

# **Esther 09 - The Destruction of the Jews' Enemies; Haman's 10 Sons Killed; Feast of Purim Established**

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## **Esther 9**

- (4) Destruction of the Jews' enemies (Esther 9:1-19)
  - (A) Jews feared (9:1-2)

**1 Now in the twelfth month (that is, the month Adar), on the thirteenth day**, when the king's command and edict were to be put into effect, on the day when the enemies of the

Jews hoped to gain the mastery over them, it turned out to the contrary so that the Jews themselves gained mastery over those who hated them.

**1** Now in the twelfth month (that is, the month Adar), on the thirteenth day when the king's command and edict were about to be executed, on the day when the enemies of the Jews hoped to gain the mastery over them, it was turned to the contrary so that the Jews themselves gained the mastery over those who hated them.

**1** On the thirteenth day of the twelfth month, which is the month Adar, when the king's order and edict was about to be carried out, on the day when the enemies of the Jewish people expected to prevail over them, things were turned around so that the Jewish people themselves prevailed over those who hated them.

**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;)

- When the day came (Cf. 3:12) for the king's original edict to destroy the Jews, just the opposite happened

- "...the twelfth month (that is, the month Adar), on the thirteenth day" - March 7, 473 BC  
(see note: **Key Dates in Esther** in 8:9)

**2** The Jews assembled in their cities throughout the provinces of King Ahasuerus to attack those who sought to harm them; and no one could stand against them, because the dread of them had fallen on all the peoples.

**2** The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples.

**2** The Jewish people assembled in their towns throughout the provinces of King Ahasuerus to strike out against those who intended to harm them, and no one could oppose them because all the people had come to fear the Jews.

**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.

- The king's decree gave the Jews permission to defend themselves by killing their attackers

— These would have included Haman's sons, who would have sought retaliation for their father's death in typical ancient near eastern fashion

(B) Jews helped by Persia's leaders (9:3-4)

3 Even all the officials of the provinces, the satraps, the governors, and those who were doing the king's business were supporting the Jews, because the dread of Mordecai had fallen on them.

3 Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business assisted the Jews, because the dread of Mordecai had fallen on them.

3 All the provincial officials, the regional authorities, the governors, and those doing the king's work supported the Jewish people because the fear of Mordecai had come over them.

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.

- Mordecai was so powerful within the Persian government that the lesser officials sided with the Jews out of fear of him. As the Jews assembled in various cities to face their attackers, the Gentiles became afraid of them

4 For Mordecai was great in the king's house, and the news about him spread throughout the provinces; for the man Mordecai became greater and greater.

4 Indeed, Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai became greater and greater.

4 Indeed, Mordecai was a powerful official in the palace and his fame spread throughout the provinces. Indeed, the man Mordecai grew more and more powerful.

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.

- Only by God's sovereign intervention was Mordecai now in a position of authority. The very throne that had once condemned the Jews now protected them.

(C) Jews kill 500 people in Susa (9:5-6)

5 So the Jews struck all their enemies with the sword, killing and destroying; and they did as they pleased to those who hated them.

5 Thus the Jews struck all their enemies with the sword, killing and destroying; and they did what they pleased to those who hated them.

5 The Jewish people struck down all their enemies with the sword, killing and destroying them, and they did with their enemies as they pleased.

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.

6 At the **citadel** in Susa the Jews killed and eliminated **five hundred men**,

6 At the citadel in Susa the Jews killed and destroyed five hundred men,

6 In Susa the capital the Jewish people killed and destroyed 500 people.

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

- "...citadel" - the fortified royal section of the capital city of Susa (the castle)
- "...five hundred men" - in Susa, the Jews put to death their known enemies, several (but not all) of whom are named in v7-10
- The Jews killed only those who attacked them, they killed only the men (Cf. v6,12,15), and they didn't take the spoil/loot, which they were entitled to do (Cf. v10,15,16)
- The fact that these 500 men were even willing to attack when they knew the Jews would protect themselves shows the high level of anti-Semitism throughout the empire

(D) Jewish victory over Haman's sons (9:7-14)

(a) Killing of Haman's sons (9:7-10)

7 and they killed Parshandatha, Dalphon, Aspatha,  
 7 and Parshandatha, Dalphon, Aspatha,  
 7 They killed Parshandatha, Dalphon, Aspatha,  
 7 And Parshandatha, and Dalphon, and Aspatha,  
  
 8 Poratha, Adalia, Aridatha,  
 8 Poratha, Adalia, Aridatha,  
 8 Poratha, Adalia, Aridatha,  
 8 And Poratha, and Adalia, and Aridatha,

9 Parmashta, Arisai, Aridai, and Vaizatha,  
 9 Parmashta, Arisai, Aridai and Vaizatha,  
 9 Parmashta, Arisai, Aridai, and Vaizatha,  
 9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder.

