

Studies in Esther - Part 3

by Major Ian Thomas

The sermon explores the significance of the king's ring, the office of the Holy Spirit, and the adoption of the human spirit by the Holy Spirit, highlighting the importance of receiving the divine spirit to function properly.

Duration: 23:38

Scripture: Genesis 41:40-42, Esther 3:8-14, Proverbs 20:27, Isaiah 26:3, Matthew 11:28, John 1:4, Acts 16:19, Romans 3:1-2, Romans 8:14-15, Galatians 4:4-6

Topics: "The Role of the Holy Spirit", "Divine Law vs. Human Law"

Description

Major Ian Thomas explores the narrative of Esther, focusing on Haman's plot against the Jews and the significance of divine law versus human law. He emphasizes how Haman's rejection of the Jewish people and their divine law mirrors the struggle between the flesh and the spirit in humanity. Thomas draws parallels between Mordecai's role as a figure of the Holy Spirit and the need for divine intervention in the face of evil. He highlights the importance of adoption into God's family through the Holy Spirit, which allows believers to access the divine authority and peace that comes from Christ. Ultimately, the sermon illustrates the conflict between righteousness and wickedness, urging believers to seek the Christ rule in their lives.

Transcript

And their laws are diverse from all people. Neither keep they the king's laws, therefore it is not for the king's prophet to suffer them. 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. So Haman now influences the king that he may give his authority that this people may be totally destroyed. And of them he says this, their laws are diverse from all people.

That is significant because as we have seen in the rejection by Esau of the birthright God chose Jacob, whose name he changed to be Israel, that of his seed that people might be born of whom the seed, singular, might be born the Lord Jesus. That through him there might be the reintroduction of the divine law in human experience. And Haman repudiates this, he says this people have a law which was of course of divine origin given by Moses from God, written with the finger of God.

He says these people have a law that is diverse from ours and we must reject it and we must reject them. For the carnal mind is not subject to the law of God, neither indeed can be. If you turn to the third chapter

of the epistle to the Romans, keeping the place open in Esther.

We read Romans 3 verse 1, What advantage then hath the Jew? Or what profit is there of circumcision? Much every way, chiefly because that unto them were committed the oracles of God. It was by this people that God made his mind known. And the Bible that you and I handle, both the Old Testament and the New Testament is God's record given by the hand of the Jew, under the inspiration of the Holy Spirit.

If you turn to the 16th chapter of the book of Acts, Acts chapter 16. It says concerning the girl possessed of evil spirits whom Paul had healed. Verse 19, When her masters saw that the hope of their gains was gone, they caught Paul in silence and they drew them into the marketplace unto the rulers.

And they brought them to the magistrate saying, These men being Jews do exceedingly trouble our city and teach customs which are not lawful for us to receive neither to observe being Romans. In other words they are introducing a law, they are introducing customs that are foreign and alien to us. Yes, this was God's purpose.

That not only should the written word come through the Jewish people, but ultimately the living word who will bring to its glorious consummation every demand of the written word. Now Haman says to the king, These people cannot, must not be tolerated. They must be destroyed at all costs.

And the king, verse 10 of Esther chapter 3, took his ring from his hand. And he gave it unto Haman, the son of Hamadathah, the Agagite, the Jew. And the king took his ring from his hand.

And we need to pause for one moment and turn back to Genesis 41 to discover the particular significance of the king taking his ring and placing it upon the hand of Haman. And we see this very clearly explained for us in the book of Genesis and chapter 41. The context of course refers to Joseph who had been sold by his brethren but he was able to give this testimony, a very beautiful testimony.

Don't bother to turn to it, I'll quote it. From the 45th of Genesis, verse 4, when finally he made himself known to his brethren after they came at the close of the famine. Joseph said unto his brethren, Come near to me, I pray you.

They made, and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither for God did send me before you to preserve life.

Whom you sold, God did send. A foreshadowing of the Lord Jesus. Sold of man but sent of God.

