

**Book Study on Esther**  
**Haman Honors the Kings Servant**

**Esther 6:1-6**

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## **Introduction**

- Review books of the Bible: Genesis – Esther
- We left off with Haman’s plot to impale Mordecai on a 50 ft. high beam of wood.

## **Let’s pick up here in chapter 6 and verse 1**

### **Bible**

Est 6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

Est 6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

Est 6:3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

Est 6:4 And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

Est 6:5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

Est 6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

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

Est 6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

- The Targum says the king had a dream, which was as follows: - "And the king saw one in the similitude of a man who spoke these words to him: Haman desireth to slay thee, and to make himself king in thy stead. Behold, he will come unto thee early in the morning, to ask from thee the man who rescued thee from death, that he may slay him: but say thou unto Haman, What shall be done for the man whose honor the king studieth? And thou wilt find that he will ask nothing less from thee than the royal vestments, the regal crown, and the horse on which the king is wont to ride."<sup>1</sup>
- In Eastern courts, there are scribes or officers whose duty it is to keep a journal of every occurrence worthy of notice. A book of this kind, abounding with anecdotes, is full of interest. It has been a custom with Eastern kings, in all ages, frequently to cause the annals of the kingdom to be read to them. It is resorted to, not merely as a pastime to while away the tedium of an hour, but as a source of instruction to the monarch, by reviewing the important incidents of his own life, as well as those of his ancestors. There was, therefore, nothing uncommon in this Persian monarch calling for the court journal. But, in his being unable to sleep at that particular juncture, in his ordering the book then to be read to him, and in his attention having been specially directed to the important and as yet unrewarded services of Mordecai, the immediate interposition of Providence is distinctly visible.<sup>2</sup>
- It may be well asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as chronicles afford, to be read to him? But the truth is, as chronicles were composed among the Persians, he could not have brought before him any work more instructive, and more entertaining; because they were all

<sup>1</sup> Clarke, Adam. "Commentary on Esther 6:1". "The Adam Clarke Commentary". 1832.

<sup>2</sup> Jamieson, Robert, D.D.; Fausset, A. R.; Brown, David. "Commentary on Esther 6:1". "Commentary Critical and Explanatory on the Whole Bible". 1871-8.

written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time; and the famous epic poem of the finest Persian poet, Ferdusi, the Homer of India, is nothing else than a collection of chronicles brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the tenth century. After thirty years' labor, he finished this poem, which contained one hundred and twenty thousand lines, and presented it to the Sultan Mahmoud, who had promised to give him a dinar (eight shillings and sixpence) for every line. The poem was finished a.d. 984; and was formed out of compositions of a similar nature made by former poets. This chronological poem is written in all the harmony, strength, and elegance of the most beautiful and harmonious language in the universe; and what adds greatly to its worth is, that it has few Arabic words, with which the beautiful Persian tongue was loaded, and in my opinion corrupted, after the conquest of the major part of Asia by the Mohammedans. The pedants of Hindoostan, whether they speak or write, in prose or in verse, affect this commixture of Arabic words; which, though they subjugate them to Persian rules, are producing a ruggedness in a language, which in Ferdusi, flows deep and strong like a river of oil over every kind of channel. Such, I suppose, was the chronicle that was read to Ahasuerus, when his distractions prevented his sleep, and his troubled mind required that soothing repose which the gentle though powerful hand of poetry is alone, in such circumstances, capable of affording. Even our rough English ancestors had their poetic chronicles; and, among many, the chronicle of Robert of Gloucester is proof in point. I need not add, that all that is real in Ossian is of the same complexion.<sup>1</sup>

Est 6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

- The providence of God rules over the smallest concerns of men. Not a sparrow falls to the ground without him. Trace the steps which Providence took towards the advancement of Mordecai. The king could not sleep when Providence had a design to serve, in keeping him awake. We read of no illness that broke his sleep, but God, whose gift sleep is, withheld it from him. He who commanded a hundred and twenty-seven provinces, could not command one hour's sleep.<sup>3</sup>

Est 6:3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

- It was a settled principle of the Persian government that "Royal Benefactors" were to receive an adequate reward. The names of such persons were placed on a special roll, and care was taken that they should be properly recompensed, though they sometimes waited for months or years before they were rewarded.<sup>4</sup>
- Nothing — He hath had no recompence for this great and good service. Which might either happen through the king's forgetfulness; or through the envy of the courtiers; or because he was a Jew, and therefore odious and contemptible.<sup>5</sup>

Est 6:4 And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

- that instructions might be at once given to rectify the omission, and so relieve the king from the stigma of ingratitude. Probably there were always one or two persons in attendance outside the king's chamber. The answer would naturally name the most important person in waiting.<sup>6</sup>
- in the morning, because his malice probably would not suffer him to sleep; and he was impatient till he had executed his desired revenge; and he was resolved to watch for the very first opportunity of speaking to the king, before he was engaged in other matters.<sup>7</sup>

Est 6:5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

- where he waited, because it was dangerous to come into the inner court without special license, Esther 4:11.<sup>7</sup>
- They would naturally mention the highest official whom they saw in attendance.<sup>8</sup>

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<sup>3</sup> Concise Commentary on the Whole Bible by Matthew Henry

<sup>4</sup> Barnes, Albert. "Commentary on Esther 6:3". "Barnes' Notes on the Whole Bible". 1870.

<sup>5</sup> Wesley, John. "Commentary on Esther 6:3". "John Wesley's Explanatory Notes on the Whole Bible". 1765.

<sup>6</sup> The Cambridge Bible for Schools and Colleges

<sup>7</sup> Poole, Matthew, "Commentary on Esther 6:4". Matthew Poole's English Annotations on the Holy Bible. 1685.

<sup>8</sup> The Pulpit Commentary, Electronic Database. Copyright © 2001, 2003, 2005, 2006, 2010

Est 6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

- He did not give him time to make his request; and put a question to him which, at the first view, promised him all that his heart could wish.<sup>1</sup>
- he mentions not the name of any man, that he might the more freely, and unbiasedly, and disinterestedly give his advice; nor might the king know of any resentment of Haman to Mordecai:<sup>9</sup>
- Haman thought in his heart. Literally, "said in his heart" i.e. "thought."<sup>8</sup>
- who had been advanced above all the princes and nobles of the realm, and was now in such high honour both with the king and queen, with whom he was to be at a banquet that day; and he might conclude, that by putting this question to him, he could have in view none but himself:<sup>9</sup>

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<sup>9</sup> Gill, John. "Commentary on Esther 6:6". "The New John Gill Exposition of the Entire Bible". 1999