

Book Study on Esther
Haman Honors the Kings Servant

Esther 6:7-14

Dr. Bill Gilmore

Oakleaf Baptist Church, Orange Park, Florida

Sunday, August 12, 2020 PM

Introduction

- Review books of the Bible: Genesis – Esther
- We left off with the king's plan to honor a servant

Let's pick up here in chapter 6 and verse 7

Bible

Est 6:7 And Haman answered the king, For the man whom the king delighteth to honour,

Est 6:8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

Est 6:9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Est 6:10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Est 6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Est 6:12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

Est 6:13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Esther Reveals Haman's Plot

Est 6:14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Lets look a little deeper into these verses:

Est 6:7 And Haman answered the king, For the man whom the king delighteth to honour,

- Concluding he himself was the favourite intended, he prescribes the highest instances of honour that could for once be bestowed upon a subject; nay, he names honours too great to be conferred on any subject.¹

Est 6:8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

- royal apparel] The extent of the honour which Haman sought is illustrated by the story in Plutarch's Lives (Artaxerxes, 5), where we are told that Tiribazus made a similar request; but in that case, though the king granted him a royal robe, he forbade him to wear it. Other instances of the bestowal of garments upon another in token of favour or amity are to be found in Genesis 41:42; 1 Samuel 18:4; and so with regard to armour in Homer (Il. vi. 230, of Glaucus and Diomedes).²
- Assyrian monuments represent the king's horse as wearing a kind of head ornament resembling a crown. We can easily understand therefore that the same custom may have existed at the Persian court. Josephus (Ant. xi. 6. 10) adds—the thought being perhaps suggested by the story of Joseph (see above)—that a chain was to be placed about the favoured person's neck.²
- Let the royal apparel be brought. To wear a dress previously worn by the king was, under ordinary circumstances, a breach of Persian law (Plut., 'Vit. Artax.,' 5); but the king might allow it (Herod., 7:17)³
- Not a whole suit of clothes, but a single garment; the purple robe, as both the Targums, such as kings wore;

¹ Benson Commentary on the Old and New Testaments

² The Cambridge Bible for Schools and Colleges

³ The Pulpit Commentary, Electronic Database. Copyright © 2001, 2003, 2005, 2006, 2010 by BibleSoft, inc.,

that which Cyrus appeared in public in was half purple, and half white, and no other person besides might wear such an one⁴; it was a capital crime with the Persians to wear any of the king's apparel; Trebazus, an intimate of Artaxerxes, having begged an old gown of him, it was granted, on condition that he would not wear it, it being contrary to the laws of Persia; but he, regardless of the order, appeared in it at court; which affront to the king was so resented by the Persians, that they were for punishing him rigorously, according to the law, had not Artaxerxes declared, that he had ordered him to appear in that dress as his fool⁵; hence Artabanus, though uncle to Xerxes, was very unwilling to obey his orders, to put on his royal robes, sit on his throne, and sleep on his bed⁶; so that this was a daring proposal in Haman, which he would never have ventured to have made, had it not been for the great confidence he had in the king's favour:⁴

Est 6:9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

- On grand and public occasions, the royal steed is led by the highest subject through the principal streets of the city, a ceremony which may occupy several hours.⁵
- Proclaim before him, i.e. cause this to be proclaimed, to wit, by some public officer appointed for that service.⁶
- through the street of the city] rather, as in Esther 4:6, the broad place of the city, the open space in front of the palace, the most public place in the city.²

Est 6:10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

- Mordecai the Jew] We may assume that his nationality was stated in the chronicles which had been read to the king.³
- O mortifying reverse of human fortune! How could Haman bear this? The Targumist might speak according to nature when he said that "Haman besought the king to kill him rather than degrade him so." How astonishing is the conduct of Divine providence in all this business! From it we plainly see that there is neither counsel nor wisdom against the Lord; and that he who digs a pit for his neighbor, is sure to fall into it himself.⁷
- Mordecai the Jew] We may assume that his nationality was stated in the chronicles which had been read to the king.²

