

# **Esther: Haman's Demise (Ch. 7)**

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## **Verses 1-2**

It is now the second banquet, and the king is very interested in what Esther has to say. Perhaps this was another design of the banquets, not only to establish rapport with the king, and possibly buy time to work up the right way to approach him, but also to peak his curiosity.

## **Verses 3-4**

Like Haman's carefully worded request to kill the Jews (not mentioning them by name; 3:8), Esther's request is likewise well thought out. She has the king's favor already, and so begins by asking for her own life (which of course he would grant), then of her people (which would naturally follow, though she does not name them).

She says if the Jews were sold as slaves she would not have said anything. Perhaps she thought that if the Jews were sold as slaves then God's plan would work through that servitude, just as it had before, but total annihilation, obviously, wouldn't allow God's plan to continue, at least through the Jewish people. She may have added the last part about how the "enemy could never compensate for the king's loss" to emphasize not only that it was her own people she spoke about, but that her people were a good, hard-working, law-abiding people (contrary to what Haman said; cf. 3:8). Christians should be the same way (cf. Rom. 13; Eph. 4:28; 2 Thes. 3:10; 1 Tim. 2:2), though if the laws of the land conflict with God, we ought to obey God (Acts 4:19; 5:29), just as the faithful Jews did (cf. Dan. 3, 6).

## **Verses 5-7**

Now the king is angry that someone would dare presume to harm his queen or her people. He demands to know who. Sometimes the anonymity of a person in a given situation can help those who may be biased a way to see more clearly, much like the way Nathan approached David with his sin (2 Sam. 12).

Haman must have been blown away when she revealed it was him. He didn't know she was a Jew, nor did the king. That decree that he allowed Haman to write has now probably come to mind, and he is fuming and needs to think about how to handle the situation. Another wise decision is that Esther made no mention of the king being at fault in this, and places the blame entirely on Haman.

The king has two choices, side with Haman and remove another queen, or side with Esther and lose his right-hand man. Given his reaction, the choice is pretty obvious, and it appears even to Haman that the king was going to side with Esther (v. 7) as he had promised (v. 2).

## **Verses 8-10**

Understanding that things weren't getting better, and the king was going to side with Esther, Haman pleads for his life, not thinking clearly as he falls across the couch as the king walks in. He wasn't trying to harm the queen, but it was fitting that the king perceived it that way, since Haman had deceived the king into allowing a decree to be written in his name that would have required the death of his queen.

It "just so happens" there is a gallows conveniently located at Haman's house. How ironic that his own selfish desires to destroy those whom he didn't like resulted in his own death on the very gallows he made for Mordecai. Indeed his sin had found him out (cf. Num. 32:23).