

ESTHER

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THE LEGACY BIBLE OUTLINE SERIES

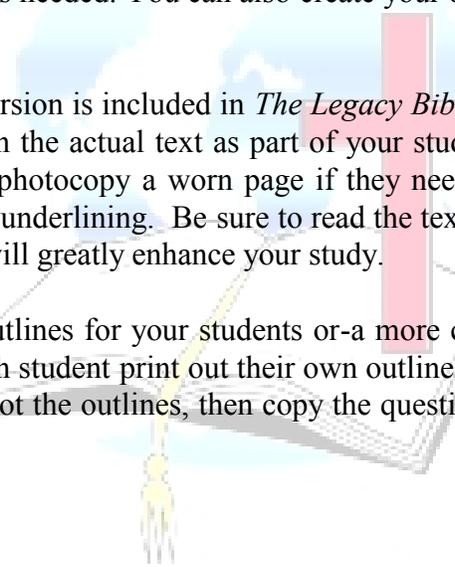
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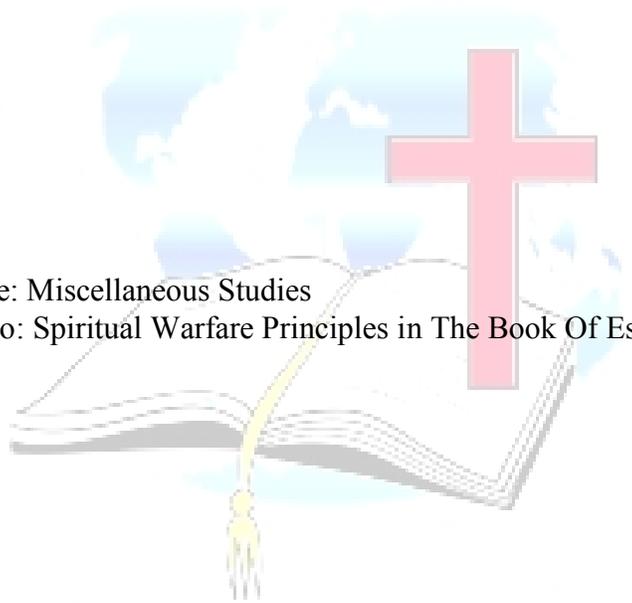
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**For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)**

**...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)**

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INTRODUCTION TO THE BOOK OF ESTHER

AUTHOR: Unknown.

TO WHOM: The Jews scattered throughout Persia at the time of the rule of Ahasuerus. .

PURPOSE: A continuation of history of Israel revealing the providential care of God for His people. He intervenes in the affairs of man to fulfill His will.

KEY VERSE: *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 4:14)*

LIFE AND MINISTRY PRINCIPLE: God fulfills His purposes through human vessels. He has prepared you, too, for a divinely ordained destiny.

MAIN CHARACTERS:

Vashti: The queen who refused the king's orders and lost her position.

Ahasuerus: King over 127 provinces from India to Ethiopia. His name means "honorable king." Xerxes is the Greek version of his name.

Esther: The new queen, a Hebrew woman for whom the book is named. Her Persian name, Esther, means star. Her Jewish name, Hadassah, means myrtle. The myrtle tree bears a star like bloom.

Haman: An enemy of the Jews.

Mordecai: Esther's cousin who raised her.

Seven princes of Persia: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan.

The king's chamberlains: Shaashgaz, Harbonah, Bigthan, and Teresh, the latter two who plotted to kill the king and were put to death themselves.

A BRIEF OUTLINE:

- I. Introduction: Two feasts and a problem: 1
- II. A new queen: 2
- III. Haman's plot: 3
- IV. Despair, death, deliverance: 4-9

V. The new kingdom order: 10

QUESTIONS ON THE INTRODUCTION:

1. Who wrote the book?
2. To whom is the book written?
3. What is the purpose of the book?
4. What is the key verse?
5. What is the life and ministry principle of this book?
6. Who are the main characters?
7. Give a brief outline of the book.



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OUTLINE OF THE BOOK OF ESTHER

Esther 1

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena,

and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Outline 1:

- I. Setting for the story. (1-3)
 - A. In the days of Ahasuerus. (*Between the first return of Jewish exiles under Zerubbabel and the second under Ezra.*)
 - B. He reigned from India to Ethiopia, over an hundred and seven and twenty provinces.
 - C. The throne of his kingdom was in Shushan the palace (*the capitol of Persia*),
 - D. It was the third year of his reign.
- II. The first feast. (3-4)
 - A. The feast was for:
 1. All his princes and his servants.
 2. The powerful people of Persia and Media.
 3. The nobles and princes of the provinces.
 - B. Events of the feast:
 1. Displaying the riches of his glorious kingdom.
 2. Showing the honour of his excellent majesty.
 - C. Length of the feast: The feast lasted for a hundred and fourscore days. (*180 days*)

- III. The second feast. (5-8)
- A. The feast was for all the people that were present in Shushan the palace, both great and small.
 - B. It lasted seven days.
 - C. It was held in the court of the garden of the king's palace:
 1. There were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble.
 2. The beds were of gold and silver.
 3. The pavement was red, blue, white, and black marble (*a mosaic pattern*).
 - D. Events of the feast.
 1. They drank from vessels of gold, (*the vessels being different one from another,*) and royal wine in abundance, according to the state of the king.
 2. The drinking was according to the law--none did compel--for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. (*According to Persian law, guests were required to drink every time the king did. Ahasuerus waived this rule. People were not required to drink, other than what they desired.*)
- IV. The feast for the women. (9)
- A. The feast was given by Vashti, the queen.
 - B. It was held in the royal house which belonged to King Ahasuerus.
- V. The problem on the seventh day of the second feast. (10-12)
- A. When the king's heart was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king:
 1. To bring Vashti the queen before the king with her royal crown.
 2. To show the people and princes her beauty, for she was fair to look on.
 - B. Queen Vashti refused to come at the king's commandment sent by his chamberlains.
 - C. Therefore was the king very wroth, and his anger burned in him. (*There are various opinions as to why Vashti did not come. Perhaps the men were greatly intoxicated. Some believe it was because she was the granddaughter of Nebuchadnezzar and thought that she should be heir to the throne and thus had no respect for the king. She committed a triple offence by disobeying a man, her husband, and the king.*)
- VI. The king consults the wise men. (13-15)
- A. The king said to the wise men, which knew the times (*they were astrologers*), for so was the king's manner toward all that knew law and judgment.
 - B. Next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face and which sat first in the kingdom. (*These men had continual access to the king.*)
 - C. He asked them, "What shall we do unto the queen Vashti according to law, because she has not performed the commandment of the King Ahasuerus by the chamberlains?"

- VII. Memucan, a wise man, answers. (16-20)
- A. Vashti the queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.
 - B. For this deed of the queen shall come abroad (*new of her deed will spread*) unto all women.
 - C. They shall despise their husbands in their eyes, when it shall be reported, “ The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.”
 - D. Likewise the ladies of Persia and Media shall say this day unto all the king's princes, which have heard of the deed of the queen and there shall arise much contempt and wrath. (*They were afraid other women would rebel when they heard of Vashti's actions.*)
 - E. If it please the king, let there go a royal commandment from him:
 1. How it was be written: Let it be written among the laws of the Persians and the Medes that it be not altered. (*Such laws couldn't be changed.*)
 2. What it was to say: Let it declare that Vashti come no more before king Ahasuerus and that the king give her royal estate unto another that is better than she.
 3. The anticipated result: And when the king's decree which he shall make shall be published throughout all his great empire, all the wives shall give to their husbands honor, both to great and small.
- VIII. The king's response. (21-22)
- A. And the saying pleased the king and the princes.
 - B. The king did according to the word of Memucan.
 - C. The letters.
 1. Where the letters went: He sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language...that it should be published according to the language of every people.
 2. What the letters said: That every man should bear rule in his own house.

