

## **THE INDESTRUCTIBLE JEW; WILL THE WORLD NEVER LEARN?!**

The Hamans and the Herods and the Hitlers disappear. God bless those who bless the Jews, and curses those who jeer. The Indestructible Jew: Will the world never learn?! I'm Frank Eiklor. Please...keep listening!

## **THE INDESTRUCTIBLE JEW; WILL THE WORLD NEVER LEARN?!** **INTRODUCTION**

It baffled the great Mark Twain. Viewing history, he could not understand the survival of the Jews. That's because he didn't bother to check out the one Book—THE BIBLE—that gives the answer. You see, God has a plan He's carrying out—whether we believe it or not. His love for the Jew really proves His love for you. It's not wise to pick a fight with the Almighty. He never loses. You'll see what I mean as I tell you an incredible story that Hollywood could never invent. I call it "The Indestructible Jew: Will The World Never Learn."

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### **The Cinderella Slipper**

The book of Esther is such a tiny book, only ten chapters—167 verses—5,637 words. In those ten chapters there is no reference to prayer, Jerusalem, the Temple or even worship. In fact, the name of God is not mentioned once. Yet this drama shows God unmistakably behind the scenes engineering events and making deft and delicate moves as a master chess player does on a chess board. The story is simple. The positive side is the guaranteed preservation of a people called Jews. The negative aspect is the tragic end of a Jew-hater whose name was Haman.

Talk about range and power—King Ahasuerus had it. The kingdom of the Medes and Persians stood supreme from India to Ethiopia, which included 127 provinces. King Ahasuerus was not above bragging, and in the third year of his reign he called for a great party where the bigwigs of Persia and Media gladly gathered to him.

After a week of revelry the king was a little tipsy and commanded his chamberlains to bring Queen Vashti so that all of the men could ogle her. Scripture simply says that she was “fair to look on”—which means that she was probably a real knock-out.

Here’s where Vashti made a mistake. In those days they did not have unions for striking royalty or any women’s liberation groups. Vashti probably didn’t want a drunken king to force her to perform a beauty contest in front of all those men. We don’t know the full reason, but we do know that the king blew his top. He called in his wise men, asked them counsel, and was informed by them that if he did not deal sternly with his wife “this deed of the Queen shall come abroad unto all women, so that they shall despise their husbands in their eyes...” (1:17). In other words, this seed of rebellion will grow into a tree across the land and threaten male supremacy.

Vashti was out. But after the king cooled down, he probably did a little pining away for Vashti. Scripture says that when his wrath was appeased “he remembered Vashti” (2:1). Now the king invoked the privilege of royalty at that time. Fair maidens would be brought to him and the one that appealed most would become the new queen.

Enter Hadassah. She was the kind of catch that any man fishing for a wife would have loved to land. She was a Jewess and had been raised by a Jew named Mordecai after the death of her parents.

Many maidens were brought before the king and each one tried to fit into the proverbial Cinderella slipper. Their feet were all too big or too small. An unseen force behind the

scenes was arranging for a humble little Jewess, whose identity was yet known, to become the queen of Media and Persia. Talk about a fairy tale plot! This one has it all.

The King flipped out when he saw Esther. It was probably love at first sight, and suddenly this lovely Jewess knew what it was to be seated next to the king with the royal crown resting upon her head.

Enter Mordecai. Mordecai enjoyed sitting at the king's gate where, if you kept your ears open and your mouth shut, you could learn most of the heavy things going on in those days. He even picked up the secret that two of the king's chamberlains planned to assassinate King Ahasuerus. The plot was not only discovered, but both would-be assassins were hung and it was written in the records which were called the "King's Chronicles" that Mordecai the Jew had saved the king's skin.

Enter Haman. Now the plot begins to thicken. There is a gentleman named Haman who either knew how to make points with the king or else was just plain brilliant and a good producer and performer. At any rate, Haman was elevated above all of the king's princes—meaning he was second in command. The king even commanded his servants to bow before Haman, so he obviously had captured King Ahasuerus's fancy.

Since Mordecai was hanging around the gate when the king's servants did their bowing, they were bugged when they did not see him bowing before Haman and checked him out. Mordecai was dead honest and told them that as a Jew he was to bow only before God.

