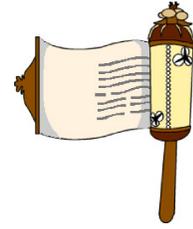


Prophecies in the Book of Esther



02/19/1996 | by Joseph Good

Excerpt from the Book *Prophecies in the Book of Esther*
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The Ten Sons

Haman was hung on the gallows he had constructed for Mordecai immediately following the banquet with Esther and the king. His ten sons, however, were slain at a much later date, the time designated for the slaughter of the Jewish people according to Haman's decree. That date being 13 Adar.

Each son's name is listed separately in scripture. Names are listed in scripture to show a special significance, in this case to show that each son was prominent. In addition, the names of the ten sons are written singly; each on a separate line of text. Usually when names, or other words, are set apart in Hebrew scripture, they are stacked in the manner of bricks: one whole over two halves, etc. This is not the case with the names of Haman's sons. Their names are written as whole name over whole name, thus showing a weakness in the foundation. In other words, though Haman's sons enjoyed power and prosperity, they were easily defeated.

The Vav

There is another reason why the ten names hold a special significance. Remember that the *Megillah*, the Hebrew scroll of Esther, is written in Hebrew. One letter stands differently than the other Hebrew characters in the text. This *vav* is the first letter of the last son's name. The letter also appears larger than the other Hebrew characters; therefore, special significance is drawn.

The rabbis taught that this letter is larger in order to show the manner of death of the ten sons. The larger *vav*, ך, which resembles a large stake, represents a very large gallows upon which they believed the 10 sons were "hung" one above the other, rather than 10 separate gallows.

The term gallows is misleading for modern readers. The sons, and Haman himself, were not hung by a noose which is representative of capital punishment in the old west. Rather, the victims of hanging in Persian times were impaled on a large stake and left to hang for public exhibition. This would lend some credence to what the rabbis suspected.

The rabbis also speculated another reason the *vav* in the last son's name is larger. They taught that the *vav* pointed to the sixth millennium. The letter *vav* is the sixth letter in the Hebrew alphabet, and is used for the number six. It is also a letter that is used to indicate man, as man was created on the sixth day. If Adam had not sinned, he would have remained immortal. However, when he sinned, he became mortal. The recording of the generations in scripture makes a distinction involving the *vav*.

These are the generations of the heavens and of the earth when they were created, in the day that the L-rd G-d made the earth and the heavens,

Genesis 2.4

In this verse, the word for generations is תולדות *toledot*. The letter *vav* ו appears twice. However, in all other places, the word is “defective.” One or the other of the *vavs*, are missing. It is spelled either תולדת or תלדות. *Toledot* is spelled out in full in only Genesis 2:4 and in the following verse from Ruth.

Now these are the generations (*toledot*) of Pharez: Pharez begat Hezron,

Ruth 4.18

When the world was created, there was no need for death, except that man acted improperly and sinned. As a result, the offspring, or generations, of man became diminished; therefore, the word itself was diminished. But with the coming of the Messiah, who descends from David, who descended from Pharez, “death will be swallowed up forever.” Because of the Messiah, the offspring, or generations of man will be complete again; therefore, the genealogy of Pharez is the second place where the word is spelled out in full.

There is yet another reason why the *vav* is larger in the listing of the ten sons. This letter is used several more times in scripture with special significance. For example, it also relates directly to G-d’s tabernacle, the *Mishkan*. The term *vav* means hook, which is the shape of the letter ו. The courtyard of the *Mishkan* was surrounded by curtains suspended by *vavim* or hooks (clasps) from the top of pillars. Similarly, the rabbis taught that the *vav* is used in scripture to join one thing to another, or one time to another, linking the past to the present and future. Because of its shape, the pegs or pins of the *Mishkan* that anchored the many coverings have been compared to the *vav*. The Hebrew word for these tent pegs is *yotaid*. This word is linked very definitely to the oversized *vav* in Esther 9. The sages state that the *yotaid* of the *Mishkan* was the anchor of G-d’s court. There is another item within the *Mishkan* that is called the *yotaid*.