(Some view this chapter prophetically: Ahasuerus as a type of the Lord who called Israel--Vashti--but she refused. The church--Esther--is prepared by the Holy Spirit --Hegai--to stand in Israel's position.)

Study questions on chapter 1:

1. Who was Ahasuerus and over what did he reign? (1)
2. Where did the events of this chapter occur? (2)
3. When did these events occur? (3)
4. Who attended the king's first feast? (3)
5. What events occurred at the first feast given by the king? (4)
6. What did the king display at the first feast? (4)
7. How long did the first feast last? (4)

8. How is the setting of the second feast described? (5-8)
9. Who attended the second feast? (5)
10. What regulations covered the drinking at this feast? (7-8)
11. Who was the queen and what was she doing during Ahasuerus' second feast? (9)
12. What motivated the king to summon the queen on the seventh day of his feast? (10-11)
13. How did Vashti respond to the king's command to appear at his feast? (12)
14. How did the king react to Vashti's disobedience? (12)
15. Whom did the king consult concerning the queen's disobedience? (13-14)
16. What did he ask the wise men? (15)
17. What advice did Memucan give to the king? (16-20)
18. What did the wise men fear about the ramifications of Vashti's behavior? (17-18)
19. What impact did the wise men believe the king's decree would have in the kingdom? (19-20)
20. How did the king respond to Memucan's advice? (21)
21. Where were the king's letters sent? (22)
22. How did Vashti's actions affect all the women in the kingdom? (22)
23. What did you learn in this chapter to apply to your life and ministry?

Esther 2

1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her

her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Outline 2:

I. After these things (*the things that occurred in chapter one*), when the wrath of king

Ahasuerus was appeased, he remembered Vashti, what she had done, and what was decreed against her. (1)

- II. Then the king's servants that ministered unto him said: (2-4)
 - A. Let there be fair young virgins sought for the king.
 - B. Let the king appoint officers in all the provinces of his kingdom:
 - 1. They were to gather together all the fair young virgins unto Shushan the palace, to the house of the women.
 - 2. They would be in the custody of Hege the king's chamberlain, keeper of the women.
 - 3. The things necessary for their purification would be given them.
 - C. Let the maiden which pleases the king be queen instead of Vashti.
 - D. And the thing pleased the king and he did so.
- III. Mordecai's background. (5-7)
 - A. He lived in Shushan.
 - B. He was Jewish.
 - C. He was the son of Jair, the son of Shimei, the son of Kish, a Benjamite.
 - D. Had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
 - E. He raised Hadassah, who was also called Esther, his uncle's daughter.
 - 1. She had neither father nor mother.
 - 2. She was fair and beautiful.
 - 3. Mordecai took her for his own daughter after her parents' deaths.
- IV. Esther comes to the palace. (8-11)
 - A. It came to pass, when the king's commandment and decree was heard, and when many maidens were gathered together unto Shushan the palace to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. *(Esther was an orphan. You aren't excluded from a place of prominent service because of your background. If God opens the door, you are in regardless of your past! Although this was not according to God's law, neither is the account of the prophet Hosea marrying a prostitute. Yet, God accomplishes His purposes.)*
 - B. The maiden pleased Hegai.
 - 1. She obtained kindness of him.
 - 2. He speedily gave her the things for purification, along with such things as belonged to her.
 - 3. He gave her seven maidens out of the king's house.
 - 4. He preferred her and her maids and gave them the best place in the house of the women.
 - C. Esther and Mordecai.
 - 1. Esther had not revealed her people nor her kindred: for Mordecai had charged her that she should not show it.
 - 2. Mordecai walked every day before the court of the women's house, to

know how Esther did, and what should become of her.

- V. Standing before the king. (12-14)
- A. The timing of the appearances: Every maiden had an opportunity to stand before the king after twelve months.
 - B. The preparation:
 - 1. Purification took twelve months.
 - 2. There were six months with sweet odours and other things and six months of myrrh. (*Preparation and transformation combined with opportunity equals destiny. One year of preparation for one night with the King! Esther needed nothing that Hegai did not provide. We need nothing other than what the Holy Spirit can supply in order to stand before our King. We are prepared by both the sweet odors and the bitter experiences –the myrrh of life--for intimacy with our King.*)
 - 3. Every maiden was allowed to take with her whatever she desired out of the house of the women unto the king's house.
 - C. The schedule for appearances:
 - 1. The maiden went in the evening.
 - 2. The next day she returned to the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines.
 - 3. She did not return to the king unless he delighted in her and asked for her by name.
- VI. Esther before the king. (15-17)
- A. When Esther's turn came, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. (*Some women requested jewelry, etc., to take with them. Esther required nothing other than what Hegai provided. She dressed to please the king. We require nothing other than the Holy Spirit provides to prepare for our King. All we do should be to please the king.*)
 - B. Esther obtained favour in the sight of all them that looked upon her.
 - C. Esther was taken unto King Ahasuerus into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign.
 - D. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins.
 - E. He set the royal crown upon her head, and made her queen instead of Vashti.
- VII. Esther's feast. (18)
- A. Then the king made a great feast unto all his princes and his servants, even Esther's feast.
 - B. He made a release (*gifts*) to the provinces and gave gifts, according to the state of the king.
- VIII. Mordecai's vigil over Esther. (19-20)
- A. When the virgins were gathered together the second time, then Mordecai sat in the king's gate.
 - B. Esther had not yet revealed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai as when she was brought up

with him.

- IX. The plot to kill the king. (21-23)
- A. In those days, while Mordecai sat in the king's gate (*where judgment occurred*), two of the king's chamberlains, Bigthan and Teresh who were among those which kept the door, were wroth (*angry*), and sought to lay hands on King Ahasuerus.
 - B. This became known to Mordecai, who told it unto Esther the queen, and Esther told it to the king in Mordecai's name (*not taking credit for herself*).
 - C. When inquisition was made of the matter, it was found out (*to be true*).
 - 1. Both men were hanged on a tree.
 - 2. The event was written in the book of the Chronicles before the king. (*Little did Mordecai know that saving the king's life would result in his own life being spared. See Ecclesiastes 11:1-2*)

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Study questions on chapter 2:

1. This chapter begins with “after these things”. After what things? (1)
2. What did the king's attendants propose and why? (1-4)
3. What background information do verses 5-7 provide about Mordecai?
4. What does verse 7 reveal about Esther's background?
5. What kind of treatment did Esther receive at the palace, and why? (8-9)
6. For what reason did Esther not reveal her heritage? (10)
7. How did Mordecai keep in contact with Esther? (11)
8. How was each woman prepared to go before the king? (12)
9. What could each woman take with her when she appeared before the king? (13)
10. What was the schedule for each woman's appearance? (14)
11. What was the only way a woman would get a second chance to see the king? (14)
12. What did Esther require when it was her turn to go to the king and what was the response of those around her? (15)
13. When did Esther appear before the king? (16)
14. What did the king think of Esther and what were the results? (17)
15. What was the purpose of the feast described in verse 18? Who did the feast honor and what occurred? (18)
16. How did Mordecai keep informed of what was going on in the palace? (19)
17. Why did Esther keep her kindred secret? (20)
18. What did Mordecai discover while he was sitting at the king's gate? (21-22)
19. How did the king find out about the plot to assassinate him? (22)
20. What happened to Bigthan and Teresh? (23)
21. Where was the story of this assassination attempt recorded? (23)
22. What did you learn in this chapter to apply to your life and ministry?

