

Is God Calling You to Be a Deliverer

by Teresa Conlon

Teresa Conlon's sermon challenges believers to recognize and respond to God's call to be deliverers in a world filled with spiritual opposition.

Duration: 51:56

Scripture: 2 Chronicles 7:14, Esther 4:14, Isaiah 41:10, Jeremiah 1:5, Matthew 28:19-20, Ephesians 6:10-11, 1 Peter 2:9

Topics: "Gods Sovereignty", "Faith And Courage"

Description

In this sermon, the speaker focuses on the story of Esther in the Bible, specifically in Esther Chapter 4. The speaker emphasizes the need for believers to recognize the bigger picture and understand that God is in control, even when things may seem chaotic. The speaker also highlights the importance of being willing to surrender oneself to God and give Him everything. The sermon also touches on the theme of intimidation and how believers should stand firm in their faith, just like Mordecai did in the story of Esther.

Transcript

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You are welcome to make additional cassettes of this message for free distribution to friends. However, for all other forms of reproduction or electronic transmission, existing copyright laws apply. And if you would just turn with me to Esther, Chapter 4, Esther, Chapter 4. Hallelujah.

While you're turning there, I'm going to pray. You can pray with me. Father, we come in Jesus' name.

O Lord, you are the captain of the host of the army. I ask you, O Jesus, you come now. Quicken us.

Put upon us that armor. Put upon us that desire. Put upon us, O God, an anointing to hear and to move in the liberty of the word that you give us.

Lord, we trust you now and we believe you, O God, to be our deliverer. And God, in turn, to have that hand, your hand laid upon us, marked, O God, by your love, marked by your power. To God, to walk among the people, your people and the people of this nation, O God, with a holy fire, O God, in us.

Your fire. Able to set the captive free. Able, O God, to deliver those you long to deliver that you have from the beginning of the world.

And God, we will be careful to give you the praise and the glory. For Jesus, this is your work, your heart among us. And we thank you for it all in Jesus' name.

Amen and amen. Is God calling you to be a deliverer? You know, one of the most crucial and pivotal times in all of Israel's history, I believe, is right here recorded in the book of Esther. And the reason why I believe that is because in this time in their history, you see, the people of God had been turned or emptied out of the land of Israel.

They had been, for generations, been caught in unbelief and in worshipping in high places. They were idol worshippers and God had sent prophets and God had sent his word. Turn to me, my people, and listen to me.

I want to deliver you from what causes the unbelief in you. And I want to show you where you're worshipping in high places, where your strength is leaving, where you want to love me or you want to follow me. But where your strength is going, where your heart and mind are being captivated in certain areas.

And God would send his word. God would send prophets to stir them up. And a portion would hear.

But it's like as soon as Israel or Judah embraced a living word, as soon as that prophet or that word left their ears, they all seemed to, almost as a nation, almost as one man, slip back into unbelief and apostasy. They would end up, the scripture tells us, that they would build high places. That no matter what kind of king was on the throne, even God-fearing kings, God who had the word of God and wanted the word preached to the people, even they would not go against the high places found in the land of Israel for whatever reason.

Whether spiritually they couldn't see or they didn't have the will to do it, or there was so much opposition on the ground or from the people themselves, whatever it was, that in the end these high places, these places where the Israelites worshipped, they had a dual worship going on, the Lord their God and this other thing going on. And finally God said, that's it, I'm going to cleanse the land. And the scripture says he emptied the land of his people.

And some went to Egypt. Jeremiah warned them, don't go there. But some in their own stubbornness says, no, that's where we'll go, that's where our safety lies.

And some of the Babylonians came into the land of Israel, and they took, just Judah was remaining at the time, and they took all the people of the land except the very poor they left in the land. And they took mostly the majority who didn't go to Egypt to the land of Babylon to serve under Nebuchadnezzar. And then we have the story of Daniel.

And now what we have in this history is that Babylon itself has been conquered by the Medes and the Persians. And now we have a time where the Persians were ruling the Babylonian Empire. They're ruling over these captivated people of God.

And Persia is the rulers. And they're living in a strange land, and the customs of the people surround them, the religion of the people, their captives surround them. And the Bible tells us in the story of Esther that an

enemy, the enemy of God's people, inhabited a man named Haman.

