

Esther 3:8

Authorized King James Version (KJV)

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

Analysis

Haman's accusation: '**And Haman said unto the king, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them**'. Haman's genocidal proposal disguises antisemitism as state security concern. He identifies Jews without naming them ('a certain people'), emphasizes their dispersal (implying infiltration), claims legal non-compliance, and argues economic benefit to killing them. This malicious distortion exemplifies how hatred rationalizes atrocity through false security concerns. Yet God's providence will turn Haman's plot into instrument of Jewish deliverance and Haman's own destruction.

Historical Context

Ancient empires often scapegoated minority populations during crises. Haman's argument—Jews are different, don't obey laws, harm royal interests—mirrors antisemitic tropes throughout history. The claim that eliminating Jews would profit the king (Haman offered 10,000 talents silver, v. 9) added financial incentive. Archaeological evidence shows ancient Near Eastern kingdoms sometimes

authorized persecution of ethnic/religious minorities viewed as threats. Haman's manipulation of Ahasuerus demonstrates how demagogues use fear and greed to incite state-sponsored violence. God's providence would expose this plot and reverse it completely.

Related Passages

Psalm 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. How does Haman's deceptive accusation illustrate how hatred uses security fears and economic arguments to justify atrocity?
2. What does this teach about vigilance against scapegoating minorities during crises?

Interlinear Text

וַיֹּאמֶר	הָמָן	וְלֹא לְרַ	אַחֲשֵׁר וְשׁ	יֵשֶׁנּוּ וְ
said	And Haman	therefore it is not for the king's	Ahasuerus	There is
H559	H2001	H4428	H325	H3426
עַם	אֶחָד	מִפְּזָר	וּמִפֶּזֶד	בִּי
among the people	a certain	scattered abroad	and dispersed	H996
H5971	H259	H6340	H6504	
עַם	בְּכָל	מְדִינַת	מַלְכוּתְךָ	דִּתִּי
among the people	H3605	in all the provinces	of thy kingdom	and their laws
H5971		H4082	H4438	H1881
שֵׁנִי	מִכָּל	עַם	וְאֵת	דִּתִּי
are diverse	H3605	among the people	H853	and their laws
H8138		H5971		H1881
וְלֹא לְרַ	אֵינִי	עֹשִׂים	וְלֹא לְרַ	
therefore it is not for the king's	H369	neither keep	therefore it is not for the king's	
H4428		H6213	H4428	
אֵין	שֶׁנָּה	לְהִנִּיחָם:		
H369	profit	to suffer		
	H7737	H3240		

Additional Cross-References

Deuteronomy 4:27 (Parallel theme): And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

Leviticus 26:33 (Word): And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.