

-Save This Page as a PDF-

The Jews Rejoiced

8: 15-17

The Jews rejoiced DIG: This starts a new song for the Jews? What is it? What is the principle for evangelism that is seen here? What is the scriptural evidence that the LORD is a Warrior (see Genesis 19:24; Exodus 12:29; Numbers 21:3; Joshua 5:13-15; Isaiah 42:13, 63:1-6; Revelation 14:14-20)?

REFLECT: Do you honor ADONAI with the way you react to the good things in your life? Why or why not? How do you feel about the concept of God as Warrior? Does it make you feel uncomfortable? Why? Or does it make you feel safe? Why?

The first observance of the Feast of Purim was purely spontaneous as a sign of relief because **the Jews** had rest from **their** enemies. Every time there is **feasting**, there is a reversal of roles. So here, in the past **the Jews** were **afraid of the Persians (4:3)**, but then **the tables were turned** so that **the Persians** were **afraid of the God of the Jews (8:17, 9:1-2)**. It was the religious awe that fell upon the Canaanites (**Joshua 2:9**), the Edomites and Moabites (**Exodus 15:16**), and the Egyptians (**Psalms 105:38**). This would have been extremely encouraging to **the Jews** after the Babylonian exile, either in the Land or in the Diaspora.



Mordecai going out from **the king's presence (8:15a)** signaled the intimacy that **he** had established with **Ahasuerus**, and **he** enjoyed it in Haman's place **(3:1)**. **He was** also **wearing** clothes that pointed to **his royal** position - **royal garments of blue and white** (the **Persian** royal colors), **a large turban**, ornamented with **a gold** band and jewels, **and a purple robe of fine white linen (8:15b)**. Joseph had also been clothed in **fine white linen and a gold chain around his neck** when he became the prime minister of Egypt **(Genesis 41:42)**. Needless to say, **Mordecai** was no longer wearing **sackcloth (4:1)**.

The final verses of this chapter are the exact opposite of the earlier scene where **the city of Susa was bewildered (3:15b)**, where the order to annihilate **the Jews** had been given. But after the edict of **Mordecai** the entire **city of Susa**, not merely **the Jews** living there, **held a joyous celebration (8:15c)**. They welcomed **Mordecai** as **the prime minister**, probably because he was so very popular with the citizens of **Susa**. Far from resenting a member of a foreign minority being appointed to such a lofty position, **they** cheered and rejoiced in full support. The author wanted to show that the welfare of **the Jews** meant the good of the whole society.⁹⁶

The Jews realized the importance of the decree, and the contrast between the reception of this decree opposed to Haman's was very obvious. In place of **mourning, fasting, weeping and wailing (4:3)** there was **happiness, joy, gladness and honor (8:16)**. Whereas **Chapter 3** had recorded the rise of Haman, this chapter has shown how **Mordecai** not only stepped into Haman's honored role as **the king's** prime minister but also used his power in similar ways. The difference was the **he** worked more successfully and won popularity with **Jews** and **Gentiles** alike, and brought gladness instead of gloom.⁹⁷

In every province and in every city to which the edict of the king came, there was joy and gladness, literally shouting and rejoicing, among the Jews, with feasting and celebrating. This one short sentence enables the reader to experience the relief felt by **the Jews** of Persia. **Mordecai's** royal garments of power meant that **the Jews** in **the king's** empire had an internal advocate. **His** luminescence was **theirs**.

The vast majority of the citizens, who were not anti-Semitic, had nothing to fear. **And many people of other nationalities, literally Gentile peoples of the land, became Jews (8:17)**. **Leviticus 19:33-34** made provision for foreigners who wanted to embrace the Torah to become proselytes. The verb **became Jews**, only used here means *they Judaized themselves*. In general, **the Jews** were to be **a light to the Gentiles (Isaiah 42:6)**. But there are specific examples in the TaNaKh where that actually happened, and probably many more that were not recorded. First, there was a **mixed multitude** that left Egypt with

the Jews in the exodus (see my commentary on **Exodus**, **to see link click Ca - At the End of the 430 Years to the Very Day**); secondly, a careful study of the genealogical lists suggests that later in Canaan some local clans (of Canaanites or other people groups) were assimilated into the various **tribes of Isra'el**.