And you remember that under the providence of God, the one whom they had sold God exalted unto Pharaoh to be the means of their ultimate deliverance. And verse 40 of Genesis 41 says, quoting Pharaoh, Thou shalt be over my house, and according unto thy word shall all my people be ruled. Only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. In other words, now that the whole land comes under your jurisdiction. I vest my authority in your person.

What you say goes. And verse 42, Pharaoh took off his ring from his hand and he put it upon Joseph's hand. And he arrayed him in vestures of fine linen and put a gold chain about his neck.

And he made him to ride in the second chariot which he had. And they cried before him, Bow to me. And he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh. And without thee shall no man lift up his hand or foot in all the land of Egypt. Now that was the significance of the ring being taken by the king and placed upon the finger of another.

It vested in that person the whole authority of the king himself. This is what took place when the king Ahasuerus took his ring and placed it upon the finger of Haman. It meant that the whole of his kingdom came under the evil jurisdiction of Haman.

To execute his own wicked and sadistic designs. This is the picture of human personality sold out under sin. Dominated by the flesh, alienated from the light of God.

Destitute of its divine content. So that the whole of man's humanity, his mind, his emotions and his will and his body become the instrument of unrighteousness. And the letters were sent, verse 13 of Esther chapter 3. By post 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.

In other words the edict went out. Under the seal of the king's ring. That in one awful wicked night.

The whole of Jewish people should be done to death. It's interesting to compare this sentence. That was passed upon the seed of King Saul.

By the seed of King Agar. Whom King Saul spared. God said I remember that which Amalek did to Israel.

How he laid wait for him in the way when he came up from Egypt. Now go smite Amalek. Utterly destroy all that they have.

Spare them not. Slave boat, man, woman, infant, suckling ox, sheep, cow and ass. There is total sentence of death.

Passed upon Amalek. And have mercy upon Amalek at your peril. Because if you have mercy upon Amalek.

Amalek will never have mercy upon you. And it's interesting to see. That Haman a direct descendant.

Of the King Agar to whom Saul showed mercy. Shows absolutely no mercy. To the seed of King Saul.

He now passes the same absolute sentence of total death. Upon the Jew. Which Saul failed to execute.

Against his forbearance. The copy of the writing for a commandment to be given in every province. Verse 14 was published unto all people.

That they should be ready against that day. The post 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. The transaction was done. And the doom of the Jew was sealed.

Notice this. But the city Shushan. Was perplexed.

It was a city of perplexity. Where the King was under the influence of. And totally identified with.

All the wickedness of Haman. A city of perplexity. No peace.

Just turn to the fifth chapter. And although we are anticipating for a moment. I want you in verse 9 to meet Haman.

As he comes back. From the first of the banquets. That are later to be arranged.

By Queen Esther. For the King. And for Haman.

We will refer to that banquet and the succeeding banquet later. But Haman is on his way back. And he is tickled pink.

You see he has been invited by the Queen. To share the honors with the King. And this is absolutely characteristic of the flesh.

Verse 9 of chapter 5. 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 move for him. He was full of indignation against Mordecai. Nevertheless Haman refrained himself.

And when he came home he sent and called for his friends and Zeresh his wife. And Haman with all the boastfulness of which the flesh is capable. 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.

In all his boastful self appraisal. And self estimate. But there was one bitterness.

In Haman's heart. Verse 13. Yet he says all this availeth me nothing.

Nothing. So long as I see Mordecai the Jew sitting at the King's gate. He neither stands nor bows his head.

And I cannot and I will not tolerate him. I hate him. Oh yes.

It was the only head. That was not bowed. In the presence of Haman.

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. That's the answer. Then go thou in merrily with the King unto the banquet.

And the thing pleased Haman. And he caused the gallows to be made. So now we have Haman exalted to be supreme in the land.

And the gallows fifty cubits high. Built in his own back garden. Upon which Mordecai is to swing.

His mortal enemy. The one who refuses to bow. Now I've already indicated that Mordecai.

Will represent for us in this wonderful story. The office of the Holy Spirit. Interesting to know something about it.

If you turn to the book of Ezra. And the first chapter just two books back. Through Nehemiah into Ezra.

