

Studies in Esther 1

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Preacher: Mr Ernest Lloyd

[0 : 0 0] kind words of welcome. It's a great privilege for me to be here with you. It's called a conference. I've decided to call it something else. The School of the Prophets. You're all prophets. Right through this conference the thing that has so greatly impressed me is that when I've talked to so many of you we've been on a spiritual subject. So many today are indulging in trivialities. With you it's been the subject of Job, may be now the subject of Esther. And I count it an honour and a privilege to be with you. And also to have my dear friend and colleague Mr. Thomas. Now Mr. Thomas is a member of the Council of the Christian Witnesses to Israel. So I shall have to be very careful because at the next Council meeting what I've said has been taken down in evidence against me. I think that both of us are sad that we can't address you in Gaelic. But at least I can say to you a really warm Jewish greeting. And that is the first chapter of the book of Esther. Esther chapter 1. And I will say to you, Shalom Ebrachach, may the peace of God be with you. And if you were in any Jewish home today they would also say to you, Shalom Ebrachach, a peaceful Sabbath. Maybe therefore just for a moment turn to the first chapter of the book of Esther. Esther chapter 1. And we will read a few verses to get the background. Now it came to pass in the days of Ahasuerus. This is Ahasuerus which reigned from India, even unto Ethiopia, over a hundred and seven and twenty provinces. But in those days when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan, the palace, in the third year of his reign, he made a feast unto all his princes and his servants, the power of Persia and Media, the nobles and princes of the provinces being before him. When he showed the riches of his glorious kingdom, the honour of his excellent majesty many days, even a hundred and fourscore days, and when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, those unto great and small seven days, in the court of the garden of the king's palace. Where were white, green and blue hangings, fastened with cords of blue linen and purple to silver rings and pillars of marble. The beds were of gold and silver upon a pavement of red and blue and white and black marble. And they gave them drink in vessels of gold, the vessels being diverse one from another, and royal wine in a abundance according to the state of the king. And the drinking was according to the law.

None did compel, for so the king had appointed to all the officers of his house that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house, which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Machochman, Baisa, Habona, Biktar, Abagatha, Zosa and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti, the queen before the king, with the crown of the king of the king.

With the crown royal, to show the people, and the princes her beauty, because she was fair to look on. But the queen, Vashti refused to come, at the king's commandment, by his chamberlain.

Therefore was the king very wroth, and his anger burned in heaven.

There are many things that one forgets over life. One thing I have never forgotten, a lecturer at college saying this, when you read Ruth, the song of Solomon, Esther and Ecclesiastes, try and read each book at a sitting.

So many people approach the Holy Scriptures in a way that a friend of mine reminds me of. He and I went to a public library. I waited for twenty minutes, and he came out, and he was reading the first chapter.

[5 : 4 1] I said, come on, we've time, we've got to get to it. Well he said, I don't very much appreciate the first chapter, I think I'll put it back.

Many people, when they turn to this book of God, they'll read a few verses instead of getting the whole story in its complete form.

Now it's impossible for us in this conference to read the book of Esther in one sitting. My memory of Purim goes back. It was a day of great jubilation, and remember neither there were two feasts, two rejoicing feasts, that were not found in Leviticus.

Pesach, Passover was in Leviticus, but the two festivals that were not in Leviticus, one was Purim, the feast of Esther, and the other is mentioned in Matthew chapter 10, the feast of dedication, which we call Hanukkah, the feast of light.

And both celebrated God's triumph over two times. One was Haman, the other was the Artaxerxes, when the Greeks invaded the temple.

[7 : 09] Some time ago, someone loaned me a book on Esther, and I fell into the same trap. I read two chapters and I thought, what on earth is this man thinking about? Because the book of Esther, friends, is a most remarkable chapter in Hebrew history.

It's largely concerned with God's purposes through the nation of Israel.

And I want, if I may, with divine help, to divide my talks into three categories. We're going to consider this afternoon Vashti, dethroned, Esther, enthroned, and Haman's proposal, and eventually how he, in the providence of God, was deposed.

This will be the line of thought that we'll do this afternoon. Fresh tie dethroned.

I don't know when you've studied the Holy Scriptures whether you've ever realized what a comparison there is between Ruth and Esther.

[8 : 42] Both were from the stock of Abraham, but both were exiled.

Ruth worked in the fields under the supervision and the providence of God. Esther saw God triumphing over her enemies.