And he's a very embodiment of evil. He hates the people of God. And the Bible tells us very clearly, and we heard it this morning so well, that in Esther chapter 3:13, he wanted letters sent, and that he wanted to destroy, to kill, to cause to perish all Jews, young and old, little children and women.

In one day he wanted the light of Israel to be extinguished. He wanted the testimony of God in one day to close up and forever be extinguished. And, beloved, you know, this man with the mind of the enemy, he sees a very unique opportunity in the history of Israel.

He says, in one day I can forever wipe out what God wants to establish. And these people, even though they say that God is their God, they are very beaten down in these circumstances. They're captives.

They are slaves in this land again. And they're beaten down. And I can see that he sees that their countenance for the most part, almost as the people, they're so beaten down, he sees a very unique opportunity.

That if he rises up, he feels there's going to be virtually, they are powerless strangers. Who are they in the kingdom? Nobody regards them much. There would be no voice to fight for them.

There would be nobody in an influential place to fight for them. And he, animated by the enemy, says, that's it. I finally have taken God's people out of their land, out of the land where their promises are.

It feels like God's word to them, God's promise to them, wouldn't reach them in Babylon anymore, under the rulership of king. I have got them. And in one day, a bold plan, he says, in one day, I can extinguish them.

And he gets the king of Persia to agree with him. And the scripture tells us that Haman, he threw a lot. He wanted to know what was the very best day that he could, the massacre could happen.

He was hoping the stars and the gods would favor him and show him what day was the most favorable day for him to annihilate the people of God in this massacre. So they rolled the dice, and they found out that it came up that on the 13th day of the 12th month, that would be the day they would do it. And it was interesting because that very day was the 13th day of the first month.

Eleven months to the day the plan was going to be initiated, that they would be wiped out. And he goes to the king and he gives them this idea. And he says, you know, we should do that because they're strange people.

They don't listen to you, O king. They are a different kind of people. They don't listen to your laws.

And besides, we could plunder them and all their riches we'll take into our coffers. And beloved, it was a plan the king could agree to. But let me tell you that that was the story that Haman told the king.

That was the reason he gave. They're not like us, and besides, we're all going to get rich in the process. We don't really need them.

We'll get rid of them. That's the plan he told the king. But you want to know the real reason? The truth is the Scripture tells us very plainly, Haman who masterminded this plot, he was totally shaken and obsessed by one Jew who would not bow to him.

That was the whole reason this massacre, this plot took place. Because when Haman, the second ruler in the kingdom, would move out and walk through the people, all would bow before this evil incarnate except one man, Mordecai, who had the spirit of God on him, who recognized the spirit in him and would not bow to it. And even though he was the ruler of the whole kingdom next to the king, he was absolutely desolate.

He was absolutely driven to fury. He was warped up continually because even though he ruled the dominion, one man would not bow to him. He had everybody bowing to him.

He had the king's ear. He had favor wherever he looked. They would acknowledge him as probably the most powerful man in the kingdom, the king at times being only a figurehead, this man ruling it all.

And yet he was so driven to fanaticism, he was driven to a fury, he was frothing because nothing gave him pleasure, nothing gave him that sense of exaltation and power that he craved as long as that one man stood his ground and looked him down. And all was ruined for him. And so he devised this wicked plan.

And the Scripture tells us what an incredible story of this man Mordecai, the power of a righteous man who separated unto God. And God, by his spirit living in this man, keeps him upright. Love, there would be times, of course, because in being flesh he'd be afraid, but there was a spirit of God in him because he understood the times.

The Scripture says in Esther 4, chapter 1, when Mordecai perceived all that was done. Beloved, that's so much deeper than understanding with his head the times he was living in. This is a man filled with the spirit of God that he perceives, he has an understanding of what is animating Haman and what is at stake.

That somehow if he bows, something all gives way. Maybe he couldn't put it into words, but it went so deep that the spirit of God on him that was allowing him to perceive also kept him upright. And beloved, we know his prayer must have been, Oh God, in the face of intimidation, in the face of my own flesh, in the face of all I must withstand, God, keep me upright.

And beloved, that's such a cleansing prayer. God, don't let me bow. God, don't let me bow to sin, to my own flesh, to what's around me, to what opposes me, for things that I can't describe, the things that I can't give words to, what comes against me in my longing to stand for you.