And chapter one. In the first year of Cyrus king of Persia. That the word of the Lord by the mouth of Jeremiah might be fulfilled.

The Lord stirred up the spirit of Cyrus king of Persia. That he made a proclamation throughout all his kingdom. And he put it also in writing.

And one of the questions he asked was this. Verse three. Who is there among you of all God's people? His God be with him.

Let him go up to Jerusalem which is in Judah. And build the house of the Lord God of Israel. He is the God.

Which is in Jerusalem. Verse five. Then rose up the chief of the fathers of Judah.

And Benjamin. And the priests. And the Levites.

With all them whose spirit God had raised. To go up to build the house of the Lord which is in Jerusalem. The temple of God was to be rebuilt, cleansed.

And there was to be re-established within it pure worship. Of the only true God. This was the office of those whose spirits the spirit of God moved.

The rebuilding, cleansing of the temple of God. And the re-establishment within it of pure worship. Of the only true God.

Chapter two verse one. These are the children of the province that went up out of the captivity. And they came again.

The latter part of the verse. Unto Jerusalem and Judah. Every one unto his city.

Which came with Zerubbabel. Jesuits. Nehemiah.

Sarai. Braeli. Mordecai.

Bilshan. And so on. Mordecai was numbered.

With those whose spirit God had moved. That the temple of God might be rebuilt. Cleansed.

And within it worship established. That of course is the office of the Holy Spirit. It is his office to bring to its glorious consummation.

The redemptive purpose of God wrought out by his son upon the cross. That on the grounds of redemption. The forgiven sinner might receive the gracious presence of the risen Lord.

In the person of his other self the Holy Spirit. Whose office is to re-establish the Christ rule. In the area of mind.

Emotion. And will. So that the whole of human personality goes into orbit.

Around the person of Christ. Instead of being in orbit around the old sin principle called the fledge. In other words a radical change of ownership.

A radical change of government. This is the office of the Holy Spirit. And of course the re-establishment of the Christ rule.

In mind. Emotion. And will.

Establishes peace. For you see when the Christ rule is established in every part of the human personality. Then mind is at peace with the emotion.

And both mind and emotions are at peace with the will. This is called soul peace. And that is the rest that God has reserved for his people.

In the today of their experience. You see the mind the emotion and the will that is at war with itself. Produces soul conflict.

Produces a city of perplexity. Where conscience, emotion, mind will always at loggerheads with each other. This is the unhappy state of all too many.

This is what sends you to the psychiatrist. And then he simply readjusts your maladjustment. Until you call again.

And pay another fee. God does nothing of the sort. He re-establishes divine government.

He re-establishes the Christ rule that unites the heart. This is what David meant in the psalm when he cried. Unite my heart oh Lord.

Bring every part of my human personality under the supreme jurisdiction. Under the divine government. That's peace.

The effect of righteousness you see is peace and quietness forever. The man who is filled with the Holy Ghost is gloriously relaxed. The normal Christian life is a state of spiritual poise and rest.

You relax into Christ. As we shall discover in our evening session. You become completely panic-proof.

And you cease to be a fusspot. Like so many. Who are always going off the deep end.

Who are always in a fuzz. This is not God's birthright to his people. He speaks peace to his seed.

This was the office of Mordecai. The question now arises. How is Mordecai ever to gain access into the inner courts of the palace.

For the King Ahasuerus representing human personality, mind, emotion and will. Is now completely dominated by Haman. Does not Haman bear the King's ring? Does he not exercise jurisdiction over all his kingdom? However then can Mordecai ever enter into the inner courts of the palace in the face of his mortal enemy.

Haman who hates him. Haman who has built a gallows 50 cubits high in his own back garden. How is Mordecai ever to gain access to the King or exert his influence over his mind, his emotions and his will.

However ever under any circumstances King Ahasuerus ever be identified with all the righteousness of Mordecai. Instead of being identified with all the wickedness of Haman. That's the problem.

But this is the problem posed by every regeneration or salvation or redemption in the life of man. Well it's very fascinating to see. Turn to the second chapter.

