

Chapter Nineteen

Sleepless in Shushan

Esther 6:1 to 14

“Behold, he that keepeth Israel shall neither slumber nor sleep.” (Psalms 121:3) And, **“on *that* night [neither] could...the king...”!** (Esther 6:1a)

Men, let's be truthful here. If your wife came down to your office *in person* to tell you that she had an important issue she needs to discuss with you *TOMORROW*, do you think you would really be able to get a good night's sleep that night? Be *honest* with your answer. Now I don't know about *you*, but *I'd* be tossing and turning in my bed all night-asking myself questions, and coming up with a lot of excuses-*even excuses for things I didn't do!* You talk about *second-guessing* yourself. Pshew! And as for Ahasuerus, as if the weight of the whole kingdom wasn't already weighing heavily on his shoulders-like the up-and-coming extermination of all *those* people-and now *this* too! Insomnia?! How could *anyone*, with even *half* a conscience, sleep under *these* conditions?

“I could tell it in her voice, I could see it in her eyes, Esther is upset, ...and it's up to *me* to help her!”

*Second*Chronicles

“Guard!...Wake up someone in the palace offices.... And have them ‘...to bring the book of records of the chronicles....’”

Under his breath, “Maybe someone readin’ to me...will put me to sleep...*Ohhhhh.*”

“Do you know the hour, *my King?*”

Clearing his throat and yawning at the same time, the King answers, “Yaahhh,...*Do what you’re told!*”

As he tip toes out of the royal bedroom to see if anyone other than he and the King are awake, quietly and almost comically aplomb he answers, “Yes, my lord,...and a *gooooood* morning to you *too!*”

Notice with me, that the chronicles the King asks for, were the very documents He recorded in the first place. [See, Esther 2:23b. Like Jehovah, *this* King used a scribe to pen his chronicles, too. See Isaiah 8:1-2, 30:8, and study, Jeremiah chapter 36.] I don’t know if you realize the magnitude of what was just said, so here it is again: THE KING HIMSELF ordered *a WRITTEN COPY of THE RECORDED HISTORY OF HIS KINGDOM!* The *Chronicles!!* Don’t *some “Chronicles”* show up in our Bible, too? Aren’t I and II Chronicles *THE* History of Jehovah’s Kingdom?! Following closely to the text (Esther 6:1), aren’t those Chronicles reviewed by Him, from time to time? Do you realize what that tells us? It tells us, that The King thinks *so* highly of the Chronicles He *Himself* has written; that He reads and refers to them *often!* Now let’s connect the dots. If *THE KING* reads the Chronicles, what should *we* do? The answer should be *obvious.* We should... Read The Bible! Read the History of *THE* Kingdom! Read the Chronicles!

The shenanigans of Bigthan and Teresh were recorded in the chronicles. You remember those two, don’t you? (Esther 2:21-23) You remember them, because...

“...it was written in the book of the chronicles before the king.” Esther 2:23

The chronicles were written, so this, and many other accounts could give an accurate rendering of Persia’s history. *Again,*

why were the chronicles written? So no one would forget the *details*. Ah, but someone *did* forget! The *King* forgot!

After Ahasuerus finally gets someone to read to him, he is brought face to face with a faded memory of something he had even less knowledge about at the time it was happening. Someone, he recalled, saved his life, but at best, the details were sketchy, especially when hearing them read, *this* early, on *this* morning.

“What was his name *again?*”

“Bigthana and Ter-”

“No, no man...*not the two that were hung, the guy who saved me...what was his name again?*”

“Mordecai, Sire”

“Seems like I heard *that* name before...hm, maybe just a coincidence.”

