

April 19
Lesson 8 (NIV)

AN EXECUTED SCOUNDREL

DEVOTIONAL READING: Luke 19:11–26

BACKGROUND SCRIPTURE: Esther 3; 5; 7

ESTHER 7:1–10

¹So the king and Haman went to Queen Esther's banquet, ²and as they were drinking wine on the second day, the king again asked, "Queen Esther, what is your petition? It will be given you. What is your request? Even up to half the kingdom, it will be granted."

³Then Queen Esther answered, "If I have found favor with you, Your Majesty, and if it pleases you, grant me my life—this is my petition. And spare my people—this is my request. ⁴For I and my people have been sold to be destroyed, killed and annihilated. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king."

⁵King Xerxes asked Queen Esther, "Who is he? Where is he—the man who has dared to do such a thing?"

⁶Esther said, "An adversary and enemy! This vile Haman!"

Then Haman was terrified before the king and queen. ⁷The king got up

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

⁸Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining.

The king exclaimed, "Will he even molest the queen while she is with me in the house?"

As soon as the word left the king's mouth, they covered Haman's face. ⁹Then Harbona, one of the eunuchs attending the king, said, "A pole reaching to a height of fifty cubits stands by Haman's house. He had it set up for Mordecai, who spoke up to help the king."

The king said, "Impale him on it!" ¹⁰So they impaled Haman on the pole he had set up for Mordecai. Then the king's fury subsided.



Photo: sasha2538 / iStock / Thinkstock

KEY VERSE

They impaled Haman on the pole he had set up for Mordecai. Then the king's fury subsided. —Esther 7:10

JUSTICE AND THE PROPHETS

Unit 2: God Promises a Just Kingdom

LESSONS 6–9

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. State how Haman's plan backfired.
2. Suggest elements of the account that are more likely to be providential than others.
3. Repent of a sin of omission concern-

ing a time when he or she should have opposed injustice but did not do so.

LESSON OUTLINE

Introduction

- A. An Outrageous Injustice
- B. Lesson Context
- I. Scheme Explained (ESTHER 7:1–4)
 - A. Second Banquet (vv. 1, 2a)
 - B. Second Request (v. 2b)
 - C. Second Response (vv. 3, 4)
- II. Culprit Exposed (ESTHER 7:5–8)
 - A. King's Question (v. 5)
 - B. Queen's Answer (v. 6)
 - C. Culprit's Arrest (vv. 7, 8)
 - Rules of the Harem*
- III. Scoundrel Executed (ESTHER 7:9, 10)
 - A. Just Idea (v. 9)
 - B. Just Result (v. 10)
 - Isn't It Ironic?*

Conclusion

- A. Behind the Scenes
- B. Prayer
- C. Thought to Remember

HOW TO SAY IT

Ahasuerus	Uh-haz-you-ee-rus.
eunuch	you-nick.
Haman	Hay-mun.
Harbona	Hahr-boh-nuh.
Mordecai	Mor-dih-kye.
Susa	Soo-suh.
Xerxes	Zerk-seez.

Introduction

A. An Outrageous Injustice

After serving nearly 25 years for the murder of his wife, 57-year-old Michael Morton walked out of a Texas prison on October 4, 2011. He was released and officially exonerated after DNA evidence proved his innocence and pointed to the crime's true perpetrator.

Investigation into the initial prosecution of the crime also revealed that the district attorney in the case had illegally concealed evidence that pointed to Mr. Morton's innocence. As a result, the district attorney spent time in jail himself and was stripped of his law license.

Miscarriages of justice and abuses of power stir our outrage all the more when they involve officials who have been entrusted with maintaining a just society. Today's lesson will identify a corrupt, prejudiced official whose abuse of power could have resulted in the destruction of God's covenant people. Little did this individual realize that certain Jews were in positions to foil this genocidal intent.

B. Lesson Context

The story of Esther is one of several in the Old Testament to portray the success of Israelites living in foreign surroundings. In a few noteworthy cases, these

Israelites rose to influential positions (examples: [Genesis 41:40-43](#); [Nehemiah 1:11](#); [Daniel 2:48, 49](#)).

