

The Cursed Haman is Hung on his own Gallows

Call to Worship: Proverbs 3:31-35

Hymn #490- *Onward Christian Soldiers*

1st Scripture: Proverbs 1:1-19

Hymn #772- *Deliver Me From Evil*

2nd Scripture: Esther 7

Hymn Insert- *Battle Hymn of the Republic*

Introduction:

Last time, we began to see how the tables were beginning to turn on Haman, in a most profound way. As he was preparing to speak to the king about having Mordecai hung on the gallows (which he had made the night before), the king was preparing to seek Haman's counsel on how he could best honor Mordecai, for a faithful act that he had done, some five years earlier. Being unable to sleep the night before, the king had the chronicles of Persia read to him, and it was then that he was reminded of the time that Mordecai had saved the king's life, by exposing a conspiracy set against the king, to Queen Esther. Understanding that Mordecai received no honor for this noble and faithful act, he wanted to honor him now, in the present. And so, when he asked Haman for counsel on how he could best honor a person whom the king desired to honor, Haman, thinking the king wished to honor *him*, advised the king to honor the individual in a most elaborate and royal way. He advised the king to have one of his most noble servants clothe the man in a royal robe (worn by the king) and to seat the man on one of the king's horses, wearing a royal crest, as the man was ushered around the city square, with the noble servant repeatedly shouting aloud, "This is what will happen to the man whom the king delights to honor." And then the bomb dropped, when the king commanded Haman to do this very thing for *Mordecai!*

Following his humiliation and Mordecai's exaltation at this providential event, Haman goes home with his head covered, mourning, and tells his wife and friends all that had transpired. And then, they, in an almost prophetic sense, tell him that if Mordecai, whom Haman was seeking to destroy, is of Jewish descent, then Haman was bound to face certain doom. And as they were speaking, in came the king's eunuchs, to escort Haman to the second feast, prepared by Esther for Haman and the king. This morning then, we will move on to see what happens at this

second feast, which leads to the utter destruction of Haman, as he winds up hung on his own gallows, in a most profound revelation of the divine principle of "reversal," that we began to consider last time.

I. A General Summary of all that Transpires in Esther 7

The king and Haman arrive at Esther's second banquet of wine, and the king repeats his question to Esther for the third time, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!" (vs. 1-2).

No longer biding her time, Esther comes out with her request, asking the king to spare her life and the life of her people. Needless to say, at this point, the king was probably both very confused and beginning to be filled with rage, as he tried to wrestle with understanding how, and in what way, Esther's life was threatened (along with the lives of her people). And Esther wisely inches forward, preparing to bring the arrow over to Haman, as she continues, "For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated" (vs. 4). Clearly, she is referring to Haman's wicked bribery, when he offered the king a large sum of money, to aid in destroying the people, who were supposedly against the king and his laws. But still, the king has no idea of what Esther is talking about here (just yet), and the rage must still be building up, as he is trying to put everything together.

Esther then moves on to wisely say (adding much fuel to the fire that was already building) that had she and her people been sold into slavery, and were it not for the fact that the loss of all of these lives would actually hurt the king's economy, she would not have even opened her mouth about this matter, but because the matter involves the loss of their lives and great harm to the king's economy, she is compelled now to speak. Talk about wisely bringing this matter out in a way that would literally fire the king up! Naturally, the king would flip over the reality that anyone should try to harm the queen in any way, shape or form, be it attempting to make her a slave or to depreciate her dignity and value one iota, but to hear that her very life was threatened...we could bet that a few of his blood vessels had exploded here, as he responds, "Who is he, and where is he, who would dare presume in his heart to do such a thing?!" Naturally the king is furious at this point; everything has built up to this one question. Who

would dare pose even the tiniest threat against the queen and her people? And for Esther, the king's response was like the volleyball being set up for the perfect spike. And so, she leaps up and slams it down for the winning point.

"The adversary and enemy is this wicked Haman!" The king's fury was built up, and Esther placed the target, front and center, right on the head of Haman. And this is another one of those movie scenes, where you would just pan down to the back of Haman's pants, and witness somewhat of an explosion at this point. And we are told, "So Haman was terrified before the king and queen" (vs. 6b). At that moment, to borrow the famous words of brother Bob Karson, it was "Game over" for Haman, and he knew it. Once again, he was utterly shocked with the unexpected. First, he was thrown overboard by the king's desire to honor and elevate Mordecai, and now he is thrown overboard by the fact that the decree that he had wickedly sent out, was an affront upon the very Queen of Persia and her people.

The king then arises in his wrath, and has to exit to the palace garden for a few moments to cool down before he lets loose and perhaps does something that he will later regret. More than likely, at this point, everything is coming together for the king, and he is beginning to realize that Haman has played him for a fool, in swaying the king to approve of a decree that would destroy a people, who do not deserve to be destroyed. And while the king is in the palace garden, Haman remains with the queen, pleading for his life to be spared, as he recognizes that it is only moments before the king's wrath makes its way to his direction. Haman then falls across the couch, begging for his life, when the king returns, and misinterprets this to be some form of an attack upon the queen. And so, the king shouts aloud in the presence of his guards, "Will he also assault the queen while I am in the house?" "Is he even going to attempt to accomplish his wicked plan of killing the queen, right in my presence!?" Now granted, Haman had never intended to harm the queen; he did not even know that the queen was Jewish, but here we see how his foolish plan utterly backfires! His utter deception has come back upon his own head, in fulfillment of the divine principle of "reversal."