Esther 3

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 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.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, 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 Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Outline 3:

- I. Haman's promotion. After these things (*which are recorded in the previous chapter*), King Ahasuerus promoted Haman. (1-2)
 - A. He was the son of Hammedatha the Agagite. (*Haman was an Agagite. If King Saul had destroyed them all as God commanded, this problem would never have arisen. See 1 Samuel 15—where they are called Amalekites. We must take total victory over the enemy, not just a partial win. Destroy the root cause of problems, not just surface symptoms or the problems will emerge again.*)
 - B. The king advanced him, and set his seat above all the princes that were with him.
 - C. All the king's servants that were in the king's gate bowed and revered Haman: for the king had commanded so concerning him.
- II. Mordecai's resistance. (2-4)
 - A. Mordecai did not bow to Haman or do him reverence. (*See Acts 5:39.*)
 - B. Then the king's servants, which were in the king's gate, said unto Mordecai, "Why do you transgress the king's commandment?"
 - C. It came to pass, when they spoke daily unto him and he didn't listen that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.
- III. Haman's response to Mordecai. (5-7)
 - A. When Haman saw that Mordecai did not bow or do him reverence, then he was full of wrath wanted to lay hands on him.
 - B. They had showed him the people of Mordecai and so Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, including the people of Mordecai.
 - C. In the month of Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. (*Pur is a Babylonian word for dice-shaped clay cubes that were inscribed with prayers for good luck rather than dots as we know them. A person would pose a question and then the cubes were put in a jar or in the fold of a garment and shaken until one of them fell out, the one that fell indicating the answer to the question being asked.*)
- IV. Haman's request of the king. He said: (8-9)
 - A. There is a certain people:
 - 1. They are scattered abroad and dispersed among the people in all the provinces of your kingdom.
 - 2. Their laws are diverse from all people.
 - 3. They don't keep the king's laws.
 - 4. Therefore it is not for the king's profit to suffer (*put up with*) them. (*Haman said, "Their laws are different"—the key problem was a religious issue. As a believer, you live differently from the world and may be challenged by society also.*)
 - B. If it please the king, let it be written that they may be destroyed.

- C. I will pay ten thousand talents of silver (*estimated as 375 tons of silver*) to the hands of those that have the charge of the business, to bring it into the king's treasuries. (*Hamaan planned to profit from plundering the Jews.*)
- V. The king's response. (10-11)
- A. The king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. (*The ring was used to seal important documents and was a symbol of authority.*)
- B. The king said unto Haman, "The silver is given to you, the people also, to do with them as it seems good to you." (*This king was a poor leader. He took advice and made rules without investigating the facts. He was swayed by his subordinates without proper research. If he had taken time to research the matter, he would have discovered that the love of his life was a Jew.*)
- VI. The letters to the provinces. (12-15)
- A. Then were the king's scribes called.
1. On the thirteenth day of the first month, it was written according to all that Haman had commanded.
 2. The decree was written unto the king's lieutenants, to the governors that were over every province, to the rulers of every people of every province according to the writing thereof, and to every people after their language.
 3. It was written in the name of king Ahasuerus and sealed with the king's ring.
- B. The letters were sent by posts into all the king's provinces. The edict was:
1. To destroy, to kill, and to cause to perish all Jews--both young and old, little children and women. (*Haman wanted to annihilate them--the enemy's plan for your life too. The word for this is Abad in Hebrew and it is used in Revelation 9:11 of Satan. John 10:10 gives Christ's mandate against Satan's agenda. The hatred of the Jews is a supernatural hatred emanating from the enemy.*)
 2. This was to happen on the thirteenth day of the twelfth month, which is the month Adar. (*Eleven months passed between the edict and the date of execution. It was a huge kingdom and it took a long time to get the edict distributed. The Jews lived all this time with death hanging over their heads.*)
 3. The spoil was to be taken as a prey.
- C. A copy of the writing for a commandment was to be given in every province and published unto all people, that they should be ready.
- D. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace.
- VII. The response of the king, Haman, and the city: The king and Haman sat down to drink; but the city Shushan was perplexed because of the decree. (15)

Study questions on chapter 3:

1. How did the king honor Haman? (1-2)

2. How did the king's servants respond to Haman? (2)
3. How did Mordecai respond to Haman? (2)
4. How did Mordecai respond to the officials' questions about his behavior? (3-4)
5. For what reason did the officials tell Haman about Mordecai's behavior? (4)
6. How did Haman react to Mordecai's refusal to bow down to him? (5)
7. Why did Haman want to kill all of the Jews? (5-6)
8. When did Haman decide to kill all the Jews in the kingdom? What method was used to arrive at this decision?(7)
9. How did Haman present his concerns and his plan to the king? (8-9)
10. Which parts of Haman's speech to the king were true and which were false? (8-9)
11. How did the king respond to Haman's request? (10-11)
12. Who wrote the edict and to whom was it sent? (12-14)
13. How did Haman add authority to the edict? (12)
14. What was the response of the city of Shusan to the king's edict? (15)
15. What were the king and Haman doing while the city was in chaos? (15)
16. What did you learn in this chapter to apply to your life and ministry?

Esther 4

1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him

for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 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?

15 Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

Outline 4:

- I. The response of the Jews. (1-3)
 - A. Mordecai's response.
 1. He tore his clothes and put on sackcloth with ashes.
 2. He went out into the midst of the city and cried with a loud and a bitter cry. (*Sackcloth, ashes, and crying were good—but prayer and action were also necessary.*)
 3. He came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.
 - B. The response in the provinces. Wherever the King's commandment and decree came among the Jews there was:
 1. Great mourning.
 2. Fasting.
 3. Weeping, and wailing.
 4. Many laying in sackcloth and ashes.
- II. Esther's initial response. (4)
 - A. Esther's maids and chamberlains told her what was happening.
 - B. Then the queen was exceedingly grieved.
 - C. She sent raiment to clothe Mordecai to take away his sackcloth from him: but he did not receive it.
- III. Hatach's first mission to Mordecai. (5-6)
 - A. Esther sent Hatach, one of the king's chamberlains whom he had appointed to attend upon her, and gave him a commandment to Mordecai to know what it was

and why it was. *(She wanted to know what was going on and why. Sheltered in the palace, Esther had not heard of the new law. What situation are you facing where you would rather “hide in the palace?”)*

- B. Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.
- IV. Mordecai's response to Esther. (7-9)
- A. Through Hatach, he told of all that had happened:
 - 1. He told of the sum of the money that Haman had promised to pay to the king's treasuries to destroy the Jews.
 - 2. He sent a copy of the writing of the decree that was given at Shushan to destroy them to show to Esther and declare it to her.
 - B. Mordecai advised that Esther should go in to the king to make supplication to him and to make request before him for her people *(to intercede)*.
 - C. Hatach returned and told Esther the words of Mordecai.
- V. Hatach's second mission to Mordecai. Esther told Mordecai: (10-12)
- A. All the king's servants, and the people of the king's provinces know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death.
 - B. The only exception to this is when the king holds out the golden sceptre, that he may live.
 - C. “I have not been called to come in unto the king for thirty days,” Esther said.
 - D. And they told Mordecai Esther's words.
- VI. Mordecai's response to Esther. (13-14)
- A. Think not that you will escape in the king's house, more than all the Jews. For if you altogether hold your peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.
 - B. You and your father's house shall be destroyed.
 - C. Who knows whether you have come to the kingdom for such a time as this?
(The opposition of the enemy is an opportunity for God. There is always an enemy when it is time to fulfill your destiny. For what purpose have you come into the kingdom? If Esther did not fulfill her appointed role, then deliverance for the Jews would come from some other source. God has a special plan for each of us in His overall purpose to reach the world with the Gospel. His desire is that you find your position and fulfill His will. But if you do not find your place in the kingdom, God will still proceed with His plan and deliverance will arise from another source. As Esther, you have come into His Kingdom for a special purpose. This is why it is important to discover your position and your specific ministry in the Body of Christ. You can't draw back when human lives are at stake: Proverbs 24:11-12.)
- VII. Esther's answer to Mordecai. (15-16)
- A. Go, gather together all the Jews that are present in Shushan and fast for me, and neither eat nor drink three days, night or day.
 - B. I also and my maidens will fast likewise.