These accounts illustrate God's care for his covenant people. They also illustrate his resolve to use them as agents of influence even when (or especially when) they faced opposition, criticism, and ill-treatment.

The events in the book of Esther take place in the Persian citadel of Susa during the reign of Xerxes I, also known as Ahasuerus (485-465 BC; see [Esther 1:1, 2](#)). Key figures in the account are the close relatives Mordecai and Esther. They were part of a Jewish community that had remained in the area even after a decree in 538 BC allowed them to return home ([Ezra 1:1-4](#); [Esther 2:5-7](#)).

Esther became queen after Vashti, the previous queen, was divorced by Xerxes ([Esther 1:10-22](#)). Xerxes subsequently replaced Vashti by holding a beauty pageant, which Esther won ([2:1-18](#)).

Throughout the selection process, Mordecai forbade Esther from revealing her nationality, and she complied ([Esther 2:10](#)). There is no indication that the king himself would have held her Jewish identity against her. Perhaps Mordecai was aware of a general prejudice among the members of the royal court in the larger community.

Eventually, a scheme to destroy the

Jews materialized. Xerxes' highest official, Haman, had developed a fierce animosity for Mordecai ([Esther 3:1-5](#)). This resulted in Haman's seeking an edict from Xerxes for the annihilation of all Jews throughout the Persian Empire ([3:6](#)). Haman secured this edict without revealing to Xerxes which people he had targeted for destruction. A date for their eradication was set, and the Jews found themselves in grave peril ([3:7-15](#)).

Mordecai convinced Esther to act, at the risk of her own life, to save her people ([Esther 4](#)). A key part of his appeal was to consider the possibility that divine providence was at work. This possibility can be seen in his question, "Who knows but that you are come to your royal position for such a time as this?" ([4:14](#)). Esther's subsequent resolve is seen in her reply, "I will go to the king, even though it is against the law. And if I perish, I perish" ([4:16](#)).

After three days of fasting, Esther went before Xerxes and received his mercy ([Esther 4:16-5:2](#)). She asked that he and Haman join her in a banquet, where she would answer the king ([5:3, 4](#)). When prompted at the meal to offer her petition, she requested only that they come to another feast the next day ([5:5-8](#)).

I. Scheme Explained ([ESTHER 7:1-4](#))

A. Second Banquet (vv. 1, 2a)

1. So the king and Haman went to Queen Esther's banquet,

Esther's invitation to *the king and Haman* results from Mordecai's telling her about Haman's plan to slaughter the Jews (see [Esther 4:7, 8, 15, 16](#)). The *banquet* hosted here is the second the two men attend at Esther's request (see the [Lesson Context](#)).

2a. And the king said again unto Esther on the second day at the banquet of wine.

Overindulgence of *wine* seems to have contributed mightily to Vashti's dismissal as queen ([Esther 1:7-10](#)). At Esther's *banquet*, however, *the king* seems much better behaved.

B. Second Request (v. 2b)

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

Xerxes once again expresses his willingness to hear Esther's *petition* (see the [Lesson Context](#)). Having been asked to wait during the banquet of the night before, he is no doubt intensely curious about what's on Esther's mind. Thus his exaggerated offer of up to *half the kingdom*

(see also [Esther 5:3](#); [9:12](#); compare [Mark 6:23](#)).

C. Second Response (vv. 3, 4)

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

In ordinary circumstances, *Esther* may have drawn out the process over more days with more banquets and wine. Xerxes himself may have expected the process to draw out further, given the custom of multi-day banquets ([Esther 1:5](#)). But for Esther and her people, time is running out. At least two months have elapsed since the king’s extermination order was issued, leaving less than nine months before it is to be enacted ([3:7](#); [8:9, 12](#)). That may seem like plenty of time in a modern sense. But it’s not, given the vast expanse of the Persian Empire and the limitations of ancient methods of communication.

Therefore Esther does not waste time on any multi-day etiquette of presenting a request, beyond the single-day delay so far. She has a history of modesty in her requests ([Esther 2:15](#)), so she probably knows that the king will assume that she won’t ask for anything extravagant now. Esther has been queen for several years at this point (compare [2:16](#) with [3:7](#)), so

it’s quite likely that she has developed a sense of when to push the king and when not to!

