

**Book Study on Esther**  
**Esther and Mordecai are Rewarded**

**Esther 8:1-3**

Dr. Bill Gilmore

Oakleaf Baptist Church, Orange Park, Florida

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## Introduction

- Review books of the Bible: Genesis – Esther
- Last time we ended with Haman being hung on his own gallows

## **Let's pick up here in chapter 8 and verse 1**

## Bible

*Est 8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.*

*Est 8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.*

*Est 8:3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.*

## **Lets look a little deeper into these verses:**

*Est 8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.*

- Confiscation of goods accompanied public execution in Persia as in other Oriental countries.<sup>1</sup>
- The house of Haman] i.e. His goods and chattels, all that glory of his riches, whereof he had so greatly boasted,<sup>2</sup>
- The Jews' enemy. This now becomes Haman's ordinary designation (see Esther 9:10, 24). Traditional practices have in many places kept up his memory as one of the most hated adversaries of the nation<sup>3</sup>
- that is, was introduced at court and appointed one of the seven counsellors. Esther displayed great prudence and address in acknowledging Mordecai's relation to her at the moment most fitted to be of eminent service to him.<sup>4</sup>
- for Esther had told what he was unto her; what relation he stood in to her; for she was his uncle's daughter; so that they were brother's children, or own cousins, see Esther 2:7<sup>5</sup>

*Est 8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.*

- that ring which he had formerly given to Haman for that present or any further use, Esther 3:10, he now gives to Mordecai, and with it that power and authority whereof this ring was a sign, making him, as Haman had been, the keeper of his signet.<sup>6</sup>
- Note how God honoured godly Jews in foreign courts: Joseph next to Pharaoh; Moses the heir to the throne of Egypt; Daniel next to Darius in Babylon; Mordecai next to Astyages in Shushan.<sup>7</sup>
- She felt she could make no better disposal of her present than to give it to the keeping and use of her venerated relative

<sup>1</sup> Barnes, Albert. "Commentary on Esther 8:1". "Barnes' Notes on the Whole Bible". 1870.

<sup>2</sup> Trapp, John. "Commentary on Esther 8:1". John Trapp Complete Commentary. 1865-1868.

<sup>3</sup> The Pulpit Commentary, Electronic Database. Copyright © 2001, 2003, 2005, 2006, 2010

<sup>4</sup> Jamieson, Robert, D.D.; Fausset, A. R.; Brown, David. "Commentary on Esther 8:1". "Commentary Critical and Explanatory on the Whole Bible". 1871-8.

<sup>5</sup> Gill, John. "Commentary on Esther 8:1". "The New John Gill Exposition of the Entire Bible". 1999.

<sup>6</sup> Poole, Matthew, "Commentary on Esther 8:2". Matthew Poole's English Annotations on the Holy Bible. 1685.

<sup>7</sup> Bullinger, Ethelbert William. "Commentary on Esther 8:2". "E.W. Bullinger's Companion bible Notes". 1909-1922.

and friend.<sup>8</sup>

*Est 8:3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.*

- thus apparently taking the risk of again entering his presence unsummoned, but, under the new circumstances, free from such forebodings of evil as those which had attended her previous essay.<sup>9</sup>
- The king was then not reclining at table, but sitting on a divan, most probably in the Persian attitude, leaning back against the cushions, and one foot under him.<sup>4</sup>
- Literally, wept and made supplication to him. Before, she invited him to a private banquet to make her petition; now she makes it known publicly, and with crying and tears.<sup>8</sup>
- Esther's work was as yet only half done. She has seen the condemnation of the foe of her race, and the exaltation of her kinsman to his office. But the royal edict sent out against the Jews still remains valid, and being a written decree, sealed with the king's seal, is supposed to be beyond the possibility of alteration. It was not, therefore, a case where Mordecai's newly-acquired dignity would authorise him to interfere, and therefore Esther, who, now that the ice is once broken, becomes more courageous, makes a fresh appeal to the king to do what theoretically was beyond the king's power.<sup>10</sup>
- Esther 8:3. Esther spake yet again before the king — Haman, the chief enemy of the Jews, was hanged, Esther and Mordecai, their chief friends, were sufficiently protected; but many others there were in the king's dominions that hated the Jews, and desired their ruin, and to their rage and malice all the rest of that people lay exposed. For the edict against them was still in force, in pursuance of which their enemies, at the day appointed, would fall upon them, and they would be deemed rebels against the king and his government, if they should offer to resist, and take up arms in their own defence. To prevent this, the queen makes intercession with much affection and importunity. And fell down at his feet, and besought him with many tears — It was time to be earnest, when the church of God lay at stake. Let none be so great as to be unwilling to stoop, none so joyful as to be unwilling to weep, when thereby they may do any service to God's church and people. Esther, though safe herself, here falls down and begs with tears for the deliverance of her people. To put away the mischief of Haman — To repeal that cruel and bloody decree which he had obtained from the king.<sup>11</sup>

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<sup>8</sup> Whedon, Daniel. "Commentary on Esther 8:2". "Whedon's Commentary on the Bible". 1874-1909.

<sup>9</sup> The Cambridge Bible for Schools and Colleges

<sup>10</sup> Ellicott, Charles John. "Commentary on Esther 8:3". "Ellicott's Commentary for English Readers". 1905.

<sup>11</sup> Benson, Joseph. "Commentary on Esther 8:3". Joseph Benson's Commentary. 1857.