The *Mishkan* is the tabernacle itself and has a higher sanctity than the courtyard that surrounds it. As one enters the *Mishkan*, the first room is known as the *haKodesh* or Holy Place. It is in this room that the table of Shewbread, the seven-branched Menorah, and the Altar of Incense stood. There was a veil that separated the *haKodesh* from the next room, the *Kodesh haKodasheen*, the Holy of Holies. In this room, the Ark of the Covenant was located. A veil separating the two rooms was supported by four vertical poles. These were not the only vertical poles present within the *Mishkan*, for as one entered from the courtyard into the *Mishkan* coming into the *haKodesh* there were five poles and a veil suspended from them. The middle pole was known as the *yotaid*. This pole was unique in that it had pegs set within. The vessels of the *Mishkan* were hung on this middle pole, including the measuring cups for the oil of the Menorah. As this pole was the center pole of the *Mishkan*, the rabbis saw a picture of the Messiah in this *yotaid*. Notice the importance of the *yotaid* from this passage in Isaiah.

Thus saith the L-rd G-d of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the L-rd will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.

Isaiah 22.15-19

In the above passage, Shebna holds the position of *Asher al Bayit*, Master of the House. This position was the equivalent to the Prime Minister of the country, second only to the king. He was deposed from his position by G-d and overthrown violently. Following, another character is introduced, Eliakim, who replaces Shebna.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail (*Yotaid*) in a sure place; and he shall be for a glorious throne to his father's house.

Isaiah 22.20-23

The Messiah is definitely seen in this passage, and some of these verses are directly applied to Yeshua in the book of Revelation. Notice that G-d states that He will fasten him as a *yotaid* in a secure place. Therefore, the *yotaid* is a picture of the Messiah. As in the *Mishkan*, all the vessels for the service of the *haKodesh* were hung upon the *yotaid*, so will the Father's glory be hung upon the Messiah.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Isaiah 22.24

The next verse reverts back to Shebna, the one who had been removed from his office. If Eliakim represents the Messiah, then Shebna must represent the False Messiah.

In that day, saith the L-rd of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the L-rd hath spoken it.

Isaiah 22.25

This prophecy speaks of the future for it says, "In that day," a common reference to the Day of the L-rd. However, the *yotaid* in the prophecy is Shebna, the picture of the False Messiah. Therefore, *yotaid* may be used for either the Messiah or the False Messiah. *Yotaid*, in this application, denotes the ruler of a people.

In Esther 9, the names of the 10 sons are listed, each name larger than the text size of the rest of the book. The rabbis stated that the reason for this is their importance. It is probably that following their father's death, these ten sons commanded his armies which attacked the Jews.

The last son listed, Vajezatha וִיזְתָא begins with the oversized *vav*. It is possible that his name is

distinguished, indicating that he was the *yotaid* or the leader of the ten. In fact, he may be a direct parallel to Shebna, who was replaced by Eliakim, even as Yeshua will replace the False Messiah.

This poses another question as to why the leader of the ten would be placed at the end rather than the beginning of the list. The answer may be found in the expression, “many who are first shall be last.” Here the ten sons are shown their dishonor.

Whenever a confederation, group, or alliance of ten men is written in scripture or history, another parallel should be observed. Shortly following the story of Esther, another profound event takes place in the world that should be a clue to these ten sons. The story of Esther takes place less than five hundred years before the start of the Common Era. In the same century, on the other side of the Mediterranean Sea, another group of 10 men were meeting. Their actions set in motion consequences that changed the world and its history. Those men were the *Decem Viri* from ancient Rome.

Rome was founded and settled about 753 B.C.E. After a few kings, the citizens of the Roman area grew tired of the tyrants who had ruled. This caused the ancient Romans to form a republic. However, a problem persisted for several years, clashes between the two classes. The Patricians were wealthy and powerful. The Plebeians were poor and overtaxed. Each group had to serve in the military, but representation from the Plebeian caste was limited. This led to a series of disputes between the two classes which lasted many years. During one such dispute, the Plebeians withdrew to one of the hills of Rome and settled, insulating themselves from the Patricians. From this the Plebeians formed a group known as the Tribunal. At first the Tribunes were of two men, but the Tribunal later grew to include at least ten. After many more disputes with the Patricians, the Plebeians urged that a law be coded for the citizens of Rome, granting equality of sorts to each class. Therefore, the Plebeians commissioned the *Decem Viri*, ten men, to write a code of laws that would protect their rights and the rights of all Roman citizens.