What Do You Think?

What does the timing of Esther’s request with regard to the king’s state of mind teach you about how to time your own initiatives?

Digging Deeper

Defend or refute this statement by Thomas Jefferson: “A good cause is often injured more by ill-timed efforts of its friends than by the arguments of its enemies.”

4a. “For I and my people have been sold to be destroyed, killed and annihilated.

Esther begins to expose Haman’s plot to destroy the Jews ([Esther 3:9](#)). Haman must be the one to connect the dots first: Esther is a Jew! Her statement *my people have been sold*, phrased in the passive voice, avoids implicating the king (see also [4:7](#)). The heaping up of phrases—*to be destroyed, killed and annihilated*—emphasizes the dire consequences of her *people* being sold.

4b. “If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king.”

The second part of Esther’s statement is difficult to interpret. Esther could

mean that she would have kept silent if her people were “only” sold into enslavement rather than to death. On the other hand, Esther might mean that she would keep silent if economic loss from their enslavement would not equal the loss from their deaths. Oppression in slavery would still hold out the possibility for God to release his people (compare [Psalm 81:10](#)), but death would not. Either way, this is Esther’s diplomatic way of stressing the extreme importance of the issue.

What Do You Think?

Where might God be calling you to speak up for justice on behalf of others?

Digging Deeper

How can you ensure that more harm than good won’t result?

Esther conveys that she has seriously weighed the situation before speaking up. She may not realize that Haman has withheld the identity of the people he has targeted for destruction ([Esther 3:8-11](#)). One would think that the king himself would have asked that identity. The fact that he didn’t indicates his absolute trust in Haman. And since the decree has now been sent all over the Persian Empire, one wonders if the king is still unaware of the identity of the group being targeted (compare [3:12-15](#) with [8:9](#)). Such lack of awareness would indicate the

extreme isolation of the king.

II. Culprit Exposed ([ESTHER 7:5-8](#))

A. King’s Question (v. 5)

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

Some wonder why the king can apparently be so clueless. But the questions are reasonable given the facts that (1) it’s been several weeks since he was involved in this issue (comparing the time references of [Esther 3:7, 12; 8:1, 9](#)); (2) kings are busy people and therefore delegate tasks to subordinates ([3:10, 11](#)); and (3) the king is just now being made aware that *Esther* is part of the target group. In any case, the king is still trying to put together the bigger picture.

B. Queen’s Answer (v. 6)

6a. Esther said, “An adversary and enemy! This vile Haman!”

If *Esther* has been concerned that Xerxes would become defensive, here she is probably relieved to be able to point the finger squarely and only at *Haman*. She does not identify him as her personal enemy but as *an adversary and enemy*.

Esther has stated her concern with humility and deference, following the

expected protocol of the royal court. Tact is of utmost importance (compare [Daniel 2:14](#)), given that Esther is accusing the king's most trusted adviser of treachery that involves misuse of the king's own power. She is careful to level this accusation at Haman without implicating Xerxes himself.

What Do You Think?

Under what circumstances is it appropriate, if ever, for Christians to describe opponents with negative terms rather than sticking solely with the facts of what they did? Why?

Digging Deeper

How do texts such as [Matthew 23:27](#); [Acts 23:1-5](#); [James 4:11](#); and [Jude 9](#) help you make defensible decisions in this regard?

6b. Then Haman was terrified before the king and queen.

Haman's reaction is like that of many who are caught in wrongdoing: his once steely exterior becomes a "deer caught in the headlights" look. Interpreters often identify this moment as the climax of the entire story. *Haman* knows he is exposed; the only question is how *the king* will react. Esther has completed her speech and speaks no further in this chapter.

C. Culprit's Arrest (vv. 7, 8)

7a. The king got up in a rage, left his wine and went out into the palace garden.

With his blood boiling (compare [Esther 1:12](#)), *the king* storms out. He need hear no self-defense from Haman. The king has put the pieces together, and Haman's guilt is obvious. The king's highest official has abused royal authority, though the king does not know why. Haman has had his own best interests, not the king's, in mind.



Visual for Lesson 8. Before ending class, discuss how Esther's providential story serves as encouragement for believers' seeking God's hand at work.

