

# THE ISRAEL PROBLEM



- Spirit of Amalek plays a significant role
- National leaders see the Israel problem as a matter of diplomacy
- But in reality it is a spiritual issue
- Esther's 2<sup>nd</sup> banquet was to gain the king's ear in private, and to expose Haman
- Haman hated the Jews so badly that he couldn't be happy until they were dead





# ESTHER CHAPTER 7

- Haman was not as self-satisfied at Esther's 2<sup>nd</sup> banquet
- *Shatah* = to drink
- *Mishteh* = secular party
- *Chag* = holy feast
- Banquet was to get the king tipsy and happy, and to get Haman drunk with his guard let down





# THE KING GETS CURIOUS



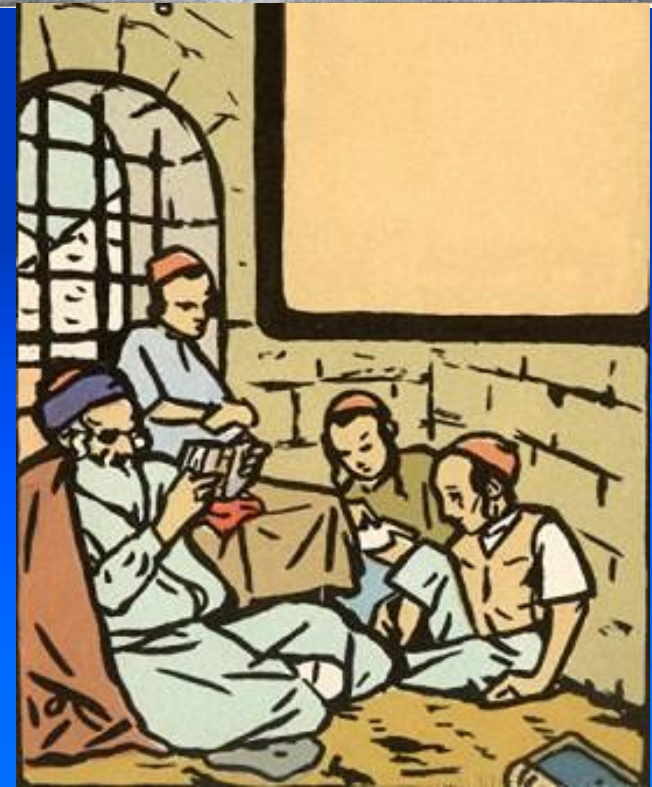
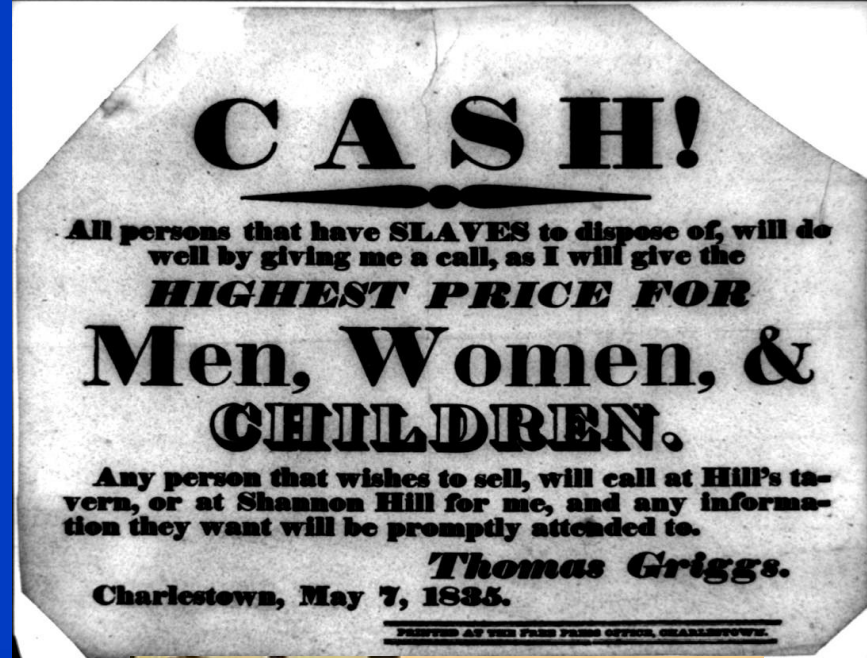
- Calling Esther “Queen” says he views her with continued respect
- Esther has reversed the circumstances and now the king is pursuing her to know what she wants
- Esther asks for “her life” and it startles the king
- “We have been sold!”
- Esther 3:8 - 9





# THE KING KNOWS HE'S BEEN MISLED

- Offer of silver to the King was insincere, Haman wanted only to have personal revenge
- Esther uses the same words used in the death decree: destroy, kill, exterminate
- A subtle message about slaves and slavery
- To be someone's "slave" often was meant more as "I am your servant"
- Rabbi's students sometimes called themselves "slaves" to their master





# SLAVES OF CHRIST

- Romans 1:1 Paul was not LITERALLY enslaved to Christ. He voluntarily submitted to Christ's superiority and authority
- 1Corinthians 7:21 -23 A mixture of referring to actual slavery, with using the Middle Eastern expression "slave" as explaining commitment to a leader or teacher
- Romans 6:16 – 19 "Slaves to sin" is a cultural expression of submitting to sin as your Master.
- "Popular language" Paul points out that he is using an illustration of slaves and servants to make a point





- The king understood what Esther was implying
- Haman intended to misappropriate some of the king's subjects, the Jews, and make them his own slaves
- This was treason and treachery and a threat to the king
- Esther now has the king, herself, and the Jews united as Haman's enemy !
- Only now does the king learn that Esther is a Jew
- In multi-cultural Persia, the issue of Jewishness never mattered to the king and still doesn't



# HAMAN PLEADS WITH ESTHER



- King rushes outside to think
- As he comes back he finds Haman on Esther's couch
- Haman has broken a harem taboo
- The Harem was the king's private property
- Haman violated the king's exclusive sexual rights, and shamed Esther's modesty

# HAMAN IS CONDEMNED

- *“The moment these words left the king’s mouth, they covered Haman’s face”*
- Probably referring to the practice of covering the face of the condemned with a hood
- “Gallows” is a translation mistake
- It was an impalement pole
- Haman was “hoisted on his own petard”





# ESTHER CHAPTER 8: XERXES APPOINTS MORDECHAI



- Haman is dead but the death edict of the Jews is still in force
- Haman's estate is given to Esther
- Esther turns it over to Mordechai
- Mordechai is given the king's signet ring, and replaces Haman as 2<sup>nd</sup> in command to Xerxes





- Esther weeps bitter tears and begs the king to rescind the edict
- She knows that such a thing isn't done and that he would have to go against Persian law and custom
- The king refuses, but says that she and Mordechai should create an edict and seal it in the king's name
- Both edicts would be irrevocable