God, don't let me bow before it. And that's a cleansing prayer because in order not to bow, beloved, those that don't bow have to say, Cleanse me, oh God, that you can inhabit me, that you can cause me to stand. And beloved, Mordecai is absolutely sure of the hour he's living in.

He knows the people of God, his people, the people of Mordecai, are days away from annihilation. And so the Scripture tells us that he puts on sackcloth and ashes, and he goes in the midst of the city and he's crying, and he's led to the king's gate. Now the Scripture tells us clearly in Esther 4 that none may enter into the king's gate with sackcloth.

You're not allowed to do that. That's a rule of the land. That's a mindset of the people.

That we're not going to bring religion, and especially strong religious conviction, to the king's gate. That's for commerce. That's where the business of the state goes on.

But we will not have sackcloth there. And Mordecai is not politically correct. Mordecai is not trying to gain friends and influence people at the king's gate, where the seat of power is.

He's a man who understands the times, and he seemingly stands alone, but the Spirit of God leads him to the king's gate. Now beloved, you know the story, that inside the king's gate in the palace is his niece, his cousin actually, Esther. She's a Jewess.

He raised her. And she has been told not to reveal her identity. So we have an orphan in the palace.

And the Scripture tells us in verse 4 that Esther's maids went to see what the commotion was at the king's palace, and her chamberlains came and told her. And they told her that her cousin Mordecai is at the gate, and he's in sackcloth. And the Scripture says in verse 4, then was the queen exceedingly grieved, and she sent Raiment to clothe Mordecai and to take away his sackcloth from him.

She is exceedingly grieved, not because she's wondering what it is that's grieving him. She's grieved that he has sackcloth on at the king's gate. And she wants to take that sackcloth from him.

She knows the time she's living in, she would know better than a lot, living in close proximity to Haman and the king. And she knows when he comes in sackcloth that there is an ultimate identification going on. Mordecai is proclaiming to all that he is a Jew.

He is proclaiming because he's in sackcloth that there is something serious going on. And that now he is appealing to his God for remedy. See, beloved, we put sackcloth on when finally we can't look to men for help anymore.

We can't look to our own resources anymore. We put the sackcloth on because it's uncomfortable and it's like, God, don't let me rest and don't give me peace till your issue with me or my issue with you gets settled. And he's in sackcloth and she knows very well what that means.

There is something serious. And he's bringing his belief system to the public square. He's drawing attention to it now.

And she's probably sensing, don't you know who Haman is? Don't you know if you stand out? Don't you know if you say that I am a man of God, he's going to go after you? And he's the kind of man that is capable of much harm? She would know this is not a good time for religion. You know, it's not a good time to be identified as a religious man, a man of God, a man of the Spirit. It stands in stark contrast to the spirit of the age.

It's not appreciated. It's not wanted. The mindset of the age is that it's a Jew-hunting, plundering, killing age.

And everybody's happy about it. And a Jew standing in that public square at the king's gate, at the seat of government with sackcloth on, goes against where the whole public mindset, where the people are at. And it's like when you do that, you're an open season, where the testimony of the church or anyone who stands for truth is going to be a target, is going to be reviled, is going to try to be suppressed and silenced.

It was a season of intimidation, not unlike our own age that we are facing today in some ways. And I believe that Mordecai is standing there, and he's filled with the Spirit of God. If he could cry out, it's like his sackcloth is speaking a lesson to him, to the Jews that walk by, to the Jews who know what that sackcloth on this man of God means.

And it's like he's saying them, never speaking a word, but by his actions, by the Spirit of God causing him to stand erect in that mourning garb, saying, you remember how we were a people, turned out of the promised land, and now we are in Babylon, because we have turned away from the living God, because we had entangled ourselves with the gods of the land, and it's happening again, and our enemy stands up now, and his one desire to annihilate him is now within his grasp, and he can do it in one day. And it's like the people of the land, or even the people of faith, they don't want a clear testimony in this hour, it looks dangerous. But beloved, I believe by the grace of God, Mordecai determined, I will be that clear testimony.