- C. And so will I go in unto the king, which is not according to the law: and if I perish, I perish.
- VIII. Mordecai's response: So Mordecai went his way, and did according to all that Esther had commanded him. (17)

Study questions on chapter 4:

1. How did Mordecai and the Jews react to the king's edict? (1-3)
2. What did Esther do when she heard that Mordecai was in mourning? (4)
3. How did Mordecai respond to Esther's attempts to comfort him? (4)
4. How did Esther discover the reason behind Mordecai's grief? (5)
5. Who was the messenger between Mordecai and Esther? (5-6, 9-10)
6. What details did Mordecai know about Haman's evil plot? (7)
7. What proof did Mordecai send to Esther about the king's edict? (8)
8. In what specific way did Mordecai want Esther to help the Jews? (8)
9. Why was Mordecai's advice to Esther dangerous for her to carry out? (11)
10. What was the only exception to the king's law regarding a person entering his inner court uninvited? (11)
11. How did Mordecai address Esther's fears? (12-14)
12. How does Mordecai's answer to Esther reveal his belief in God's sovereignty? (14)
13. What warning did Mordecai give Esther about not helping her people? (14)
14. How did Esther prepare for her meeting with the king? (15-16)
15. What did Esther ask Mordecai and the Jews to do? (16)
16. What was Mordecai's response to all Esther asked of him? (17)
17. What did you learn in this chapter to apply to your life and ministry?

Esther 5

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, 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 her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto 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.

Outline 5:

- I. Esther appears before the king. (1-5)
 - A. It came to pass on the third day of the feast that Esther put on her royal apparel and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.
 - B. When the king saw Esther the queen standing in the court, she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.
 - C. Then the king said to her, "Queen Esther, what is your request? It shall be even given you to the half of the kingdom."
 - D. And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."
 - E. Then the king said, "Cause Haman to make haste, that he may do as Esther has said." So the king and Haman came to the banquet that Esther had prepared.
- II. Esther's first banquet. (6-8)
 - A. And the king said unto Esther at the banquet of wine (*wine was usually the final course of the meal*), "What is your petition and it shall be granted you. And what is your request? Even to the half of the kingdom it shall be performed."
 - B. Then answered Esther, and said, "My petition and my request is if I have found

favour in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.”

III. Haman’s response. (9-14)

- A. Then Haman went forth that day joyful and with a glad heart.
- B. But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.
- C. When Haman came home, he sent and called for his friends and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.
- D. Haman said moreover, “Esther the queen let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king. Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” *(Have you let rejection or preoccupation with one person or circumstance steal your joy?)*
- E. Then Zeresh his wife and all his friends said to him:
 1. Let a gallows be made of fifty cubits high *(75 feet)*.
 2. Tomorrow. speak to the king that Mordecai may be hanged on it.
 3. Then you can go merrily with the king unto the banquet.
 4. And the thing pleased Haman; and he caused the gallows to be made. *(Gallows were a tall wooden structure from which a rope was hung for purposes of execution.)*

Study questions on chapter 5:

1. Esther approached the king on the third day of what? (verse 1 and the previous chapter)
2. How did Esther prepare for her appearance before the king? (1)
3. Why did Esther approach the king uninvited? (See the previous chapter.)
4. How did the king react to Esther's presence in his court? (2)
5. Of what significance is the fact that the king held out his golden scepter? (2)
6. What did the king offer Esther when she approached him? (3,6)
7. What did Esther ask of the king? (4)
8. What was the king’s response to Esther’s invitation? (5)
9. What did the king offer Esther during the banquet? (6)
10. What was Esther’s petition? (7-8)
11. What was Haman’s response to the invitation to the feast? (9)
12. What situation still angered Haman? (9)
13. What did Haman do when he arrived home? (10-12)
14. What kept Haman from enjoying his happiness? (13)
15. What advice did Haman's wife and friends give him? (14)
16. How did Haman respond to the advice of his wife and friends? (14)
17. For what purpose did Haman build the gallows? (14)
18. What did you learn in this chapter to apply to your life and ministry?

Esther 6

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 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:

9 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 honour, 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 honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou has spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, 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.

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Outline 6:

I. The king's sleepless night. (1-2)

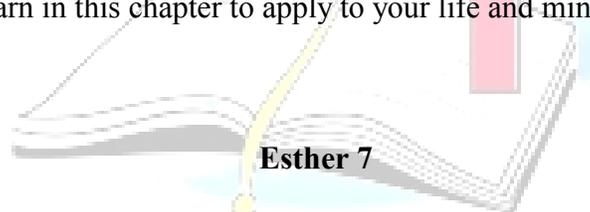
A. That night the king could not sleep, so he commanded that the book of records of

- the chronicles be brought and read before him.
- B. And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on King Ahasuerus. (*Mordecai had averted their plot against the king's life.*)
- II. A plan to honor Mordecai. (3-10)
- A. And the king said, "What honour and dignity has been done to Mordecai for this?"
- B. Then the king's servants that ministered unto him said, "There is nothing done for him."
- C. And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king about hanging Mordecai on the gallows that he had prepared for him.
- D. And the king's servants said unto him, "Behold, Haman stands in the court." And the king said, "Let him come in."
- E. So Haman came in. And the king said to him, "What shall be done unto the man whom the king delights to honour?"
- F. Now Haman thought in his heart, "To whom would the king delight to do honour more than to myself?" So he answered the king:
1. For the man whom the king delighteth to honour let the royal apparel be brought which the king wears.
 2. Let the king's horse be brought for him.
 3. Let the crown that is set upon the king's head be placed on his head.
 4. 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 that the king delights to honour.
 5. 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 delights to honour." (*Haman's motive: He wanted worship, power, and ultimately, the king's throne. This is the sin of pride which caused Satan's fall.*)
- G. Then the king said to Haman, "Make haste, and take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate: let nothing fail of all that you have spoken."
- III. Haman and Mordecai. (11-12)
- A. Haman took the apparel and the horse and arrayed Mordecai, brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delights to honour."
- B. And Mordecai came again to the king's gate.
- IV. Haman in mourning (13)
- A. But Haman hastened (*went quickly*) to his house mourning, and having his head covered.
- B. And Haman told Zeresh his wife and all his friends every thing that had befallen him.

