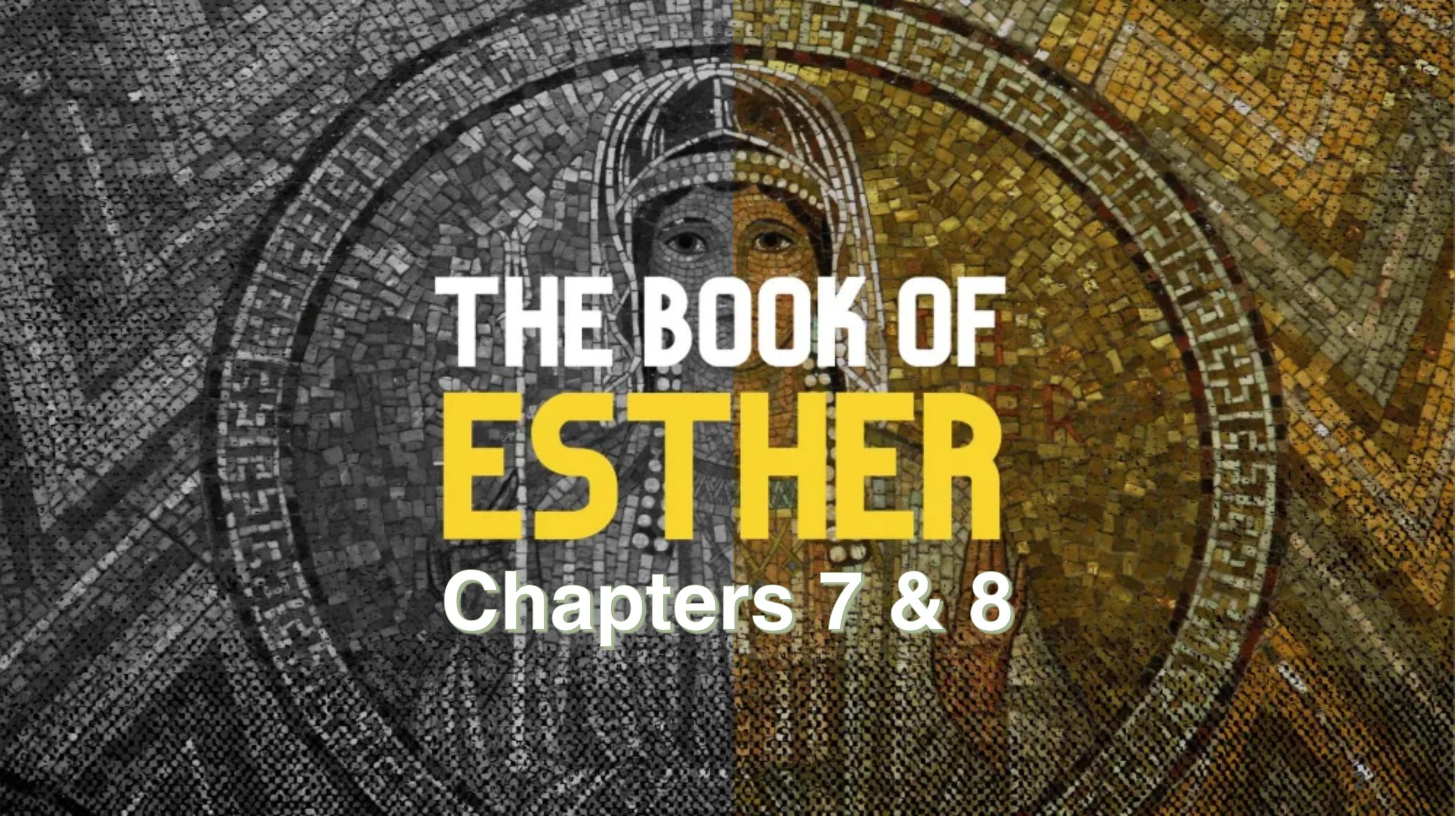


# ESTHER

Dan Schuch

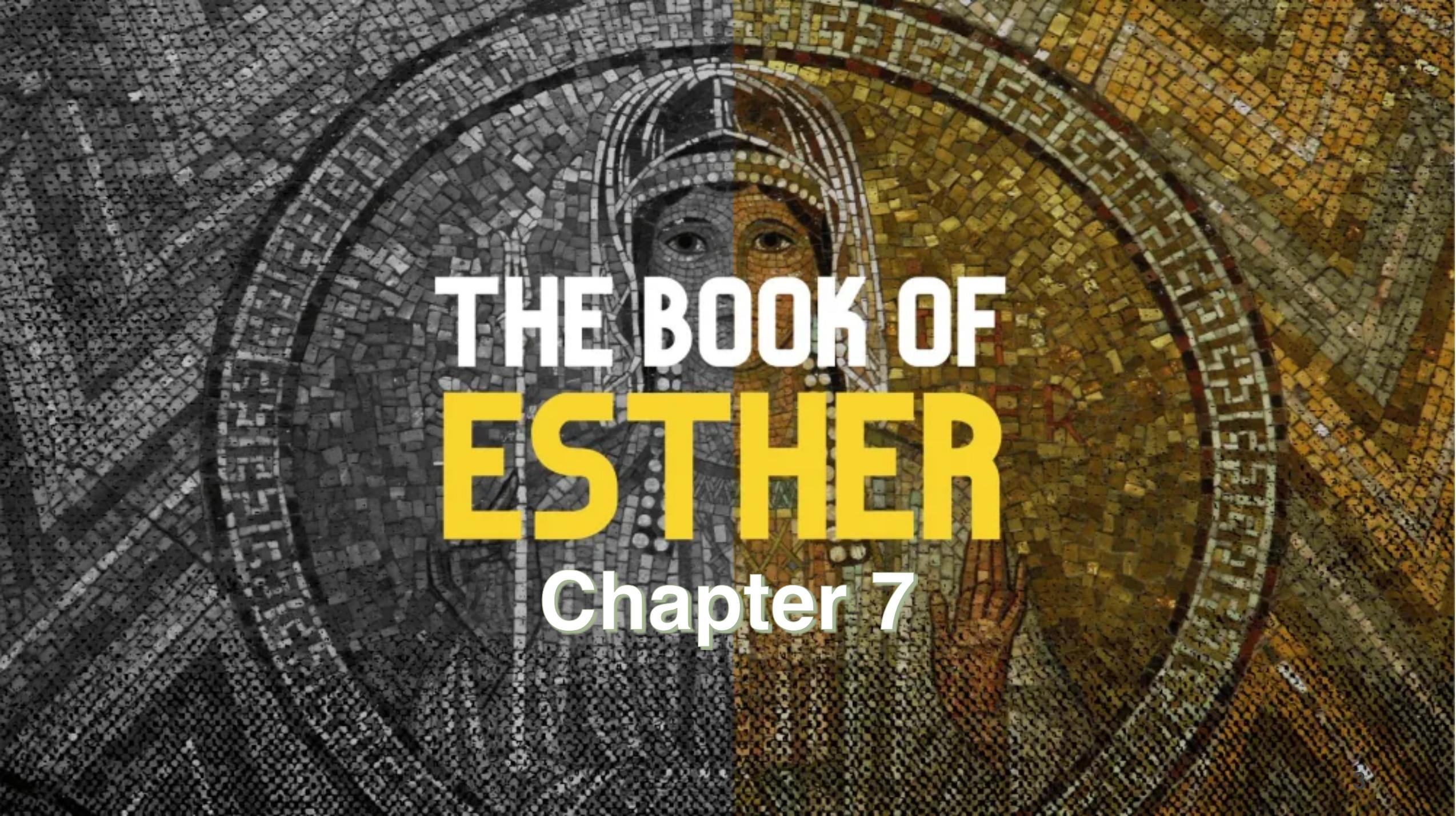
VLCC 2026





**THE BOOK OF  
ESTHER**

**Chapters 7 & 8**

A mosaic of a woman's face, split vertically into dark and light halves, with text overlaid. The mosaic is composed of small, irregular tiles in shades of grey, black, white, and gold. The woman's face is the central focus, with her eyes looking forward. The text is overlaid on the right side of the face.

# THE BOOK OF ESTHER

Chapter 7

## Haman is Executed

**<sup>1</sup>The king and Haman came to feast with Esther the queen. <sup>2</sup>Once again, on the second day while drinking wine, the king asked Esther, “Queen Esther, whatever you ask will be given to you. Whatever you seek, even to half the kingdom, will be done.”**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**<sup>3</sup>Queen Esther answered, “If I have found favor with you, Your Majesty, and if the king is pleased, spare my life; this is my request. And spare my people; this is my desire. <sup>4</sup>For my people and I have been sold to destruction, death, and annihilation. If we had merely been sold as male and female slaves, I would have kept silent. Indeed, the trouble wouldn’t be worth burdening the king.”**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**<sup>5</sup>King Ahasuerus spoke up and asked Queen Esther, “Who is this, and where is the one who would devise such a scheme?”**

**<sup>6</sup>Esther answered, “The adversary and enemy is this evil Haman.”**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**Haman stood terrified before the king and queen. <sup>7</sup>The king arose in anger and went from where they were drinking wine to the palace garden. Haman remained to beg Queen Esther for his life because he realized the king was planning something terrible for him. <sup>8</sup>Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining.**



**The king exclaimed, “Would he actually violate the queen while I am in the house?” As soon as the statement left the king’s mouth, they covered Haman’s face.**

**9Harbona, one of the king’s eunuchs, said, “There is a gallows seventy-five feet tall at Haman’s house that he made for Mordecai, who gave the report that saved the king.”**



