

# A Practical Study of ESTHER

## Study Number Five – Esther 7:1-8:17

We're in Esther chapter 7 and we're going down to chapter 8 verse 17.

(Cries Of The Heart: Bringing God Near When He Feels So Far by Ravi Zacharias)

All we need to do today to see the utter wrongheadedness of our culture is to see what we have done with words. Words such as *freedom, love, pleasure, and marriage* have all lost their meanings. In the beginning was the Word. God has spoken. Language must mirror reality.

p. 44

Eugene Peterson prayed this beautiful prayer:

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)

*Lord God, I let too many things distract and divert me from paying attention to you: train me in the simplifications that will put me in touch with what matters most—your love, your salvation, your grace. Amen.*

p. 70

Carolyn Custis James has written a great book on women. She's taken a real stand on the role of women in the church and has done a beautiful job.

(Lost Women of the Bible: Finding Strength & Significance Through Their Stories by Carolyn Custis

I still love Esther's story. She makes me feel proud to be a woman—but I have better reasons for admiring her now than I did when I was a child. She is a powerful reminder that God values women and their contributions, and that it brings joy to his heart and blessings to others when his daughters rely on him and embrace the challenges he puts in their path.  
p. 160

I think one of the things that's going to be so special is to see how God can prepare, train and use a woman to accomplish phenomenal things for the glory of God. Ladies should be greatly encouraged by what you see in this particular study.

Proverbs 29:26

Many seek an audience with a ruler, but it is from the Lord that man gets justice.

This is study number five of the six in the series.:  
God is in control. God is providentially working in these circumstances. You can't explain a lot of the things that we saw in the last study.

Copyright © 2022 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

The one thing that we all took issue with was that Esther had the ear of the king and she had Haman in the audience, yet she chose to deny confronting him at that first banquet. She asked for a second banquet to be held.

The story really began to make sense when we saw all that God did between the first banquet and the second banquet. The king couldn't sleep so he was reading the records of his administration and found out that Mordecai had never been honored. Mordecai was honored by Haman who was coming with a gallows built to hang him. All of that scenario took place the night between the two banquets.

The first banquet Esther responds by promising at the second banquet she'll tell what's on her heart. You need to get into the emotion of this because this is a woman who is standing in the breach with fifteen million Jews. Their lives are in jeopardy because of the edict that cannot be undone. The Persian edict must be carried out on the thirteenth day of Adar in 473 B.C.

**7:v. 1 So the king and Haman went to dine with Queen Esther,**

“So the king and Haman went to dine with Queen Esther,”

Haman was so mad and so upset that he was telling the family what happened. His wife basically said, “You know, if you're messing with the Jews you're going to be a loser.”

Then the eunuch came to take him quickly to the banquet. That's where we dropped the curtain on you. "So the king and Haman went to dine with"—WHO?—"Queen Esther,"

She is at the height of all of her glory. She has to be trembling in her shoes.

Lucado says it this way:

If you find yourself dealing with people who are not playing by the biblical rules, who are underhanded, deceptive, dishonest, and self-serving, can you learn to see the advantage you have over them? In refusing to use their tactics and choosing to abide by biblical principles, you are under God's protection, and He has promised to honor you and to prosper you. (from *Workday Meditations* by Mary Whelchel)

**v. 2 and as they were drinking wine on that second day, the king again asked, "Queen Esther, what is your petition? It will be given you. What is your request? Even up to half the kingdom, it will be granted."**

"and as they were drinking wine"—what does that tell you?

The banquet's over and they're having dessert.

"on that second day, the king asked again, Queen Esther, what is your petition?"

Now there are two words that are hot words:

1. “petition” and
2. “request.”

She played that to the hilt in the first banquet. Here it is again, the very same questions. He wants to know:

Question #1: “What is your petition?”

But he adds a little promise. It’s like he knows she’s scared. That’s the reason that they’re having the second banquet I think.

“It will be given you.”

It’s going to be okay. It’s kind of like she needed to hear that from him.

Question #2: “What is your request?”

Then that same gratuitous statement:

“Even up to half the kingdom, it will be given to you”

He really didn’t mean it, but he was basically telling her whatever she wanted she was certainly going to have.

When you get to verse 3, you could cut the tension with a

knife.

**v. 3 Then Queen Esther answered, “If I have found favor with you, O king, and if it pleases your majesty, grant me my life—this is my petition. And spare my people—this is my request.**

“Then Queen Esther answered,”

Now notice how carefully she precedes the “petition” and the “request.”

“If I have found favor with you, O king,”— that’s so critical—  
“and if it pleases your majesty,”

Both things. Sweet submissive Esther, she’s the same way with Mordecai. She’s the same way with Xerxes. She flourishes in her role in submissive beauty as a woman who recognizes where the authority is and she turns to it and she says:

1. “grant me my life—this is my petition.”