- C. Then said his wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom you have begun to fall, you will not prevail against him, but shall surely fall before him." *(It is interesting that they feared the Jews and knew God's blessing was upon them. It is also interesting to note that when Haman was honored, they were supportive. When he was humiliated, they were not. They abandoned him when he experienced a setback. That is the way worldly people usually react.)*
- V. And while they were yet talking with him, the king's chamberlains came to bring Haman unto the banquet that Esther had prepared. (14)

Study questions on chapter 6:

1. What did the king do to deal with his insomnia? (1)
2. What did the king discover when the book of the chronicles was read to him? (2)
3. What did the king ask the servants and what was their response? (3)
4. Why was Haman waiting in the king's outer court? (4)
5. Who did the king summon to seek advice? (5-6)
6. What advice did the king request of Haman? (6)
7. What did Haman assume about the king's question? (6)
8. What did Haman say would be the best way to be honored by the king? (7-9)
9. What command did the king give to Haman? (10)
10. What humiliating action was Haman forced to take? (11)
11. How did Haman feel about honoring Mordecai? (12-13)
12. What was the response of Haman's wife and friends to his humiliation? (13)
13. Who arrived and for what purpose while Haman and his friends were talking? (14)
14. What did you learn in this chapter to apply to your life and ministry?



1 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was

afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Outline 7:

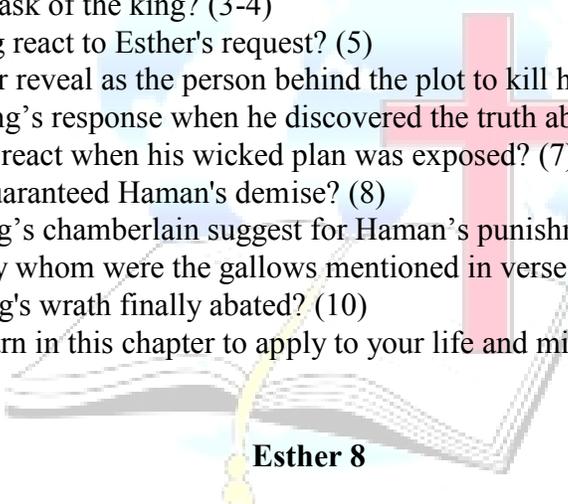
- I. Esther's second banquet with the king and Haman. (1)
(Note the timing in this story. Esther waited one day and during that time, the king learned how Mordecai had prevented his death. It is vital that we wait on God's timing. Isaiah 40:31 indicates that no time is lost in waiting because we gather new strength, gain better perspective, renew energy, and deepen our determination to persevere.)
- II. The king's question: And the king said again unto Esther on the second day at the banquet of wine, "What is your petition, queen Esther and it shall be granted you and what is your request? And it shall be performed, even to the half of the kingdom." (2)
- III. Esther's answer. Then Esther the queen answered and said: (3-4)
 - A. "If I have found favor in your sight, oh king, and if it please the king, let my life be given me at my petition, and my people at my request."
 - B. "For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I would have held my tongue, although the enemy could not countervail the king's damage" *(compared to the damage it will do the king)*."
- IV. Haman's plot revealed. (5-6)
 - A. King Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, that dares presume in his heart to do so?"
 - B. And Esther answered, "The adversary and enemy is this wicked Haman."
 - C. Then Haman was afraid before the king and the queen.
- V. The king's response and Haman's appeal. (7-8)
 - A. And the king, arising from the banquet of wine in his wrath, went into the palace garden.
 - B. Then Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.
 - C. Then the king returned out of the palace garden into the place of the banquet of wine and Haman had fallen upon the bed whereon Esther was. Then said the king, "Will he force the queen also before me in the house?" *(Whether Haman was*

actually trying to assault the queen or just was passionate in his appeal is not specified. Either way, the king is greatly offended and thinks the worst. Some commentators say it was protocol that no one but the king was to be alone with a member of his harem.)

- VI. Haman's judgment. (9-10)
- A. As the word went out of the king's mouth, they covered Haman's face and Harbonah, one of the chamberlains, said before the king, "Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, stands in the house of Haman."
 - B. Then the king said, "Hang him thereon."
 - C. So they hanged Haman on the gallows that he had prepared for Mordecai. (Galatians 6:7)
 - D. Then was the king's wrath pacified.

Study questions on chapter 7:

1. Who was invited to Esther's banquet? (1)
2. What did the king offer Esther during the banquet she prepared for him? (2)
3. What did Esther ask of the king? (3-4)
4. How did the king react to Esther's request? (5)
5. Whom did Esther reveal as the person behind the plot to kill her people? (6)
6. What was the king's response when he discovered the truth about Haman? (7)
7. How did Haman react when his wicked plan was exposed? (7)
8. What final act guaranteed Haman's demise? (8)
9. What did the king's chamberlain suggest for Haman's punishment? (9)
10. For whom and by whom were the gallows mentioned in verse 10 originally made?
11. How was the king's wrath finally abated? (10)
12. What did you learn in this chapter to apply to your life and ministry?



Esther 8

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters

devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Outline 8:

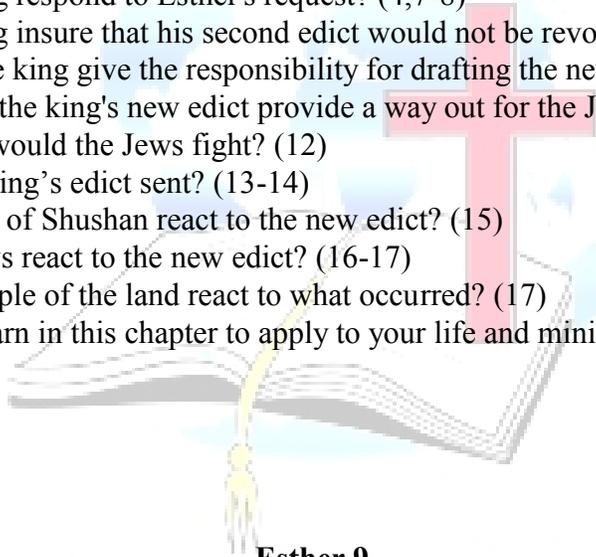
- I. The events in this chapter occurred on that day (*the day Haman was hung*). (1-2)
 - A. The king Ahasuerus gave the house of Haman, the Jews' enemy, unto Esther the queen.
 - B. Mordecai came before the king; for Esther had told what he was unto her.
 - C. The king took off his ring, which he had taken from Haman, and gave it unto

- Mordecai. (*The ring symbolized his authority.*)
- D. Esther set Mordecai over the house of Haman.
- II. Esther appears again before the king. (3-6)
- A. Her approach: She fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite and his device (*plan*) that he had devised against the Jews.
- B. The king's response: Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,
- C. Her appeal: "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?"
- III. The king's edict. Then King Ahasuerus said unto Esther the queen and to Mordecai the Jew: (7-8)
- A. "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews."
- B. "Write you also for the Jews, as you like, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, no man may reverse."
- IV. The dissemination of the message. (9-10, 13-14)
- A. Then the king's scribes were called at that time in the third month, that is, the month Sivan, on the three and twentieth day (*23rd day*).
- B. And it was written according to all that Mordecai commanded unto the Jews, to the lieutenants, to the deputies, and to rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.
- C. And he wrote in the King Ahasuerus' name, sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.
- D. The copy of the writing for a commandment was to be given in every province and published unto all people so that the Jews should be ready against that day to avenge themselves on their enemies.
- E. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment.
- F. The decree was given at Shushan the palace.
- V. Contents of the edict. (11-12)
- A. The king granted the Jews which were in every city to gather themselves together, to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

- B. This was to occur on one day in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.
- VI. Mordecai honored: He went out from the presence of the king in royal apparel of blue and white, with a great crown of gold, and with a garment of fine linen and purple. (15)
- VII. The response. (15-17)
 - A. The response of the city: And the city of Shushan rejoiced and was glad.
 - B. The response of the Jews: The Jews had light (*hope*), gladness, joy, and honor in every province and in every city wherever the king's commandment and his decree went.
 - C. The response of the people of the land: Many of the people of the land became Jews; for the fear of the Jews fell upon them.