10 the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder.

10 the ten sons of Hammedatha's son Haman, the enemy of the Jewish people, but they did not lay their hands on the spoils.

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

- The execution of the ten sons of Haman completed the utter destruction of Amalek
- In the text of the Hebrew Scriptures, the ten names are arranged on the page to look like a gallows. On the Feast of Purim, the synagogue reader reads these ten names all in one

breath because the sons of Haman all died together.

(b) Ahasuerus' inquiry to Esther regarding what should be done with the corpses of Haman's sons (9:11-12)

**11** On that day the number of those who were killed at the citadel in Susa was reported to the king.

**11** On that day the number of those who were killed at the citadel in Susa was reported to the king.

**11** On that day the number of those slain in Susa the capital was reported to the king.

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

**12** And the king said to Queen Esther, "The Jews have killed and eliminated five hundred men and the ten sons of Haman at the citadel in Susa. What have they done in the rest of the king's provinces! Now what is your request? It shall also be granted you. And what is your further wish? It shall also be done."

**12** The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman at the citadel in Susa. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done."

**12** The king told Queen Esther, "In Susa the capital the Jewish people have killed and destroyed 500 people, including Haman's ten sons. What have they done in the rest of the king's provinces? Now what's your petition? It will be given to you. What's your further request? It will be done."

**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.

(c) Esther's response: Haman's sons should be hanged (9:13)

**13** Then Esther said, "If it pleases the king, let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be hanged on the wooden gallows."

**13** Then said Esther, "If it pleases the king, let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be hanged on the gallows."

**13** Then Esther said, "If it pleases the king, let it also be granted to the Jewish people in Susa to do tomorrow what the edict allowed them to do today, and let Haman's ten sons be

hanged on poles."

**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.

- When the king asked Esther what she wanted (v10), she requested that the Jews in Susa be given one more day to carry out the task of rooting out the ones who were trying to destroy them and that Haman's 10 slain sons be hanged (i.e. impaled) on gallows.

(d) Ahasuerus hangs Haman's sons (9:14)

**14** So the king commanded that it was to be done so; and an edict was issued in Susa, and Haman's ten sons were hanged.

**14** So the king commanded that it should be done so; and an edict was issued in Susa, and Haman's ten sons were hanged.

**14** The king said, "Let this be done." So an edict was issued in Susa, and Haman's ten sons were hanged on poles.

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

- Many have questioned why the Jews wanted to impale the already dead bodies of Haman's 10 sons. This was not an unusual practice in the ancient Middle East. It was a visual warning for others to not commit the same crime as the punished ones.

(E) Further Jewish victories (9:15-17)

(a) Susa: 300 killed (9:15)

**15** The Jews who were in Susa assembled also on the fourteenth day of the month Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder.

**15** The Jews who were in Susa assembled also on the fourteenth day of the month Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder.

**15** The Jewish people in Susa assembled again on that day, the fourteenth of Adar, and they killed 300 people in Susa, but they did not lay their hands on the spoils.

**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.

- Evidently Esther learned of a plot in Susa to attack the Jews on Adar 14 (March 8), which was the reason for her request (v13). A total of 300 more enemies of the Jews were killed.

(b) Other provinces: 75,000 killed (9:16-17)

**16** Now the rest of the Jews who were in the king's provinces assembled, to defend their lives and rid themselves of their enemies, and to kill seventy-five thousand of those who

hated them; but they did not lay their hands on the plunder.

**16** Now the rest of the Jews who were in the king's provinces assembled, to defend their lives and rid themselves of their enemies, and kill 75,000 of those who hated them; but they did not lay their hands on the plunder.

**16** The rest of the Jewish people in the king's provinces assembled to defend themselves, and they gained relief from their enemies, killing 75,000 of those who hated them. But they did not lay their hands on the spoils.

**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,

- In the outlying provinces 75,000 enemies of the Jews were killed in one day. Over the course of two days, the death toll was 75,800:

- 500 men in Susa (Adar 13 / March 7) - 9:6,12
- 75,000 people throughout the empire (Adar 13 / March 7) - 9:16
- 300 men in Susa (Adar 14 / March 8) - 9:15

— This may seem as being overboard, but the estimated population of the Persian Empire at this time was about 100 million people. It also demonstrates the large number of Jews who still lived in the east as they must have outnumbered the 75,000 who were slain.

— The Jews were free to strike back without reservation, in retaliation. But it is clear that they applied self-control. The Jews certainly defended themselves against their enemies, against those who attempted to wipe out their race, but they also resisted the temptation to go too far. They had been given permission to take material advantage of their enemies' defeat, but they refused to do that. They held back.