He doesn’t know she’s a Jew and he doesn’t have any idea what she means by that statement.

Who is the criminal that set his sights on killing the queen? You can just feel how livid he is.

2. “And spare my people—this is my request.”

That blew Haman out of the tub because he is putting two and two together. That has to be the reason he's there, because he authored that edict about wiping out the Jews.

Xerxes gets it on the first one because she's saying, "my life's in jeopardy and so are the lives of my people. Now the secret's out. You understand why I had two banquets. Why I've had such a hard time emotionally saying this and being able to speak to you in this way."

She is so diplomatic. Watch what she does.

"If I have found favor with you, king, if it pleases your majesty, my petition, my request is my life and the life of my people. That's my request."

Joyce Baldwin was a wonderful commentator and she wrote a great commentary as part of legacy. She said:

"The terse statement was full of pent-up feelings, and would raise more questions than it answered in the mind of the king whose curiosity was now fully realized."  
(source unknown)

You can just see Satan in all of this. The ugliness of it, the hatred, the potential loss of life.

In *The Red Sea Rules* we read:

(The Red Sea Rules: Ten God-Given Strategies for Difficult Times by Robert J. Morgan)

The Bible likens Satan to five different animals. In Genesis 3, he's a serpent trying to deceive God's people; in Matthew 13, a bird trying to despoil God's harvest [by eating the seeds]. In John 10, Jesus considers him a wolf attacking God's flock. He's a lion trying to devour God's children in 1 Peter 5; and in Revelation 12, he's a dragon wanting to destroy God's Son.

p. 32

You can see through it all. He's behind it.

Now she gives a reason for her "petition" and "request" in verse 4 because she has their undivided attention. They now understand why they're there.

**v. 4 For I and my people have been sold for destruction and slaughter and annihilation. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king."**

"For I and my people have been sold for destruction and slaughter and annihilation. "

Now you say that's ugly for a woman to say that. You should have underlined those words in the edict. Those are the very words that come out of the edict. This is what Haman had

written in the edict that would happen to the Jewish race: “destruction...slaughter and annihilation.”

She is putting it right back so that Haman has no question about where he is in this situation. This helps Xerxes realize he signed something that he recognized. It referred to a “certain people,” not the Jewish people.

Look at how she diplomatically handles this. Isn't this beautiful?

“If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king.”

“It was a slavery deal, it's no big deal. I wouldn't have even brought it to you. You have so much on your plate already king.”

It's like she appreciates his leadership. She appreciates priorities. In this situation she's coming across like dynamite just saying, “You know if it was just slavery we could have lived with that. But we're talking about the loss of life. We're talking about destruction, slaughter and annihilation. I wouldn't have bothered you at all with that.”

Swindoll says:

Talk about the power of a woman! Can you believe Esther's diplomacy and sensitivity, even in the midst of

pleading for her life and the lives of her people? “If we were only being sold into slavery, I wouldn’t have troubled you with this matter. You have so many important matters to worry about, I wouldn’t have bothered you. But he wants to annihilate us!” Esther beautifully portrays in this moment the character qualities of greatness. Her husband is all ears!  
(source unknown)

Look what he does when you get to verse 5.

**v. 5 King Xerxes asked Queen Esther, “Who is he? Where is the man who has dared to do such a thing?”**

“King Xerxes asked Queen Esther,”

This is not a sweet little statement from the king. You haven’t heard a sweet statement from Xerxes in the whole deal. When Vashti wouldn’t come to that stag party he got livid. He lost it.

Here again he’s getting very loud and he’s very upset at what’s being said because he respects Esther and loves her dearly.

“Who is he? Where is the man who has dared to do such a thing?”

Oh man, did he ever set up Haman with those two questions. Here’s his Prime Minister, the guy that’s second in the empire and they’ve worked together for some time and drank quite a

bit of wine together that night that the edict was signed.

I love the way Peterson puts it:

“King Xerxes exploded, ‘Who? Where is he? This is monstrous!’”

(source unknown)

I think that tells you that Xerxes is just a tad bit excited in what’s going on.

But isn’t God good? No barriers are too high. No mountains are too high. No sea is too wide. God’s going to be there and He’s going to vindicate Himself and accomplish His purpose and victory.

**v. 6 Esther said, “The adversary and enemy is this vile Haman.” Then Haman was terrified before the king and queen.**

“Esther said,”—now comes the great revelation—“The adversary and enemy...”

Notice the **THREE WORDS** that she uses leading up to who she accuses. He’s sitting right there at the table:

1. “the adversary,”
2. “the...enemy,”

3. “is this vile Haman.”