Study questions on chapter 8:

1. When did the events of this chapter occur? (1)
2. What did Esther tell the king about Mordecai? (1)
3. How was Mordecai honored by the king? (2,15)
4. What did Esther request of the king this time? (3,5-6)
5. How did the king respond to Esther's request? (4,7-8)
6. How did the king insure that his second edict would not be revoked? (8 and 10)
7. To whom did the king give the responsibility for drafting the new decree? (7-9)
8. In what way did the king's new edict provide a way out for the Jews? (11)
9. Upon what day would the Jews fight? (12)
10. Where was the king's edict sent? (13-14)
11. How did the city of Shushan react to the new edict? (15)
12. How did the Jews react to the new edict? (16-17)
13. How did the people of the land react to what occurred? (17)
14. What did you learn in this chapter to apply to your life and ministry?



Esther 9

1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, 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);

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof; and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Outline 9:

- I. The Jews rise up to fight. (1-5)
 - A. In the twelfth month of Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the very 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. *(The first edict brought death, just as the first edict of God upon mankind brought death for sin. The second law brought life instead of death, just as the coming of Jesus Christ brought life to sinful man. It does not eliminate the previous law requiring death for sin but, just as the order by King Ahasuerus, it provides a way of escape. It was not just the writing of the edict that brought their deliverance, but the fact that they believed it and acted upon it. The true is same for our deliverance through God's Word. Their faith in the king's edict brought their deliverance.)*
 - B. The Jews gathered together in their cities throughout all the provinces of King Ahasuerus, to lay hands on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

- C. And all the rulers of the provinces, the lieutenants, the deputies, and the officers of the king helped the Jews because the fear of Mordecai fell upon them.
 - 1. For Mordecai was great in the king's house.
 - 2. His fame went out throughout all the provinces.
 - 3. Mordecai waxed greater and greater.
 - D. Thus the Jews smote all their enemies with the stroke of the sword, slaughter, and destruction, and did what they would unto those that hated them.
- II. The battle: Day one—the 13th day of Adar. (6-10)
- A. And in Shushan the palace the Jews slew and destroyed five hundred men and in Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vajezatha.
 - B. They slew ten sons of Haman the son of Hammedatha, the enemy of the Jews.
 - C. They did not lay their hands on the spoil. *(Even though they had been granted permission to do this, they showed respect to the king by refraining from doing it.)*
- III. A report to the king and the response to Esther's request. (11-14)
- A. On that day the number of those that were slain in Shushan the palace was brought before the king.
 - B. And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman. What have they done in the rest of the king's provinces? Now what is your petition? It shall be granted you. Or what is your further desire? It shall be done."
 - C. Then Esther said, "If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree (*continue to battle*), and let Haman's ten sons be hanged upon the gallows." *(Haman's sons were undoubtedly affected by his sinful attitudes and example. Exodus 34:7 taught that iniquity would pass down to succeeding generations. Only the cross of Jesus breaks this cycle. You do not have to repeat the sins of your ancestors. The curse is broken!)*
- IV. The battle: Day two—the 14th day of Adar. (14-17)
- A. The king commanded what Esther requested to be done.
 - B. The decree was given at Shushan.
 - C. They hanged Haman's ten sons on a tree.
 - D. The Jews that were in Shushan gathered themselves together on the fourteenth day of the month Adar, and slew three hundred men at Shushan. *(Remember that in all of these battles, the Jews were acting as God's agents against the enemy that would destroy the lineage from which Jesus Christ was to come.)*
 - E. On the prey (*spoils*) they laid not their hand.
 - F. The other Jews that were in the king's provinces:
 - 1. Gathered themselves together and stood for their lives.
 - 2. Had rest from their enemies.
 - 3. Slew seventy and five thousand of their foes (*75,000*).
 - 4. Did not lay their hands on the prey,

- V. A time of celebration. (17-19)
- A. On the thirteenth, fourteenth, and fifteenth days of the month of Adar they rested and made it a day of feasting and gladness.
 - B. Therefore the Jews of the villages that dwelt in the unwalled towns, made it a time of gladness and feasting, a good day, and one of sending portions one to another.
- VI. The feast of Purim is established. (20-32)
- A. Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both near and far.
 - B. The purpose of the letters were to establish this among them, that they should keep the fourteenth and fifteenth days of Adar each year.
 - C. It would be a commemoration of when the Jews rested from their enemies and the month which was turned unto them from sorrow to joy, and from mourning into a good day.
 - D. That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.
 - E. And the Jews undertook to do as they had begun, and as Mordecai had written unto them.
 - F. The celebration marked the judgment upon Haman and the deliverance of the Jews.
 - 1. How Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur--that is, the lot--to consume and destroy them.
 - 2. How Esther came before the king and he commanded by letters that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
 - G. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them.
 - H. The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year.
 - 1. That these days should be remembered and kept throughout every generation, every family, every province, and every city.
 - 2. That these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.
 - I. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.
 - 1. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,
 - 2. To confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and

- their cry.
3. And the decree of Esther confirmed these matters of Purim; and it was written in the book

Study questions on chapter 9:

1. What did the Jews' enemies hope to do when they heard about the king's first edict? (1)
2. How was the situation turned around to the Jew's favor? (1)
3. How were the Jews protected from annihilation? (1-3)
4. In what way was Mordecai affected by these events? (4)
5. What happened on the day the king's edict was to be carried out? (5)
6. Summarize the battle report for the first day. (6-12)
7. What did the Jews do with the spoils of battle? (10, 15-16)
8. How did the king demonstrate his generosity to Esther above what he had already done? (12)
9. What did Esther ask the king to do for her beyond the requests she had already made? (13)
10. Summarize the battle report for the second day. (14-17)
11. What did the Jews do on the 13th, 14th, and 15th of the month of Adar? (17-19)
12. Why did Mordecai tell the Jews to celebrate and what was their response? (20-23)
13. What did Pur commemorate? (24-26)
14. How did the Jews assure Pur would be commemorated in the future? (27-28)
15. How did Queen Esther confirm the celebration of Purim? (29-32)
16. What did you learn in this chapter to apply to your life and ministry?

Esther 10

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

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Outline 10:

- I. King Ahasuerus laid a tribute (*tax*) upon the land and the isles of the sea. (1)
(*Why was this tax mentioned? Some commentators believe this was Mordecai's suggestion to replace invading and plundering other nations.*)
- II. All the acts of his power, his might, and the declaration of the greatness of Mordecai and how the king advanced him are written in the book of the chronicles of the kings of

Media and Persia. (2)

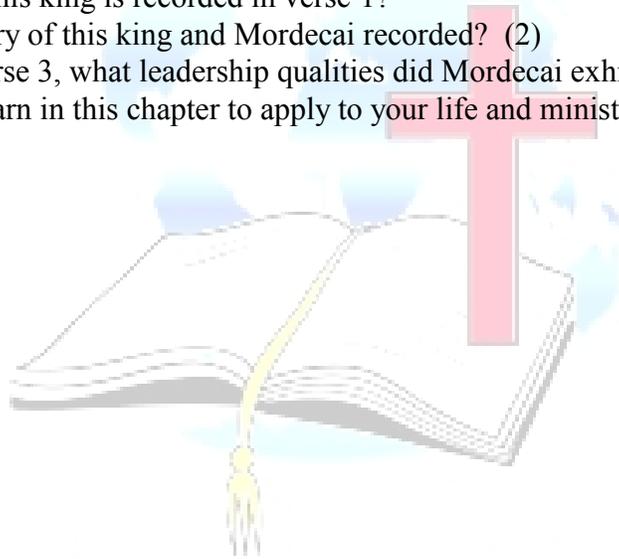
III. Mordecai, the Jew, was: (3)

- A. Next unto King Ahasuerus.
- B. Great among the Jews.
- C. Accepted by the multitude (*by the majority*) of his brethren.
- D. Sought the wealth (*good and prosperity*) of his people.
- E. Spoke peace to all his seed.

