**Haman, in Esther**

Excerpt from Arlen Chitwood's *The Time of the End*

[H635,'estêr, of Persian derivation; *Ester*, the Jewish heroine: - Esther.]

*After these things King Ahasuerus promoted Haman*, *the son of Hammedatha the Agagite*, *and advanced him and set his seat above all the princes who were with him*.

*And all the king's servants who were within the king*’*s* *gate bowed and paid homage to Haman*, *for so the king had commanded concerning him*. *But Mordecai would not bow or pay homage*. . . .

*When Haman saw that Mordecai did not bow or pay him homage*, *Haman was filled with wrath*.

*But he disdained to lay hands on Mordecai alone* [he scorned the thought of laying hands on Mordecai alone], *for they had told him of the people of Mordecai*. *Instead*, *Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus-the people of Mordecai*. (Esther 3:1-2, 5-6)

The opening two chapters of Esther (Esther 1-2) deal with the complete, overall scope of the history of Israel — past, present, and future — as seen typically through the experiences of Ahasuerus (the king), Vashti (rejected as queen), and Esther (replacing Vashti as queen). Then the book takes eight more chapters (Esther 3-10) to provide details surrounding events during a minute part of this overall history, yet future.

Esther 3-10 deal centrally with Ahasuerus, Haman, Esther, and Mordecai. And, from a typical standpoint, events seen in these chapters have to do with God, the beast, and Israel during the last three and one-half years of the Times of the Gentiles, with events leading into the Millennium.

This section of the book opens with Haman being promoted to a position in the kingdom *above all others*, *a position directly under the king* (Esther 3:1).

This foreshadows the beast coming into power as world ruler in the middle of the Tribulation, with Satan giving to this man *his power*, *throne*, *and great authority*. And this will place the beast in exactly the same position seen in the type — *a position directly under the King*, *under God*, *as the Lord*’*s anointed* (*cf.* Ezekiel 28:14).

All in the kingdom were to bow and reverence Haman. But Mordecai, a Jew seated in the king’s gate (Esther 2:19, 21), refused to bow before or reverence him (Esther 3:2b).

(From the standpoint of the overall type, Mordecai, *a Jew seated in the king*’*s gate*, portends that which is seen in Genesis 22:17-18 — *the seed of Abraham possessing the gate of the enemy.* The “*gate*” was the place where *business or governmental affairs were conducted in a city or kingdom*. And *possessing the gate* in the manner seen in Genesis 22:17-18 is a manner that Scripture uses to signify *governmental control*.

Mordecai seated in the king’s gate in the type is another picture of the same thing seen in Revelation 12:1 — the woman wearing “*a crown of twelve stars*.” Both foreshadow *Israel in waiting*, *destined to take the kingdom*, *possess the gate*.)

And when Haman saw Mordecai seated in the King’s gate, refusing to bow and reverence him, *he was enraged*. As a result, *Haman*’*s hatred for not only Mordecai but the whole of the Jewish people in the kingdom* became such that his goal was seen to be the same as previously exhibited by the Assyrian in Egypt. *Haman sought to destroy all the Jews throughout the kingdom* (Esther 3:6).

And the remainder of this book is about *Haman*’*s efforts to do away with the Jewish people*, *along with that which resulted from his efforts*.

The more Haman turned his hand against the Jewish people, *the worse* *conditions become for him*. He was *humiliated* by having to publicly exalt Mordecai, whom he had planned to slay and impale on a gallows that he had built (Esther 5:14; 6:1-14). And then *he himself was slain and impaled on the gallows that he had built for Mordecai* (Esther 7:1-10), followed by *his ten sons being slain and impaled on the same gallows as well* (Esther 9:10-14).

These events were then followed by *the king giving Esther all that had belonged to Haman* (Esther 8:1, 7) and *promoting Mordecai to the position that Haman had previously held* (Esther 8:2; 10:2-3).

The whole of the account, typically, has to do with the aspirations of the beast during the last half of the Tribulation, that which God will bring to pass concerning this man and his ten-kingdom federation as a result, and that which God will then bring to pass concerning the nation of Israel.

This account is simply another part of an overall word picture surrounding the beast and Israel, with the emphasis placed in a particular realm. And the account shows once again *the working out of God*’*s unchangeable principles regarding Israel as set forth in* Genesis 12:1-3.

(Ref. the author’s book, [Esther by Arlen Chitwood](http://www.lampbroadcast.org/Books/Esther.pdf), for a more detailed account of these events.)

[Bible One - Arlen Chitwood's Haman in Esther excerpt, from The Time of the End, Ch. 22](http://bibleone.net/TOTE_22.htm)