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The Pattern of God's Providence

Esther 6

Christianity is a relationship with God in which we are called to live in hope by faith.

Recall the difference between the hope and faith. Hope has at its focus that which God has committed Himself to, His promises. Faith has as its focus God Himself, His person and character (Hebrews 12:1-2a).

Now, where faith ends, and hope begins OR where hope ends, and faith begins is hard to say, for the line is incredibly blurred. Listen to the Hebrews writer:

Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of

things not seen.”

How is it that we can live as if the promises of God are a certainty? Because of who God is. Every promise of God is a sure thing! We see it worked out in the life of Sarah.

Hebrews 11:11, “By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful [there is faith] who had promised [there is hope].”

Paul was very clear:

2 Corinthians 1:20, “For as many as may be the promises of God, in Him they are yes [because of who He is and what He has done]; wherefore also by Him is our Amen to the glory of God through us.”

This is the radical life of Christianity. By grace the Christian, trusting in the person and character of God, lives in the world as if the promises of God are in the bag — even when the road looks incredibly bleak! Paul, speaking of Abraham wrote this:

Romans 4:18a, 19-20a, “In hope against hope [when God’s promise seemed so hard to trust] he believed... And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith...”

Hebrews 11:13a, 37-39, “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance... [This is the radical nature of Christian living. We believe God’s promises are more certain than the rising sun- which is why we read of our fathers and mothers in the faith...] They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground. And all these, having gained approval through their faith, did not receive what was promised.”

Ironically, this, family of God, is normal Christianity — which means the peace and safety with which we daily live as Christians in this country is an anomaly. As Peter warned us:

1 Peter 4:12, “Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you.”

As that is the case, how it behooves us, in the words of Samuel Rutherford, to, “Look for crosses, and while it is fair weather mend the sails of the ship.” (**Rutherford, 1997, p. 92**) While we wait on the Lord to bring to pass His promises, how do we mend our sails? How do we feed our faith?

There are many ways we could answer that question. Yet one is to study and value passages of Scripture which demonstrate that placing our hope and faith in God is NEVER misplaced! I get that answer from such passages as these:

Romans 15:4, “For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.”¹

One such passage written for “our instruction” is the text before us! As you know, the book of Esther details the transformation that occurred in Mordecai and Esther’s life as they turned from relying upon themselves to relying upon God to make good on His

promises! To be sure, in this book Mordecai at times is a type of Christ (cf. Hebrews 11:19) yet the glory and beauty of the chapter before us is that here Mordecai also is a type of Christian! That means, behind this struggle between Haman and Mordecai and THE struggle between Satan and Christ. That is why I have titled this chapter, “The Pattern of God’s Providence”, for this “pattern”/antitype has been foreshadowed throughout Redemptive History in many passages of which ours is one of them!

Let us examine this text on two levels. The first is the personal drama unfolding before our eyes between Ahasuerus, Haman, and Mordecai. The second, as we think of Mordecai NOT ONLY as a type of Christ, BUT ALSO as a type of Christian. This is the war that has and continues to rage between Satan and Christ which will culminate when Christ returns!

A Passion of the World when it Comes to the Believer, vv. 1-4.

Esther 6:1-3, “During that night the king could not sleep so he gave an order to bring the book of records, the chronicles, and they were read before the king. And it was found written what Mordecai had reported concerning Bigthana and Teresh, two of the king’s eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus. And the king said, ‘What honor or dignity has been bestowed on Mordecai for this?’ Then the king’s servants who attended him said, ‘Nothing has been done for him.’”

This is the climax of this book, to which and from which everything flows, last time we looked at this verse in detail. There we saw a couple of significant things:

- Though later that day Esther is going to make a request of Ahasuerus which God will use to spare the lives of her countrymen,² nevertheless by that time it will have been too late for Mordecai.³
- As such, the focus of this book now centers upon this man and the threat that rested upon him.
- Yet hope fades — for anyone who could have been a help to Mordecai is asleep!

Yet what did we discover last week? This is revealed to us through the words of the Psalmist:

Psalms 121:4, “Behold, He who keeps Israel will neither slumber nor sleep.”