Then Haman lost it:

“Haman was terrified before the king and the queen.”

He’s so into himself. He was just bragging to everybody about how great he was and he got so upset when he had to hold the horse for Mordecai to ride through the center and honor him. All that’s been devastating.

You can come into situations like this when you’re living with your pride and your selfishness, totally unaware of what’s getting ready to happen. You know we’re into ourselves rather than sensitive to the fact that God is going to use the situation. He is just totally terrified. He’s just come unnerved by what’s been said.

**v. 7 The king got up in a rage, left his wine and went out into the palace garden. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life.**

“The king got up in a rage,”—well that’s not abnormal is it?—“[he] left his wine”—that is abnormal—“and he went out into the palace garden.”

But notice the next phrase:

“Haman, realizing that the king had already decided his fate,

stayed behind to beg Queen Esther for his life.”

He enters wanting to kill Mordecai, her relative, and now ends up begging for his life from Queen Esther. He realizes there is no hope for Xerxes.

When he's angry he's going to make a decision and it's going to cost him his life. He's already lived long enough with him to know that there's no hope there. He stays at the dining room table and he begs Esther for his life. He is actually frightened, totally and completely.

While he's out in the garden wheels are turning. People who don't deal with their pride become those who are broken and humble before God through the process of what He uses to accomplish His purpose. David Jeremiah says in his devotional:

(Turning Points: Moments of Decision in the Presence of God  
by David Jeremiah)

## **A PRIDEFUL HEART**

*So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain.*

EZEKIEL 33:31

In the summer of 1986, two ships collided in the Black

Sea off the coast of Russia. Hundreds of passengers died as they were hurled into the icy waters below. News of the disaster was further darkened when an investigation revealed the cause of the accident. It wasn't a technology problem like radar malfunction—or even thick fog. The cause was human stubbornness.

Each captain was aware of the other ship's presence nearby. Both could have steered clear, but according to news reports, neither captain wanted to give way to the other. Each was too proud to yield first. By the time they came to their senses, it was too late.

Pride gets in the way of good intentions. The Bible calls believers to have a humble heart, to watch out for one another. In your life journey, are you aware of those around you?

p. 297

Every one of us ought to be equipped to tell our story and to share Christ with someone we're building a relationship with.

The relationship that Esther has built with Xerxes is coming to fruition beautifully here because she's been so sensitive to his needs and she has been so careful in the way she's handled him.

**v. 8 Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, "Will he even molest the queen while she is with me**

**in the house?” As soon as the word left the king’s mouth, they covered Haman’s face.**

“Just as the king returned from the palace garden to the banquet hall, Haman”—lost it—“[He] was falling on the couch where Esther was reclining. The king exclaimed, ‘Will he even molest the queen while she is with me in the house?’ As soon as the word left the king’s mouth, they covered Haman’s face.”

In Persian etiquette that’s the sign you’ll never see the king’s face again. You are ready for the execution block. It’s already been determined what’s going to happen.

**v. 9 Then Harbona, one of the eunuchs attending the king, said, “A gallows seventy-five feet high stands by Haman’s house. He had it made for Mordecai, who spoke up to help the king.” The king said, “Hang him on it!”**

“Then Harbona,”—do you remember him? He’s the one you saw in the last study who went down to the house of Haman to bring him to the banquet. That was the last person you saw at the end of the study.

What do you think he saw when he was down there? He saw the brand new 75 foot gallows that was built out there in the front yard of Haman. And so:

“Harbona, one of the eunuchs attending the king, said, ‘A gallows seventy-five feet high stands by Haman’s house. He

had it made for Mordecai, who spoke up to help the king.”

What’s going on in Xerxes mind? Xerxes’ thinking, “This makes real good sense right now! I ask him to take Mordecai through the streets. He is so angry and livid he went home and built the gallows after he did that in order to have me kill Mordecai so that he could come and have a banquet.”

He put it all together. It makes sense. You kill the competition. “I had Mordecai honored and Haman wants to kill him!”

“Hang him on it!”

You can see how all of it falls together and how he’s acting with justice, intelligence and integrity because Esther has been courageous enough to confront him with the edict.

**v. 10 So they hanged Haman on the gallows he had prepared for Mordecai. Then the king’s fury subsided.**

“So they hanged Haman on the gallows he had prepared for Mordecai. Then the king’s fury subsided.”

Psalm 37:35 and 36 fits well here:

Psalm 37:35, 36

I have seen a wicked and ruthless man

flourishing like a green tree in a native soil,  
but he soon passed away and was no more;  
though I looked for him, he could not be found.