7b. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life.

The king's intentions toward *Haman* are clear (compare [Proverbs 20:2](#)). Haman must do something, but he has no good option. He cannot follow *the king*

outside, nor can he add to his guilt by fleeing. The warning from his wife and friends, thematic of the book as a whole, should have been heeded: “Since Mordecai, before whom your downfall has started, is of Jewish origin, you cannot stand against him—you will surely come to ruin!” ([Esther 6:13](#)). Their words are certainly coming true.

8a. Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining.

Persian royal banquets involved reclining on beds, like couches, instead of sitting at a table (compare [Esther 1:6](#)). Desperate for mercy, *Haman* approaches the queen who is reclined on her *couch* to plead for his life. Her silence may have increased his desperation, for he falls onto her couch. Ironically, Haman was enraged earlier when a Jew would not bow down to him ([3:5](#)), but now he will find himself at the feet of one of those same Jews.

8b. The king exclaimed, “Will he even molest the queen while she is with me in the house?” As soon as the word left the king’s mouth, they covered Haman’s face.

How *the king* might have handled Haman’s treachery before seeing the man on his queen’s couch no longer matters. Xerxes indicts Haman for violating

harem protocol and, even worse, appearing to *molest the queen* (compare [Genesis 34:7](#); [39:14](#)). In the Persian system, the only men allowed near the queen or the king’s other wives and concubines were eunuchs. Otherwise, an advance on any member of the harem was considered an affront to the king himself (example: [2 Samuel 16:21, 22](#)).

The king’s officials thus act on what they recognize as a capital offense. They cover *Haman’s face* because he is no longer worthy to see the king.

What Do You Think?

Under what circumstances, if any, should you correct a misperception of an enemy’s action? Why?

Digging Deeper

Does [Romans 12:19–21](#) (quoting [Proverbs 25:21, 22](#)) inform your answer? Why, or why not?

RULES OF THE HAREM

Having multiple wives and concubines was common among the nobility of the ancient world (example: [2 Chronicles 11:21](#)). These women were kept from contact with men other than their master. Centuries later, the Arabic word *harem* came into use to describe these women and their living spaces.

Harem etiquette was governed by royal edicts. Wives and concubines were

not supposed to be seen in public. They were guarded by eunuchs and could only leave the harem when appropriately covered. The women of the harem lived in seclusion.

It is easy to understand the outrage of the king when he thought he saw Haman attempting to assault the queen. If the man's fate wasn't sealed before, it was then! And it all traced back to a personal vendetta against an honorable man: Haman's grudge against Mordecai. How do we stop such a vicious cycle before it starts?

—J. E.

III. Scoundrel Executed

([ESTHER 7:9, 10](#))

A. Just Idea (v. 9)

9a. Then Harbona, one of the eunuchs attending the king, said, “A pole reaching to a height of fifty cubits stands by Haman’s house. He had it set up for Mordecai, who spoke up to help the king.”

Esther has taken some of the king's *eunuchs* into her confidence during the passage of years (see [Esther 2:8, 9, 15; 4:4, 5](#)). One of them has knowledge of Esther's difficulty, probably from joining in her fast ([4:16](#); compare [1:10](#)).

The eunuch *Harbona* speaks up to inform *the king* that *Haman* has erected a

high structure for a humiliating execution of *Mordecai*. Haman had left the first meal in high spirits. But after another confrontation with Mordecai on the way out, he once again became enraged. At the suggestion of his wife and friends, he had gallows set up with the intent of having Mordecai hanged on it ([Esther 5:9-14](#)). The height of *fifty cubits* (about 75 feet) reveals Haman's intent for Mordecai's demise to be a brazen public display.

9b. The king said, “Impale him on it!”

If *the king* had any remaining notions of sparing Haman's life, those thoughts now leave him permanently. Mordecai had saved the king's life previously ([Esther 2:19-23; 6:1-11](#)); the king now returns the favor.