## **THE INDESTRUCTIBLE JEW; WILL THE WORLD NEVER LEARN?!** **Haman's "Final Solution To The Jewish Problem"**

When a man has a king-sized ego problem, no one had dare cross him. When Haman saw that Mordecai would indeed not bow before him nor give him reverence, he was hot as a furnace and what he termed Mordecai's intolerance ate like a cancer into his soul.

Haman knew that it was not Mordecai alone who wouldn't bow. He knew that if one Jew gave him all that trouble, then all Jews would probably do the same. Therefore he hatched a nice little plan—he would destroy all the Jews that lived throughout the entire kingdom of the Medes and Persians. We know of no faith that Haman placed in God, but he certainly was superstitious. They cast the lot (or pur) in order to select the right day and month for a total act of genocide. Haman would attempt to do what Hitler would not be able to do in years—wipe the Jews off of the main portion of the then-known earth and do it in only one day. Here was Satan reaching out through a man with the "final solution to the Jewish problem."

Haman painted a bad picture of the Jews to a king who trusted Haman to the point of not bothering to check out the information. Haman informed His Majesty that if the king would merely issue the decree to destroy the Jews, Haman himself would pay 10,000 talents of silver which would be placed in the royal treasury for the men who would carry out the gory business. The king said to Haman, "The silver is given to thee, the people also to do with them as it seemeth good to thee" (Esther 3:11).

The order was: "...to destroy, to kill, and to cause to perish, all Jews both young and old, little children and women in one day even upon the thirteenth day of the twelfth month, which is the month of Adar, and to take the spoil of them for a prey" (Esther 3:13).

This edict became a law in every province, and people across the realm made ready for the hideous day of slaughter. Scripture says that the king and Haman sat down to drink, while the Jews merely stared in horror at each other.

Mordecai's heart was broken. He realized that he had helped to bring it on through his faithfulness to God and refusal to play like Haman was god. Jews lay in sackcloth and ashes everywhere, wailing loudly and bitterly.

When Esther heard of Mordecai lying in sackcloth, she sent him clothes but he would not accept them. Finally, Esther sent one of the king's eunuchs who was in charge of attending her to find out what was eating at Mordecai, and why. Mordecai unloaded everything on him and even gave the eunuch a copy of the text of the edict that had been issued for the annihilation of the Jews. He pled for Esther to go to the king and beg for mercy for her people.

Hatach the eunuch went back and reported to Esther. Esther obviously didn't relish losing her own skin, and she wanted Mordecai reminded that anyone—including the queen—who ever approached the king in the inner court without being summoned had to be put to death. The only exception to this unbreakable law was for the king to extend a gold scepter and spare that life. It had been 30 days since Esther had last gone in to see the king.

Mordecai was not about to let her off the hook. He sent a warning back to every person who sees the Jewish people suffer and has a chance to do something about it. Mordecai warned, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:13, 14).

It appears that Mordecai knew well the ancient promise given to Abraham that God would bless those who bless the Jews and curse those who curse them (Genesis 2:3). He spoke with prophetic insight when he said, "deliverance for the Jews will arise from another place" because he knew there was no way for God to allow the Jewish people to be destroyed. The last question is filled with hope, "...who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

Esther finally got the message and, to her credit, made an irrevocable decision. She told Mordecai to gather all the Jews in Susa for three days of Fasting. He then told her she was going in to the king, "If I perish, I perish" (4:16).

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### **Building His Own Gallows**

Esther must have done a lot of groaning and crying in those three days of fasting. She may have even trembled as she stood in front of the king's hall—that forbidden place that meant instant death from a wrathful king.

However, the invisible Presence behind the scenes—God—had already done His work on the king's heart. Three days of fasting had softened the beachhead and a landing was about to be made. The king held out the scepter and Esther made her approach. She then gave her request, which was to ask the King and Haman to join her at a banquet. The king summoned Haman and they immediately went to Esther. The king, in love with his queen, asked her of her request and promised up to half of the kingdom. Her simple request was that the king and Haman would come once more the following day to a second banquet. She then promised to answer the king's questions.

Haman went home delirious. The only thing that bothered him on the trip home to brag all to his friends was that Mordecai was still at the king's gate and still not only refused to bow but also showed no fear in Haman's presence. By now, Haman was an egomaniac, but even his rage against Mordecai was controlled because of the good news that he was not only in favor with the king but also with the queen.