The *Decem Viri* were not nobles. They represented a society promising to give legal protection that was much needed. The group formed about 450 B.C.E. and remained for less than two years. The legal code they compiled was called the Twelve Tablets because the codes were written on twelve separate tablets of clay. The actual tablets have not survived, but the laws written on them have survived centuries. These laws, developed by the Romans, were among the most complete and complex system of laws in the ancient world. The laws have likewise strongly influenced the character of the laws in virtually every nation of Western Europe, with the exception of England.

Following the fall of the Roman Empire, and through the Middle Ages, the ancient laws fell into disuse. However, late in the Eleventh Century, the ancient Roman law was rediscovered and studied by scholars. Today, even the United States has been influenced by this old code. For example, the ancient Tribunes had the power to forbid certain action on part of the Roman Senate, comprised of Patricians. By calling out, “*Veto*” (I forbid), action could be stopped. The *veto* has become a powerful part of the legal system of the United States.

The *Decem Viri* provided a service to ancient Rome. However, their corruption and misuse of power forced them from this position less than two years after their commission.

This corresponds directly to the False Messiah as described in Daniel and Revelation as having

ten kings who direct his empire.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 7.7-8

This passage relates to the rise of the False Messiah over a revised Roman Empire. The fact that ancient Rome was represented by ten men must relate to the ten men under the False Messiah of the future.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Daniel 7.24

The horns in the preceding passage are defined as ten rulers, the False Messiah rising after them. The book of Revelation, uses the same metaphor of the ten crowns to describe the ten rulers subjoined with the False Messiah.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 13.1

With the revival of the old Roman Empire under the leadership of the False Messiah just a few short years away, it will be interesting to see if the confederation of ambassadors from the ten nations resembles these men. There are several characteristics of both groups: non-nobles who show representation but serve a greater power. Misuse of power and corruption are also traits the two groups share.

The ten sons of Haman are very similar to the *Decem Viri* and the ten nations in the end times. Each son was powerful, but not born to the nobility.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Revelation 17.12

Likewise, the sons undoubtedly became very nationalistic because their father wanted to “ethnically cleanse” the country from a group of foreigners. They were likely leaders in the campaign to destroy all the Jews in the one hundred twenty-seven provinces, and wipe the Jews from the face of the earth. Similarly, the False Messiah and his ten rulers will seek to “ethnically cleanse” the world.

What many do not realize from the following verses is that the saints, called *Tzaddikim* in Hebrew, are Jews and non-Jews who keep Torah and believe in Yeshua.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of G-d, and have the testimony of Yeshua HaMashiach.

Revelation 12.13-17

In this passage, the woman who flees into the wilderness to a place prepared by G-d is a symbol of the Jewish people. Their flight is during the last three and a half years of the Birthpains, or the tribulation. The dragon that sends a flood, or army, after them is the False Messiah and his ten rulers. He goes to make war with those of Israel who did not make it into the wilderness. Notice that they are Torah observant and have the testimony of Yeshua the Messiah. They are *Tzaddikim*.

When the Children of Israel were delivered by G-d out of Egypt, this was known as the first redemption. The events of the second coming of the Messiah and the deliverance of the Jewish people is known as the second redemption. As when Israel came out of Egypt, there were many non-Jews known as the mixed multitude who went out with them. These non-Jews were joining themselves to the Jewish people and to their G-d. Caleb was one of these righteous non-Jews.

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

Exodus 12.38

During the first century, many non-Jews became believers in the Messiah. In doing this, they joined themselves to Israel, a mixed multitude that went out with them.

These non-Jewish believers were known as the *Yireh Shamayim*, the G-d Fearers, and even though they did not become Jewish, they observed the Sabbath, the Biblical Festivals, and ate the kosher foods. They renounced all forms of idolatry and accepted the basic tenants of Torah faith which had been given by G-d.