The guards then grab Haman and cover his face, as they prepare to usher him off to some form of immediate judgment. And in the process of this, one of the eunuchs says to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf (who exposed the plan of the conspirators and has proven his loyalty to the king), is

standing at the house of Haman." "Then the king said, 'Hang him on it!' And Haman was hung on the very gallows that he had made for Mordecai, bringing forth a most profound and evident display of the principle of "reversal," for all future generations to behold. And after Haman was hung, we are told, "then the king's wrath subsided" (vs. 10b). The king's wrath was appeased and propitiated in *the just* hanging of the wicked Haman!

III. Applications to be Drawn from these Events

1) Notice again the principle of reversal displayed here, in a most profound way. And this will continue to the end of the book. Last time, we saw this in the exaltation of Mordecai and the humiliation of Haman. And now, we see it in the utter destruction of Haman, whose place, Mordecai will soon fill. Haman's deception has come back to destroy him, and the trap, which he has set for Mordecai becomes a snare unto himself. He is hung on his own gallows.

2) Not only is Haman hung on his own gallows, but furthermore, his death confirms that he is, in fact, a *cursed* man. In Deuteronomy 21:23b, we are told, "for he who is hanged is accursed of God." Hanging is a most shameful and cursed death; as a person's life pours out from him, he hangs between heaven and earth, unworthy of both! Haman, in accordance with his Amalekite heritage, is cursed. Though he enjoyed prosperity for a short time, his end is grave, severe, shameful and a gateway into unending torment and agony.

And friends, in a very real sense, Haman is a picture; a warning, in fact, and a caution to us, of the utter curse and devastation that will come upon all who die in their sin, outside of Jesus Christ! Do you not see a picture here of God's wrath against the wicked? Do you not see the utter shock and terror that will come upon all who die in their sin; all who fail to repent of their sin now, casting all of your trust and hope in Jesus Christ? Indeed, Haman had hardly a fear one day before all of this. And many; most in our day, and perhaps, many even in this room, walk through life with no fear of God in their hearts. You live in enmity with your God; you delay repentance and the seeking out of Christ in truth, and you walk with a distorted and self-deceptive sense of comfort. You deceive yourself into thinking that somehow these things may turn out to be false...even though your conscience attempts to caution you against such a deception. You bury the reality of God's wrath in false misconceptions about His love. You

convince yourself that sometime later, you will repent and seek Christ, as if you have all the time in the world at your fingertips, or as if you are guaranteed another day, when thousands upon thousands drop dead, like flies, daily! But should you die today; but should you face God today, you will know of a wrath, in a very personal way, which makes king Ahasueras' wrath look like the wrath of Mickey Mouse...you will know of the wrath of Almighty God...forever! And you will fall down on your face, wishing for mercy; wishing that somehow your present state was a dream; you will long for mercy, but then it will be too late; there will be no mercy to be found, then! And your soul will be overcome with utter and complete terror; a perfect terror that will never wear off. Every day, you will long for a very certain relief; even a fragment of relief; a drop of water to cool your tongue even for a moment, but no relief will be granted, ever, ever, ever!

And God's wrath will only be appeased; it will only be assuaged and propitiated as long as you are the just object of it. Do you see that friends? The terror and anguish, and the wrath and fury presented in our text, are but small glimpses given us; glimpses that we can appreciate in the present, that would greatly caution us to stop toying with God and to strive with every fiber of our being to ensure that we do not face the far worse; the infinitely more painful and powerful wrath of God. This picture is meant to drive us to Christ! It is meant to drive us to shout aloud *presently*, with the blind beggars, over and over again, "Son of David, have mercy on me, Son of David, have mercy on me," until we are confident that we have been heard, and that we have been reconciled to God through Christ, unto a changed heart and life. Friends, repent today; put it off for not another moment, and flee to Christ before it is too late! Look in the mirror of Haman, and see your own sins, and how grossly offensive you are in the sight of God. And repent and flee to Christ today!

3) And brethren, do we not see the Beloved; *our* Beloved Christ here as well? "Cursed is everyone who hangs on a tree!" Every last one of us deserves such a curse. By right, a tree should be erected for every last one of us! Can we not look at Haman and see ourselves? Can we not see the gross pride; the love and coveting of the praises of men, which belong solely to God? How many of us have looked at Haman, only to say, "There go I, were it not for grace? How many of us realize that we have set up many a gallows in our life; in our wicked thoughts, words, deeds and actions, which we ourselves ought to have been hung upon? Only, Another

was cursed for us. Indeed, our curse was born, and that to the fullest extent, but *not* by us...nor will it ever be born by us. Consider the words of the Apostle Paul to the Galatians, in Galatians 3:13-14, "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

Oh, how blessed we are, brethren! "Though we rightly deserve the lot of Haman; though we justly deserve to embrace the cross; Christ Himself has become a curse, propelling us to gain, in proportion to His loss! The wrath of God appeased in Him, a bloody payment atones for sin, He died and rose three days later, so we could all be born again!"

AMEN!!!

Benediction: Jude 1:24-25