Ruth said, If I perish, I perish. I perish. I perish. I perish. Both put themselves entirely at God's bidding, with no mental reservation.

Before we go deeply into this subject, if you were asked, how could you sum up the book of Esther? I wonder what your reply would be. My summing up of the book of Esther is, God's providential care over the nation that he chose in Abraham, Isaac and Jacob.

[10 : 03] And that providential care gives me such complete and utter confidence in God himself.

Most of you will know the words of the shorter catechism. God's work of providence, and his most holy, wise and powerful preserving, and governing all his creatures, and all their actions.

We are living in a day and generation in which the providence of God is more and more being denied by the outside world. And the longer I live, the more I begin to realize how Psalm 2 fits the present generation.

The providence of God is ignored. We are going to do it. Some of you may have heard that there are some pathetic people in our world who believe that a sign of the Spirit of God's indwelling is continual laughter.

Psalm 2 tells of a very much more serious laughter. For those who will ignore the providential care and guidance of God are going to have God laughing at them.

[11 : 32] For he that sits on the throne of heaven will laugh them to scorn, and the Lord will have them in derision. So it's the providence of God that's in this book.

The second thing to realize is that in the book of Esther the name of the Almighty is not mentioned at all.

You probably have discovered this. There is not one mention of God in the whole of this episode in Israel's history.

And yet the whole book teems with God's providential dealings. Romans 8, 28.

We know that all things work together for good to them that love God, to them that are called according to his purpose. I think of Daniel chapter 4 and verse 35.

[12 : 43] And all the inhabitants of the earth are reputed as nothing. And he doeth according to his will in the army of heaven and among the inhabitants of the earth. And none can say his hand or say unto him, What doest thou?

God is not mentioned by name. But his acts in this book are absolutely unmistakable.

And surely this book reminds us as we go into it of the overshadowing precedence and presence of God over the nation that he chose in Abraham, Isaac and Jacob.

Maybe you've heard the words that I think express this book of Esther. Truth forever on the scaffold. Wrong forever on the throne.

Yet that scaffold sways the future. And behind the dim unknown standeth God within the shadows of the earth.

[13 : 51] And he is not keeping watch above his own. That is true. And I may this afternoon be speaking to some of you who have been called to go through trouble and trial and tragedy.

My friend, there are times in our experience when we say, Where is God? The psalmist did. But he's there.

And friend, I would beg of you to remember that he that keeps watch over Israel neither slumbers nor sleeps. He is ever awake on your behalf.

He is ever awake on my behalf. He never sleeps. And his ears are always open to the cry of the righteous. I want us therefore to remember this.

That although the name of God himself is not mentioned the whole book points to his great providential dealings. Now very briefly the four or three four main characters As you hear us the king Esther Mordecai and Haman It is so important for us to remember this afternoon that these two men these two folk that my friend reminded us of Esther and Mordecai Mordecai belong to the covenant of Abraham It is interesting that they are trying to hide their identity but they belong to that covenant Where are they?

[15 : 48] They are in a pagan environment Ahasuerus was the king of Persia Persia and Persia was not God fearing Persia was a heathen dynasty His father was Darius His grandfather was Cyrus the Great who ruled over the Persian Empire And when you look at this king Ahasuerus you are looking at a very proud man a man full of his own ego full of pride full of self assertion his boastfulness Look where he reigned from India even unto Ethiopia over a hundred and seven and twenty provinces that was his pride that was his joy and in this chapter he is hosting a lavish banquet so that he could impress his guests that is what this king Ahasuerus was out to do impress people make them realise

I am the king over this vast province there are several banquets mentioned in this book this is the first one and it is to impress and it is to impress everybody I am king Ahasuerus it was a seven day feast chapter 1 and verse 11 so that it wasn't just an evening's entertainment so you are dealing with a pagan egotistical a man who only boasted in his own possessions this is where one can take a deeper look today because that is the world you and I are living in when by divine grace and we came to saving faith as my friend said yesterday when we came to faith it was not the beginning of a life of joy forever we are living in a pagan world and I think friends we have to remember what the writer of the letter to the Hebrews said we have no continuing city we seek one to come by nature we are the children of wrath and when God's divine grace came to us we have nothing to give God he had everything to give to us of the bounty of his grace and we can

