:** Hurry, and take the robes and the horse, as you said, and do this for Mordekhai the Jew, who sits at the King's Gate. Don't leave out anything you mentioned.

**Narrator:** So Haman took the robes and the horse, dressed Mordekhai and led him riding through the streets of the city, as he proclaimed ahead of him,

**HAMAN:** (Crying, repeats) This is what is done for a man whom the king wants to honor

**Narrator:** Then Mordekhai returned to the King's Gate; but Haman rushed home with his head covered in mourning.

### **ACT FIVE: Esther 6:2-7:2**

**Narrator:** So the king and Haman went to Queen Ester's second banquet.

**KING:** Esther, my dear queen, whatever your request, you will be granted it; whatever you want, up to half the kingdom, it will be done.

**ESTHER:** If I have won your favor, king, and if it pleases the king,

then what I ask be given me is my own life and the lives of my people. For we have been sold, I and my people, to be destroyed, killed, exterminated. If we had only been sold as men--and women--slaves, I would have remained quiet; since then [our] trouble would not have been worth the damage it would have caused the king [to alter the situation].

**KING FURIOUS:** Who is he? Where is the man who dared to do such a thing?

**ESTHER FORCEFULLY ACCUSING:** A ruthless enemy -- it's this wicked Haman!

**HAMAN:** (gulp) Oh no! I'm busted!! (Haman starts pleading for his life)

**SERVANT:** Look! The gallows seventy-five feet high that Haman made for Mordekhai, who spoke only good for the king, is standing at Haman's house.

**KING:** Hang him on it.

**Narrator:** So they hanged Haman on the gallows he had prepared for Mordekhai. Then the king's anger subsided...The king removed his signet ring, which he had taken back from Haman, and gave it to Mordekhai. Then Ester put Mordekhai in charge of Haman's house.



## ACT SIX: Esther 7:3-9

**Narrator:** Again Ester spoke to the king; she fell at his feet and begged him with tears:

**ESTHER:** If it pleases the king, if I have won his favor, if the matter seem right to the king and if I have his approval, then let an order be written rescinding the letters devised by Haman the son of Hamdata the Agagi, which he wrote to destroy the Jews in all the royal provinces. For how can I bear to see the disaster that will overcome my people? How can I endure seeing the extermination of my kinsmen?

**KING:** Listen! I gave Ester the house of Haman, and they hanged him on the gallows, because he threatened the lives of the Jews. You should issue a decree in the king's name for whatever you want concerning the Jews, and seal it with the king's signet ring; because a decree written in the king's name and sealed with the king's ring can't be rescinded by anyone.

**Narrator:** The king's secretaries were summoned at that time, on the twenty-third day of the third month, the month of Sivan; and a decree was written according to everything Mordekhai ordered concerning the Jews, to the army commanders, governors and officials of the provinces from India to Ethiopia, 127 provinces, to each province in its script and to each people in their language, also to the Jews in their script and language. They wrote in the name of King Achashverosh and sealed it with the king's signet ring; they sent the letters by couriers on horseback riding fast horses used in the

king's service and bred from the royal stock. The letters said that the king had granted the Jews in every city the right "to assemble and defend their lives by destroying, killing and exterminating any forces of any people or province that would attack them, their little ones or their women or would try to seize their goods as plunder on the designated day in any of the provinces of King Achashverosh, namely, the thirteenth day of the twelfth month, the month of Adar." A copy of the edict was to be issued as a decree in every province and proclaimed to all the peoples, and the Jews were to be ready on that day to take vengeance against their enemies. Couriers riding fast horses used in the king's service left quickly, pressed by the king's order; and the decree was issued in Shushan the capital. Meanwhile, Mordekhai left the king's presence arrayed in royal blue and white, wearing a large gold crown and a robe of fine linen and purple; and the city of Shushan shouted for joy. For the Jews, all was light, gladness, joy and honor. In every province and city where the king's order and decree arrived, the Jews had gladness and joy, a feast and a holiday. Many from the peoples of the land became Jews, because fear of the Jews had overcome them.