It says verse 5. Now in Shushan the palace. There was a certain Jew. Whose name was Mordecai.

The son of Jeir. The son of Shimei. The son of Kish.

A Benjamin. Strange to say he was of the Kith. Of Saul.

The son of Kish. A Benjamin. Verse 6. Who had been carried away from Jerusalem with a captivity which had been carried away with Jeconah King of Judah.

Whom Nebuchadnezzar the King of Babylon had carried away. That was the beginning of the 70 years Babylonian captivity. Which now had come to an end.

And according to the word of God given to Jeremiah. Jerusalem was to be rebuilt. The temple reestablished.

Purified. Cleansed. And the worship of God once more in state.

And it says this verse 7. 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. Interesting isn't it? Before ever Mordecai could enter into the presence of the King.

And gain access to the inner courts of the palace. He first had to enter in to the life of Esther. And how did Mordecai enter into the life of Esther? By adoption.

Does that tell you anything? What is the title given to the Holy Spirit? He is the spirit of adoption. Romans chapter 8. Romans chapter 8. Verse 14. For as many as are led by the spirit of God.

Under his tutelage. Under his schooling. Under his discipline.

And under his direction. These are the sons or the children of God. That of course is the stamp and hallmark of a child of God.

That a boy or girl or man or woman has come under the discipline and jurisdiction of the Holy Spirit. For you have not received the spirit of bondage again to fear. But you have received the spirit of adoption.

Whereby we cry Abba Father. The spirit himself bears witness with our spirit. That we have become the children of God.

By adoption. Look in Galatians chapter 4. And verse 4. Galatians 4.4. But when the fullness of the time was come. God sent forth his son.

Made of a woman. Made under the law. To redeem them that were under the law.

That we might receive the adoption of sons. And because you were sons. By adoption.

God has sent forth the spirit of his son. Into your hearts crying Abba Father. So the presence of the Holy Spirit.

Is God's guarantee. It is that means whereby we are sealed. As those who have been redeemed through the shed blood of Christ.

And have been adopted into the family of redeemed and forgiven sinners. And Mordecai came into the life of Esther. By adoption.

And he began to educate her. It says. In verse 20 of the same chapter.

Esther had not yet showed 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. She had become accustomed. To doing what Mordecai said to her.

She had learned to be under his tutelage. And discipline. Now in the wonderful illustration that God gives in this book.

We shall see that Esther. Is a picture of the human spirit. As King Ahasuerus is a picture of the human soul.

Esther is a picture of the human spirit. The story begins with Haman the flesh. Already in the inner councils of the palace.

Already having direct impact and contact. With the king. Who is completely under his influence and totally identified with his way.

That is how you and I are born into the world. We are told under sin. We are alienated from the life of God.

The human spirit that part of man God specially created in man. In which he never created in any other living creature. That has the capacity to receive the presence of God by the divine spirit.

Is destitute of that divine content. You and I are born physically alive. Soulfully active but spiritually dead.

The human spirit by nature ever since Adam fell into sin is empty of God. It is existent but it is empty. The human spirit is described as some of you may remember.

In the 20th chapter of the book of Proverbs in the 21st verse. As the lamp of the Lord. The spirit of man is the lamp of God.

There are a number of lamps in the ceiling here this lunch hour. But they are quite useless. Not because they are not lamps they are lamps.

But they are lamps at the moment that are not receiving that upon which a lamp must depend. If it is ever to perform the purpose for which a lamp was created. For a lamp in itself does not produce light.

A lamp can only receive that which produces light through it. And we have seen already in the first chapter of John's gospel. That in him Christ the eternal word was light.

This light was the light of man. And when God gave to man a human spirit. He gave to him a lamp capable of receiving that upon which the human spirit is totally dependent.

If ever it is to perform the function for which it was created. The human spirit must receive the divine spirit. And it is the presence of the divine spirit within the human spirit that gives to man both light and light.

And what happened when Adam fell into sin was simply that God switched him out. And the Holy Spirit was withdrawn from the human spirit. And the human spirit still existent became empty of that which enables it to function.

And in that day man died.

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