So, while God’s people slept, the Lord was actively working His will “to give to His beloved” — in this case, Mordecai — “even in His sleep” (Psalms 127:2).⁴ And so, God “chased Ahasuerus’ sleep away.”

In God’s providence, the king had his servants read “the chronicles of the king” as a sleeping aid. It is important to note that years before this, God ordained that Mordecai would be overlooked when it came to receiving a reward for uncovering a plot against the king. And so, God ordained that “the servants” called to read the “King’s Chronicle” would turn to that portion which revealed how Mordecai was slighted when it came to a reward for saving the life of the king. And in God’s providence, the king was NOT asleep when the oversight was read. For God roused in Ahasuerus a sense of justice which made him get out of bed that moment to right the wrong that day.

With that we are brought to another important detail which God ordained when it came to Haman:

Esther 6:4, “So the king said, ‘Who is in the court?’ [the idea behind this is, ‘What advisor is there who could help him right this wrong?’⁵] Now Haman had just entered the outer court of the king’s palace in order to speak to the king about hanging Mordecai on the gallows which he had prepared for him.”⁶

What irony! Ahasuerus at this moment wanted to honor Mordecai; yet Haman wanted his death.⁷ Yet more importantly, the passion that Haman had when it came to killing Mordecai was Satan-inspired. Recall, the nonbeliever is a pawn in Satan's hands.

Speaking of Satan, Paul said that every non-Christian is "...held captive by him to do his will" (2 Timothy 2:26)⁸— as such, what is Satan's will? He exists for two things:

1. To Destroy Christ, Revelation 12:4 and
2. To Destroy Christ's people, Revelation 12:13.

This explains Haman's irrational obsession. Recall when Haman initially was made aware that Mordecai did NOT pay him respect, we read of Haman:

Esther 3:6, "But he disdained to lay hands on Mordecai alone, for they had told him who the people of Mordecai were; therefore Haman sought to destroy all the Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus." — and still further after detailing the incredible benefits he enjoyed as the Prime Minister of Persia, Haman said this:

Esther 5:13: "Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at the king's gate."

Accordingly, there is little question that in Esther 6, Mordecai is the poster child of Satan's bloodlust against Christ and His people — which throughout Redemptive History has endeavored to wipe out Christ many times!⁹ That brings us to a passion of the world when it comes to themselves.

A Passion of the World when it Comes to Themselves, vv. 5-9.

Esther 6:5-6, "And the king's servants said to him, 'Behold, Haman is standing¹⁰ in the court.' And the king said, 'Let him come in.' So Haman came in and the king said to him, 'What is to be done for the man whom the king desires to honor?'^{11,12} And Haman said to himself, 'Whom would the king desire to honor more than me?'¹³"

This chapter has been described as one of the most dramatic and comical portions of Scripture.¹⁴ It is a masterpiece of irony! Yet we see here — at the micro level — one of the driving passions of the non-Christian when it comes to this world. It is in stark contrast to their hatred of Christ! What is the non-Christian after? Nothing less than "the desires of the flesh, the desires of the eyes, and the boastful pride of life" (1 John 2:15-17)? In our flesh, this is what we all desire. And so, Haman spelled it out in detail:

Esther 6:7-9, "Then Haman said to the king,¹⁵ 'For the man whom the king desires to honor, let them bring a royal robe which the king has worn, and the horse on which the king has ridden,¹⁶ and on whose head a royal crown¹⁷ has been placed; and let the robe and the horse be handed over to one of the king's most noble princes and let them array the man whom the king desires to honor and lead him on horseback through the city square, and proclaim before him, "Thus it shall be done to the man whom the king desires to honor."'"

Haman, believing that the king wanted to honor him, shared that which truly was in his heart: (1) Worldly Honor, (2) Worldly Glory, and (3) Worldly praise! You must see that such a passion was NOT limited to Haman; it is one of the baser desires of sin — and so we see it throughout the Bible. Think of:

- Herod whose greatest glory took place when the world was chanting in reference to him, "The voice of a god and not of a man!" (cf. Acts 12:20-23)

- The Jewish leaders of Christ's day.