This is a story that comes from Haddon Robinson and it describes Haman to a “T” even though it’s a parable of the Lord Jesus.

(When the Game Is Over, It All Goes Back In The Box by John Ortberg)

His death was a major story in the financial community. His obituary was written up in *Forbes* and the *Wall Street Journal*. It’s too bad he was dead, because he would have loved to read what they wrote about him.

Then came the memorial service. Because of his prominence, the whole community turned out. People filed past his casket and made the same foolish comment people always make at funerals: “He looks so peaceful.” Rigor mortis will do that. Death is nature’s way of telling you to slow down. They ask the same foolish question people ask when somebody rich dies: “I wonder how much he left.” He left it all. Everybody always leaves it all.

People got up to eulogize him. Mostly, they talked about his accomplishments, because while everybody knew *about* him, no one really knew *him*.

“He was one of the leading entrepreneurs of his day,” said one.

“He was an innovator of technology and delivery systems,” said another.

“He was a man of principles,” somebody else said; “he would never cheat on his taxes, his expense account, or his wife.”

Another admirer noted his civic achievements: “He was a pillar in the community. He knew everybody. This man was a networker.”

They had commissioned a large marble memorial column for him. On it they wrote all these inspiring words: *Visionary. Innovator. Leader. Entrepreneur.* And at the top they wrote this word, the man’s favorite word, the word he’d given his soul for: *Success.* They put up the man’s memorial stone, buried his body, and went home.

Then when it was dark and no one was present to note what was taking place, the angel of God was sent to this cemetery. Unseen and unheard, the angel made his way past all the other tombstones until he came to the man’s wonderful memorial stone. There the angel traced with a finger the single word God had chosen to summarize this wealthy, busy, respectable, successful man’s life: *Fool.*

God said, “You fool. This very night your soul will be required of you. And the things you have stored up—whose will they be?”

25: *By now you may:* Luke 12:16-21. I am indebted to Haddon Robinson for a sermon I heard on the radio long ago for the idea of retelling the story of the “rich fool” in modern terms.

pp. 24-25

That comes from Luke 12:16-20.

You might think at this point that all of the issues are

resolved because now Haman's out of the picture. But there's one more big issue. We have to deal with the edict.

You can't violate it. You can't undo it even though he's dead. Xerxes' the one that signed on so it has to happen on the thirteenth day of Adar in 473 B.C.

They still have some things to do. Esther is not putting on a show here. The words you're going to hear her say and the way she responds this is very emotional. She's dealt with her own life but now she's dealing with the lives of 15 million people.

**8:v. 1 That same day King Xerxes gave Queen Esther the estate of Haman, the enemy of the Jews. And Mordecai came into the presence of the king, for Esther had told how he was related to her.**

“That same day King Xerxes gave Queen Esther the estate of Haman, the enemy of the Jews. And Mordecai came into the presence of the king, for Esther had told how he was related to her.”

When a criminal died or was executed, their estate goes to anyone in the administration. He chose to make it a very generous love gift to Esther. This certainly secures her life after her queenship. It's also neat to see how God honors Mordecai.

So two things:

1. “That same day King Xerxes gave Queen Esther the estate of Haman, the enemy of the Jews.”
2. “Esther had told [him] how he was related to her.”

Now it all made sense to Xerxes and he's the man who makes quick decisions. We've seen it over and over again. Here comes another one.

**v. 2 The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman's estate.**

“The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman's estate.”

Wow! We see God's fingerprints all over that, setting up the framework for what's getting ready to happen. But we still haven't dealt with the problem and here's where Esther comes to the floor.

**v. 3 Esther again pleaded with the king, falling at his feet and weeping. She begged him to put an end to the evil plan of Haman the Agagite, which he had devised against the Jews.**

“Esther again pleaded with the king,”— notice she's before the

king without being invited—“[she’s] falling at his feet and weeping.”

She stood outside the door waiting for the golden scepter on that first encounter. This time she was so emotional she lost it.

“falling at his feet and weeping. She begged him to put an end to the evil plan of Haman the Agagite, which he had devised against the Jews.”

She’s asking for something he has no power over. If you’ll remember when Darius found out that Daniel was being set up he tried and begged and pleaded but he had no alternative but to throw Daniel in the lion’s den. The edict specified that anyone praying to anybody else besides King Darius would be punished.

**v. 4 Then the king extended the gold scepter to Esther and she arose and stood before him.**

“Then the king extended the golden scepter”—the second time—“to Esther and she arose and stood before him.”

If you want to see a woman with great integrity and passion, recognizing she’s standing between the living and the dead, you have it here.

Instead of making two statements, she’s going to make four and every statement is loaded. She knows this is where it all

is going to come to roost.

