

To the Praise of the Glory of His Grace

Chapter 34

Ephesians 6:5

Ephesians 6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

THE apostle continues his instruction to the Ephesians concerning obedience and subjection to higher authority, turning his attention to the spiritual responsibility between servants and masters. Paul was himself a servant of Christ,¹ and as such, he reveals that all servants, even those who have masters according to the flesh, are to obey their masters' rule, just as they are commanded to obey and yield to Christ's own authority and jurisdiction in their life. To Paul, subjection and obedience characterizes what the Christian walk should be. And just as the apostle manifested a similar love for religious discipline, spiritual subjection, and obedience to the Jewish religion before his conversion, so were these same godly characteristics evident in his new life as a Christian.² The general truth that the apostle seeks to emphasize, whether a man is born a slave or free, is that whatever his earthly condition, should not affect his primary purpose to glorify Christ. A glory that always shall be intensified, and

made known to others, when the same obedience and subjection that Jesus manifested on the earth is seen.

(Ellicott's Commentary for English Readers, Eph. 6:5) In Ephesians 6:5–9 the hardest form of subjection, that of slaves to masters, is dealt with, still under the same idea that both are “in Christ.” The slave is the servant of Christ in obeying his master, the master is a fellow-servant with his slave to the same Divine Lord. We notice on this particular subject a remarkable emphasis, and a singular closeness of parallelism between this Epistle and the Epistle to the Colossians; probably to be accounted for by the presence of Onesimus with St. Paul at the time, which would naturally press on him some special consideration of the relation of Christianity to slavery. Accordingly St. Paul's general attitude towards slavery will be best considered in the Epistle to Philemon (which see). Here it will be sufficient to note that while the institution, unnatural as it is, is left untouched, the declaration of a common fellowship in Christ enunciates a principle absolutely incompatible with slavery, and destined to destroy it.

To the Lord it is less important the life someone is born into, whether they are born a slave or free, than how they live

1 Rom. 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 Phil. 3:4–5 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: ³Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

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their life, in seeking to fulfill Christ's commandments in it. The reason this is important regarding servants obeying their masters according to the flesh is that, only through this attitude of spiritual subjection, is Christ's own life drawn attention to. Ultimately Jesus was a good and faithful servant to God,³ and His people should manifest the same lowliness of heart⁴ as their Savior.

In contrast to servants yielding authority to their earthly masters, is when men rebel against their authority, and attempt to gain freedom on their own, without God's Spirit leading them, when individuals are dissatisfied with their personal state, and foolishly believe that they have the right to rebel against higher authority. Yet, this attempt will always be futile, simply because if God does not endorse a man to be set free, then he never can successfully, with consent to divine will, gain it. (Ps. 127:1) *Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

(Benson Commentary, Ps. 127:1) *Except the Lord build the house*—That is, assist and bless those that build it, whether an artificial house, such as the temple, or the royal palace, or any of those numerous structures which Solomon raised; or rather, a natural or civil house, a family or kingdom; *they labour in vain that build it*—They will never succeed well in their attempts, bring it to perfection, or have any comfort in it. The success of all our undertakings depends so entirely upon God's blessing, that it is in vain to attempt any thing without it: in vain is it

to build houses and cities, or to endeavour to uphold families, or establish states, unless he prosper the design: and the care of the watchman, of the soldier, or magistrate, is to no purpose, unless the divine providence be likewise the guard. "In every undertaking the blessing of God must accompany the labours of man to render them effectual. No work can prosper without him; nor can any design miscarry under his favour and protection. . . ."—Horne.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(Ellicott's Commentary for English Readers, Rom. 8:28) (28–30) These verses contain a third reason for the patience of the Christian. He knows that whatever happens, all things are really working together for good to him.

(28) *All things.*—Persecution and suffering included.

Work together.—Contribute.

There is a rather remarkable reading here, found in the Vatican and Alexandrian MSS., and in Origen, inserting "God" as the subject of the verb, and making "all things" the object. "God works all things with," or "co-operates in all things." This reading is very early, if not original.