Matthew 23:5-7, "But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels of their garments. And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi."

- Those in Love with Religion...

Matthew 6:2, "When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full."

- In fact, it is everyone outside of Christ.

John 5:42-44, "But I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him. How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God?"

Such was the passion of Haman. And I hope you see that such is a passion when it comes to the flesh! We live in a world driven by this base desire! Think of:

- Politicians.
- Athletes.
- Movie stars.
- Musicians.
- CEOs.
- And the like.

Now add to this their Satan-wrought passion to attack Christ and His followers, and we as Christians rightly ought to be concerned, until we see the pattern of God's providence.

The Exalting of the Humble, vv. 10-11.

Esther 6:10-11, "Then the king said to Haman, 'Take quickly the robes and the horse as you have said, and do so for Mordecai¹⁸ the Jew,¹⁹ who is sitting at the king's gate; do not fall short in anything of all that you have said.' So Haman took the robe and the horse, and arrayed Mordecai, and led him on horseback through the city square,²⁰ and proclaimed before him, 'Thus it shall be done to the man whom the king desires to honor.'"

Talk about a reversal; we would have never guessed it was coming! Not only is Haman NOT going to be honored, BUT HE HIMSELF must honor the one he hates so badly!

Hear that again, Haman must honor the one he hates! Understand Biblically, this is BUT a foretaste of what is going to happen at the end of this age! In other words, this is NOT just Haman and Mordecai! This is a foreshadowing of God's ultimate plan NOT ONLY for Christ BUT ALL in Him at the end of this age!

Ezekiel speaking of the false king of Judah says this:

Ezekiel 21:26-27:21, "Thus says the Lord God, 'Remove the turban, and take off the crown; this will be no more the same. Exalt that which is low, and abase that which is high. [Now that we might see that this has an eschatological element to it, Ezekiel added...] 'A ruin, a ruin, a ruin, I shall make it. This also will be no more, until He [Christ] comes whose right it is; and I shall give it to Him.'"

Don't miss it! The pattern of God's providence is the exaltation of Christ! And because we are in Him, that also involves the exaltation of us as well. And so, speaking of this pattern in her own life, Mary said this in The Magnificat:

Luke 1:51-52, "He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. He has brought down rulers from their thrones, and has exalted those who were humble."

Such is the promise to all who repent and come to Christ:

James 4:8b-10, "...Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you."

When ultimately is this going to happen? When Christ returns! As Paul wrote in Romans speaking of the Last Day:

Romans 2:9-10, "There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to every man who does good, to the Jew first and also to the Greek."

So over 2,500 years ago God exalted Mordecai. Yet as this passage was written for us "that we might have hope," we must see in it a foreshadowing of the honor that awaits Christ and His people on the day of His return!

Read this text over and over again and see Christ and yourself in Mordecai, this is our future! All those in this life who have gloried in attacking Christ and His followers someday will be humbled. And all those who have been humbled and so have turned to Christ will be exalted with Christ before a watching world!

With this in mind, the remaining part of this chapter is incredibly sobering, the unavoidable end of the lost, vv. 12-14.

Esther 6:12, "Then Mordecai returned to the king's gate. But Haman hurried home, mourning,²² with his head covered."^{23,24}

The picture here is that of abject sorrow and grief! Where is this man's coveted honor? Where is his glory? God took it and gave it to His own people!

Esther 6:13, "And Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, 'If Mordecai, before whom you have begun to fall, is of Jewish origin, you will not overcome him, but will surely fall before him.'"

Where was this the night before? Now they say it!!^{25,26} And for once they spoke truthfully and accurately!

I wonder how frightened this made Haman! Or was it something that he thought would occur way in the future?²⁷ Little did he know that by day's end (1) he would be dead, (2) his property would be given to Esther (which makes us think of the promise of God that someday we shall inherit the earth, Matthew 5:5), and (3) the signet ring on Haman's hand would be on the hand of Mordecai (cf. Esther 8:1)!