If the King learned something he didn't know or remember before he *heard*¹ the Chronicles, shouldn't we study them for the same reasons?!!! (I'm sure Peulthai the porter would agree with me *anyway*. I Chronicles 26:5) REMEMBER; AN INFALLIBLE BIBLE IS NO GOOD IF NO ONE READS IT, or, in this case, *HEARS it!*

A Closer Look at The Chronicles

or

Speaking in Tongues²

Oddly, the *second* time we read the name Bigthan (Esther 2:21), in Esther's Book, someone spells it Bigthana-with an “a” [in *Hebrew*-with an “*Aleph*”...], at the end. (Esther 6:2)

¹ These days, The Bible on *audio* tapes and CDs are so reasonably priced, almost anyone can purchase them, just about anywhere!

² “Tongues” [Law of FIRST mention Genesis 10:5, 20, 31]; ARE Spoken LANGUAGES. (Acts 2:6; See, vss. 8 to 11)

From the time he is hanged, to the time the King hears his name *again*; a letter is added to Bigthan's name. This may not be significant, at first light. But its brightness is held back only by the time it takes this truth to make it to full sun.

The difference in spelling; reminds me of the *different names* that are chronicled in Scripture for the *SAME person*, BEFORE, and right AFTER, Israel's captivity. For example, I'll use one we've all seen before, and are probably most familiar with. Haven't you and I tried to figure out for *years*, why the owner of the threshingfloor had two DIFFERENT names?...

"...Go up, rear the altar unto the Lord in the threshingfloor of ARAUNAH the Jebusite." II Samuel 24:18

"...Go up, and set up an altar unto the Lord in the threshingfloor of ORNAN the Jebusite." I Chronicles 21:18

What's going on here, did God make a mistake? Did a Scribe make an error? Is it true, that you and I finally found a blunder in the Bible??? Confidently, we can *both* answer "No" to all these questions! There's a much better answer, because we possess a *perfect* BOOK!

When I and II Chronicles were written, many of the names that first appeared in I and II Samuel, and I and II Kings, now had a different spelling. The reason? In captivity, the Jews were stripped of their culture, religion, and language; being forced, in turn, to learn the *tongue* (Daniel 1:4b) of their captors. (Jeremiah 5:15 and 19) Regrettably, *this* language (or *speech*-Nehemiah 13:24) was now so ingrained in these Jews, that, when the seventy years had ended, and they sought to reconnect with their God, by reclaiming and rechronicling their history, some of the names were *spelled*, and (thus) *pronounced* differently.

Later in our story, we'll see that some things really *did* change between the first and second recorded chronicle of the kingdom. (Esther 10:2) But for now, there's a more pressing issue to follow. We will discover that issue, by asking the following question. What was being read to this

sleepy King that was so poignant, it kept him awake, instead of lulling him back to sleep, like he wanted to do to begin with? [Why else would this tired King have called for someone to read to him in the first place? Wouldn't the reading of those boring Persian chronicles be the very sedative he was hoping for; to insure the fast tract to a good morning's sleep? "CAN'T SLEEP?", SAID THE PHYSICIAN, "LISTEN TO THE CHRONICLES, AND CALL ME IN THE MORNING!"] Something caught his attention; wouldn't you agree?! And that something kept him awake for the rest of the day [or at least to Esther 6:10]! Maybe, if we quietly listen at the door, we can catch him saying something about this. Shhhhhh! I believe I hear him yawning and mumbling something to himself. Put your ear right here, on this spot. Shhhh,...real quiet now, and listen...

...“Hm...’*Mordecai* had told of Bighana’...hm, wasn’t that guy’s name Bighan?” A big yawn breaks his thought in two. “Could the ‘records of the chronicles’ be *wrong*? Look’s like...there’s something here...that requires me to take a *second* look.”