To them who are the called.—Further description of those "who love God." They have also, as in His eternal counsels He had designed it should be, obeyed the call given to them in the preaching of the gospel, and definitely enrolled themselves in the kingdom of the Messiah.

3 Phil. 2:7–8 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Heb. 3:2 *Who was faithful to him that appointed him, as also Moses was faithful in all his house.*

John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

John 4:34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

Matt. 3:17 *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

4 Phil. 2:3 *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

The ultimate and certain reason that all things work together for good for those who love God, is because those called by God, have a divine purpose in life to fulfill. Thus, every true Christian's destiny, is under the control of the Lord's sovereignty, to ultimately accomplish His purpose in their life. Like with the Old Testament examples of Joseph, Mordecai, and Moses,¹ all things were purposed for their good, though at certain times, in their lives, this seemed impossible. This is why none called by the purposes of God should ever view themselves as a victim in this life. Simply because all chosen in Christ are anything but victims, in any situation. (Rom. 8:37) *Nay, in all these things we are more than conquerors through him that loved us.* That which makes believers, more than conquerors, is because their ultimate victory, over all obstacles is based upon God's love for them. Thus it is thus not human will, power, or natural ability that provides success for true Christians in this life, but rather the supernatural love, that God purposes for His people. Because we are His, we are loved; because we are loved, we shall overcome all things, that might obstruct us fulfilling God's will for our life.⁵ Ultimately the believer's victory in this life, and his exaltation in the next has for its sole source, God's love, making him more than a conqueror. Through this supernatural love, the Lord's people have been given the power to overcome everything which is in the

will of God to overcome and bring glory to Himself.

(Barnes' Notes on the Bible, Rom. 8:37) *We are more than conquerors*—We gain the victory. That is, they have not power to subdue us; to alienate our love and confidence; to produce apostasy. We are the victors, not they. Our faith is not destroyed; our love is not diminished; our hope is not blasted. But it is not simple victory; it is not mere life, and continuance of what we had before; it is more than simple triumph; it augments our faith, increases our strength, expands our love to Christ. The word used here is a strong, emphatic expression, such as the apostle Paul often employs (compare 2 Corinthians 4:17),⁶ and which is used with great force and appropriateness here.

Through him ...—Not by their own strength or power. It was by the might of the Saviour, and by his power pledged to them, and confirmed by the love evinced when he gave himself for them; compare Philippians 4:13, "I can do all things through Christ who strengtheneth me."

Ultimately, if God desires to free, or deliver any man from bondage of any kind, including different forms of bondage, that restrict his life from fulfilling God's purposes in it, then all it takes, is a word from the Lord to do so. Examples of this spiritual power in action include Jesus healing the man with the withered hand,⁷ when the Lord stated to *the man*, *Stretch forth thy hand*, and his hand was restored as the other,⁸ or when Jesus healing the

5 John 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

6 II Cor. 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

7 Luke 6:6-10 *And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.*

8 Luke 6:10 *And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.*

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lepers with the words, *Go shew yourselves unto the priests,*⁹ which actions ultimately completed their miraculous healing, or Christ's words to the paralytic by the pool of Bethesda, when the Lord stated, *Rise, take up thy bed, and walk,*¹⁰ and the man received the strength to do so. What these records teach us, is that it only takes a word from the Son of God, for any man to be delivered, from any bondage holding him captive. The last record worth considering on this topic, is the record of Jesus, after He was resurrected, and the miracle of the fishes He performed for His future apostles. The reason that this record is so significant, is because even though the disciples, who also had previously demonstrated Christ's power in their own life,¹¹ without specific revelation from Christ, they were not even successful, in something as simple as fishing to supply their personal needs. Teaching us, that even those things believers think that they know how to do, without divine revelation guiding them, failure is certain.