Now if you left to get some popcorn at the end of chapter 5 and came back at this point in the story, you'd wonder what happened! So, what did happen? Haman messed with the wrong man and people!!!²⁸ Do you believe that? If you do, then you must also believe

that it is the same when it comes to us today! The chapter ends on an ominous note...

Esther 6:14, "While they [his counselors and friends] were still talking with [Haman], the king's eunuchs arrived and hastily²⁹ brought Haman to the banquet which Esther had prepared."³⁰

I do not doubt that Haman received the invitation with relief. At least he still was favored by the King and his wife!

Yet we know better. This was a summons to his death! Haman at this point, like all non-Christians — to use the words of the columnist Dave Barry — was like an ant on top of a large, moving wheel, he knew something was happening, but just before he was squished, most likely the thought came into his mind, "At least the king and queen still value me!"

As we consider how to apply this passage to our own lives, once again remember Paul's words in Romans.

Romans 15:4, "For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope."

The only way this passage gives hope is in understanding that while it is a true accounting of how God delivered Mordecai, it also is patterned after God's ultimate will when it comes to Christ and His followers, listen to the exhortation Paul gave in:

1 Thessalonians 5:1-6, 8b-9: "Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they [non-Christians] are saying, 'Peace and safety!' then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that the day should overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness; so then let us not sleep as others do, but let us be alert and sober... having put on the breastplate of faith and love, and as a helmet, the hope of salvation. For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ."

Do you understand? What we have in the book before us is NOT simply a redemptive act that God did thousands of years ago. It is what God is going to do in our lives in the not-so-distant future!

How ought we to respond?

With a sense of peace and joy — fueled as we rest in God's character. Peter speaking of the Last Day wrote:

2 Peter 3:14a, "Therefore, beloved, since you look for these things, be diligent to be found by Him in peace..."

Truly, what is THE disposition that ought to characterize us as we trust and hope in God? Peace! With sobriety, knowing that a horrible future is on the horizon for everyone who does NOT know Christ. Speaking of the Last Day, Paul wrote this:

2 Thessalonians 1:7b-9, "...the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power."

If you could have been one of Haman's counsellors knowing what we know, would you remain silent? Would you not have called upon him to turn to God before it was too late? in the words of Isaac Watts:

Pity the nations, O our God, constrain the earth to come; send Thy victorious word abroad, and bring the strangers home. (Great Commission Publications, 1990, p. 469)

Some of the Redemptive Principles Revealed in this Chapter, Select.

As already referenced, God is actively working in this world to bring about His purpose. He never sleeps nor takes a break, v. 1. While the Jews of Xerxes' kingdom slept, God did not (cf. Psalms 127:1-2)!

God takes the best of sinful man and turns it against him (vv. 4, 5-9) to honor His kingdom purpose (vv. 10-11). Haman was so well pleased with himself (just like Herod)! Yet God took his earthly glory and showed it for what it really was.

Again, as this is a foreshadowing of the exaltation of Christ on the last day, we see in Esther our glorious future (v. 10)³¹

God's plan for Christ and His people cannot be thwarted (vv. 12b-14)! God's redemptive purpose will be done!

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End Note(s)

¹ Cf. also 1 Corinthians 10:11: “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.”

² “...this decisive intervention by God’s sovereignty does not make human actions meaningless. Esther will still get her moment to stand up for God and his people, and God will use her courageous stand to bring Haman’s scheming to an end. Esther’s faithfulness is important. But Haman’s fate is inevitable by the end of this chapter, as even the pagans recognize, before Esther’s subtle plans play themselves out. God’s sovereign purpose works through his servants, but it does not depend upon their willing obedience. Rather, their obedience itself is part of God’s wonderful work.” (Duguid, 2005, pp. 80-81)

³ “...in chapter 5 we discovered that a separate clock was ticking for Mordecai’s own fate, a danger of which Esther was as yet totally oblivious. The edict against the Jews still had several months to run, but Haman’s determination to execute Mordecai required only hours to run its course. The pole on which Mordecai’s body was to be impaled had been erected (all seventy-five feet of it), and Haman was set to ask the king to hang Mordecai on it as soon as morning rolled around. It seems that even if Esther’s subtlety saved the Jews, that salvation would come too late to save Mordecai.” (Duguid, 2005, p. 74)