Est 6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

- Thus God compelleth the devil and his limbs sometimes, though against their wills, to serve him as his servants. Canes lingunt ulcers Lazari. Dogs licked the sores of Lazarus, Saul pronounceth David more righteous than he. Judas and Pilate gave testimony to Christ's innocency. These are the servants of the High God, which show unto us the way of salvation, said the Pythoness concerning Paul and his companions, Acts 16:17.⁸
- It would be a grim and curious study to analyse Hainan's feelings at this juncture. Various thoughts were mingled there. Self-reproach, perhaps, that he had so thoughtlessly been the cause of the present display, bitter hatred of his rival now multiplied a thousandfold, and the evident knowledge that the game was played out, and that he was ruined. The more subtle the brain, the more truly must he have known this.⁹

Est 6:12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

- Reader! observe, and closely observe, the different effects wrought upon the minds of those two men. Mordecai was not elated: he, did not hasten to the King after his promotion. He did not seek to get the decree, for the destruction of himself and people, reversed: neither did he seek to be revenged upon Haman. No, his cause was in good hands, the LORD'S hands, He that believeth shall not, for he need not, make haste. On the other hand, Haman, stung to death, feels all that mortified pride can feel: but no grace of repentance, no sorrow, no compunction at the infamy of his conduct, only at his disappointment. And, Reader! can you desire stronger, evidence than this affords, that there is, there must be all this difference between grace and nature: Wherefore was the nature of Mordecai thus directed, but because grace had

⁴ Gill, John. "Commentary on Esther 6:8". "The New John Gill Exposition of the Entire Bible". 1999.

⁵ Jamieson, Robert, D.D.; Fausset, A. R.; Brown, David. "Commentary on Esther 6:9". "Commentary Critical and Explanatory on the Whole Bible". 1871-8.

⁶ Matthew Poole's Commentary

⁷ Clarke, Adam. "Commentary on Esther 6:10". "The Adam Clarke Commentary". 1832.

⁸ Trapp, John. "Commentary on Esther 6:11". John Trapp Complete Commentary. 1865-1868.

⁹ Ellicott, Charles John. "Commentary on Esther 6:11". "Ellicott's Commentary for English Readers". 1905.

- wrought it in him. And wherefore Haman still hastening to ruin, but from the malignity of his own mind.¹⁰
- to his former place and office; showing that as he was not overwhelmed by Haman's threats and malicious design, as appears by Esther 5:9; so now he was not puffed up with all this honour. Besides, he came thither to attend the issue of the main business, and to be at hand to assist or encourage the queen, if need were; which now he was more capable of doing than hitherto he had been.¹¹

Est 6:13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

- The Septuagint adds, ὅτι ὁ Θεὸς ὁ ζῶν μετ' αὐτοῦ, for the living God is with him.⁷
- then said his wise men; before called his friends; perhaps they were magicians and soothsayers he kept in his house, to advise with about the proper methods and times of advancing himself, and destroying his enemies:⁴
- these are probably meant the same as those who cast lots in²
- but shall surely fall before him: which might be concluded from his being set above him, who would not fail of using his power and interest to crush him, who had showed himself to be such an implacable enemy to him; or they might have some knowledge of the history of the Jews, and of what wonderful things God often did for them, in defeating the designs of their enemies, and in raising them up from a low to an high estate.⁴
- If we are to consider Haman as a descendant of Agag (see on Esther 3:1), the writer is probably referring to the passages which indicate that Amalek's fate is, when confronted with Israel, to be worsted in the conflict.²

Est 6:14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

- came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared— Besides the invitation given to an entertainment, a message is always sent to the guests, immediately at the day and hour appointed, to announce that all things are ready.⁵
- There was a dreadful banquet before him, of which he knew nothing: and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.⁷
- One grand design of this history is, to show that he who lays a snare for the life of his neighbor, is most likely to fall into it himself: for, in the course of the Divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord: "With what measure ye mete it shall be measured to you withal."⁷

¹⁰ Hawker, Robert, D.D. "Commentary on Esther 6:12". "Hawker's Poor Man's Commentary". 1828.

¹¹ Poole, Matthew, "Commentary on Esther 6:12". Matthew Poole's English Annotations on the Holy Bible. 1685.