**v. 5 “If it pleases the king,” she said, “and if he regards me with favor and thinks it the right thing to do, and if he is pleased with me, let an order be written overruling the dispatches that Haman son of Hammedatha, the Agagite, devised and wrote to destroy the Jews in all the king’s provinces.**

1. “If it pleases the king,”
2. “and if he regards me with favor,” and
3. “if he...thinks it the right thing to do,” and
4. “if he is pleased with me,”

The little word “let” is where the PETITION begins. Instead of just a couple formalities, her whole heart is in this. The passion of her people and the future of their lives is in all of this and she knows it. She is being really careful

“let an order be written overruling the dispatches that Haman son of Hammedatha, the Agagite, devised and wrote to destroy the Jews in all the king’s provinces.”

So her request is with a sweet, submissive spirit. Saying those four things indicates she regards him highly. She respects his authority and she’s begging for the lives of her own people. She is going to be successful.

She emotionally says and does this with two questions after she makes a request.

**v. 6 For how can I bear to see disaster fall on my people? How can I bear to see the destruction of my family?”**

“For how can I bear to see disaster fall on my people? How can I bear to see the destruction of my family?”

“my people” and “my family.”

“How can I bear to watch those living here in Susa die when this edict is put into case?”

**v. 7 King Xerxes replied to Queen Esther and to Mordecai the Jew, “Because Haman attacked the Jews, I have given his estate to Esther, and they have hanged him on the gallows.**

“King Xerxes replied to Queen Esther and to Mordecai the Jew, ‘Because Haman attacked the Jews, I have given his estate to Esther, and they have hanged him on the gallows.’”

When a king is getting ready to do something nice he always reminds you of what he did previously to kind of get you ready for it. Now don't we do that? When we get ready to give a nice gift we say, “Now I want you to remember what I did last year about this time.”

“King Xerxes replied to Queen Esther and to Mordecai the Jew, ‘Because Haman attacked the Jews, I have given his estate to Esther,’—that’s the first thing I did—“and I have hanged him on the gallows.”—that’s the second big thing.

Now here comes the PRESENT.

“Those are the two things I did in the past. Here’s what I’m getting ready to tell you to do and how I’m going to instruct you.”

**v. 8 Now write another decree in the king’s name in behalf of the Jews as seems best to you, and seal it with the king’s signet ring—for no document written in the king’s name and sealed with his ring can be revoked.”**

“Now write another decree in the king’s name in behalf of the Jews as seems best to you, and seal it with the king’s signet ring—for no document written in the king’s name and sealed with his ring can be revoked.”

Now she understands Persian protocol if she didn’t before. He just writes another edict.

“And you know what you can do?” He doesn’t say this but I will. ”On the thirteenth of Adar have that edict come on 473 B.C. so it coincides with the other one. We have the creation of a civil war between the Jews and everybody in the empire that

hates the Jews.

So he's put it all together for her and told her what they could do. You can always tell love by the way it hustles to get things done. The way he does this is just phenomenal.

**v. 9 At once the royal secretaries were summoned—on the twenty-third day of the third month, the month of Sivan. They wrote out all Mordecai's orders to the Jews, and to the satraps, governors and nobles of the 127 provinces stretching from India to Cush. These orders were written in the script of each province and the language of each people and also to the Jews in their own script and language.**

“At once the royal secretaries were summoned—on the twenty-third day of the third month, the month of Sivan. They wrote out all Mordecai's orders to the Jews, and to the satraps, governors and nobles of the 127 provinces stretching from India to Cush. These orders were written in the script of every province and the language of each people and also to the Jews in their own script and language.”

That's the third month. It's been three months since Haman had that edict written that we read about previously. So we're in June-July. They have nine months left until the month of Adar. They have Nine months to rally the troops knowing that they have the blessing of the King, the Queen and the Prime Minister to do what they need to do to protect and defend themselves. Basically that's the summation of what they're

doing here.

**v. 10 Mordecai wrote in the name of King Xerxes, sealed the dispatches with the king's signet ring, and sent them by mounted couriers, who rode fast horses especially bred for the king.**

“Mordecai wrote in the name of King Xerxes, sealed the dispatches with the king's signet ring, and sent them by mounted couriers, who rode fast horses especially bred for the king.”

Haman didn't get that kind of treatment. He had some fast horses and some steeds that he was able to use but these are the King's horses and they're ready for the Kentucky Derby. They are bred to be fast. Do you see what he's doing? He's using all of his clout to speed up getting this counter-edict to the whole kingdom.

**v. 11 The king's edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their enemies.**

“The king's edict granted the Jews”

Here's the summation of it:

“in every city the right to assemble and protect themselves; to destroy, kill and annihilate”—the very words similar to what was in the other edict.