**The king said, “Hang him on it.”**

**<sup>10</sup>They hanged Haman on the gallows he had prepared for Mordecai. Then the king’s anger subsided.**





**KEEP  
CALM  
AND  
START  
DIGGING!**

**in  
this  
chapter**





# *Esther & Ruth*

REFORMED  
EXPOSITORY  
COMMENTARY

IAIN M. DUGUID

**In this chapter, we see the interplay between human responsibility and divine sovereignty. Esther's intricate plan was a necessary part of the process of bringing Haman to justice, a plan that required a combination of subtlety, boldness, and strength to carry it through. Yet Esther's plan by itself was not what turned around the fortunes of God's people. The writer of the story has shown us this by making the King's sleepless night the hinge on which the whole story turns.**

# THE NIV

ESTHER

# APPLICATION COMMENTARY



*From biblical text...to contemporary life*

KAREN H. JOBES

**Driven by uncontrollable pride and arrogance, Haman had plotted to slaughter the Jewish people because his lust for power over others could not be satisfied as long as Mordecai the Jew refused to bow to him. Given full reign, pride, like greed and lust, is insatiable.**

*A Woman of Strength & Dignity*

## ESTHER

*Profiles in Character from*CHARLES R.  
SWINDOLL

**This is the third time the king has asked Esther about her petition. Between the time of the first banquet and this one, God inserted an important parentheses. He revealed to the king how Mordecai had saved his life, which prompted the king to honor this loyal and courageous man.**

THE NIV

ESTHER

APPLICATION  
COMMENTARY



*From biblical text...to contemporary life*

KAREN H. JOBES

**Human evil, wherever it occurs and for whatever motivation, always sets itself against God, because God is the definition of goodness and righteousness. Divine justice inevitably and inextricably means the destruction of evil.**

# *Esther & Ruth*

REFORMED  
EXPOSITORY  
COMMENTARY

IAIN M. DUGUID

**But perhaps the most profound truth in this chapter of God's Word lies in the vivid contrast between the Lord our God and king Ahasuerus, between the heavenly King and the earthly emperor! King Ahasuerus is ignorant, shallow, fickle, and weak. He can be manipulated by Esther to do her bidding, just as he once was by Haman. He is apparently content to fabricate charges against his own right hand man in order to avoid the personal embarrassment that the real charges would have caused. He has no concern for anyone except himself, no morality except his own personal interest.**

THE NIV

ESTHER

APPLICATION  
COMMENTARY



*From biblical text...to contemporary life*

KAREN H. JOBES

**In New Testament theology, life and death are also shown to be an identification with the people. The work of Jesus Christ is the consummation of God's covenant promises to ancient Israel. Thus, the ultimate fulfillment of God's promise to his people for protection from death is found in Jesus Christ.**

