

Book Study on Esther

The Day of Reckoning

Esther 9:1-19

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Introduction

- Review books of the Bible: Genesis – Esther
- Last time we ended with
 - Esther and Mordecai request the Kings help to preserve the Jews
 - A decree is given for the Jews to defend themselves and destroy their enemies.

Let's pick up here in chapter 9 and verse 1

Bible

Lets look a little deeper into these verses:

Est 9:1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

- *Adar = "glorious" - twelfth month, corresponding to modern March-April¹*
- *Bishop Wordsworth reminds us that this day was the eve of the Passover, so that Haman's plot against the Jews strangely coincides in time with one five hundred years later, when the Jews themselves, aided by heathen hands and the powers of darkness, sought to vanquish the Saviour; and as the trembling Jews of Persia were delivered by God's goodness, so too by His goodness Satan himself was overthrown and the Lamb that was slain did triumph.²*
- *it proved the reverse, partly through the second decree in favour of the Jews, and partly through the fear of them that fell upon their enemies; because the court was on their side, and the officers everywhere, and especially their God filled them with courage, and their enemies with terror.³*

Est 9:2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

- *Imbodied and stood upon their defence, offering violence to none, but bidding defiance to all. If they had not had an edict to warrant them, they durst not have done this; but, being so supported, they strove lawfully. If they had acted separately, each family apart, they would have been an easy prey to their enemies; but acting in concert, and gathering together in their cities, they strengthened one another, and were able to face their enemies.⁴*
- *Their enemies, though they did take up arms against them, yet were easily conquered and destroyed by them.⁵*
- *The Jews therefore well and wisely get together, and unite their forces, that they may make a powerful resistance. They are noted by Tacitus to be a nation at great unity among themselves,⁶*

Est 9:3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

- *the Persians, who formed the standing army which kept the Empire in subjection, and were at the disposal of the various*

¹ Lexicon :: Strong's H143 - 'Adar

² Ellicott, Charles John. "Commentary on Esther 3:12". "Ellicott's Commentary for English Readers".

³ Gill, John. "Commentary on Esther 9:1". "The New John Gill Exposition of the Entire Bible". 1999.

⁴ Benson, Joseph. "Commentary on Esther 9:2". Joseph Benson's Commentary. 1857.

⁵ Wesley, John. "Commentary on Esther 9:2". "John Wesley's Explanatory Notes on the Whole Bible". 1765.

⁶ Trapp, John. "Commentary on Esther 9:2". John Trapp Complete Commentary. 1865-1868.

governors of provinces, took the Jews' side. The enemies of the Jews (e. g. Esther 9:16) were almost entirely to be found among the idolatrous people of the subject nations, for whose lives neither the Persians generally, nor their monarchs, cared greatly.⁷

Est 9:4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

- the greatest in place, and power, and favour with the king, both for his near relation to his beloved queen, and for his good service done to him in preserving his life and managing his affairs, and for those excellent abilities and virtues which he discovered in him, and especially by the disposition of the heart-ruling God.⁸
- This fact all the more commanded for him the respect and reverence of the various rulers of the empire. He was a wise statesman, a careful and prudent officer, and his manner combined such dignity and grace, and so won the confidence of the king, that his name became known through all the empire, and all thoughtful princes in the provinces at once concluded that it would not be safe or wise to place themselves in any kind of opposition to him.⁹

Est 9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

- Some with swords, and others with clubs, and staves; as the Targum; and such like slaughtering weapons of destruction:³

Est 9:6 And in Shushan the palace the Jews slew and destroyed five hundred men.

- It is strange that in this city, where the king's mind must have been so well known, there should be found five hundred persons to rise up in hostility against those whom they knew the king befriended!¹⁰
- is probably meant the whole of the upper town, which occupied an area of more than 100 acres, and contained many residences besides the actual palace. The Jews would not have ventured to shed blood within the palace-precincts.⁷
- these were men no doubt of Haman's faction, and enraged at his disgrace and death, and headed by his ten sons, who took the advantage of the decree to avenge his death; the Targum says, these were princes of the house of Amalek.³
- Bloodshed within the palace proper would not have been permitted,¹¹

Est 9:7 And Parshandatha, and Dalphon, and Aspatha,

Est 9:8 And Poratha, and Adalia, and Aridatha,

Est 9:9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

Est 9:10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; but on the spoil laid they not their hand.

- Haman's ten sons have unmistakably Persian names, so that no countenance is given by them to the theory that he was a foreigner.¹²
- By which they declared that this was God's just judgment on the enemies of his Church as they fought not for their own gain, but to execute his vengeance.¹³

Est 9:11 On that day the number of those that were slain in Shushan the palace was brought before the king.

Est 9:12 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.

- *the Jews have slain and destroyed five hundred men in Shushan the palace;* the Targum adds, of the seed of Amalek:³
- A question implying that much greater destruction must have prevailed elsewhere. Here in Shushan they have slain five hundred; what multitudes, then, are likely to have been slain in the provinces!⁹
- Now, what is thy petition? Still, if this is not enough, if anything more is needed for the Jews' security, ask it, and "it shall be done."¹²

⁷ Barnes, Albert. "Commentary on Esther 9:3". "Barnes' Notes on the Whole Bible". 1870.

⁸ Poole, Matthew, "Commentary on Esther 9:4". Matthew Poole's English Annotations on the Holy Bible. 1685.

⁹ Whedon, Daniel. "Commentary on Esther 9:4". "Whedon's Commentary on the Bible". 1874-1909.

¹⁰ Clarke, Adam. "Commentary on Esther 9:6". "The Adam Clarke Commentary". 1832.

¹¹ The Cambridge Bible for Schools and Colleges

¹² The Pulpit Commentary, Electronic Database. Copyright © 2001, 2003, 2005, 2006, 2010

¹³ The Geneva Bible Translation Notes [1599]

Est 9:13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

- Targum makes the request only that they might keep the morrow as a festival, but the other, more rightly, to do according to the decree of this day; which was, to slay as many of their enemies as rose up against them; and whereas many might flee and hide themselves, who were implacable enemies of the Jews, Esther moves for a grant that the decree might be continued for the next day, that these might be found out and slain; in which she sought the glory of divine justice, in their righteous destruction, and the peace of the people of God, and not private revenge, or to indulge malice:³
- They had been slain the preceding day, and now she requests that they may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.¹⁰

Est 9:14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

- on the same gallows very probably their father was hanged; the Targum gives us the distance between each person hanged thereon.³

Est 9:15 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.

- Esther had probably been informed by Mordecai that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this second day be added to the former permission. This being accordingly granted, they found three hundred more, in all eight hundred. And thus Susa was purged of all their enemies.¹⁰

Est 9:16 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,

- The Septuagint gives the number as 15,000;⁷
- They would not once foul their fingers therewith. No godly man in Scripture is taxed for covetousness, that sordid sin. {See Trapp on "Esther 9:10"}⁶

Est 9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

- All the provinces except for Shushan rested and celebrated on the 14th day of Adar.

Est 9:18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

- The Jews in Shushan defended themselves on the 14th day as they did on the 13th day and then they rested on the 15th day and celebrated.
- That is, the Jews in the city of Shushan made the fifteenth day a festival, because they had liberty to avenge themselves of their enemies, not only on the thirteenth, but also on the fourteenth day, which were both days of slaughter, and therefore they rested not till the fifteenth day.⁴

Est 9:19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

- "the Jews of the country districts, that dwelt in the country towns," as distinguished from those who dwelt in the metropolis.⁷
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