In this hour, in this age, I will be this clear testimony. And beloved, I believe just by deciding to be, God gave him grace to be. By deciding to be, by crying out, God turn me, God touch me, God I commit to you, God said good, I commit to you.

By deciding to be, I come, I touch you, I give you the grace to stand. And he was a testimony. He was a testimony.

And I believe one of the greatest acts of faith that Mordecai ever did, was when God told him to go to the king's gate, because he was to give a message to his niece. That he knew that God was going to now give him a message to give to her. That she had been called for this hour.

And I'm wondering if he's standing there, knowing the spirit in the palace, and knowing the spirit of the age, and know what it costs him to stand, and then to turn and ask her to do something that is very costly to do. And I wonder, standing there, did he say, is there a cry, God, can you get a hold of a fearful and a compromised life? Can you get a hold of a fearful and a compromised people? Can you get a hold of somebody very visible, who won't be shut down by intimidation and by fear, and by their own failures? Beloved, I believe he's standing there one more time. He said, yes Lord, I believe you can.

And so the scripture tells us, in verse 8, that Mordecai sends through Esther's servant, a copy of the decree that Haman had wrote with the approval of the king. And the scripture says in verse 8, also he gave him, Esther's servant, the copy of the writing of the decree that was given at Shushan, to destroy them. To show it unto Esther.

And to declare it unto her. And to charge her that she should go in, unto the king and make supplication unto him, and to make requests before him, for her people. And he was saying, make it very clear.

Have her read it. Show it to her. Read it to her.

Make sure she understands exactly what this is all about. That the enemy of our people, his desire is to kill, destroy, plunder, to cause to perish, every Jew in Babylon, in the land of Persia. And you are to identify yourself.

You are to go to a king who signed that request. You are to go to a king who put his ring of approval, his seal of approval on that order that Haman presented to him. You are to go and identify yourself.

You are to go and say, I am one of those that you have decreed need to be put to death. And you are to go and to make requests for your people. And the Scripture tells us that Esther gave him an answer in verse 11.

And she basically said, all know that this king, whether in the kingdom or his servants throughout all the province, all know this king. And he says that no one, no one, it's a law of his, that no one is to come into

the inner court. When he's sitting in the inner court, no one is to come into him in the inner court, or they'll be put to death, unless he extends the scepter.

And she tells Mordecai very clearly in an uncertain terms. She says, I have not been called, right at the end of verse 11. But I have not been called to come into the king these 30 days.

And she basically said to him, Mordecai, I hear what you're saying, but you have to hear what I'm saying. I'm not allowed. I'm not called.

I think the key to understanding this, of course, is she says, I haven't been called in the last 30 days to that inner court. And I've heard it said about Esther many times living in the palace. Maybe her battle was, she didn't want to give up her comfort.

And that could be very true. That she's far removed from warfare, and that she doesn't want to get involved. She doesn't want to know.

She wants to shut her door. And that could be true. But, beloved, I think there's something very much deeper.

Why this woman is saying, I understand the situation, but don't look here. I have not been called. I will not.

When she said, I've not been called these last 30 days in to see the king. I can hear, on one level, the voice of the orphan speaking. The doubt that really God would call her.

The fears and the self-doubt. Because when saying, I haven't been called to him in 30 days. It's gone a month since he's thought of me or called for me.

You see, the reality is, in my situation, there are many concubines. There are many other wives. And my place in the king's heart is probably not totally secure.

You know, beloved, I think there's so much in that. But I think that many of us, when God wants to get our attention and speak things to us that we can barely hear, one of our first defenses in not hearing is saying, God, you can't speak this to me because I feel like I've lost my place in you. I feel like I've lost my place in you.

I've tried to please you, and you've saved me, and I love you. But there are so many others that can please you better than I do. And there are so many others who could do what you're asking.

Lord, I look at myself and I just have to say no. And there are others in the kingdom, and I see you use them. I see the fiery anointing come on them.

I see the revelation. I see their purity. I see, I see, I see.

And we see with our own eyes what we're seeing. But it becomes a defense to us. You know, Esther probably felt one of her biggest battles is, you see, I'm not needed.

And some sitting here day after day could honestly say, God, I thank you for saving me. And I hear that you want to use everyone, but there's a cost to this. And I know me.

I know my track record. And I think you need to look elsewhere. And it's like, God, I will be content.