*A Woman of Strength & Dignity*

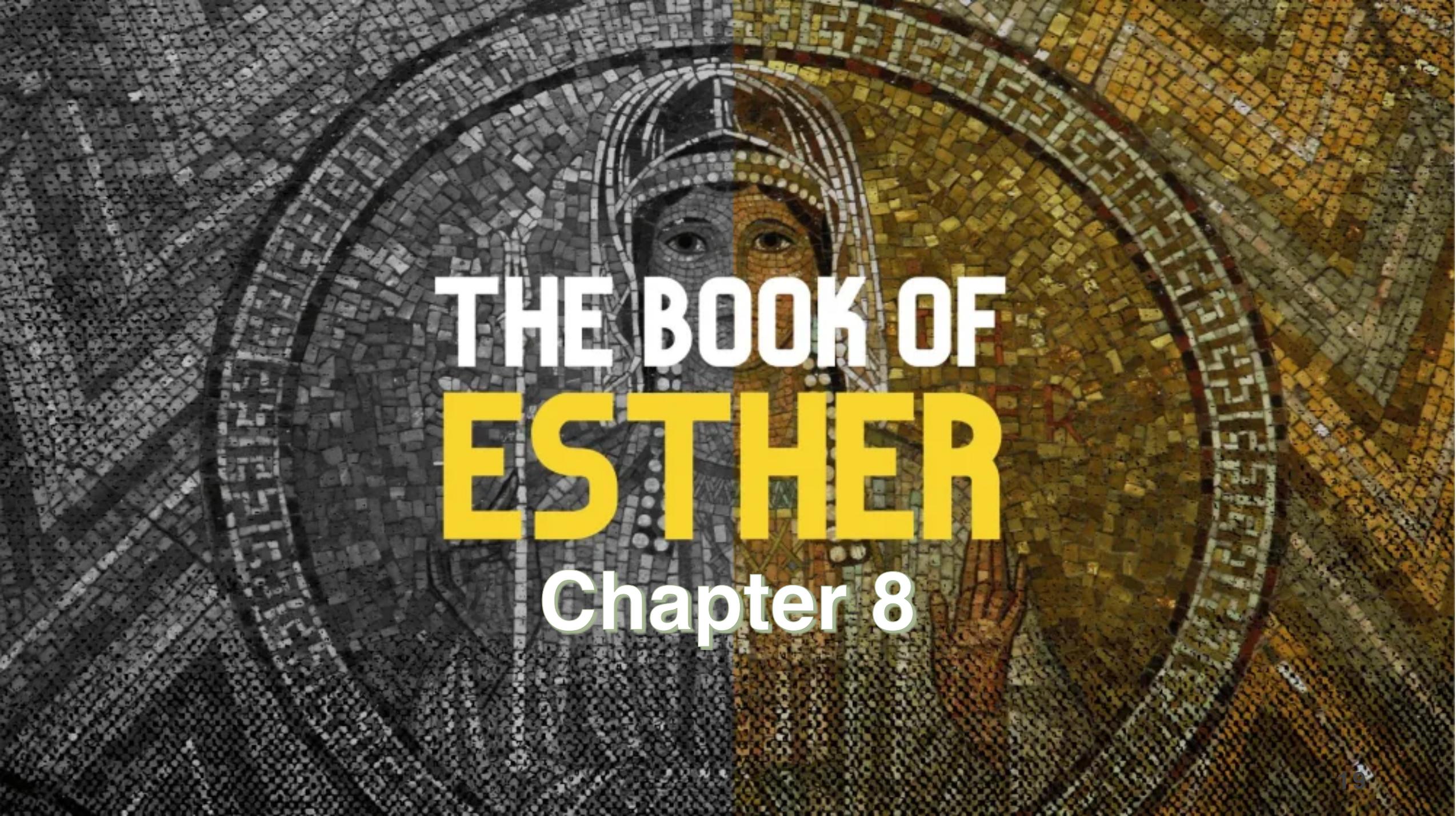
# ESTHER

*Profiles in Character from*

C H A R L E S R.  
S W I N D O L L

**The silence of God is deafening in the book of Esther. But there are other places in scripture where we strain to hear a word from heaven and hear none:**

- 1) The more than 400 years of silence between the books of Genesis and Exodus.**
- 2) The four centuries of silence between the testaments bookended by Malachi and Matthew.**