Hearing those words again, in a night he could not sleep, helped this King realize he had not yet exalted the man who saved his life. And it prompted him to do it, moreover, (to) do it *right away*! [By the time Esther points her finger in Haman’s face (Esther 7:4-6), *Mordecai* will be remembered for far more than saving the life of the King. He’ll be remembered (and rewarded) for saving the life of the *QUEEN*, too! (Esther 8:1 and 2)]

Now let’s think about this for a while: When comparing II Samuel (*written BEFORE the captivity*) to I Chronicles (*written AFTER the captivity*); doesn’t the Book written *after* the captivity make King David look good? I mean, didn’t the *second* writer forget to include his sullied past? By the time this story makes it to I Chronicles; isn’t David’s sin forgiven and forgotten, and his character *now* pristine [“lily

white”, as they say down south]”? Let’s go further. Isn’t *Mordecai*, like David, also a type of Jesus Christ? When the King (Ahasuerus) in this story reviews the chronicles (for) a *second* time, doesn’t he see *THIS Jew* (Mordecai) in a good light too? Isn’t the King’s *revelation* the inception of Mordecai’s exaltation, and the EXACT New Testament picture of Christ?! Don’t THE GOSPELS *chronicle* our Lord’s first coming, when He battled *sin*, and THE REVELATION (*chronicle*), His *high and lofty* return, coming “...the *second* time *WITHOUT*...” *it*? (Hebrews 9:26 and 28)

“And it was found *WRITTEN*³, that *Mordecai*⁴ had told of *Bigthana and Teresh*...” Esther 6:2.

Again, let’s be honest here. When you see or hear something in Scripture that, to your way of thinking, seems abnormal or unusual; how do you handle it? Do you stop to investigate, or let that moment fly by? Hearing a *different* pronunciation, for a name he had known and used many times before, made this King go back to the chronicles for additional information; prompting him to take a second look at Mordecai!

This homespun aphorism seems to fit just fine, right here...

³ When “...the books were opened...” [as in the White Throne Judgment—where the *Old* Testament Saints will be judged for their *works*—Revelation 20:12], the King was reminded of Mordecai’s *good works*. A “...thousand years...” (Revelation 20:7) before that time, at The Judgment Seat of Christ, Christians will be judged for their works too. Remember; to gain those rewards, God *requires* [of us] HOLINESS. (II Corinthians 7:1) *Make it personal: MY INDUSTRY [AS A BELIEVER] IS TO PRODUCE GOOD WORKS.*

⁴ Jewish commentary teaches that the reason Haman was advanced by Ahasuerus was because Haman took credit for saving the King’s life. We discover that this won’t fit the Biblical record, because, when the King finds out that Mordecai was his saviour, NOTHING about anyone else claiming to save the King’s life is ever brought up, in any conversation, thereafter.

Rehearsing the Chronicles a second time; will always advance Jehovah's Kingdom for good.

“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.” Esther 6:3

“How could we...I mean, how could *I* have missed *that!!!* Well I'm gonna fix it...right *here*, and right *now!* I'm gonna make this thing right; if it's the last thing I do! And I know just *how to do it!!!*” Remembering the Guard's foregone objection, and determined to use it to prove his own sensitivity, he continues, “Guard...*I realize it's still early*, but send someone *anyway!...* Get Haman,...*I need 'im right away.*” Under his breath, “He knows all that pomp and circumstance stuff.... *And I think he still owes me one, anyway-from the last time we got together.* He'll help me out....”

“Your Majesty-”

“What is it now. Not another *problem*, I hope....”

“No, no Sire. There's no need to send someone to Haman's house-”

“You ain't gonna' get sassy with me again, ar ya?”

“No, Sire. There's no need to send someone to Haman's house, because,...because he's here *already*.... In fact, he's outside your door-waiting for *you!*”

“What,...was the whole world awake last night-like me?”

Well, what are you waiting for man, send 'im in-send 'im in!!!”

“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?” Esther 6:6
(FYI: Haman's response has *thirteen* words to it.)

“Well since you’re asking, O King, let me give you my advice.... ‘The *man* whom the king delighteth to honour...’ should....” Haman pauses, and then winks⁵ at the King.

“Did you just wink at me?”