Frankly, I think there was something dark and sinister in old Haman's mind as he bragged about his vast wealth, his many sons and all the honors bestowed on him by the king. He added, "...Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto with the king" (Esther 5:12). Do you know what I think? The king may have been old by this time and, obviously, Esther was young and beautiful. Haman was second in command and now with the queen inviting him to the banquet—wouldn't any man with an ego problem figure that once the old king stopped breathing than Esther would call lover-boy Haman to her side?

At any rate, even in his delirium, he was still bugged by Mordecai, so Zeresh his wife told him, "Let a gallows be made of fifty cubits high and tomorrow 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" (5:14). Nice wife, this Zeresh. What a sweet, loving heart. Just the kind of wife any man would be happy with, no? Haman was delighted with the suggestion, and the gallows went up—high enough so that anyone swinging from them would be seen from a long, long ways.

Have you caught the plot and how it is developing to the point where you and I ought to be getting goose bumps? Can you see an invisible presence behind the scenes like a master puppeteer pulling the strings? An important banquet was coming up the following day but the king couldn't sleep. Was he a normal husband bothered by

questions that arose in his mind on why Haman would be invited along with him to a banquet with Esther? Was he only concerned with matters of the kingdom? Or was he just having a bad night? It could have been all three of those—but I'm convinced that God was the giver of the king's insomnia.

He couldn't sleep, ordered the book showing the record of his reign to be brought in and, like many another insomniacs, began to read. That's when he learned that Mordecai had exposed the two officers who had conspired to assassinate him. Can you imagine—after all this time, the king finally “wakes up” and then the king learned that Mordecai had received nothing, he felt ashamed.

Now the drama is getting almost eerie. It's literally awesome to watch someone (guess who?) behind the scenes engineering the whole thing and even doing it with a sense of humor as you are about to see. One of the attendants informed the king that Haman is outside the court. I can almost hear the king's thought, “Great! Good old Haman! My right hand man and one I can always count on! I'll find out from him what we should do to Mordecai, because he always has terrific suggestions.”

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### **Pride Goes Before Fall**

Haman is summoned and the king asks, "What should be done for the man the king delights to honor?" Now Haman's ego is the size of the Goodyear blimp. His heart is almost too big for his chest as it pounds in absolute delirium. His head is swimming with visions of sugarplums, because anyone would know that the king is only trying to hide the fact that Haman is the one obviously being talked about! The thought that comes to Haman's darkened mind is obvious, "Who is there that the king would rather honor than me?" Humility never was one of his virtues but, after all, when you've got it, you've got it. And Haman was convinced he had it. If he only knew—he was really about to have it.

Haman confidently and with some pretensions of humility answers the king, "For the man whom the king delighteth to honor, let 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: and 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 honor, 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 honor." (Esther 6:7-9).

Can you picture the moment? Haman knows he's the one who's about to be honored. He has even had the opportunity to call the counts—to tell the king the fabulous things that should be done to give honor to one whom he just knows will turn out to be himself. Now he hears the king speak, "Make haste, and take the apparel and the horse, as thou hast said..." Up to this point, all is going according to Haman's plan. The heart still beats with indescribable delight. But then strange words issue from the king's gate: let nothing fail of all that thou hast spoken" (6:10-11).

Scripture does not bother to try to explain Haman's behavior. Did the gallows later kill him—or did he really die right here? Did his heart virtually stop dead? Did his mouth drop open in sheer amazement? Did his head whirl in a thousand directions and did he almost faint? Did his knees become like jello or did he ask the king to repeat what he just said? I don't know, because God doesn't say anymore.

And worse yet, Haman had mentioned the king sending his most trusted prince to lead this honored citizen about. Well, who was more honored by the king than Haman? He would be the one to lead Mordecai through the city, and that is what he had to do as he robed Mordecai and led him on horseback through the city streets proclaiming before him, "Thus shall it be done unto the man whom the king delighteth to honor!" (Esther 6:11). Poor Haman! His heart was not in one word that he said. But he had to spit those words out anyway.