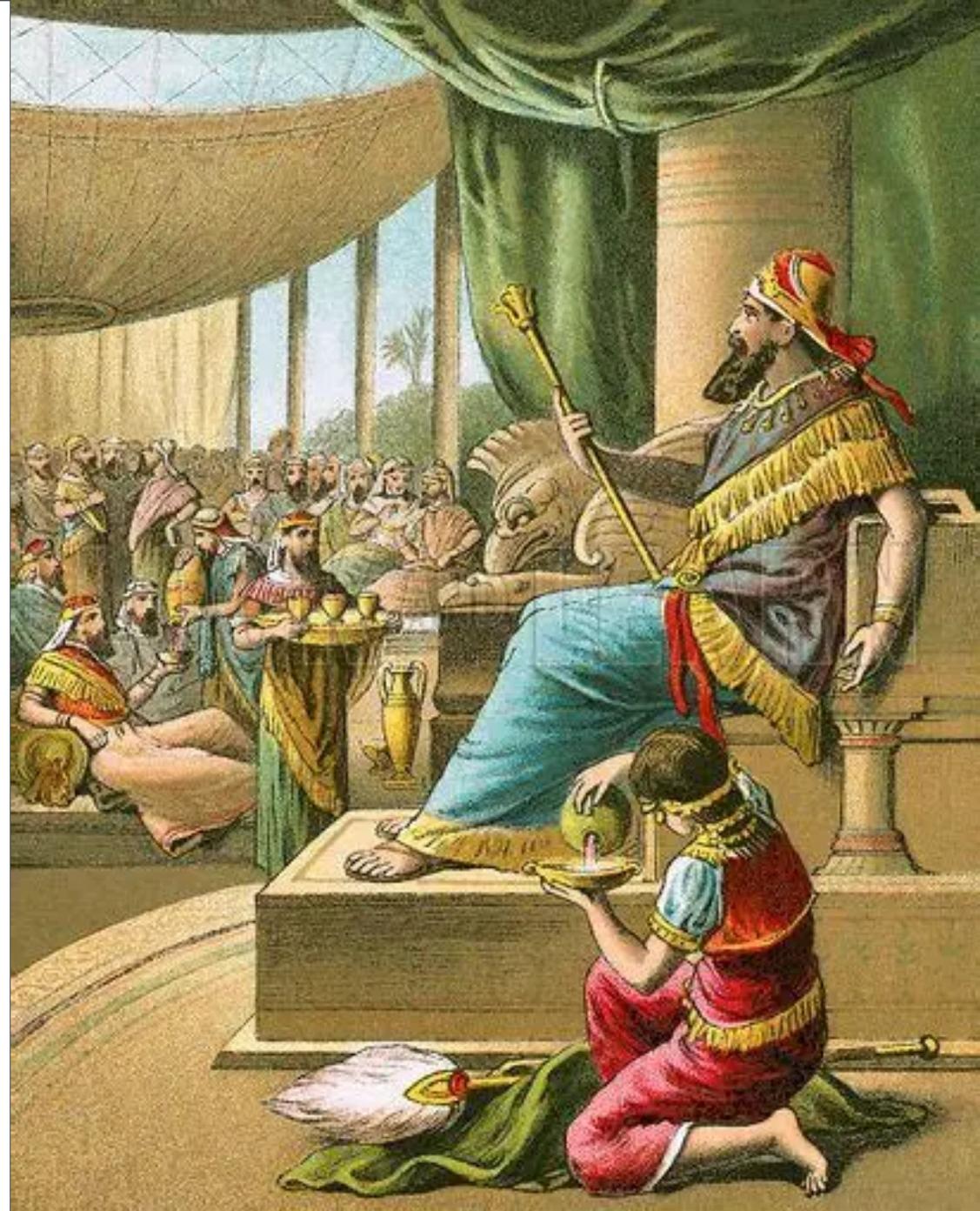


**THE BOOK OF  
ESTHER**

**Chapter 8**

## Esther Intervenes for the Jews

**<sup>1</sup>That same day King Ahasuerus awarded Queen Esther the estate of Haman, the enemy of the Jews. Mordecai entered the king's presence because Esther had revealed her relationship to Mordecai. <sup>2</sup>The king removed his signet ring he had recovered from Haman and gave it to Mordecai, and Esther put him in charge of Haman's estate.**



**<sup>3</sup>Then Esther addressed the king again. She fell at his feet, wept, and begged him to revoke the evil of Haman the Agagite and his plot he had devised against the Jews.**

**<sup>4</sup>The king extended the gold scepter toward Esther, so she got up and stood before the king.**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**<sup>5</sup>She said, “If it pleases the king and I have found favor with him, if the matter seems right to the king and I am pleasing in his eyes, let a royal edict be written. Let it revoke the documents the scheming Haman son of Hammedatha the Agagite wrote to destroy the Jews who are in all the king’s provinces.  