The famous German messianic **Jew**, Carl Friedrich Keil (1807 to 1888), says that most of those who became **Jews** must have done it out of conversion of the truth of **Judaism**. **The Jewish** trust in ADONAI “contrasted with the vanity and misery of polytheism,” and the evident providential turn of events confirmed this conviction. We know this was the case several centuries later when Paul was preaching the Gospel throughout the Hellenistic world. Many of the converts to Christ were **Greek men who were “God-fearers” (Acts 17:4)** who had become disillusioned with the pagan religions and were attracted by **the Jew’s** faith in one God, and their high ethical principles.⁹⁸ The goodness of God was becoming obvious to the citizens of **Persia**. No longer were these events being viewed as coincidence; now people were beginning to realize that the God of **the Jews** was protecting them.⁹⁹

If Haman’s plot had succeeded and **the Jewish nation** had been annihilated during the reign of **Ahasuerus**, obviously Yeshua would not have been born and it would put an end to God’s plan of redemption (see my commentary on **Exodus Bz - Redemption**). The promises of ADONAI are one with His covenant **people**. He set aside a place for them to live in peace and security, but it was a land already filled with wicked and sinful people. Making a place for them meant destroying the wicked people already there. In other words, salvation inherently demands destruction. **Who is the King of glory? The LORD strong and mighty, the LORD mighty in battle (Psalm 24:8)**. To be saved implies you have to be saved *from* something. That something is evil, and a holy God cannot tolerate evil.

Make no mistake about it, **the LORD is a Warrior; the LORD is His name (Exodus 15:3)**. These words are sung in an ancient hymn in which **the Israelites** celebrated **their exodus** from Egypt (see my commentary on **Exodus Ck - Then Moses and the Israelites Sang This Song**). After **the Jews** had passed safely through the Sea of Reeds, their Egyptian pursuers were drowned. Although in a strict sense the events associated with **the Exodus** cannot be described as a battle, for the Israelites didn’t actually fight, it was nonetheless celebrated as a mighty victory in war. Like Armageddon (see my commentary on **Revelation Ex - The Eight Stage Campaign of Armageddon**), it was more of an execution than a battle. **ADONAI** had defeated the elite forces of Pharaoh, who was believed in ancient Egypt to be the divine son of the Great Deity. **God** was a **Warrior**, the Hebrews believed, who was more powerful in battle than the greatest world power of that

time.¹⁰⁰

For us today, the TaNaKh looks forward and the B'rit Chadashah looks back. The LORD's irrevocable decree of death had been countered by His decree that all who believe in Jesus Christ should not perish under His wrath, but be delivered into eternal life. In other words, the full extent of God's love for all of us can only be fully appreciated until we realize the extent of His wrath poured out on His Son for the sins of the world (**Second Corinthians 5:21**). It is on the cross, that the love of ADONAI and His justice are reconciled.¹⁰¹

*Dear Great and Wise Heavenly Father, Heaven for all eternity - how wonderful! The problems and trials of life sometimes look so big and seem to last so long—but they will soon be over. Trials and persecutions may **press hard** against us and cause us pain, but they will not win. **We are hard pressed in every way, yet not crushed; perplexed, yet not in despair; persecuted, yet not forsaken; struck down, yet not destroyed (Second Corinthians 4:8-9)**. We have as a sure hope, God's promise to bring all who love and follow Him to his eternal home in heaven. **Knowing that the One who raised the Lord Yeshua will raise us also with Yeshua, and will bring us with you into His presence (Second Corinthians 4:14)**.*

*How wonderful that those who love and **trust** you will never be put to shame. **For if you confess with your mouth that Yeshua is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation. For the Scripture says: Whoever trusts in Him will not be put to shame (Romans 10:9-11)**.*

*It is such a comfort in these trying times, to know that heaven is a sure hope - not a strong possibility; but absolutely 100% a done deal for all who love/**trust** you, for You will have made them Your children. **But whoever did receive Him, those trusting in His name, to these He gave the right to become children of God (John 1:12)**. How wonderful heaven will be - no crying, no dying, no sadness nor pain! **I also heard a loud voice from the throne, saying, "Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away (Revelation 21:3-4)**.*

*The **pain** on earth will be over and forgotten in the great joy of living forever with You our wonderful Heavenly Father God, in Your holy heaven, which You graciously allowed us to enter by Your own **righteousness**. **He made the One who knew no sin to become a sin***

offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21). How wonderful to live so close to You that You will be the light for there will be no more **night! Night shall be no more, and people will have no need for lamplight or sunlight - for ADONAI Elohim will shine on them. And they shall reign forever and ever (Revelation 21:5)!**

Living without any sin will be fantastic! **And nothing unholy shall ever enter it, nor anyone doing what is detestable or false, but only those written in the Book of Life (Revelation 21:27).** Praise You that You write in **the Book of life** the names of all who whose love causes them to trust You as their Lord and Savior. **Amen, amen I tell you, whoever hears My word and trusts the One who sent Me has eternal life. He does not come into judgment, but has passed over from death into life (John 5:24).** Looking forward to praising You forever in Your holy heaven. You are such a wonderful God, Heavenly Father, Ruach Ha'Kodesh, and Yeshua- three in one!

Just as **Esther** and the people of **Susa** celebrated at the victory over **Haman** and **their enemies**. So we celebrate over Your victory at the cross defeating sin's penalty and defeating death. Praise You always! In Your holy son's name and power of His resurrection. Amen