I'll be saved, but I don't want to step up to the battleground. I don't want to volunteer because this is hard now. And I know me.

And I think that there is, it's like, God, you have to know how empty I am at this moment. You have to know how empty I am. You have to know how when I look around and I see people that seem so full of the fire of God, but I am empty.

I am fearful. Maybe, God, I felt you've asked me to do something before and I missed my chance. There is just so much unbelief not in the King's presence for 30 days, many times speaks to a prayerlessness.

God, I'm not the prayer warrior. And I'm not called. And like Esther, she says to Mordecai, I'm not called.

Now, beloved, Mordecai gives her a very direct answer. We would think, you know, this is time for the pep talk. This is time for saying, you know, all things are possible to them that believe.

But you see, that wasn't the remedy. That wasn't the issue. And the Bible tells us in verse 13, Mordecai answers her.

Then Mordecai commanded to answer Esther, think not with thyself that thou shall escape in the King's house more than all the Jews. Mordecai answered her what she needed to hear. Maybe not what she wanted to hear, but what she needed to hear.

And he said, don't think that you shall escape. Do not think that you will escape by saying, I can't do it, God. You're asking what you're asking me to do.

Don't think you're going to escape because the initial reaction is, no, I can't. I shouldn't. I'm not able.

I'm fearful. I'm prayerless. I'm not needed.

Look somewhere else. Don't think you'll escape because by saying no, or by saying, God, I'm not the deliverer type. Then God will change his mind or something has changed.

No. Mordecai says in verse 14, for if you hold, if thou altogether hold thy peace at this time, then shall there be enlargement, then shall there be deliverance arise to the Jews from another place. God is saying to her, if you hold your peace at this time, if you say no, you have to know something, Esther.

Deliverance is coming. Enlargement is coming. God is saying in this darkest of times, in this most desperate of times, God is saying, I am commanding deliverance now.

I am commanding it. There is deliverance coming. There is deliverance coming to my people.

There is enlargement coming. I'll tell you that right now. There is coming.

And no power of hell, no amount of unbelief, no amount of opposition is going to stay in my hand. I have commanded deliverance. And he's saying, I am calling you to arise in this place in my strength, Esther.

I am calling you to arise in this place, in this time, in my strength. But he says, but if you draw back, Esther, if you draw back, verse 14, he says, but thou and thy father's house shall be destroyed. God is saying, you see, this is now you have to understand the times.

He's saying it's a destroying time. But not like we think. God is saying, I am destroying, but I am destroying.

What destroyed the testimony of my people Israel? You see, what is rising up in you, Esther? What is pervasive in the minds and the heart of my people in this land? What has been the root cause of me having to turn them out of the land of promise in the first place? He says, I am set now to destroy it. I have emptied my land and I have cleansed my land and I have taken all the unbelievers out of it and I have brought a people to Babylon to chastise them under the yoke and the hand of their enemies, but now I've got a people there that I am commanding a deliverance and my spirit is going to go through this land and I'm going to stir those that can hear because I have determined now is the time of deliverance. And he's saying to her, Esther, I'm in a destroying time, but don't think that if you draw back, you shall escape this destroying because what was causing the withering and the fading and the unbelief in my people and in their hearts, if you draw back, then that still grips you, that's still at the center of your heart and mind and I'm committed to destroying it because I have a people after this, I'm going to lead out of Persia, out of Babylon, I'm going to lead a cleansed people, a believing people, a chastised people back into the land of Israel.

I'm leading them back in and they're going to believe me, I'm going to be precious to them and my word to them is going to be a living word and they are going to rebuild the temple, Solomon's temple that was destroyed, I am rebuilding now with this kind of people, this kind of heart and the glory of the latter house shall be greater than the first. And beloved, that temple, that that cleansed people that were led back from Babylon into Israel that second time, they built the temple the Lord Jesus Christ preached in. God says, Esther, if you draw back, you and your father's house, that root of unbelief, that allowing the defeatistness and the entangling in the land of the gods of Babylon and all that they embrace there, it's in your spirit.

But I'm here to destroy it and I'm here to deliver those that can hear me and Esther, if you can hear it, I'm speaking to you. It is my hour to move my hand. He was saying to her, Esther, you tell, you say, I cannot, I cannot, I am not called, I am not called.