B. Just Result (v. 10)

10. So they impaled Haman on the pole he had set up for Mordecai. Then the king's fury subsided.

The execution takes place immediately, given the time indicator in [Esther 8:1](#). For *Haman* to meet his end in the manner *he had set up for Mordecai* is the supreme irony of the book (compare [Proverbs 11:5, 6; 26:27](#)); it is a prime example of poetic justice. Such an outcome points to God's work on behalf of his covenant people. God brings Haman's wickedness down on his own head in the

same way the Bible often declares (examples: [Psalm 9:16](#); [Matthew 7:1, 2](#)). Before that day's end, Xerxes will give to Mordecai the signet ring that he had entrusted to Haman, along with the position and authority that Haman had held ([Esther 8:2](#); [10:2, 3](#)). The Jews find deliverance by a second decree of the king ([8:11, 12](#)). The Feast of Purim (derived from the word *pur*; see [3:7](#); [9:24, 26](#)) commemorates this deliverance each year. This celebration includes not only a meal but also hearing the book of Esther read aloud in a synagogue and giving food and other forms of charity.

What Do You Think?

How will you know when celebrating an enemy's defeat is appropriate ([Esther 8:15-17](#); [9:16-28](#)) and when it is not ([Proverbs 24:17, 18](#))?

Digging Deeper

What other Scripture texts inform your answer?

ISN'T IT IRONIC?

Piracy of digital property is an ongoing problem in the age of the internet. Adobe, Apple, and Microsoft were losing profits when businesses illegally copied software. In early 2014, the help of the Business Software Alliance (BSA) was enlisted. The [BSA](#) ran online ads offering a reward to employees who informed

them that a company was copying software illegally. This effort backfired in an ironic manner.

It was soon revealed that the image on one of these ads—a pot of gold—was published without the group's having acquired a license to do so. The ad meant to fight digital piracy contained a pirated picture! The very problem that they were trying to solve ended up indicting themselves.

Poetic justice involves ironic twists of fate. Jesus' warning in that regard still applies: "For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" ([Matthew 7:2](#)).

—J. E.

Conclusion

A. Behind the Scenes

Like many people, I count the story of Esther among my favorites in the Bible. Though the book famously does not mention God by name anywhere, its many twists and turns strongly hint at God's providential hand with his covenant people. From Esther's selection as queen, to Haman's execution, to the Jews' deliverance—the eyes of faith clearly see these events as much more than luck or happenstance. Rather, God was at work behind the scenes.

We therefore should see God as the main character in the account. The actions of its human characters are of mixed quality. Xerxes consistently acted under the influence of alcohol and with a hot temper. Haman always acted in self-interest and pride. Esther and Mordecai seem not to have resisted Esther's participation in a contest that resulted in marriage to a pagan king (contrast [Ezra 10](#)). But God worked his will through all parties nonetheless.

Like Esther and her relative Mordecai, we are God's imperfect servants in rectifying the wrongs in the world. But God can and does work through us nonetheless. There are two extremes to avoid: (1) thinking that confronting evil is all up to us and (2) thinking that confronting evil is all up to God. The proper path to take in any given situation will depend on prayer, Bible study, and openness to the leading of the Holy Spirit. We must always consider the possibility that God has placed us in a circumstance "for such a time as this" ([Esther 4:14](#)).

There is no guarantee that every incident in the lives of God's people will have a tidy ending, as the book of Esther does. Evil sometimes enjoys temporary victories. The path to triumph over evil is often unclear, recognized only in twenty-twenty hindsight. But with Christ working in us and through us, we can live with

the assurance that "in all things God works for the good of those who love him" ([Romans 8:28](#)).

B. Prayer

Father, open our eyes to the opportunities you have for us. Give us courage to act, even when we don't know your plans. We pray in Jesus' name. Amen.

C. Thought to Remember

Act justly in every situation.

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Tell the following story:

A Florida couple was arguing over possession of a pickup truck to which each claimed rightful ownership. The man came up with a plan to plant cocaine in the vehicle, hoping that his girlfriend would get caught with it and the vehicle would then be his. The plan went awry when police caught him in the act of

planting the drugs. He was arrested.

Allow time for volunteers to share one or two stories of revenge gone wrong. Then say, “There’s something very satisfying about proper vindication and retribution. That’s exactly what our lesson is about today.”

Option. Before class begins, place in chairs copies of the “Revenge Gone Wrong” exercise from the activity page, which you can download. Learners can begin working on this as they arrive.