⁴ “The reader who is concerned about Mordecai is to understand that God turns adversity into gain. The constant emphasis is on God’s providence without its mention directly.” (Breneman, 1993, p. 345)

⁵ “That Xerxes assumes that some official will be present is further evidence that it is morning, not the middle of the night. Haman has stationed himself in the outer court of the throne room to present his petition, just as Esther had done earlier in the narrative. His arrival at this very moment is most fortuitous indeed. (It is also another humorous element in the story, since Haman is so eager to present his request that he arrives at the palace before the king is out of bed.)” (Tomasino, 2016, p. 278)

⁶ “Haman also had been at work all night, seeing to the erection of gallows, and, spurning sleep, had come long before the usual time to the king’s court in order to make sure that he had his necessary interview with the king and could carry out Mordecai’s execution. Even so important a person as Haman might be frustrated by a long list of appointments, and at least he would be first in the queue.” (Baldwin, 1985, p. 89)

⁷ “The two men are eager to put their respective problems to rest: Haman must kill and humiliate Mordecai, or he can have no peace of mind; and King Xerxes must honor Mordecai, or his sleepless nights will continue.” (Tomasino, 2016, p. 278)

⁸ 1 John 2:11 also says, “But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.”

⁹ “Throughout the OT, God’s special care for Israel and His wrath at her oppressors are repeatedly proclaimed and demonstrated. The first effort to destroy the people occurred when Pharaoh ordered the Israelite infants killed (Exodus 1:15–16). The midwives who “feared God” rescued the babies, and Israel continued to thrive (Exodus 1:17). The plan to throw all the male children into the Nile (Exod 1:22) proved an equal failure. The outcome of Egypt’s efforts was the death of all their firstborn (Exodus 12:29–30) and the annihilation of Egypt’s army (Exodus 14). At the end of Israel’s trek through the wilderness, Moses proclaimed the concept of Israel’s indestructibility. In Deuteronomy 32, as Moses prophesies about the future apostasy of Israel, he foretells the dire consequences that Israel will suffer: God will hide His face from them (32:20) and bring calamities on them, famine and plague and vipers (32:24). Enemies will attack them and overwhelm them, and Israel will be decimated and scattered (32:25–26). But in the end, God will relent, and His anger will turn against Israel’s oppressors instead (32:36–43). Similar prophecies are uttered by the prophet Jeremiah after the destruction of Jerusalem: ‘I am with you, declares Yahweh, to save you. For I will make a complete destruction of all the nations to which I scattered you, but you I will not make a complete destruction. And I will chastise you to the measure, and I will not leave you entirely unpunished’ (Jer 30:11). God’s promise to preserve Israel is as certain as the sun and stars (Jer 31:35). Israel’s unfaithfulness cannot invalidate God’s commitment to His people: ‘Thus says

Yahweh: “If the heavens above can be measured, and the foundations of the earth below can be explored, also I will reject all the offspring of Israel because of all that they have done,” declares Yahweh.’ (Jer 31:37)” **(Tomasino, 2016, p. 286)**

¹⁰ “Standing is a literal translation of a verb (Hebrews *‘amad*) which is flexible in meaning; in 3:4 it is translated ‘avail’ and in 7:7 ‘stayed’, a meaning which it could have here: ‘Haman is there, waiting ...’.” **(Baldwin, 1985, pp. 89-90)**

¹¹ “Levenson (96) cogently notes that the narrative here ironically reverses a scene that occurs several times in the Hebrews Bible: someone presents a question or parable to a king or other authority, and after the answer is given, it is revealed that the parable is about the person to whom the question was placed. The best example of this technique in the Old Testament is 2 Samuel 12:1–12, where Nathan the prophet traps King David with the parable of the ewe lamb. It should be noted that Jesus often used this technique as well, presenting parables to the scribes and Pharisees that obliquely condemned them (see, e.g., Matthew 21:33–45). In Esther, however, it is the king who is questioning his “adviser,” not the adviser who questions the king. It is not actually the king or adviser who is the subject of the inquiry, but another party entirely. Unlike those stories where the prophet or wise man is deliberately trapping the subject, both Xerxes and Haman are unaware that a trap is being set. It is a case of the blind leading the blind.” **(Tomasino, 2016, pp. 278-279)**