And yet, it's like the spirit of God speaking to her and telling her, another king's word is controlling you. Another king's word is controlling you. You have another Lord that dominates you with fear and unbelief and it is His word that rules your mind.

And that is what I am set to destroy. The unbelief and the idol worship, the things that are set up high in your heart and mind above what I am saying to you. I'm committed to destroying that.

That's why I emptied the land. That's why I'm going after it in my people. But now is the time of deliverance.

I'm going to take my people. I'm going to destroy that testimony in them. They are chastised and they're open to my word now.

It is a day of deliverance. But my word to Esther, you and your father's house will be destroyed if you draw back. But he's saying, but my word to you Esther is this, who knows whether you are come to the kingdom for such a time as this.

Understand the times you're living in Esther. And know that I have chosen you and I have called you to rise in this place. To believe me that now is a day of deliverance.

I have commanded the deliverance. It is time. And if you can't hear it, if you can't receive it, then what is destroying my testimony in you will destroy you and engulf you completely.

But it's not a threat Esther, you've got to hear me. I'm choosing you in your weakness, in your prayerlessness, in everything about you that you feel disqualifies you from me choosing you. I am the Lord over it.

And shut down other lords, other kings' voices. Bend your knee and acknowledge that I, your Lord, am speaking to you. I'm commanding deliverance for you.

And I'm commanding deliverance through you. Hallelujah. So he says to her, who knows whether you are come to the kingdom for such a time as this.

Beloved, have you heard that today? Have you heard the Spirit of God say that to you today? Is there something welling up that's saying, God, destroy all the idol worship and the unbelief in me. God, I'm going to look away from myself. I'm hearing you saying it is to me that you're commanding an hour of deliverance if I will arise.

If you're saying that it's to come through me, God, that can only be you because I'd never think that thought. And no one around me else would either. God, I'm going to arise in your strength.

I'm going to arise in your strength, on the strength of your word that is life and living. It has to be life to put me on my seat. Beloved, when we look at that word, art come in verse 14, I found an incredible thing when I looked up that word, art come, when it says, and who knows whether thou art come to the kingdom for such a time as this.

Verse 14. Art come means, not what you think it means. It means the enabling touch of God to smite, beat and punish.

And really what it's saying is, who knows whether you are going to have, if you want it, the enabling touch of God to smite, beat and punish every enemy of mine and yours in the kingdom for such a time as this. That's what that verse means. Who knows? The call is going out to those who can hear, and God says, I'm going to put my enabling touch, I'm going to touch you, and you are going to be enabled to smite and punish and destroy that which had kept you in captivity.

We heard it at three o'clock, we're hearing it again today. It is time. The hour of deliverance is now for those that can hear it.

God says, I'm going to defeat what's been defeating you. Arise, Esther. And I'm going to put such a touch on your life, and you are going to know it is me, that what you have is so precious, that it will never be taken from you.

And no amount of intimidation, no threats from the enemy, no Him throwing up your past. Every place where we bowed down before in fear and failure, we are going to be enabled to stand in a delivering power. Not because of who we are.

We know who we are. We're Esther. But His word to us is, Arise.

Deliverance, my deliverance is at hand. Stand in it. Believe in it.

It's yours. It's yours. Receive it.

Hallelujah. Hallelujah. The Lord is saying, Arise and believe me, because I have called you for such a time as this.

When it's the darkest, when it's the worst, when you and I have felt the weakest, when you and I feel the most emptiest, when you and I know it's impossible in our own sight and understanding that we could be a deliverer. Beloved, that's who God delights in calling to be deliverers. Hallelujah.

Hallelujah. And glory to God, she heard that word. And the Scripture says then, Esther bade them return to Mordecai with this answer.

Tell him to go fast, and we will fast, and I will go in. It's not according to the law of the land, but that stronghold of fear, that stronghold of intimidation, that stronghold that said I will only fail when I attempt great things for God, is going to be broken. I will go in.

I will go in. And I believe that three days of fasting was connected with the line that says, I will go in, which is not according to the law, but the last line of verse 16 says, and if I perish, I perish. Such was the determination that the living Word of God could create in her.

From a woman who started out saying, I have not been called, and I can't. To God I hear you, I will arise and believe you, and go in your strength. And if I perish, I perish.