Once again, in the time of the birthpains, that which happened before will happen again. All of Israel will receive the Messiah.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

Romans 11.25-27

Many non-Jews will also become believers as revealed in the book of Revelation.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our G-d which sitteth upon the throne, and unto the Lamb.

Revelation 7.9-10

Unlike the faith of today, which for most believers is so totally estranged from Torah, the faith during the birthpains will be returned to its first century model. These are the believers, or saints, both Jews and non-Jews, who the False Messiah makes war against, even as Haman and his ten sons made war against the Jews and those who had joined to them.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Revelation 13.7

A parallel passage is found in the prophecy of Daniel. From this verse the *Tzaddikim*, the saints, possess the Kingdom with the coming of the Messiah, even as in Haman's day, the Jews were triumphant in the kingdom.

I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Daniel 7.21-22

Also, the ten sons, being the offspring of Haman, served their father, a picture of the False Messiah. Likewise, the leaders of the future ten nations will submit all their authority and power to the False Messiah.

These have one mind, and shall give their power and strength unto the beast.

Revelation 17.13

Just as the *Decem Viri* had coded the law which became the foundation for the legal systems of most of the western world, the revival of the Roman Empire in the last days will even follow the premise of the first ten men in changing times and laws.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 7.25

The Nuremberg Trial

Possibly the most unusual prophecy yet discovered in scripture is the passage about the slaying of Haman's ten sons.

And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, And Poratha, and Adalia, and Aridatha, And Parmashta, and Arisai, and Aridai, and Vajezatha, The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

Esther 9.6-10

The events listed above take place on 13 Adar with an initial victory over the 10 sons of Haman and the forces they led. Besides the armies they commanded outside of Shushan, 500 men were slain in the capital, including the 10 sons. Once again, the 10 sons were slain on 13 Adar.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

Esther 9.11-12

In the above passage, the king acknowledged the deaths of the 500 men in Shushan, as well as the death of the 10 sons of Haman. He inquired of the results of the war throughout the rest of the empire. Then he asked Esther what further request she might have. Her answer has raised many questions over the years.

Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

Esther 9.13-14

First she requests that on 14 Adar, the Jews in Shushan be allowed to continue war on the anti-Semitic forces for one more day. She further requested that Haman's 10 sons be hanged, or in this case, impaled upon a stake for public view. What is strange about this is that they were slain in the previous day's battle. Why slay them twice? For centuries this question has baffled scholars and is the cause of much speculation.

During World War II, the Nazis of Germany under Hitler followed the same path as Haman. They tried to obliterate the Jews from the face of the earth. When the war came to an end in 1945, the surviving top Nazi officers were tried for war crimes at the infamous Nuremberg War Trials. Of course, at the top of the agenda for war crimes was involvement in the holocaust, in which 6 million Jews, and several million others were torturously put to their deaths. At the conclusion of the trial, 11 men were given the death penalty by hanging. This in itself is remarkable, for the standard method of execution in a military trial is death by a firing squad. The date for their hanging was set for October 16, 1946. Two hours before the scheduled execution, Hermann Goering, one of the convicted, committed suicide by ingesting cyanide poison, leaving 10 men to be executed.

One of the 10, Julius Streicher, on the gallows just prior to his death, "with burning hatred in his eyes . . . looked down at the witnesses and shouted: 'Purim Fest 1946.'" He then shouted, "Heil Hitler," and his neck snapped as the floor gave way beneath him. Streicher had been a

Nazi since early in the movement and had offices in Nuremberg, a center for Nazis. He was the editor and publisher of the anti-Semitic newspaper, “*Das Strummer*.” In May of 1924, Streicher wrote and published an article on Purim titled “*Das Purimfest*” (The Festival of Purim). Of course, the article was twisted to bring accusations against the Jews and to be a part of Nazi propaganda preceding and during the holocaust. Obviously, Streicher was familiar with the festival, but why would his dying words be “Purim Fest 1946?”