“any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their enemies.”

One of the things you’re going to learn in the next study is they don’t plunder. They don’t take it. This is a HOLY WAR.

They are defending the Messiah’s seed, the Messiah’s kingdom and what’s getting ready to happen. Three times in the next study you’ll just see it as a little symphony— they did not plunder...they did not plunder...they did not plunder.

Haman had it written in his edict to do plunder because he wanted to recoup some of that 375,000 tons of silver he gave to make all this happen. Selling the dead Jews’ real estate and property as a result of his edict would do this. So you see the difference? You see the motivation.

**v. 12 The day appointed for the Jews to do this in all the provinces of King Xerxes was the thirteenth day of the twelfth month, the month of Adar.**

“The date appointed for the Jews to do this in all the provinces of King Xerxes was the thirteenth day of the twelfth month, the month of Adar.”

There we are. Probably May of next year 473 B.C.. That's going to be the last day that we see Queen Esther as she fades out of the picture. We don't know what happened to her after that.

Notice what's done in verse 13.

**v. 13 A copy of the text of the edict was to be issued as law in every province and made known to the people of every nationality so that the Jews would be ready on that day to avenge themselves on their enemies.**

“A copy of the text of the edict was to be issued as law in every province and made known to the people of every nationality so that the Jews would be ready on that day to avenge themselves on their enemies.”

Only those who would choose to fight—those who would choose to go into conflict. They can protect themselves now.

**v. 14 The couriers, riding the royal horses, raced out, spurred on by the king's command. And the edict was also issued in the citadel of Susa.**

“The couriers, riding the royal horses, raced out, spurred on by the king's command. And the edict was also issued in the citadel of Susa.”

They are flying with the edict that brings good news to

everybody. It was also issued locally in the capital city of Susa.

Mordecai gets to be the executor of the estate of Haman. He gets the signet ring. Now he gets the clothes.

In our last study when he was honored he gave back the clothes and went back and sat at the gate just like he'd always done. He was not impressed by wearing it. Now he owns the office so he's a man of the cloth.

**v. 15 Mordecai left the king's presence wearing royal garments of blue and white, a large crown of gold and a purple robe of fine linen. And the city of Susa held a joyous celebration.**

“Mordecai left the king's presence wearing royal garments of blue and white, a large crown of gold and a purple robe of fine linen. And the city of Susa held a joyous celebration.”

If they'd had TV it would have been all over the place. What a picture. What a thrill for everybody to see what God is doing.

Tony Dungy quotes Will Rogers:

(Uncommon: Finding Your Path to Significance by Tony Dungy with Nathan Whitaker)

*We can't all be heroes because somebody has to sit on the curb and clap as they go by.*

WILL ROGERS

p. 17

That's what's happening here. They're excited about it.

**v. 16 For the Jews it was a time of happiness and joy, gladness and honor.**

“For the Jews it was a time of happiness and joy, gladness and honor.”

Does God providentially work circumstances for good? To accomplish His purpose in His time and in His way?

All of that had to be orchestrated, including the two banquets and everything that happened between the two of them.

What does Galatians say?

Galatians 4:4

In the fullness of time, God sent forth His Son, made of a woman, made under the Law,

Perfectly on schedule.

What does Solomon say in Ecclesiastes?

Ecclesiastes 3:11

He makes all things beautiful in His time...

Not yours. Not mine. Not my agenda, not yours, but His.

And you're seeing it. This is the kind of blessing that you'll receive when you back off and surrender.

It was like Chambers, just come to Him:

“Lord, I’m coming weary and I want rest. I want to take Your yoke upon me and I want to learn of You. I want to be meek and lowly of heart.”

(source unknown)

As a result of that, Chambers promises what the Lord promises:

“You will find rest for your souls. For My yoke is easy and My burden is light.”

(source unknown)

We complicate it so much. We go on missions that God never intended for us to go on and we do stuff that He never intended for us to do because we haven't been careful about spending quality time in His presence.

Chambers also says:

(My Utmost For His Highest by Oswald Chambers)

We are super-victors with a joy that comes from experiencing

the very things which look as if they are going to overwhelm us.

(March 7)

What are the FOUR THINGS?

1. “happiness,”
2. “joy,”
3. “gladness, and”
4. “honor.”

Wow! God You really do it up right!

**v. 17 In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews, with feasting and celebrating. And many people of other nationalities became Jews because fear of the Jews had seized them.**

“In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews, with feasting and celebrating.”

Look at that next statement:

“And many people of other nationalities became Jews because fear of the Jews had seized them.”

Their life's in jeopardy. If they're going to mess with the Jews, they're going to proselytize. They're going to become part of the Jews! They're coming out of their holes and standing on the side of those who are on the winning side.