<sup>6</sup>For how could I bear to see the disaster that would come on my people? How could I bear to see the destruction of my relatives?”**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**<sup>7</sup>King Ahasuerus said to Esther the queen and to Mordecai the Jew, “Look, I have given Haman’s estate to Esther, and he was hanged on the gallows because he attacked the Jews. <sup>8</sup>Write in the king’s name whatever pleases you concerning the Jews, and seal it with the royal signet ring. A document written in the king’s name and sealed with the royal signet ring cannot be revoked.”**



Esther and Ahasuerus  
Geldorp Gortzius  
(Leuven 1553 – ca. 1619  
Cologne)

**<sup>9</sup>On the twenty-third day of the third month—that is, the month Sivan—the royal scribes were summoned. Everything was written exactly as Mordecai commanded for the Jews, to the satraps, the governors, and the officials of the 127 provinces from India to Cush. The edict was written for each province in its own script, for each ethnic group in its own language, and to the Jews in their own script and language.**



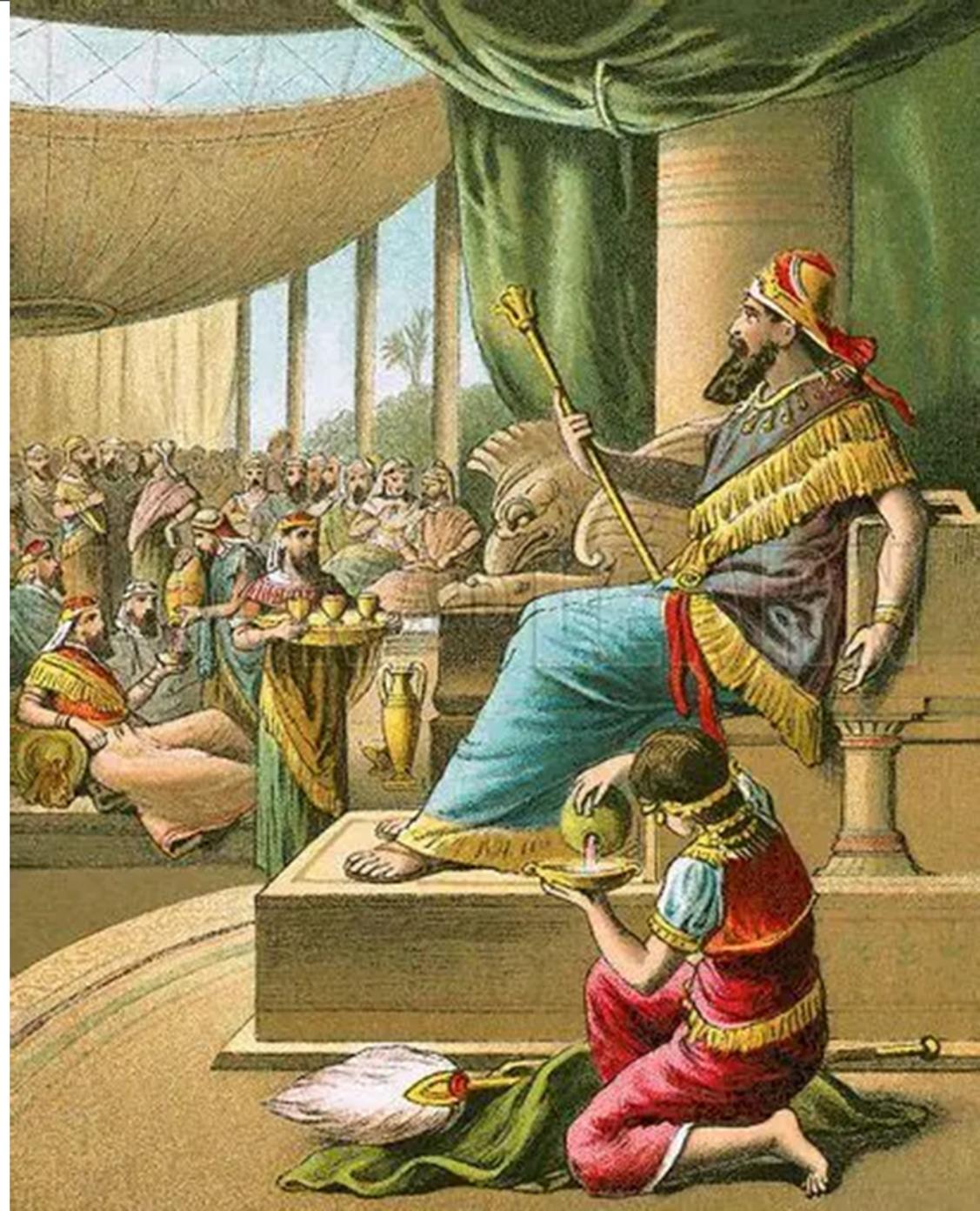
The Triumph of Mordecai, attrib. Abraham van den Hecken the Younger, between 1635 and 1655