John 21:1-3 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

²There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

³Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

Here is an example that even an experienced fishermen like Peter, without him being led by divine revelation, his attempt was futile, and so much so, that it is revealed in Scripture, that he/they *caught nothing*. This is always the result of those who go it alone, do it on their own, and want not for divine guidance to direct their steps. Undoubtedly Peter's and the other disciple's action were not nefarious, but neither was it inspired. These are also the very same men who were given power by Christ to perform miracles. Teaching us that previous victories, shall have no effect on present success. Hence, when Jesus commissioned His disciples to go, manifest His power, and declare His name, they were wildly successful, but in contrast, as seen here, when they moved by their own will and understanding, the complete opposite was the case.

John 21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

It is not uncommon for Jesus to appear to men, even if His presence has previously been with them, and still His person is

⁹ Luke 17:14 *And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.*

¹⁰ John 5:7-8 *The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.* ⁸Jesus saith unto him, *Rise, take up thy bed, and walk.*

¹¹ Luke 9:1 *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.*

Acts 3:6-8 *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.* ⁷And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Acts 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.*

Acts 19:11-12 *And God wrought special miracles by the hands of Paul: ¹²So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

not quickly realized, as being the Lord. This is equally true, when Christ's Spirit is working in the heart, and yet, Christians do not recognize it as such. But, to know not that it is Jesus speaking to us, will greatly affect, whether his words are obeyed or not.

John 21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

Jesus wanted to make it abundantly clear, that though they had toiled all night to catch fish, in reality there was not even one fish in the boat. Human efforts have greatly failed, to provide even one necessary meal.

John 21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Here we have the first direct command by the Savior, and the promise that if it was obeyed, their present drought of catching nothing would cease. Whether the disciples obeyed because of habit, or hope, we do not know. But regardless of their motivation, when Jesus' words were obeyed, they now drew into the boat a *multitude of fishes*. What this teaches us is this, the fish were already there, waiting to be caught, but it took a word from the Lord for the disciples to accomplish their desired end. This is true in all of life for believers today—the fish are there, but they can only land in the boat, if Jesus' person, and His Word reveals where they are. So that even Jesus' most faithful followers, who walked with Christ could not, without His words, have their needs met.

John 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

This record of Jesus revealing Himself to His disciples after His resurrection, reveals that Christ's power to exert miracles in His followers' lives, did not cease with the Son of God's physical death.

Jesus' words, *Children, have ye any meat?* (v5) reveal that the Lord desired to make His disciples aware, that only through His appearance, and His word, could their personal needs be met. It was also only when the disciples obeyed Christ's words, to *cast the net on the right side of the ship*, that they observed a miracle being performed by Christ. Teaching us that only through obedience to divine words that God's power can be both seen and evidenced in our lives.

Returning to the subject, that *servants* are to maintain obedience to them who are their *masters according to the flesh*, the Scripture also states, in respect to whether servants should seek their own freedom, the Scripture states, (1 Cor. 7:21) *Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.*

(Ellicott's Commentary for English Readers, 1 Cor. 7:21) Art thou called being a servant?—Better, Were you called while a slave? Do not let that make you anxious. The fact of your being in slavery does not affect the reality of completeness of your conversion; and so you need have no anxiety to try and escape from servitude. In this and the following three verses the subject of SLAVERY is treated of as the second illustration of the general principle laid down in 1 Corinthians 7:17—viz.,¹² that a man's conversion to Christianity

¹² 1 Cor. 7:17 *But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.*

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should not lead him to change his national or social condition.

But if thou mayest be made free, use it rather.—These words may seem to imply that if a slave could obtain his liberty he was to avail himself of the opportunity to do so. Such an interpretation, however, is entirely at variance with the whole drift of the argument, which is, that he is *not* to seek such a change. What the Apostle does say is, that (so far from letting the servitude be a cause of distress to you) if you can even be free, prefer to use it, *i.e.*, your condition as a converted slave. It, as well as any other position in life, can be used to God's glory.

It should never be forgotten that a man's position in this earthly life, has no affect whatsoever, regarding how God may use him to glorify God in it.¹³ Hence, whether one is called to Christ, already free, or in bondage, shall have no effect, on how God will use him, to fulfill God's purpose for his life. It is also quite possible that many people's greatest ability to serve the Lord, and fulfill His will in their life, may be as a servant.