- Three times in the record it's stated that the Jews didn't take any of the spoil (v10,15,16). It was in taking spoil from the enemy that King Saul lost his kingdom, and the Jews didn't repeat his mistake (1 Sam 15:12-23). In contrast, Haman's edict had encouraged the Jews' enemies to seize the Jews' possessions as plunder (3:13).

— In Esther, the Jews of Persia 'correct' Saul's error. Saul took booty from the Amalekites although he was forbidden to do so (1 Sam 15:9) but the Jews of Persia do not take booty from their enemies even though they are entitled to do so (8:11).

— If the feud between Haman and Mordecai is viewed as an extension of the dispute between Agag and Saul, this reversal in reference to booty wipes away the sin of the house of Saul.

**17** *This was done* on the thirteenth day of the month Adar, and on the fourteenth day they rested and made it a day of feasting and rejoicing.

**17** *This was done* on the thirteenth day of the month Adar, and on the fourteenth day they rested and made it a day of feasting and rejoicing.

17 They did this on the thirteenth day of Adar and rested on the fourteenth day, making it a day of feasting and joy.

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.

(5) Establishment of the Feast of Purim (9:18-32)

(A) Jews celebrate their victory on the 14th and 15th days of Adar (9:18-19)

**18** But the Jews who were in Susa assembled on the thirteenth and the fourteenth of the same month, and they rested on the fifteenth day and made it a day of feasting and rejoicing.

**18** But the Jews who were in Susa assembled on the thirteenth and the fourteenth of the same month, and they rested on the fifteenth day and made it a day of feasting and rejoicing.

**18** The Jewish people in Susa assembled on the thirteenth day and again on the fourteenth, and then rested on the fifteenth day and made it a day of feasting and joy.

**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.

19 Therefore the Jews of the rural areas, who live in the rural towns, make the fourteenth day of the month Adar a holiday for rejoicing and feasting and sending portions *of food* to one another.

19 Therefore the Jews of the rural areas, who live in the rural towns, make the fourteenth day of the month Adar a holiday for rejoicing and feasting and sending portions *of food* to one another.

19 Therefore the Jewish people in the rural areas who live in unwalled towns make the fourteenth day of the month Adar a holiday for joy and feasting, and people send presents to one another.

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.

- Only in Susa did the fighting last for two days

— For that reason Jews in Susa celebrated on the 15th day of the 12th month (after the slaughters on the 13th and 14th), whereas Jews in the villages celebrated on the 14th (after the slaughter on the 13th).

## Feast of Purim Established

The Feast of Purim was not established by the Mosaic Law: there is little reason to believe that this was a divinely instituted ritual like the seven feasts of Lev 23. It was commanded by Mordecai (v20-28) and by Esther (v29-32) as simply a time of grateful remembrance of their deliverance. History tells us that it was some years before it became a universal season of festivity among the Jews, and many more elapsed before a distinctively religious character was given to it.

On the morning of the 14th day of the month, the Jews again go to the synagogue, where the Esther story is read again and the congregation engages in prayer. The story about Moses and the Amalekites is also read (Ex 17:8-16). Then the celebrants go home to a festive holiday meal with gifts and special foods, and the celebrating continues on the next day. They also send gifts and food to the poor and needy so that everybody can rejoice together.

(B) These days of celebration (14th and 15th days of Adar) become annually mandatory for the Jews (9:20-28)

(a) Decree disseminated to the Jews throughout the kingdom (9:20-22)

**20** Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, *both* near and far,

**20** Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,

**20** Mordecai wrote these instructions and sent letters to all the Jewish people in all the provinces of King Ahasuerus, both near and far,

**20** And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21 obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually,

21 obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually,

21 establishing that they should celebrate the fourteenth and fifteenth days of the month Adar every year,

21 To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

- It is from v20-21 that it has been broadly concluded that Mordecai may well have been the author of this book

22 because on those days the Jews rid themselves of their enemies, and *it was a* month which was turned for them from grief into joy, and from mourning into a holiday; that they

were to make them days of feasting and rejoicing, and sending portions of food to one another, and gifts to the poor.

22 because on those days the Jews rid themselves of their enemies, and *it was a month* which was turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and rejoicing and sending portions of food to one another and gifts to the poor.

22 as the days on which the Jewish people enjoyed relief from their enemies. It was a month when things turned around for them, from sorrow to joy and from mourning to a holiday. They were to celebrate these days as days of feasting and joy, and they were to send presents to one another and gifts to the poor.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

- Mordecai issued the decree establishing the Feast of Purim after the killing of the Jews' enemies. His proclamation united the two days (Adar 13-14) on which the Jews defended themselves by killing those who hated them, into one holiday.

— During the inter-testamental period, the Jews called Adar 14 "Mordecai Day" (2 Macc 15:36), but later discarded this special designation. Modern Jews celebrate Purim on the evening of Adar 14, which usually falls in early March.