**<sup>10</sup>Mordecai wrote in King Ahasuerus's name and sealed the edicts with the royal signet ring. He sent the documents by mounted couriers, who rode fast horses bred in the royal stables.**



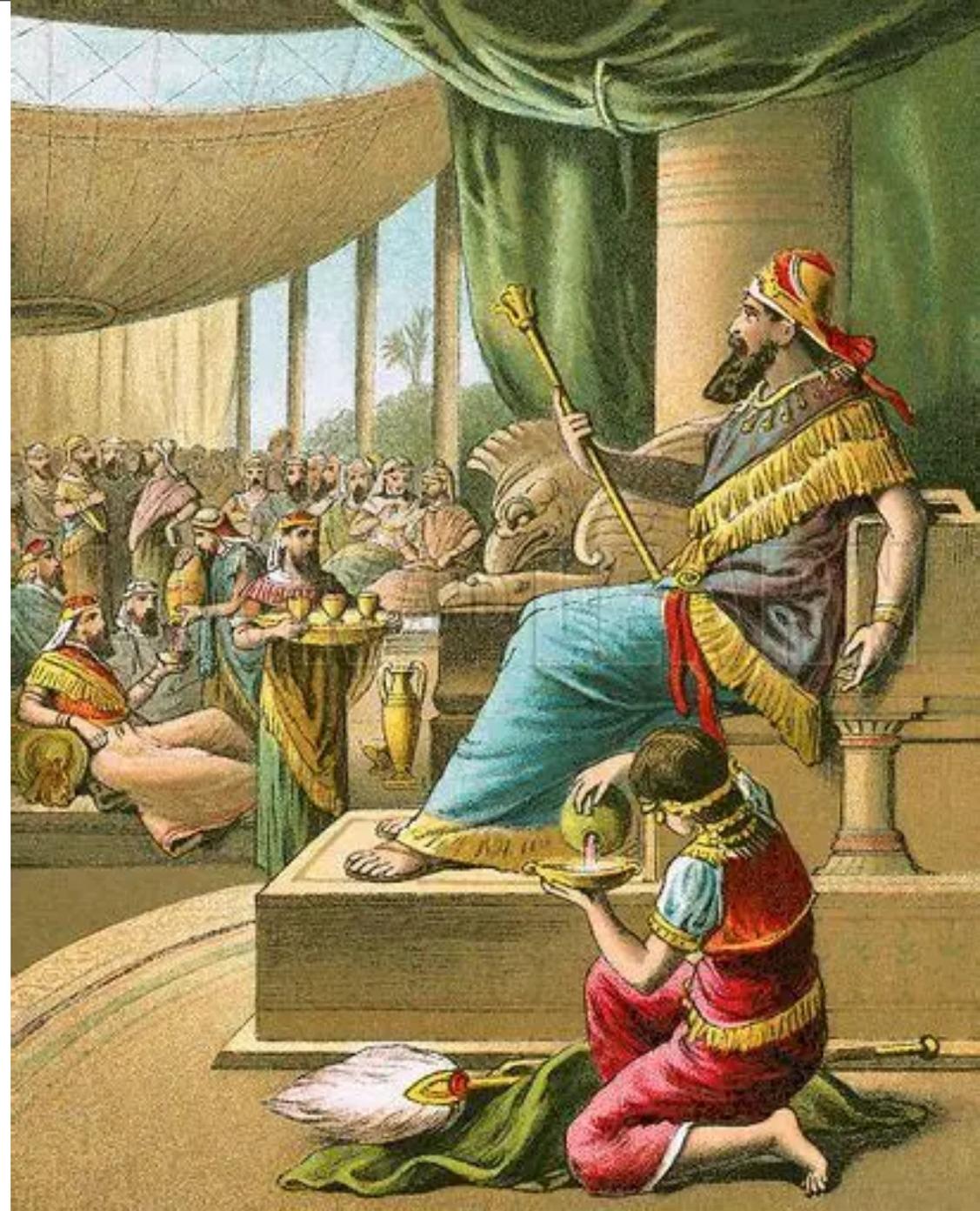
The Triumph of Mordecai, attrib. Abraham van den Hecken the Younger, between 1635 and 1655