Haman puts most of his right hand over his mouth and answers with a snicker, “No, no....” He whispers to himself under his breath, “That was funny...*The Man,...ha...like it’s someone else* we’re talking about-someone *other than me*⁶! Ha ha, I’ll go along with it....” Attempting to be more serious now, he continues, “Well let’s see,...he’ll need better clothes than,...than the ones *I’m* wearin’-more like *your threads*⁷, Your Majesty.” Pensively stroking his beard, he continues, “And.... Well, it seems to me,...anyone *a king* would want to honour should have the swiftest horse in the kingdom.... You’d agree with *that*,...now, wouldn’t you?” Before Ahasuerus has a chance to answer, he continued, “-Not to mention, the best breed-like...well,...like...take your horse, for instance. He’s a beauty! While we’re at it, why not go *all the way* with this thing?! Why not give him *your* crown?...oh-

⁵ Proverbs 6:12 and 13

⁶ If Haman reviewed the chronicles like the King did, he would have known that the King was referring to *Mordecai*, and NOT *him*!!

⁷ From Esther 6:8. This verse exhibits a beautiful picture of the TRINITY. No one but The King and Haman knew *who* was mounted on the King’s horse; wearing his royal clothes, and crown. How would anyone know, it was someone other than the King himself? Who would know the difference? In other words, “...he that hath seen me hath seen the Father....” (John 14:9b) The *second* time we see Jesus, HE WILL WEAR THE CLOTHES THAT “...the king useth to wear....” Do you know why? JESUS IS GOD!!! In Eternity, all three members of the Trinity: The Father-God’s *soul*; The Son-God’s *body*; and The Spirit-God’s *spirit*, will sit on The King’s Royal Throne as one Man [Isaiah 42:13]. (Zechariah 14:9) Still not sure? Maybe *this* will convince you! The ring that Ahasuerus originally gives to Haman (Esther 3:10), is the *same one* he slips off *his* finger and gives to (who else) *Mordecai*!!! (Esther 8:2)

just for a day or two.... It will make me-*ahem*, I mean,...this guy...*feel* like *YOU personally* gave him the *royal* treatment. O yeah,...just one last thing Your Majesty.... If you *really* want to honour *that* man...”, Haman couldn’t help from snickering *again* before he finished his sentence, “...get the biggest prince in town to walk him ‘...on horseback through the street of the city....’ Make him proclaim to everyone that sees this man riding *your* horse, ‘*thus shall it be done to the man whom the king delighteth to honour!*’ Yep, that *should-about* do it.... Yep, *that should-about* do it...*just fine.*”

“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.” Esther 6:10

I wonder here, if Haman used one of Jackie Gleason’s old lines? Every time this “*Honeymooner*” shot his mouth off (-subsequently getting into trouble), he would say, “I have a *biiiiig* mouth!”

Parading his enemy on horseback through town; should teach this glory seeking Devil to keep his big mouth *shut*. If the truth be told, he might have learned his lesson, but I guess we’ll never know, this side of Glory. Other than complaining to Zeresh his wife (Esther 6:13), Haman only speaks again, after this instance, to beg for his life. (Esther 7:7)

Horse of a Different Color,
Rider of a Different Breed!

“Heeeeeeey Gertrude, I hope that big fat guy ain’t gonna ride *me* again, ...hmmmahmy aching back!”

“Yeaaaaah, hmmm...too much for me toooo.”

“At least the King knows class when he sees it.

Remember; he picked meeh over the rest of yooooo guys! I just hearrrrd the grooomer say, this time he wants a *male*.

Must be pretty important.”

“Oh, you studs think you’re alllll really sumptin’. We do *juuust as good a job* as you do! You believe in ‘equal rights’, don’t ya?!”