(b) Jews agree to celebrate the feast (9:23)

23 So the Jews undertook what they had started to do, and what Mordecai had written to them.

23 Thus the Jews undertook what they had started to do, and what Mordecai had written to them.

23 So the Jewish people made a tradition out of what they had begun to do and of what Mordecai had written to them,

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

(c) Victory over Haman as the reason for the celebration (9:24-25)

24 For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to eliminate them, and had cast Pur, that is the lot, to disturb them and eliminate them.

24 For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to destroy them and had cast Pur, that is the lot, to disturb them and destroy them.

24 since Hammedatha's son Haman, the enemy of the Jewish people, had plotted against the Jewish people to destroy them, and he had cast the pur (that is, the lot) to determine when to confuse and destroy them.

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

- The Hebrew word *purim* is the plural form of the Persian word *pur*, meaning the "lot" (Cf. 3:7). The name *Purim* became a symbolic reminder to the Jews of how God used circumstances, specifically the casting of the lot, to deliver them in 473 BC.

— The *pur* became a symbol of God's using circumstances to deliver victory for His own

25 But when it came to the king's attention, he commanded by letter that his wicked scheme which he had devised against the Jews was to return on his own head, and that he and his sons were to be hanged on the wooden *gallows*.

25 But when it came to the king's attention, he commanded by letter that his wicked scheme which he had devised against the Jews, should return on his own head and that he and his sons should be hanged on the gallows.

25 But when Esther came before the king, he ordered through a letter that the evil plot that Haman had devised against the Jewish people be rescinded, and that he and his sons be hanged on poles.

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

(d) Celebration named Purim after Pur (9:26a)

(e) Feast to be celebrated annually (9:26b-28)

26 Therefore they called these days Purim after the name of Pur. And because of the instructions in this letter, both what they had seen in this regard and what had happened to them,

26 Therefore they called these days Purim after the name of Pur. And because of the instructions in this letter, both what they had seen in this regard and what had happened to them,

26 Therefore these days were called Purim, from the word pur. Because of all that was written in this letter, because of what they experienced in this matter, and because of what happened to them,

**26** Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 the Jews established and made a custom for themselves, their descendants, and for all those who allied themselves with them, so that they would not fail to celebrate these two days according to their regulation and according to their appointed time annually.

27 the Jews established and made a custom for themselves and for their descendants and for all those who allied themselves with them, so that they would not fail to celebrate these two days according to their regulation and according to their appointed time annually.

27 the Jewish people established this celebration, making it a tradition for themselves, for their descendants, and for all who joined with them<sup>18</sup> that they should not fail to observe these two days each year, based on the written instructions, and at the prescribed time.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

28 So these days were to be remembered and celebrated throughout every generation, every family, every province, and every city; and these days of Purim were not to be neglected by the Jews, or their memory fade from their descendants.

28 So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; and these days of Purim were not to fail from among the Jews, or their memory fade from their descendants.

28 These days should be remembered and observed in every generation by each family in every province and town. These days of Purim should not be neglected by the Jewish people, and that they should not be forgotten by their descendants.

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

#### (C) Feast confirmed through Esther's decree (9:29-32)

**29** Then Queen Esther, daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.

**29** Then Queen Esther, daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.

**29** Queen Esther, the daughter of Abihail, and Mordecai the Jew wrote with full authority confirming this second letter about Purim.

**29** Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

- It is likely that Esther sent her own decree, confirming Mordecai's previous declaration of the official Jewish holiday (v20-21) in order to encourage its firm establishment among the

Jews. (Mordecai's first letter was the one announcing to the Jews that they could defend themselves, 8:8-10).

30 He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, *namely*, words of peace and truth,

30 He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, *namely*, words of peace and truth,

30 Letters containing wishes for peace and stability were sent to all the Jewish people, to the 127 provinces of Ahasuerus' kingdom,

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established for themselves and for their descendants, *with* instructions for their times of fasting and their mourning.

31 to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established for themselves and for their descendants with instructions for their times of fasting and their lamentations.

31 establishing these days of Purim at the prescribed time, just as Mordecai the Jew and Queen Esther had established, and just as the Jewish people had established for themselves and for their descendants. The letter included instructions for their fasting and lamentations.

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

- There was probably considerable resistance within the Jewish community to adding another national festival to those prescribed in the Law of Moses

32 The command of Esther established these customs for Purim, and it was written in the book.

32 The command of Esther established these customs for Purim, and it was written in the book.

32 The order of Esther established these instructions for Purim, and it was officially recorded.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

- The book that Mordecai wrote must be the one in which Mordecai recorded all these events (v20). Many scholars have concluded that it may have been a source that the writer of the canonical Book of Esther used when writing Esther. This document was probably not the Book of Esther itself, assuming that the writer of Esther was someone other than Mordecai.