The time approached for the king's order and decree to be carried out, the day when the enemies of the Jews hoped to overpower them. But, as it turned out, the opposite took place -- the Jews overpowered those who hated them. Thus, on the thirteenth day of the twelfth month, the month of Adar, the Jews assembled in their cities throughout all the provinces of King Achashverosh to attack anyone who tried to do them harm; and no one was able to withstand them; because all the peoples were afraid of them. All the officials of the provinces, the army commanders, the governors, and

those occupied with the king's affairs helped the Jews; because they were afraid of Mordekhai. For Mordekhai had become a powerful person in the king's palace, and his fame had spread through all the provinces; Mordekhai continued to grow increasingly powerful.

So on the fourteenth day of Adar they rested and made it a holiday for celebrating and rejoicing [to commemorate] the days on which the Jews obtained rest from their enemies and the month which for them was turned from sorrow into gladness and from mourning into a holiday; they were to make them days of celebrating and rejoicing, sending portions [of food] to each other and giving gifts to the poor...This is why these days have been called Purim, after the word pur...the Jews resolved and took upon themselves, their descendants and all who might join them that without fail they would observe these two days in accordance with what was written in [this letter] and at the appointed time, every year; and that these days would be remembered and observed throughout every generation, every family, every province and every city; and that these days of Purim would never cease among the Jews or their memory be lost by their descendants.

**AND ALL IS WELL THAT ENDS WELL--THAT IS, UNTIL A NEW  
HAMAN COMES AROUND!**

# O Adar, Did You Know?

by Rabbi Gabriel Lumbroso

The enemy came, conquered, left the land barren of its tree,  
But you, Adar, even through a small, meek seed,  
Bring us tidings of victory.

Oh, it is not by might and it is not by power!

A simple, weak Jewish maiden stood in front of a king  
And changed the course of history.

Through her the nation is saved, through her,  
People returned to their land, rebuilt their Temple,  
And returned to HaShem.

O, what joy, what turn of events;  
What foreshadow of future events when we return from our long galut.

Come, children; come receive gifts;  
Draw near so you can also partake of the stories of old;  
Come all boys and girls of HaShem and be strengthened;  
Be confirmed in your faith.

Be not confounded by the Persian enemy—  
As he was then, so he is today:  
A puny tool in the hands of HaShem to glorify himself!

Soon, we will be in the Land, in the presence of our meek and humble Mashiach!

**Chag Purim Sameach!**

**חג פורים שמח!**

## ABOUT LAMED VAV HOUSE

Lamed Vav House is a brand new publishing house promoting Messianic Judaism in the context of biblical learning and righteous living.

Much like Roman numerals, Hebrew letters have numerical values. Lamed “ל” has a value of 30; vav, “ו” has a value of 6. Therefore, lamed and vav together equal 36. There is a beautiful Jewish legend that says that at any time on the earth, there are 36 righteous people for the sake of whom HaShem does not destroy the world for its sins. Whether it is true or not, we believe that as much as HaShem is aware of the sin of people, he also adds into his scales of justice all the incredible good done by people of integrity.

This “goodness” is not necessarily based on religious ritual observance, civic obedience, or outward shows of charity, but the type of lifestyle King Solomon may have referred to when he said, “Many a man proclaims his own steadfast love, but a faithful man who can find? The righteous who walks in his integrity—blessed are his children after him” (Proverbs 20:6-7, ESV). Lamed Vav House seeks to promote this lifestyle through both fiction and non-fiction genres.

There are ways that you can help us! Check out our simple-to-use [Shabbat siddur books](#) as a way to participate in Jewish Sabbath traditions with others around the world! All of the proceeds from the sale of these books are used to fund our next book projects. You can also join us in building the Kingdom of HaShem through literature by [submitting your manuscript](#) for us to consider, [promoting us on social media](#) by sharing our content, praying for us, and [making a donation](#).



Find us at [www.lamedvavhouse.com](http://www.lamedvavhouse.com) to learn more and follow us on Facebook! [www.facebook.com/lamedvavhouse](https://www.facebook.com/lamedvavhouse)

