Little controversy appears to surround the canonization of the Book of Esther and it fits in comfortably as one of the Five Megillot. Read at Purim and enjoyed because of the opportunities it offers for 'carnival', nevertheless it raises both classical and modern issues. The former relate to the absence of God in the book, hence the additions in the Targumim and Septuagint to 'correct' this. Modern sensitivities are concerned at the violence it displays; however, Emil Fackenheim notes its renewed significance after the Shoah as a reflection of the realities of diasporic existence.
Here are some reasons why God’s name may not have been referenced in Esther: first, one emphasis of Esther appears to be how God works behind the scenes. The book of Esther records no miracles and no direct intervention of God at all. In Esther’s story, the Lord redeems His people through the faith and courage of one strategically placed woman and her cousin. All the while, things are happening behind the scenes to bring about the final result. Jewish tradition claims authorship by Mordecai. If Mordecai is the author, he wrote the book in Persia while serving under King Ahasuerus (or Xerxes). Instead of directly crediting God for the victory of the Jewish people, Mordecai may have written the book to better fit the polytheistic context of Susa. The author of the Book of Esther is unnamed, but given the details concerning both royal court life and the Jewish people and their customs, it must have been written by a well-placed Jew in Persia. Probably not long after the events themselves took place. Some have suggested that Ezra or Nehemiah wrote the account, but no specific evidence supports that view. There is no good linguistic evidence in favor of such a stance, judging from the style or diction of Esther, Ezra, or Nehemiah. The book as it stands could have been written sometime after 465 B.C. since (Esther 1:2), seems to imply that Xerxes’ reign is finished. Serving a God who oversees the universe and “works all things according to the counsel of His will” (Eph. 1:11) does not give Christians a reason to sit idle. Esther saves the Jewish people Letters were sent throughout the kingdom repealing the decree and the Jewish people in Persia were saved. There was great rejoicing, and an annual festival was celebrated to commemorate the courage of Esther and the deliverance of the Jews. This festival was called Purim. See Bible text. Sacral kingship: the king is a god… The absolute power of the king seems strange to us, accustomed as we are to the democratic rule of law. But in many parts of the ancient world a king was thought of as a living god. ‘The book of Esther reflects the situation of the diaspora, and one of the reasons it was produced was certainly to address the needs of the Jewish community living outside Palestine.