(The Red Sea Rules: Ten God-Given Strategies for Difficult Times by Robert J. Morgan)

When Vance Havner, the wry [old] North Carolina evangelist, lost his wife to disease, he was disconsolate. But out of the experience he later wrote:

When before the throne we stand in Him complete, all the riddles that puzzle us here will fall into place and we shall know in fulfillment what we now believe in faith—that all things work together for good in His eternal purpose. No longer will we cry “My God, why?” Instead, “alas” [and I love this] will become “Alleluia,” all question marks will be straightened into exclamation points, [isn't that beautiful] sorrow will change to singing, and pain will be lost in praise. <sup>11</sup>

11. Vance Havner, *Playing Marbles with Diamonds* (Grand Rapids, Mich.: Baker Book House, 1995), 97.

p. 91

Listen to Carolyn Custis now as we end this study:

(Lost Women of the Bible: Finding Strength & Significance

Through Their Stories by Carolyn Custis James)

Like a lot of women today, Esther was lulled to sleep by the culture's anesthetizing message that a woman's value depends on how she looks and on her ability to please others. Esther's story awakens us to the bold biblical message that God values and counts on his daughters as [true] kingdom builders.

p. 160

In the book *Just Like Jesus* Max Lucado characterizes humanity this way—speaking of God:

(Just Like Jesus Devotional: A Thirty Day Walk with the Savior by Max Lucado)

His view of humanity is starkly simple. From his perspective every person is either:

- entering through the small gate or the wide gate ...
- traveling the narrow road or the wide road ...
- building on rock or sand ...
- wise or foolish ...
- prepared or unprepared ...
- fruitful or fruitless ...
- heaven-called or hell-bound ...

pp. 138-9

Ravi Zecharias put it this way:

(Jesus Among Other Gods: The Absolute Claims of the

## Christian Message by Ravi Zacharias)

What a wonderful day it was when I stopped running and by His strength, let the embrace of His love envelop me. The words of a famous hymn by Charles Wesley reflect that triumph and my story:

Long my imprisoned spirit lay,  
Fast bound in sin and nature's night.  
Thine eye diffused a quickening ray,  
I woke, the dungeon flamed with light.  
My chains fell off, my heart was free.  
I rose, went forth and followed thee.<sup>4</sup>

4. Charles Wesley, "And Can It Be," *Hymns of the Christian Life* (Harrisburg, Pa.: Christian Publications, 1978), 104.

p. 20

God always puts a punctuation mark in these studies.

### 2 Samuel 22:17, 18

He reached down from on high and took hold of me; He drew me out of deep waters, He rescued me from my powerful enemy, from my foes, who were too strong for me.

That's what we have witnessed. God behind the scenes, orchestrating and accomplishing the fulfillment of His promises to His people. They will have a land and they will have a kingdom. God has been faithful once again.

Father, we thank You for Your Word. Thank You that they're such a blessing to us. We rejoice in Your goodness and grace and thank You for allowing us to study together. In Jesus' name we pray. Amen.

Copyright © 2022 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

## A Practical Study of ESTHER

### STUDY NUMBER FIVE – ESTHER 7:1-8:17

### NOTES

7:v. 1 So the king and Haman went to dine with Queen Esther, v. 2 and as they were drinking wine on that second day, the king again asked, “Queen Esther, what is your petition? It will be given you. What is your request? Even up to half the kingdom, it will be granted.”

v. 3 Then Queen Esther answered, “If I have found favor with you, O king, and if it pleases your majesty, grant me my life—this is my petition. And spare my people—this is my request.

v. 4 For I and my people have been sold for destruction and slaughter and annihilation. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king.”

v. 5 King Xerxes asked Queen Esther, “Who is he? Where is the man who has dared to do such a thing?”

v. 6 Esther said, “The adversary and enemy is this vile Haman.” Then Haman was terrified before the king and queen.

v. 7 The king got up in a rage, left his wine and went out into the palace garden. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life.

v. 8 Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, “Will he even molest the queen while she is with me in the house?” As soon as the word left the king’s mouth, they covered Haman’s face.

v. 9 Then Harbona, one of the eunuchs attending the king, said, “A gallows seventy-five feet high stands by Haman’s house. He had it made for Mordecai, who spoke up to help the king.” The king said, “Hang him on it!”

v. 10 So they hanged Haman on the gallows he had prepared for Mordecai. Then the king’s fury subsided.