But I'm not going back to the emptiness, and I'm not going back to living in a cave of unbelief. I'm not going back where I'm dominated by another king's voice that rules me and intimidates me, and tries to convince me because I'm living in a palace. All is well.

All is not well. I'm going to arise because the Word of the God to me, it is now is the time of deliverance. He has commanded it for me.

He's commanded it for my family now. And I'm going to arise and believe Him for it. She says, if I perish, I perish.

I love that line because it says to me, something's going to be destroyed here. And it's her fear and her self-doubt, those strongholds, are going. Now beloved, Scripture says Esther goes to the king after three days, and she asks the king and Haman to a banquet.

Now I like this part of the story. She goes in, and the king says to her, what do you want? And she says, I don't know. She says, come back the next day.

And beloved, I don't know whether it was all of a sudden, after three days of fasting, and it's like God, you have to go with me. You have to go with me. I don't know what to say.

I don't know how this is going to turn out. I mean, the king himself has signed this decree. What's he going to do when he finds out I'm a Jew? I might be perishing.

But she goes in. And the king is favorable to her, and he says, what do you want? And finally she says, come back tomorrow with Haman. And beloved, that speaks to me.

That there was a very sleepless night. There was a night of reckoning in her. Has anybody been there? And we come to an altar.

We make a declaration in our heart. With all our heart, we want this. We want, God, I want your will.

I want to live for you. I want to serve you. I want to love you with all my heart.

But we go there, and we get in a situation, and you know what? The words are taken out of our mouth. All of a sudden, our courage or whatever, and we stand before the enemy, and we stand before a king, and what is it you want? And we're seemingly speechless. But no, beloved, I believe it's for that night, there was a sifting going on in her heart.

She was not suddenly a nester full of plans. A nester full of schemes. She realized how empty she was.

And she was being sifted by that word, if I perish, I perish. And that needs to go on. There really has to be a reckoning, what I'm talking about here.

Is that, Lord, if I lose it all for you, Jesus, then so be it. If you're calling me to a public place, if you're calling me to no longer cower, if you're calling me, I'm in a very visible place, and you're asking me to stand for you, and speak, and command deliverance, and pray for deliverance, but I actually open my mouth, God, it's a sifting thing, because when we do that, it's just like Mordecai, we're going to oppose an enemy that is playing for keeps. And it's a sobering thing.

I believe she had one sleepless night. I believe it was a reckoning time. But the Scripture tells us that she went back, and she made her request to the king on the second day.

And the Scripture tells us that the plot was uncovered, that Haman was at the bottom of it, and Haman, who had built a gallows in his own house for Mordecai, the man of God, actually is hung on it that very day, the gallows that he built. And you know the story, and especially if you get the tape this morning, how all of a sudden a new law is written that overrides the old law, said so well today, the old law of death is overridden by a law of life, where it says stand up and defend yourself. The Jews all of a sudden were empowered to stand up and fight, and smite their enemies back.

And the Scripture says that the day of their death, and the day of their massacre, was turned into day of liberation, where all their enemies fell before them. The Scripture says such glory and light came upon the people of God, that many in the land turned, and wanted to become Jews, that they were identified with such a presence, a burning cleansing of God in their midst, a light and a glory upon them, that people were longing to be one of them, a despised people, and people were longing to be one of them. And the Scripture tells us that the king told Esther, you get Haman's house.

You get Haman's house. The enemy that tried to destroy your house, your people, intimidate you into a corner, never open your mouth again, you get his house. Not only can he not rob and plunder you, it's all turned around, you get his house, you get all his wealth, you get it all, you get Haman's house.

Hallelujah. Hallelujah. Tonight, I feel like God wants to speak to us in a way in saying He wants that Esther anointing to come on His people, where we will only rise up in the strength of the Word when He tells us it is now.

Now. In deliverance is now. I know who you are.

I know where you live. But I'm telling you, I've called you to be the deliverer. I've called you to lift up your voice to the King.

I've called that your voice be heard. That your voice be heard. First let the King of glory hear it, and then let others hear it to declare the wondrous things of God.

And I feel like tonight God is saying that we have to have that kind of a call on our life. First of all, we need the big picture, how in control God is. How God, when we don't see things going on, He's orchestrating everything.