The answer is quite astounding. In the list of the names of Haman’s 10 sons, there are several Hebrew letters that are written in a most unusual fashion. Earlier it was mentioned about the overly large *vav* ך, but there is more. In three of the son’s names, one Hebrew character is smaller or undersized. The names are the first son, *Parshandatha*, spelled פֶרְשָׁנְדָתָה in Hebrew. Notice that one of these letters, the *tav* ת is much smaller than the other letters. Remember that the words and letters were written by divine inspiration of the Holy Spirit, not by man. The second undersized letter is found in the name, *Parmashta*, the seventh son of Haman. His name is spelled פֶרְמָשְׁתָה in Hebrew. In this name the undersized letter is *shin* ש. The third and final small letter is discovered in Haman’s 10th son, *Vajezatha*. His name is spelled וַיֵּזָתָה in Hebrew. The undersized letter here is *zayin* ז. The Hebrew alphabet is used often to represent numbers. When the numeric value of these three letters are added, (400 = ת, 300 = ש, 7 = ז) they total 707. In the fifth millennium, the Jewish year 5707 is, according to the Roman calendar, the year 1946. Remember that the Nuremberg hangings took place in 1946. This execution took place on October 16, which on the Hebrew calendar for that year was 21 *Tishri*, the first month of the Hebrew civil calendar. There are three festivals prescribed by G-d in Leviticus 23 that take place in the month of *Tishri*: *Rosh haShanah*, the first day of the month as well as of the year; *Yom Kippur*, the tenth day of the month; and *Sukkot*, a festival of seven days from 15 until 21 *Tishri*. Two other names for *Rosh haShanah* include *Yom haDin*, the Day of Judgment, and *Yom haTeruah*, the Day of the Awakening Blast. *Yom Kippur* is the Day of Atonement. *Sukkot*, the festival of booths or Tabernacles, ends with *Hoshana Rabba*, the Great Salvation. A well known teaching from the *Yerushalami* (Jerusalem) Talmud, tractate *Rosh haShanah* is that “man is judged on *Rosh haShanah*, sealed on *Yom Kippur*, and executed on *Hoshana Rabbah*.”

In this same passage, there is yet more that points to the Nuremberg hangings. Following each of the son’s names, there is a Hebrew word, *V’et* וְאֵת which are grammatically non-translated words. *V’et* points to an article coming up in the next word; however, it also has another meaning: there are ten more. In other words, there are the ten sons of Haman and then ten more, the Nuremberg ten, who were of the spirit of Haman and his sons.

Possibly these encoded messages reveal why the ten sons of Haman were hung after they had been slain. Earlier in the chapter relating the death of Haman, it was stated that whoever is hung on a tree is cursed. How appropriate this is as the Messiah, who was innocent, was hung upon a tree in order to redeem man, but the guilty men in the book of Esther had warred against G-d and received the end they deserved.

A very important point to remember is that all of these events in the days of Esther and Mordecai, as well as the executions of the Nazis, are really forerunners of the coming False

Messiah and his ten men. These are previews of their final end.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Ecclesiastes 1.9

The False Messiah and the Ten Leaders

The initial battle against the enemies of the Jews was accomplished on 13 Adar; however, in Shushan, the capital of the Persian empire, Esther requested permission for the Jews to have an additional day to totally annihilate the enemies of her people.

For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

Esther 9.15-16

This is exactly in accord with what is recorded in the balance of scriptures as there will be the battle against the False Messiah and his forces when Yeshua returns, which relates to the battles of 13-14 Adar.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of G-d. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty G-d. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND L-RD OF L-RDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great G-d; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation 19.11-21

Following that battle there appears to be a second judgment that will occur at Jerusalem. This judgment relates directly to the battle of the 14 Adar, conducted only in Shushan.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Matthew 25.31-33

Shushan, being one of the capitals of the Persian Empire, symbolizes Jerusalem, the capital of the world. The sheep are the believers who go into the Kingdom, whereas the goats are those who have rejected the Messiah and followed the False Messiah. Their end is death, and they become food for the vultures and animals.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Luke 17.34-37

With their end there will be a time of rest, feasting, and joy, just as Purim was celebrated in the days of Esther.