8:v. 1 That same day King Xerxes gave Queen Esther the estate of Haman, the enemy of the Jews. And Mordecai came into the presence of the king, for Esther had told how he was related to her.

v. 2 The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman’s estate.

v. 3 Esther again pleaded with the king, falling at his feet and weeping. She begged him to put an end to the evil plan of Haman the Agagite, which he had devised against the Jews.

v. 4 Then the king extended the gold scepter to Esther and she arose and stood before him.

## NOTES

v. 5 “If it pleases the king,” she said, “and if he regards me with favor and thinks it the right thing to do, and if he is pleased with me, let an order be written overruling the dispatches that Haman son of Hammedatha, the Agagite, devised and wrote to destroy the Jews in all the king’s provinces.

v. 6 For how can I bear to see disaster fall on my people? How can I bear to see the destruction of my family?”

v. 7 King Xerxes replied to Queen Esther and to Mordecai the Jew, “Because Haman attacked the Jews, I have given his estate to Esther, and they have hanged him on the gallows.

v. 8 Now write another decree in the king’s name in behalf of the Jews as seems best to you, and seal it with the king’s signet ring—for no document written in the king’s name and sealed with his ring can be revoked.”

v. 9 At once the royal secretaries were summoned—on the twenty-third day of the third month, the month of Sivan. They wrote out all Mordecai’s orders to the Jews, and to the satraps, governors and nobles of the 127 provinces stretching from India to Cush. These orders were written in the script of each province and the language of each people and also to the Jews in their own script and language.

v. 10 Mordecai wrote in the name of King Xerxes, sealed the dispatches with the king’s signet ring, and sent them by mounted couriers, who rode fast horses especially bred for the king.

v. 11 The king’s edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their enemies.

v. 12 The day appointed for the Jews to do this in all the provinces of King Xerxes was the thirteenth day of the twelfth month, the month of Adar.

v. 13 A copy of the text of the edict was to be issued as law in every province and made known to the people of every nationality so that the Jews would be ready on that day to avenge themselves on their enemies.

v. 14 The couriers, riding the royal horses, raced out, spurred on by the king’s command. And the edict was also issued in the citadel of Susa.

v. 15 Mordecai left the king’s presence wearing royal garments of blue and white, a large crown of gold and a purple robe of fine linen. And the city of Susa held a joyous celebration.

v. 16 For the Jews it was a time of happiness and joy, gladness and honor.

v. 17 In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews, with feasting and celebrating. And many people of other nationalities became Jews because fear of the Jews had seized them.

**QUESTIONS:**

1. Read Esther 7:1-8:17 and in your own words pull out the main thought of this passage.

---

---

---

2. What is Esther's two-fold request, according to verse 3?

---

---

---

3. How does Esther describe Haman in verse 6?

---

---

---

4. Outline the action of the king in verses 7-10.

---

---

---

5. What four things took place in Esther 8:1-2?

---

---

---

6. Spell out the major issue that now is troubling Esther in verses 3-6.

---

---

---

7. How does King Xerxes respond to Esther's request in verse 8?

---

---

---

8. What did the king's edict do to protect the Jews, according to verse 11?

---

---

---

Copyright © 2022 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

9. Which verse in the study has meant the most to you?

---

---

---

10. What lesson have you learned from this study?

---

---

---

**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular study?

LESSON #1: “Many people seek the face of a ruler, but it is from the Lord that one receives justice” (Proverbs 29:26 NET).

LESSON #2: “He has told you, O man, what is proper, and what the Lord really wants from you: He wants you to promote justice, to be faithful, and to live obediently before your God” (Micah 6:8 NET).

LESSON #3: God’s judgment is swift and certain. “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’” (Luke 12:20 NASB).

LESSON #4: The swiftness of God’s judgment is also seen in the judgment of Belshazzar: “This is the inscription that was written: MENE, MENE, TEKEL, PARSIN. This is what these words mean: Mene: God has numbered the days of your reign and brought it to an end. Tekel: You have been weighed on the scales and found wanting. Peres: Your kingdom is divided and given to the Medes and Persians. . . . That very night Belshazzar, king of the Babylonians, was slain” (Daniel 5:25-28, 30 NIV).

LESSON #5: “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord” (Romans 12:19 NASB).

LESSON #6: “The integrity of the upright guides them, but the crookedness of the unfaithful destroys them” (Proverbs 11:3 NET).

LESSON #7: “The king’s heart is in the hand of the Lord like channels of water, he turns it wherever he wants” (Proverbs 21:1 NET).

LESSON #8: “There is a way that seems right to a person, but its end is the way of death”  
(Proverbs 14:12 NET).

LESSON #9: “Righteousness guards the one who lives with integrity, but wickedness  
overthrows the sinner” (Proverbs 13:6 NET).

LESSON #10: Lord, teach me how to turn to You and to trust You completely and to  
experience the joy of Your triumph.