(Mordecai was selected to serve next to the king and represent his people and their interests. He was a good leader: Powerful, great, and mighty, yet he represented the interests of the people. All authority comes from God: Romans 13:1. Mordecai and Haman provide an interesting contrast in the use and abuse of power. One used his position to help others, while the other used it to try destroy people. Other poor leaders: Pharaoh: Exodus 7:3-5; Nebuchadnezzar: Daniel 3-4; Belshazzar: Daniel 5; Sennacherib: Isaiah 36-37; and Herod Agrippa (Acts 12:21-23.)

Study questions on chapter 10:

- 1. Who was king at the time of the writing of this chapter? (1)
- 2. What action of this king is recorded in verse 1?
- 3. Where is the story of this king and Mordecai recorded? (2)
- 4. According to verse 3, what leadership qualities did Mordecai exhibit?
- 5. What did you learn in this chapter to apply to your life and ministry?



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SUPPLEMENTAL STUDY ONE
Miscellaneous Studies

1. The longest verse in the Bible is Esther 8:9. It contains 90 words in the English King James version.

2. Note the contrasts between the books of Ruth and Esther:

- Ruth was a Gentile who lived among Jews.
- Esther was a Jew who lived among Gentiles.
- Ruth married a Jew.
- Esther married a Gentile.

The outcome of both stories was determined through a meeting at midnight:

- Ruth talked with Boaz: Ruth 3:8-13.
- Haman talked with the king: Esther 6:1-10.

3. Character traits of Esther (her name means star):

Reference	Trait
2:15	Beautiful and modest
2:9-17; 5:1-3	Winsome
2:10	Obedient
2:15	Related well to those around her
2:22	Not self-seeking (revealed the plot against the king in name of Mordecai instead of taking credit herself)
4:16	Humble
4:16; 7:6	Courageous
2:22; 8:1-2; 7:3-4	Loyal

4. An important lesson in the story of Esther is that although the wicked may appear to prosper, God's people will triumph in the end. David spoke of this in Psalms and, in a way, summarized one of the main concepts of the book of Esther:

I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. (Psalm 37:35-40)

5. Esther confirms this statement: "I am only one. I cannot do everything, but I can do

something. Because I cannot do everything, I will not refuse to do the something I can do.” One person can make a difference:

- In 1776, one vote gave America the English language instead of German.
- In 1845, one vote brought Texas into the USA.
- In 1868, one vote saved US President Andrew Johnson from impeachment.
- In 1876, one vote gave Rutherford B. Hayes the U.S. presidency.
- In 1923, one vote gave Adolph Hitler control of the Nazi Party.

Did you come into the kingdom for such a time as this?

6. Feasts in Esther. Summarize the events at each feast.

The feast	Reference	Events
By the King	1:3,5	
By Vashti	1:9	
For Esther	2:18	
By Esther	5:4-6	
By Esther for Haman	7	
By the Jews	8:17	
Annually	9:17-28	

God can accomplish His purposes even in familiar activities like feasts. See 1 Corinthians 10:31.

7. The name of God is not mentioned in the book of Esther, but God is at work in times of seeming silence:

- Silence when Haman plotted to destroy the Jews.
- Silence when the King agreed with Haman.
- Silence when Haman ordered gallows built.

There was also silence:

- Between Genesis and Exodus, the period of Israel's bondage in Egypt.
- For 400 years between Malachi and Matthew.
- When Jesus hung on the cross.

But in every situation, God was at work despite the silence. He is at work in the silent times of your life also.

8. A key word in Esther is “Jew.” The term was derived from the word Judah, a tribe of Israel from which most of the exiles in Persia came.

SUPPLEMENTAL STUDY TWO

Spiritual Warfare Principles In The Book Of Esther

Bible types are metaphors or symbols used to portray biblical truths. If we analyze the qualities or characteristics of a type, we learn more about the person, object or concept that the type represents.

Remember that all biblical types are not perfect in every detail. For example, Jesus compared Himself to Jonah:

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. (Matthew 12:39-41)

Like Jonah, Jesus came preaching repentance and was in the grasp of death for three days and nights. Jesus was not like Jonah in that He never refused to do God's will or demonstrated sinful attitudes like Jonah. Nevertheless, the typology is drawn by Jesus Himself.

In addition to the traditional view of Esther you have just completed, this book can also be studied as a manual of spiritual warfare by using types.

Spiritual Types In The Book Of Esther

Ahasuerus: The king reigned over the nations. His name means "high father". In this aspect, he can be considered a type of our King, our God who reigns over the nations and is our high Father. This type, as all types, is not perfect because Ahasuerus was an actual person, a sinner like all mankind, who did evil things. Although Ahasuerus may be used as a type in this study of Esther, he is not typical of God the Father in every characteristic because he is human and therefore sinful.

Vashti, his queen: She was summoned to display her beauty before nations and rejected because of disobedience. She is a type of Israel, the nation called to display God's glory.

Mordecai: He is the one who selected the bride. He is a type of Christ who has selected us as part of the Bride of Christ.

Hegai: The servant who prepared Esther to appear before the king is a type of the Holy Spirit

who prepares the bride of Christ to appear before our King. We are in the custody of the Holy Spirit (Hegai) being prepared through good things of God (symbolized by the sweet odors) as well as the bitter (symbolized by myrrh). Esther needed nothing that Hegai could not give (Esther 2:15). We need nothing in preparation to stand before the king other than what the Holy Spirit can supply.

Esther: She was a fair virgin prepared and presented by Hegai to the King. She once belonged to a people in bondage, but became the bride of the King. She is a type of the Bride of Christ. As Esther who was once in bondage, we are brought into the kingdom by Jesus Christ.

Haman: A type of the enemy. The first edict of the king was because of him (“all must die”), just as the first edict after man’s fall into sin was that all must die. The first edict couldn’t be changed, but the second edict saved the Jews just as the message of salvation saved mankind from ultimate physical and spiritual death. The following establish Haman as a type of the enemy:

- His name in Hebrew equals the numerical value of 666. (Revelation 13:18: “*Let him with understanding count the number of the beast.*”)
- He was originally above all princes as Satan was above the angels: 3:1.
- He was full of wrath and scorn: 3:5-6.
- He was a destroyer, killing young and old: 3:6 and 13.
- He erected a gallows for Mordecai. 5:14.
(Satan has a diabolical plan for your demise also!)
- He is called an enemy and adversary: 3:10 and 7:6.
- He was materialistic: 3:8,9,11; 4:7.
- He caused people to be perplexed: 3:15.
- He taxed the people of God: 3:13.
- None escaped: 4:13.
- He was a man of indignation: 5:9.
- He was proud: 5:11-12; 6:6-9.
- He was petty: 5:23; 6:12.
- He was a schemer: 3:1-15; 5:14; 6:4.
- He wanted worship: Chapter 6.
- He was an adversary and enemy: 7:6.
- He was an immoral man: 7:8.
- He accused people before the King: 3:8-9.
- He was a man of wicked devices: 9:25.
- He ultimately fears before the King: 7:6.
- He ultimately falls before the people of God: 6:13.
- He exhibited the sinful characteristics listed in Proverbs 6:16-19.