Into the Word

Have learners take turns reading aloud the lesson text of [Esther 7:1-10](#). Then place learners into groups of three or four; give each learner a handout (you prepare) on which you have reproduced a copy of the lesson text. Title the handouts “Normal or Providential?” and have these identical instructions on each:

1. Circle all the verbs and other action words in the text of [Esther 7:1-10](#).
2. Put a *P* next to each word you circled that is much more likely to have happened as a result of God’s providential intervention rather than normal human behavior or random chance.
3. Put an *N* next to each word you circled that is much more likely to have happened as a result of normal human behavior or random chance rather than

God’s providential intervention.

4. Put a? next to each word you think could go either way.

Introduce the activity by saying, “Even though God is not mentioned in the book of Esther, many of the events seem providential. As your group works through the actions of the text, mark your conclusions in that regard as indicated. While there are no definitive answers, be prepared to give reasons to support your conclusions.”

After groups complete their work, reconvene for whole-class discussion to determine consensus or lack thereof. Wrap up this section by asking, “What other book of the Bible does not mention God by name?” (*answer: Song of Songs*). Follow by discussing what difference this makes in understanding these two books, if any.

Into Life

Write the following on the board. Pause for discussion of each scenario before writing the next.

Your supervisor uses unethical business practices that put you in compromising situations.

An acquaintance asks you to go to a rally to support a cause that violates your beliefs.

Someone you care about is being unfairly attacked on social media.

During whole-class discussion, encourage free response. Jot responses on the board. (*Option.* Arrange the class into study pairs to discuss one scenario per pair. Distribute handouts [you prepare] that list the scenario for a given pair to discuss.)

After discussing conclusions, give each learner a blank index card. Have learners write on their cards this lead-in phrase: “If only I had ...” Instruct them to write a prayer of repentance about a time when they could have opposed an injustice but failed to do so. Assure learners that you will not ask to collect the cards. Encourage learners to take the card home as a reminder to thank God for his forgiveness.

Option. Distribute copies of the “Teamwork Under Fire” exercise from the activity page. Promise to discuss answers when the class next meets.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(April 19—An Executed Scoundrel\)](#)

REVENGE GONE WRONG

The devious and evil Haman was not successful at getting revenge on his enemy, Mordecai. Look up the references in the right column, and complete the description of what happened. Then draw a line to the event in the left column to show how Haman’s attempts at revenge went wrong.

(Esther 5:9) Haman	
1. (Esther 3:1, 2, 5) When Mordecai refused to bow down to Haman or give him any honor, Haman began to plot revenge against him.	A. (Esther 7:9, 10) The king is so enraged by Haman that he orders . . .
2. (Esther 3:6) Not satisfied to get revenge on Mordecai alone, Haman convinces (bribes) the king to order the destruction of all the Jews.	B. (Esther 8:1, 2; 9:13, 14) Because of his evil plot, Haman’s estate, high office, and sons were dealt with in this way: . . .
3. (Esther 5:11) Haman feels superior to Mordecai as he boasts of his vast wealth, his many sons, and his high position.	C. (Esther 7:3-6) At the banquet Esther reveals the plot against her people and . . .
4. (Esther 5:13, 14) When Haman complains that seeing Mordecai is spoiling all his joy in life, his friends suggest he build a gallows to hang Mordecai on.	D. (Esther 8:9-11) As the king’s right-hand man, Mordecai issues edicts . . .
5. (Esther 5:12) Haman feels proud that he’s the only person besides the king whom Esther has invited to her banquet.	E. (Esther 6:10, 11) At the king’s command, Haman is forced to honor Mordecai by . . .

TEAMWORK UNDER FIRE

Imagine how differently Esther’s story would have turned out if she had not found the courage to risk her life as she did!

What role did Mordecai play in this regard per Esther 4 (not part of today’s text)?

When was a time you were “a Mordecai” to “an Esther”? What was at stake? How did things turn out?

When was a time you were the “Esther” and “a Mordecai” encouraged you to act? What was at stake? How did things turn out?

Copyright © 2019 by Standard Publishing. Permission is granted to reproduce this page for ministry purposes only. Not for resale. Reproducible Student Activity Page 489