Now the plot is ready for its climax. No Hollywood script could have ever dreamed up anything to approach this drama. Mordecai is honored and then returns humbly to sit by the king's gate. Haman rushes home with his head covered in grief. He wants no one to



see him and will only talk to his closest confidants. He shares all with Zeresh his wife and his closest friends. Do they console him? The same wife who had told him to hang Mordecai, now makes a strange, prophetic statement, "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" (6:13). First she was a bloodthirsty woman wanting to pacify her husband and now, in his darkest hour, she offers him no hope. While they are still talking with the despondent Haman, the King's eunuchs arrive and inform him Esther's banquet has now been prepared.

We don't know Haman's attitude when he arrived at the queen's banquet but it must have still been one of crushed despondency. Of course, he does not know of the final trap the unseen God behind the scenes is about to pull. I almost feel like saying, "Poor Haman! That poor stupid man! If only someone could have told him that history had already recorded the tragic end of antisemites." But now, he was a hopeless Jew-hater and was heading for a terrifying spectacle.

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### **The Tragic End Of A Jew Hater**

At the banquet, the King asks the queen concerning her petition. That's when she spills the beans. She informs the king that she and her people have been marked for destruction. She tells him that if they were only to have been sold as male and female slaves, she would have kept quiet but, instead, they were marked for mass slaughter. Anger begins to rise in the king. King Ahasuerus asks Queen Esther, "Who is he, and where is he, that (dares) presume in his heart to do so?! (7:5).

Scripture does not record Haman's attitude nor behavior at this time. Had he turned into a worm? Was he pale with fright? Was he turning blue with frozen breath? What did his eyes look like? What was his pulse rate? How much was he sweating? We don't know, but try to put yourself in his place and you will thank God that you are not a hater of Jews.

If Haman has any hope of Esther not letting the cat out of the bag, all hope will be dashed, for she says, "The adversary and enemy is this wicked Haman" (7:6). Haman was terrified. The king was livid with rage and couldn't even talk. He walked out into the palace garden and Haman, rather than pleading with the king, stayed behind hoping to dissuade the fairer sex to beg the king to spare Haman's life.

Here is where he makes another of those fatal moves. When the king returns, Haman has fallen on the couch where Esther is reclining. Did he still harbor hope that she secretly had a crush on him? Or was this only the final anguish of a man with nowhere else to run? It was the wrong move. For the king, now in a vicious mood, asks, "Will he force the queen also before me in the house?" (Esther 7:8). Our modern word for "force" is, of course, "rape."

One of the eunuchs attending the king reminds His Majesty of the 75 foot-high gallows standing by Haman's house which had been made to string up Mordecai the Jew. The king's order is terse and final, "Hang him thereon" (7:9). And only after that body had fallen through the trap door—that neck had been broken—and all life had been snuffed from Haman's body would the king's fury subside. What a tragic end to a Jew hater! What a terrifying boomerang—that curse that God had invoked on any who would curse the Jews. Haman would be a lesson for all history. Surely, no mortal man knowing of this story would ever dare to reach out to harm the Chosen People of God! Or would they? Men who refuse to learn from history are destined to repeat it, and such has been the fate of many others who dared to touch the apple of God's eye.

Mordecai now takes Haman's estate. Remember how Haman had planned to not only kill all the Jews but also plunder their goods? Now his own goods have been plundered. And remember how Haman was not content with killing only Mordecai but planned to kill

men and women—young and old? Instead, all ten of the sons of Haman are hung (9:10). The terrible curse placed on Haman has reached out to a bloodline that took delight in their father's grisly plans.

A new edict is issued by the king, and now the fear of the Jews begins to fall on those who had plotted their destruction. Scripture stated that on the 13<sup>th</sup> day of the 12<sup>th</sup> month, the month of Adar (the day that Satan had planned to blot out the Jews) "...in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them...)" (9:1), Now it was the Jews who struck down their enemies, and a day of celebration was instituted that has become famous to the Jewish people. It's called "Purim"—where the Jews to this day celebrate the victory God gave them over enemies determined to wipe them out.

And poor Haman? Even to this day his name lives in infamy, for it is at the feast of Purim that the scroll of Esther (called the Megillah) is read, and each time the word "Haman" is stated the children are allowed to boo, hiss and make all sorts of noise to drown out that hated name.

The ancient people—the Jews—live on with that strange, mysterious and eternal guarantee of their survival made by the God of heaven. And Haman? He leaves a lesson for the ages when men have still not learned that, "The Hamans and the Herods and Hitlers disappear—God blesses those who bless the Jew and curses those who jeer.