“Sure, but this time it’s *different*. The King has called for his *best* horse-ahem...thhhat’s me of course!!! You speckled guys won’t even maaake it past the palace gate. Nope,...not black, noooooor brown , not even blaaazed.... I hearrrrrd ‘em say, ‘just plain ‘ooool white,’ *just like me!*”

Standing on the Mount of Olives, ready to ride into Jerusalem, Jesus called for two of His disciples to retrieve ‘a colt the foal of an ass’...

“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of OLIVES...Tell ye the daughter of Zion, Behold thy king cometh unto thee.”

Matthew 21:1 and 5; See, Zechariah 9:9.

How appropriate indeed, that this was the Mount of Olives. For, “...his feet shall stand...” (Zechariah 14:4) one day, on that holy mount, to set up His earthly Kingdom!

The portion of Scripture we’ve been reading from (Esther 6:8 to 10), pictures The Second Coming of Jesus Christ. When He returns riding The King’s “horse” and wearing His “crown” and “apparel”; He will “...be delivered to the hand of one of the king’s most noble princes...” *Do you realize what you just read?* If Haman becomes the “noble prince” that walks Modecai “...on horseback through the street of the city...” to proclaim, “...thus shall it be done unto the man whom the king delighteth to honour...”, wouldn’t it be the Devil’s ultimate *shame* to do that for The King of Kings, just before he’s “...cast alive into the lake of fire burning with brimstone...”? (Revelation 20:10) [Scripture *doesn’t* say this will happen, but while we’re in Heaven, we’ll have at least a “week” (Daniel 9:27) to suggest it to our Saviour before He comes back again riding His “...*white* horse....” (Revelation 19:11)]

“AND IN THY MAJESTY RIDE PROSPEROUSLY BECAUSE OF TRUTH AND MEEKNESS AND RIGHTEOUSNESS....” Psalms 45:4a

“What’s he sayin’?”

“I dono, he’s *too far away!*”

“We can’t stay here all day, you know...I gotta put dinner on-or we’ll *never eat.*”

“CAN YOU JUST WAIT *ONE* MINUTE?!!!”

Just as sassy as can be, “Then don’t *complain* when you don’t have any dinner tonight!”

“They’re coming closer, I hear him yelling sumptin’...but I still can’t make out what Haman is saying. Yeah, that’s Haman alright...but I dono who the other guy is...it’s *not* the King.”

“Whataya mean it’s NOT the King? ...Don’t you have eyes? ...Don’tya see he’s wearing the King’s clothes, and ridin’ *his* HORSE?”

Under his breath, “she’s always gettin’ stuff like this wrong-pshhh, don’t *you* see?”

“*What’d you say?*”

“I said, ‘*I love you, my sweets!*’” After a long pause, “Listen this guy might be wearing the King’s clothes, but that *ain’t* the King! Remember?-I met him...an’ I told u all about it a few months ago- remember???! He’s a great guy...I wouldna forgot what a guy like dat looks like.” Pointing at Haman, “Now THAT looks like Haman, but the other guy...”, looking closer, “it...it...”, under his breath again, “she ain’t gonna believe this one...”, finishing his sentence, “I know yaaint goona believe me, but it looks like the guy who was crying and howling inda street de’odda day.” Very sober now, “I can’t figure it out, but THAT’S HIM I TELL YA,...THAT’S *THAT* GUY!”

After Haman was done with the King’s appointed task of *publicly* honouring Mordecai, he “...hasted to his house *MOURNING, and having his head covered.*” (Esther 6:12b) Mordecai on the other hand, “...came again to the king’s

gate...” (Esther 6:12a), reflecting events, just hours earlier, where he refused to stand or even move (Esther 5:9) for the man who had just honoured him. Still wearing the King’s clothes and crown, Mordecai, with a thankful, yet broken heart, humbly bows down on both knees to The God of Heaven to pray in front of that gate, “Oy...oh Lord, The God of Abraham, Isaac, and Jacob...I Thank Thee. I Thank Thee O Lord, for ‘thou hast turned for me *my MOURNING* into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever...” and ever. Amen. (Psalms 30:11 and 12)