¹² “The phrase appears to be an anacoluthon, a thought that trails off before he gets into the substance of his counsel (Bush, 414–15). As we shall see, he will repeat the phrase several times in the course of his answer, savoring each opportunity to speak of ‘the man whom the king delights to honor.’” **(Tomasino, 2016, p. 279)**

¹³ “Given Haman’s past trajectory, this was not an unreasonable assumption. He had been elevated above all the other princes and nobles, to become second only to the king. Why shouldn’t the king ask him to name his own reward, while tactfully omitting his name so that he wouldn’t have to be embarrassed about asking for what he really wanted?” **(Duguid, 2005, p. 77)**

¹⁴ “The chapter has been described as ‘the most ironically comic scene in the entire Bible’ (Jobes 1999: 152) and ‘one of the funniest anywhere in the Bible’ (Berlin 2001: 56). It presents a vivid drama where the rivalry and tension between two main characters is visibly acted out. The irony is not without purpose. It marks the place where, for the first time, the scales tip in favour of Mordecai against Haman. The irony is necessary in order to emphasize the unlikely nature of this outcome, which is secured through unexpected and unplanned coincidences.” (Debra Reid, *Esther*, TOTC, pp. 115-116)

¹⁵ “Schötz has noted that Haman does not even bother with the usual court formality, ‘If it please the king.’ He is so caught up in the daydreams of his anticipated exaltation that he launches into his description without remembering whom he is addressing.” **(Tomasino, 2016, p. 279)**

¹⁶ “To wear a robe that the king had worn and ride a horse that the king had ridden was the highest mark of honor that could be shown to a subject. The horse was to have ‘a royal crest placed on its head.’” (Mervin Breneman, *Ezra, Nehemiah, Esther*, NAC, p. 345)

¹⁷ “The horse’s crown can be seen from reliefs on the east stairway of the Apadana at Persepolis to be a special arrangement of the horse’s hair to form a topknot between the ears.” **(Baldwin, 1985, p. 90)**

¹⁸ “The king seems to be ignorant of the mutual antagonism between these two; in his isolation he had no means of knowing what was evident to a child playing at the gate of his palace, but citizens who watched the parade through the city square could appreciate the irony and marvel at the incongruity. The words Haman had to proclaim must have been gravel in his mouth. In the eyes of the crowd he was already finished.” **(Baldwin, 1985, p. 90)**

¹⁹ “The use of the gentilic identification ‘the Jew,’ however, adds insult to the injury dealt to Haman. Not only is it not Haman who will be honored, it is Mordecai. Mordecai the Jew, a member of the hated race. The one who sits in the king’s gate, refusing to rise before Haman. By the king’s order, Haman cannot neglect any of the honors that he imagined himself enjoying. In fact, Xerxes reminds Haman twice that these are his words,

his instructions, rather than those of the king. Haman's silence is more articulate than any response he could have formulated." (Anthony Tomasino, *Esther*, EEC, p. 282)

²⁰ "In the Hebrew and Greek versions of the narrative, no words are exchanged between Mordecai and Haman. Indeed, none are needed. The situation itself speaks volumes without dialogue. Later Jewish tradition, however, could not help but heap more ignominy on Haman: according to Tg. Esth. I and b. Meg. 16a, as Haman led Mordecai through the streets, Haman's daughter looked out a balcony window and thought that the splendidly accoutered man on the horse must be her father, and the inglorious figure leading him about must be Mordecai. To further abuse the Jew, she dumped a chamber pot on his head. When Haman looked up and reproached her, she was so shocked that she fell from the balcony and died." (Anthony Tomasino, *Esther*, EEC, pp. 282-283)