Haman is also considered a type of the man of sin who will appear in the end times: See 2 Thessalonians 2 and Revelation 13. He will be given authority from the king as Haman was (Revelation 13:2,4). He will usher in a wave of anti-Semitism as Haman did (Revelation 12:130-17). As Haman was ultimately defeated, so will be the man of sin (Revelation 19:11-20).

Spiritual Warfare Strategies In The Book Of Esther

Using these spiritual analogies, Esther can be studied as a manual of spiritual warfare.

We are called to display God's glory to the nations.

- I. As Israel, we are called to display God's glory.
- I. Because of sin and rebellion, like Israel, in times past we have failed.

The Holy Spirit prepares you to appear before the King and wage effective warfare.

- I. During her time of preparation, Esther learned to overcome the flesh. She was in a new kingdom and had to be cleansed, anointed, and develop a new talk, new look, and new walk. Paul admonished believers: "*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul*" (1 Peter 2:11). To "abstain" means to keep yourself from something and refuse to do it.
- II. Esther had to lay aside civilian life for kingdom life. We are to lay aside worldly affairs which prevent us from being a good soldier:
Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (2 Timothy 2:3-4)
Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Hebrews 12:1)
Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. (James 2:21)
- III. Like Esther, we need nothing other than what the Holy Spirit provides in order to defeat the enemy.

Neutrality and man-made strategies do not work.

When Esther first heard of the decree against the Jews, she tried to ignore it. Our attempts at neutrality do not work spiritually. Neither do:

- I. Reform: Humanism, self-effort. Esther sent Mordecai clothes, symbolic of man-made attempts to cope with evil. Our man-made coverings of religion, materialism, self-government, and political power will not change the decree or defeat the enemy. At first, Esther tried to cover the effects of the edict, but outward change will not solve the problem. True change must come from the inside.
- II. Ritual: Fasting and sackcloth were ritually appropriate, but we have no record of the Jews

- praying. God said to “rend your hearts, not your garments.” You must do more than perform rituals to conquer the enemy.
- III. Retreat: Mordecai warned Esther about retreat. Satan won’t ignore you just because you back off, retreat, or refuse to be openly identified with God’s people.
 - IV. Refuse: You can refuse to fulfill your divine destiny, but if you do not respond, deliverance will arise from another source.

You must recognize the enemy. The enemy was not the king or even Haman. It was the power behind him. The hatred against Jews was and always has been supernatural because it is satanically instigated. Your enemy is not human flesh and blood—your mate, your boss, your neighbor—but the power operating in and through them.

You must develop spiritual perception of the enemy’s strategies.

- I. Esther came to understand the enemy’s strategies, as we must also:
Lest Satan should get an advantage of us: for we are not ignorant of his devices.
(2 Corinthians 2:11) The word "devices" means a scheme, project, plot or underhanded plan of evil character.
- II. She came to understand her position. She would not escape and neither will you (Esther 4:13).
- III. She came to realize her purpose (Esther 4:14).
- IV. She realized the alternatives: Totally destroy the enemy or be destroyed.

You must respond properly in the face of battle.

- I. Esther responded with compassion: 8:6.
- II. She responded with commitment: 4:16.
- III. She responded correctly to authority: She obeyed Mordecai’s command to go before the King, to the protocol of appearing before him, and the basis for her appearance. God has delegated authority to us to go before the King through the blood of Jesus Christ and on the basis of His Word.

You must set your mind to do battle.

- I. Esther declared, “If I perish, I perish!”
- II. The Bible tells believers: *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind... (1 Peter 4:1). Let this mind be in you, which was also in Christ Jesus (Philippians 2:5).* To "let" means to permit or embrace. We are to arm ourselves with the same mind that Jesus had.
- III. What was the mind of Christ in regards to the enemy? It was a mind set to wage aggressive warfare: *...For this purpose the Son of God was manifested, that He might destroy the works of the Devil (1 John 3:8).* The mind of Jesus is not automatically developed in us. We must "let" or permit it to be developed.

You must recognize the power of the King's Word.

The power of God's Word is even greater than the law of the Medes and Persians which:

- I. Was sealed with the king's authority: 8:8-11, 13.
- II. Was written in his name: 8:8.
- III. No man could reverse: 8:8.
- IV. Informed the people: 8:13.
- V. Prepared the people: 8:13.
- VI. Was the key to victory over the enemy.

Like the Word of God:

- I. The first edict bought death due to our rebellion.
- II. The second edict—salvation—brought a way of escape through Jesus Christ, just as the second edict from the king provided a way of salvation to the Jews.
- III. Jesus gave us authority over the enemy, but like the Jews we must execute it through spiritual warfare.
- IV. Simply hearing the word was not enough for the Jews, nor is it for us. We must believe and act upon the Word as they did.

You must clothe yourself for battle.

- I. Esther put on her royal robes.
- II. We must put on the whole armor of God (*Ephesians 6:11-18*).

You must stand your ground in the face of the enemy.

- I. Esther took a stand against the evil of Haman. We must stand against the enemy: (*Ephesians 6:13-14*).
- II. Hold your ground. Do not let Satan run rampant. Do not leave room for him to operate in your life: "*Neither give place to the Devil*" (*Ephesians 4:27*).

You must submit to divine direction while resisting the onslaught of the enemy.

- I. Esther submitted to the direction of Mordecai and to the plan of God for her life.
- II. Submit yourself to God: *Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:7)*
- III. Resist the devil.
To "resist" means to "stand firm against and oppose the enemy at every point".
Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith... (I Peter 5:8-9)

You must fight the battle with plan and purpose.

- I. Esther made a plan and worked the plan to accomplish the purpose.
- II. We are admonished:
This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. (1 Timothy 1:18)
Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has professed a good profession before many witnesses. (1 Timothy 6:12)

*I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.
(1 Corinthians 9:26)*

III. Our purpose:

For the weapons of our warfare are not carnal, but mighty through God, to the pulling down strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Corinthians 10:4-5). To "pull down" means to take down by effort or force. To "cast" means to throw or hurl. We are told to cast off the works of darkness (Romans 13:12) and cast out demon powers (Matthew 10:8).

You can reverse the enemy's plan back on him.

- I. What was originally intended to destroy God's people destroyed the enemy.
- II. Haman was hanged on the gallows prepared for Mordecai.
- III. *And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (2 Timothy 2:26)*

You must not settle for anything less than total victory.

- I. The enemy and his seed were destroyed.
- II. Don't just deal with surface symptoms.
- III. Go to the root cause of spiritual issues and eliminate them.

The results of applying these strategies are the same as those recorded in the book of Esther.

- I. The enemy will fall before the people of God: 6:13.
- II. The enemy will fear before the people of God: 7:6 and 8:17.
- III. The enemy will be defeated on his own territory: 8:5.
- IV. The enemy's strategy will be reversed. His own plans will be executed upon him: 9:25.
- V. The enemy cannot withstand God's plan: 9:2.
- VI. There will be light, joy, gladness, and honor in the lives of successful spiritual warriors: 8:15-16,17.
- VII. Others will be drawn to the truth because of the victory they observe in our lives: 8:17.
- VIII. There will be rest from the enemy: 9:16.
- IX. There will be spiritual abundance and enough to share with others: 9:22.
- X. Sorrow will be turned into joy, evil to good: 9:22.
- XI. Future generations will be affected by the battle you wage: 9:28.