**11The king's edict gave the Jews in each and every city the right to assemble and defend themselves, to destroy, kill, and annihilate every ethnic and provincial army hostile to them, including women and children, and to take their possessions as spoils of war.**

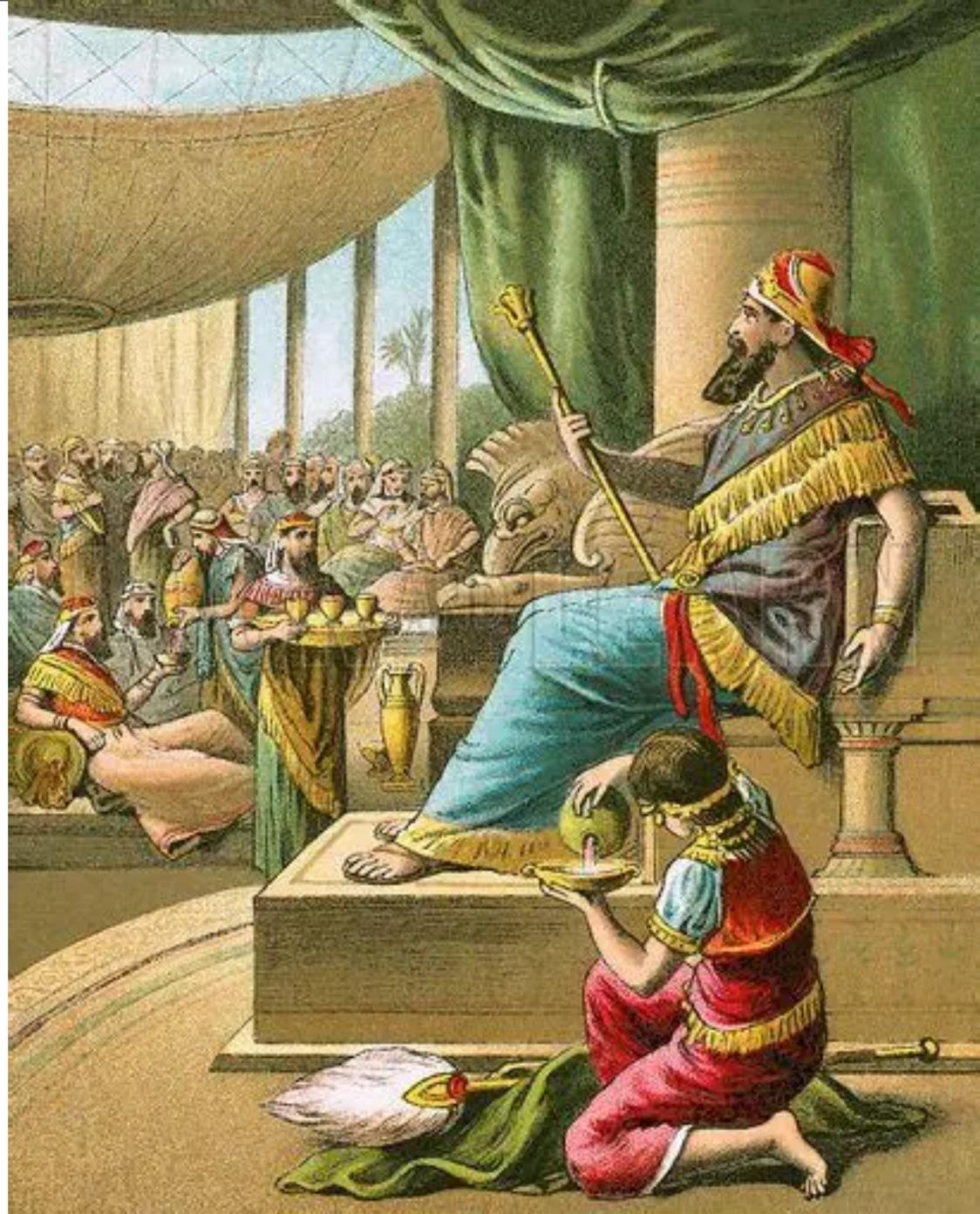


**<sup>12</sup>This would take place on a single day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, the month Adar.**

**<sup>13</sup>A copy of the text, issued as law throughout every province, was distributed to all the peoples so the Jews could be ready to avenge themselves against their enemies on that day.**



**<sup>14</sup>The couriers rode out in haste on their royal horses at the king's urgent command. The law was also issued in the fortress of Susa.**



