

## Book Study on Esther

### Mortdecai's Fame

#### Esther 10:1-3

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Wednesday, September 30, 2020 PM

## Introduction

- Review books of the Bible: Genesis – Esther
- Last time we ended with Esther and Mordecai sending the decree to celebrate Purim. Every year on the 14-15 of Adar.

## Let's pick up here in chapter 10 and verse 1

## Lets look a little deeper into these verses:

*Est 10:1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.*

- This passage being an appendix to the history, and improperly separated from the preceding chapter, it might be that the occasion of levying this new impost arose out of the commotions raised by Haman's conspiracy. Neither the nature nor the amount of the tax has been recorded; only it was not a local tribute, but one exacted from all parts of his vast empire.<sup>1</sup>
- Upon the isles of the sea - Cyprus, Aradus, the island of Tyre, Platea, etc., remained in the hands of the Persians after the victories of the Greeks, and may be the "isles" here intended.<sup>2</sup>
- The isles of the sea - Probably the isles of the Aegean sea, which were conquered by Darius Hystaspes. Calmet supposes that this Hystaspes is the Ahasuerus of Esther.<sup>3</sup>
- The disastrous expedition to Greece must have taxed the resources of the empire to the utmost, and fresh tribute would therefore be requisite to fill the exhausted coffers. Besides this, a harassing war was still going on, even ten years after the battle of Salamis, on the coast of Asia Minor, and this would require fresh supplies.<sup>4</sup>

*Est 10:2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?*

- The Targum characteristically adds that when Ahasuerus knew who the people and family of Esther were, he declared them free.<sup>5</sup>
- The same word as that translated authority in Esther 9:29.<sup>4</sup>
- The declaration of the greatness of Mordecai. The experience of this pious and excellent Jew verified the statement, "he that humbleth himself shall be exalted." From sitting contentedly at the kings gate, he was raised to the dignity of highest subject, the powerful ruler of the kingdom. Acting uniformly on the great principles of truth and righteousness,

<sup>1</sup> Jamieson, Robert, D.D.; Fausset, A. R.; Brown, David. "Commentary on Esther 10:1". "Commentary Critical and Explanatory on the Whole Bible". 1871-8.

<sup>2</sup> Barnes, Albert. "Commentary on Esther 10:1". "Barnes' Notes on the Whole Bible". 1870.

<sup>3</sup> Clarke, Adam. "Commentary on Esther 10:1". "The Adam Clarke Commentary". <https://www.studydrive.org/commentaries/acc/esther-10.html>. 1832.

<sup>4</sup> Ellicott, Charles John. "Commentary on Esther 10:1". "Ellicott's Commentary for English Readers". 1905.

<sup>5</sup> Cambridge Bible for Schools and Colleges

his greatness rated on a firm foundation. His faith was openly avowed, and his influence as a professor of the true religion was of the greatest usefulness for promoting the welfare of the Jewish people, as well as for advancing the glory of God.<sup>1</sup>

- The Persians have ever been remarkable for keeping exact chronicles of all public events. Their Tareekhs, which are compositions of this kind, are still very numerous, and indeed very important.<sup>3</sup>

*Est 10:3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.*

- Next unto king Ahasuerus — His grand vizier, or prime minister. Comp. Esther 8:2; Esther 8:9; Esther 8:15; Esther 9:3-4.<sup>6</sup>
- Great among the Jews — Greatly distinguished and honoured by them.<sup>6</sup>
- Accepted of the multitude — Or, acceptable to the multitude. The great mass of his kindred were pleased with his acts and his honours.<sup>6</sup>
- Seeking the wealth of his people — Literally, seeking the good of his people; that is, seeking in all practicable ways to promote their happiness and prosperity.<sup>6</sup>
- Speaking peace to all his seed — That is, saluting with most cordial salutation all those of his race and nation whom he met. Mordecai was no proud and puffed up courtier, who disdained to mingle with or recognise his own race and kindred. Though made the prime minister of Persia, he was still known as the Jew, and he hesitated not to use his high office and power to promote, in all proper and lawful ways, the interests of the people of God.<sup>6</sup>
- his seed: i.e. the People of Israel. N. B. in Persia, not Judea. Thus was prepared the way for the emancipation of the Jews, which, not long after, was proclaimed by Cyrus (Ezra 1:1), the son of Astyages and Esther (see App-57), and is further proof that this book comes, chronologically, before the book Ezra-Nehemiah. N.B. the year 461 is the midway year of the Babylonian Servitude (496-426). See special note on 2 Chronicles 36:21.<sup>7</sup>

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<sup>6</sup> Whedon, Daniel. "Commentary on Esther 10:3". "Whedon's Commentary on the Bible". <https://www.studylight.org/commentaries/whe/esther-10.html>. 1874-1909.

<sup>7</sup> Bullinger, Ethelbert William. "Commentary on Esther 10:3". "E.W. Bullinger's Companion bible Notes". 1909-1922.