With little dissension, it has long been axiomatic that the book of Esther had a negligible role in shaping the texts of the New Testament. This thesis seeks to develop a methodology that can evaluate that role, and the subject of ‘Esther in the New Testament’, from a fresh angle. Rather than beginning with New Testament passages, the methodology employed here starts with the Septuagintal version of the book of Esther to trace the journey of the text forward through time, conceiving the text to be like a wave that ripples out. Sometimes a wave encounters an obstacle (and responds differently to different obstacles), whereas other waves continue unimpeded. This research seeks a way of discerning factors in New Testament thought that might behave as obstacles to the book of Esther, such that Estherian textual ripples (termed here as ‘cluzographs’) can be identified in the New Testament. To test this methodology, the thesis identifies words that have the potential to be distinctive to the book of Esther (i.e. words that are uniquely/predominantly used in Septuagint Esther that also feature in the New Testament). The two words chosen as case studies are Σταυρωθήτω (LXX Esther 7:9; Matthew 27:22-23) and ἴουδαίζω (LXX Esther 8:17; Galatians 2:14). These case studies support the conclusion that the book of Esther had some influence on both the proclamation of the crucifixion of Jesus in light of Haman’s execution, and on Peter and Paul’s intra-Jewish debate about Gentiles in Gal. 2:14.