²¹ The legitimate king and the one through the line of Christ would be maintained was Jehoiachin. As S. J. Schultz wrote, "Jehoiachin apparently was regarded as the legitimate claimant to the throne of Judah by the Babylonians as well as by the Jewish exiles. Ezekiel dates events by the years of captivity beginning in 597 when Jehoiachin was taken captive. Since Jehoiachin received such favorable treatment in 592 b.c., the date of one of these cuneiform tablets from Babylon, it seems quite probable that subsequent Judeo-Babylonian relationships resulted in the imprisonment of Jehoiachin. In 562, after Nebuchadrezzar's death, when Jehoiachin was restored to more preferential treatment, the city of Jerusalem had long since been reduced to ruins." (Bromiley, 1979, p. 976)

Jehoiachin)

²² "In b. Meg. 16a and Est. Tg. I, which include the story of Haman's daughter falling from the balcony (see commentary on 6:11), it is explained here that Haman was in mourning because of the loss of his daughter." (Tomasino, 2016, p. 282)

²³ "Haman for his part is utterly humiliated, and admits as much by his public mourning." (Baldwin, 1985, p. 90)

²⁴ "Apparently the king was not aware of the deep animosity between Haman and Mordecai, but the people knew. It must have been an enigma to them and an extremely humiliating experience for Haman... That is why Haman 'rushed home with his head covered in grief.'" (Breneman, 1993, pp. 345-346)

²⁵ "His wife and his other advisors had suddenly become the bearers of theological wisdom. Since Mordecai was of Jewish descent (or more literally "from the seed of the Jews"), Haman's chances of overcoming him were nonexistent..." (Duguid, 2005, p. 78)

²⁶ "The 'advisors' in Hebrew are called 'wise men.' That may be ironic because they were only wise after Haman started to fall; earlier they advised him to make the gallows for Mordecai." (Breneman, 1993, p. 346)

²⁷ "This was potentially a Psalm 2 moment for Haman. His idolatry had been exposed as empty, his hatred of the Lord's people shown to be vain. Now was the time to be wise, bow down, and kiss the son, submitting to the Lord and to his anointed one, lest he be destroyed along the way (Psalms 2:12)." (Duguid, 2005, p. 79)

²⁸ "Haman's fall may not have been humanly predictable, but it was scripturally predictable. God said to Abraham in Genesis 12:3, 'I will bless those who bless you, and him who dishonors you I will curse.' The blessing of the land was promised to Abraham and his seed (Gen. 13:15-16), so to oppose the seed of the Jews was necessarily to make oneself an enemy of God's promise. This enmity was what had brought the Amalekites, from whom Haman was descended, under God's curse in the first place. Back in Exodus 17, they assaulted God's people while they were journeying through the wilderness. Once that curse was pronounced, the Amalekites' ultimate fate was sealed." (Duguid, 2005, p. 81)

²⁹ "The pace of the narration is accelerating now, as events are happening so quickly that they begin to overlap. The sense of pace is also reinforced by the use of the words 'hurried' and 'hastened.' There is no indication here that Haman has forgotten his appointment or that he is reluctant to go, as b. Meg. 16a claims. Sending messengers to summon guests to the dinner was common practice; although at this point, Haman might be wondering what could go wrong next." (Anthony Tomasino, *Esther*, EEC, p. 284)

³⁰ "The story does not end with a wise moral, but with a dire warning: this is only the beginning of the downfall. This little excursus is amusing, but it should not divert us from

the seriousness of the situation. Indeed, it may be seen as a brisk zephyr that presages a coming storm. One man shall rise, and another shall fall. We may laugh, but let us remember that God is not merely playing a joke- He is setting a trap. The book of Esther may be wickedly funny at times, but it is also deadly serious.” **(Tomasino, 2016, p. 287)**

³¹ “Who is the man that God, the Great King, delights to honor? It is none other than this same Jesus Christ. One day Jesus will be at the head of a great victory parade, leading his enemies behind him. One day every knee will bow before him, willingly or not, and every tongue will confess that he is Lord, to the glory of God the Father (Phil. 2:10–11). All of our knees will bow before him one day, whether we like it or not.” **(Duguid, 2005, p. 82)**