We need to remember God. You have an incredible picture here. He was cleansing a people to take them back to Israel to rebuild the temple.

There's something so much bigger than me going on. There's so much more at stake than me. But God, I am willing.

And I believe that tonight God wants to say, He wants to plant something in His heart that Lord, at an altar call tonight or in your seat tonight, it's not like God, I'm coming to get something from you. I'm coming to give you something tonight. I'm coming to give you me tonight.

I'm coming to give you. I'm not coming to get tonight. You're looking for a deliverer.

And the word of the Lord is telling you, it is you and it is me. Will you stand with me? No clapping please. As the musicians come, we're just going to open these altars up.

There may be some of you tonight, you are a Mordecai, that God has put His Spirit in you and you have been receiving and feeding off a word for weeks and God is putting a backbone in you and you need the power of God to keep standing. You are weary. You need the power of God to keep standing.

You come. There's some tonight, you may be like Esther. You can't believe that God would be calling you.

And it's going to take every ounce of faith for you to believe the word is for you. And that in the strength of God, you're going to look away from yourself and you're going to hear a word where He's saying, now, I want you to believe me now. I want tonight.

I want you to believe me tonight. I want you to rise up. I want you to believe me.

Something was shared tonight that has made you come forward to want to give something. You may be giving your fears. You may be giving your failures and your self-doubt.

You may be giving the fact that God would actually want to use you in a mighty way. All that doubt. Maybe you feel orphaned.

You've come back to the Father's house. Tonight we come to give and God is going to receive it. And He's going to give us something back.

I would just like all those that have come, either here or in their seats, and just by faith, whatever the Holy Spirit is prompting you to give, I'd like you just to, right now, just say it. What it is that you're giving to Him. Tell the Lord what you're giving to Him.

Hallelujah. Father, I thank You that what we are giving to You right now, You take. Lord, remind us when the enemy tries to tell us something real is not taking place here.

Father, remind us that You are taking our fears, our insecurity, our doubt, our rebellion, our unbelief, our other loves. And God, we are giving it to You. And we give it to You along with our lives.

That Lord, we are giving You the rights. We are giving You all, O God, of our being to You. And we thank You, Lord, it is precious to You, all of it.

The good, the sweet, the bitter. And You are taking it. And hallelujah, by faith.

Lord, we are pressing in. We are coming to a new place in You. That Lord, the story of Esther, may it live in our spirit.

May it truly live in our spirit. That what You are saying to us, God, we can receive it all. And that Lord, we are leaving with an anointing, O God, to arise and believe You.

To arise in Your strength. That God, it doesn't matter how we feel about things, but Lord, we return to You, Your living word. When we lift our hearts up to You, O God, You speak to us.

Lord, a living word is going to hold us and keep us. And Lord, we will no longer be intimidated. But God, we are going to stand in the hard places, in Your strength.

And God, we are going to see our enemies fall to our feet. God, we are going to see household deliverances, strongholds that used to rule and reign there. They are going to fall at our feet.

Because we are going to arise and open our mouths to You in prayer, and open our mouths finally, and be delivered from the intimidation and the fear. That God, we are going to trust You. We are going to trust You in the hard places for the courage.

That God, You are committed to destroy, O God, the strongholds of fear, of unbelief, and of other loves. But You are also committed to delivering us, and our household. You are committed to delivering Your people.

It is now. It is time. And we receive it in Jesus' name.

Hallelujah. So we praise You tonight, O God. We truly praise You tonight, O God.

We thank You for the word, O God, that is lodged in our heart. The enemy cannot take it out. It is put there by the Spirit, sealed by Your Spirit.

And God, may we return to it, and feed off it, and go 40 days on that strength of this word all day, O God. That the enemy may fall under our feet, and the deliverance that is in Your heart may be realized in our houses. And Lord, tonight we give You the thanks for the deliverance that is here.

We give You the praise for the deliverance that is now. God, we receive it. We receive it all.

My fellow esters, we rise in the strength of the Lord, and we see our enemies fall, and our households delivered, the people of God delivered, because we are going to open our mouths with an anointing, and a power that the enemy cannot resist. Hallelujah. Receive it all now.

In Jesus' name. Amen.

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