With fear and trembling, in singleness of your heart. The degree to which servants should remain subject to their masters, is that they should possess a similar fear of

disobeying them, as they would to disobey Christ.

(*Barnes' Notes on the Bible*, Eph. 6:5) *With fear and trembling*—With reverence and with a dread of offending them. They have authority and power over you, and you should be afraid to incur their displeasure. Whatever might be true about the propriety of slavery, and whatever might be the duty of the master about setting the slave free, it would be more to the honor of religion for the servant to perform his task with a willing mind than to be contumacious and rebellions. He could do more for the honor of religion by patiently submitting to even what he felt to be wrong, than by being punished for what would be regarded as rebellion. It may be added here, that it was presumed that servants then could read. These directions were addressed to them, not to their masters. Of what use would be directions like these addressed to American slaves - scarce any of whom can read?

In singleness of your heart—With a simple, sincere desire to do what ought to be done.

As unto Christ. The level of fear and respect, that Christians are to maintain, of displeasing their earthly masters, is similar to the same fear and respect, that every believer should possess, if they were to displease and disappoint Christ.

13 *David - I Sam. 16:11-13 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for he will not sit down till he come hither.* ¹²*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.* ¹³*Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.*

Joseph - Gen. 37:28, 41:41 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. ... ⁴¹*And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

Gideon - Jdgs. 6:12-15 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. ¹³*And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.*

¹⁴*And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?* ¹⁵*And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.*

Peter - Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

Mary - Luke 1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

(*Barnes' Notes on the Bible*, Eph. 6:5 - Continued) *As unto Christ*—Feeling that by rendering proper service to your masters, you are in fact serving the Lord, and that you are doing that which will be well-pleasing to him; see the notes on 1 Corinthians 7:22.¹⁴ Fidelity, in whatever situation we may be in life, is acceptable service to the Lord. A Christian may as acceptably serve the Lord Jesus in the condition of a servant, as if he were a minister of the gospel, or a king on a throne. Besides, it will greatly lighten the burdens of such a situation, and make the toils of an humble condition easy, to remember that we are then “serving the Lord.”

I Peter 2:18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

The command to obey those who have rule over us, is not limited to masters who we may think are worthy of being subject and obedient to. Simply because obedience is commanded to all masters,

according to the flesh, and not simply only those who are good and gentle.

(*Benson Commentary*, I Pet. 2:18) *Servants*—Οἱ οικεῖται, household servants, be subject to your masters—Though heathen, in all things lawful; *with all fear*—Of offending them or God; *not only to the good*—The tender, kind; *and gentle*—Mild, easy, forgiving; *but also to the froward*—The ill-natured and severe. “In this verse,” as Macknight justly observes, “the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties does not depend either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things established by God.”

To also remain subject merely to those masters *good and gentle* in nature, is far less noble, and far less worthy of praise, than maintaining subjection and obedience, to froward masters who possess no real good, nor righteousness in them.

¹⁴ 1 Cor. 7:22 *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.*

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Endnotes i

Joseph - Gen. 37:26-28 *And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? ²⁷Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. ²⁸Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.*

Mordecai - Esth. 5:11-7:10 *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. ¹²Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. ¹³Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. ¹⁴Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made. ⁶¹On 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. ²And 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. ³And 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. ⁴And 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. ⁵And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. ⁶So 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? ⁷And Haman answered the king, For the man whom the king delighteth to honour, ⁸Let 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: ⁹And 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. ¹⁰Then 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. ¹¹Then 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. ¹²And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered. ¹³And 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. ¹⁴And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared. ⁷¹So the king and Haman came to banquet with Esther the queen. ²And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. ³Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: ⁴For we are sold, I and my people, to be destroyed, and to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. ⁵Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? ⁶And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. ⁷And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. ⁸Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of king's mouth, they covered Haman's face. ⁹And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. ¹⁰So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.*

Moses - Exod. 1:22, 2:2-3 *And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. ... ²And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. ³And when she could no longer*

hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.