**<sup>15</sup>Mordecai went from the king's presence clothed in royal blue and white, with a great gold crown and a purple robe of fine linen. The city of Susa shouted and rejoiced, <sup>16</sup>and the Jews celebrated with gladness, joy, and honor.**



The Triumph of Mordecai, attrib. Abraham van den Hecken the Younger, between 1635 and 1655

**<sup>17</sup>In every province and every city where the king's command and edict reached, gladness and joy took place among the Jews. There was a celebration and a holiday. And many of the ethnic groups of the land professed themselves to be Jews because fear of the Jews had overcome them.**



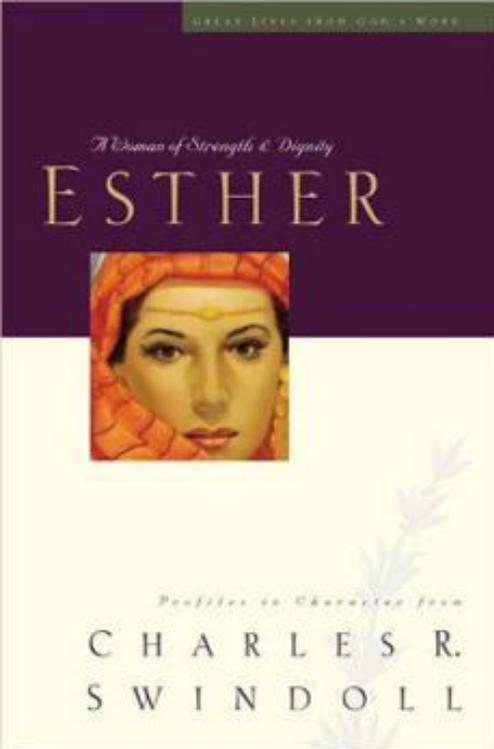
The Triumph of Mordecai, attrib. Abraham van den Hecken the Younger, between 1635 and 1655



**KEEP  
CALM  
AND  
START  
DIGGING!**

**in  
this  
chapter**





**The 8th chapter of Esther is going to teach us some valuable lessons about walls and how to overcome them - even those that appear impenetrable. Whether you're facing a Berlin Wall or a wall around someone's heart, remember - there is no wall so strong that God is not stronger still.**

**T H E N I V**

**ESTHER**

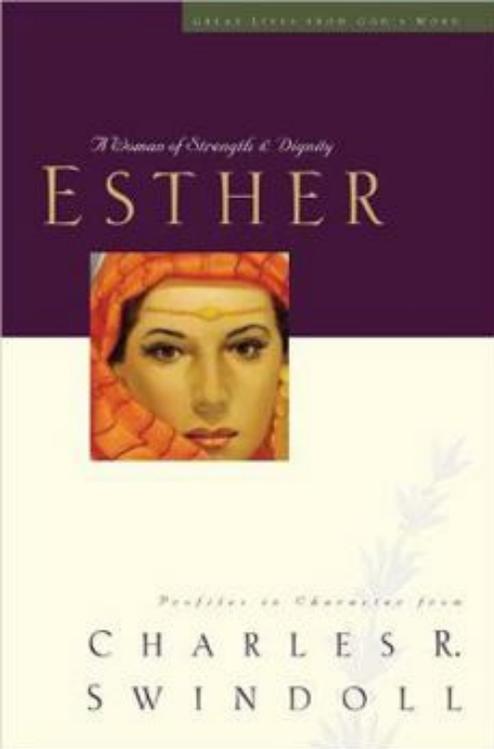
**APPLICATION  
COMMENTARY**



*From biblical text...to contemporary life*

**KAREN H. JOBES**

**From the beginning of time God's war has been against sin and evil. It is easy to think wrongly of sin and evil as being abstractions apart from people. We seem to want God to destroy sin and evil but leave people alone. However, sin and evil do not exist apart from beings who sin and beings who do evil, whether angelic or human.**



**Can you identify with the Jews living under the edict of extermination? Have you felt the cold, hard wall that some powerful person has erected around you, isolating and intimidating you? The bricks of that wall may have been letters or lawsuits or libelous statements in the newspaper. They may have been slurs against your reputation or slander against your character. They may have left you crumbled in a helpless heap, bruised and broken, with your bleeding fist pounding against the wall. If so, Esther 8 should come as an edict of encouragement.**

THE NIV

ESTHER

APPLICATION  
COMMENTARY



*From biblical text...to contemporary life*

KAREN H. JOBES

**If Haman's plot had succeeded and the Jewish nation had been annihilated during the reign of Persia, obviously Jesus would not have been born and God's plan of redemption would have been thwarted. The entire redemptive purpose and promise of God were inseparably bound to the lot of his covenant people.**

THE NIV

ESTHER

APPLICATION  
COMMENTARY



*From biblical text...to contemporary life*

KAREN H. JOBES

**Salvation, in other words, necessarily implies destruction. Salvation's deepest significance is that people are actually saved from something both terrible and real, and that something is the wrath of God directed toward their sin and evil.**