Mordecai Mordecai that we will come to in a moment had to learn what it was to live a godly life in the midst of a pagan environment they tell me today can you in this materialistic world live a life that is the glory of God you can for bless God with all the kings of our nation that were a complete fiasco there were those kings of Israel who feared the God who put the God of their fathers before their territory before their wealth that was king Ahasuerus then you had Hadassah because she wasn't called Esther for Hadassah was really a a Persian expression she was in Persia and I believe that Mordecai and Esther must have realized that in this pagan environment there was a growing anti-semitic feeling so they kept a very low profile so it was Hadassah that we are introduced to Esther Hadassah literally means myrtle Esther a star a star so Esther comes as an exile into this Persian idolatry and paganism how wonderful it was that in the providence of God Mordecai was there and Mordecai was there and Mordecai is mentioned on so many occasions in this wonderful book of God carried away captive always with one objective in mind always with one objective in mind I've got to keep an eye on Esther I'm older surely friends that is something that I think we have to learn and I wish and I pray that younger people will understand me understand me older folk in the faith once delivered to the saints should have an influence over those who have shortly come to faith we have to be patient

Mordecai needed to be patient with Esther Esther was young she didn't know the wiles and the evils of the Persian kingdom Mordecai did and so with one who is young and by divine grace has come to faith we've got to keep an eye and a burden and a prayer because youth today in the family of Christ are facing evil the radio the television is simply sending filth to the rising generation and it needs those of us who have been on the rock Christ Jesus to come to them to say we've been through this we're not here to criticize you we are here to warn you of the perils of the world around

you then you come to the fourth character

[22 : 39] Haman I've given him dear friends a new name I've surnamed him no longer Haman just another name for Hitler because Haman had a big trollic hatred for the nation that God chose in Abraham, Isaac and Jacob both Haman and Hitler both Haman and Hitler were guilty of the most vile sin they were challenging the might of God and the covenant of Abraham and those who would oppose Israel are not opposing us as Jewish people they are opposing the God of Abraham, Isaac and Jacob and they do it to their immortal peril and eventually death it's interesting how the name of Haman lives because at Purim we all go to synagogue and there's a service and the Megillah is read

Ruth Song of Solomon Esther and Ecclesiastes the Megillah and every time the name of Haman is mentioned you know what happens in synagogue the children have rattles and they rattle these rattles and cry out may that name be blotted out forever when Esther is mentioned the children rise and they say blessed be the God of our fathers may her name O God of our fathers live forever Haman throughout the history of Israel has had many counterparts now let's look at Haman for a moment chapter 3 after these things the king Ahasuerus promoted Haman the son of Hamadatha the Agagite now I'm going back to Haman's background he was from the Agagites Agag you'll find that in 1 Samuel chapter 15 and verse 8 and the Agagites were related to a nation that hated the Jew from time immemorial the Amalekites what did the almighty say to Saul go and smite the Amalekites and don't spare any of them you know the rest of the story so that Haman had generations almost of hatred in his heart to the people of Israel when you study the life of Haman you're immediately taken to the book of the Proverbs and chapter 6 6 because you notice in Proverbs chapter 6 that there were 6 things that God hated a naughty person a wicked man one that winks with his eyes speaks with his feet teaches with his fingers frowns is in his heart he devises mischief continually he sows discord those are the 6 things that God hated and you'll find them all in the character of Haman that was behind his bitterness to the nation of Israel besides all that when you go back to Esther he was a vain man and all the king's servants chapter 2 3 and verse 2 that were in the king's gate bowed and revered Haman for the king had so commanded him concerning him but Mordecai did not reverence him was Mordecai guilty of a sin? no remember that I said in the beginning that both Mordecai and Haman and Esther were under the law of Moses and the law of Moses said distinctly thou shalt not bow down and worship them thou shalt only bow down and worship the Lord by God it wasn't that Mordecai detested and hated Haman Mordecai despite the fact that he was at the moment not identifying himself as a Hebrew nevertheless was keeping the law of God and he would not bow down to man defiance defiance has to come some of us were talking in a sort of minor school of the prophets after lunch and the duty to the state now our Lord Jesus never defied duty to the state render to Caesar the things that are Caesar's to God the things that be of God and I do not think it's heroic to break the law that is made unless it is defying God unless it's defying the principles that undermine the commands of God

Mordecai was not going to bow to the vanity of Haman very far from it it is very easy my friend in the materialistic days that we live in to bow down to other deities we are bringing disgrace upon the name of the most high the name of the most high this is something one retains from the Jewish background because in my early days when my elders and betters mentioned the name of the most high it was always with a prefix and the eternal blessed be his name oh don't let us lose that sense of reverence God the most high God is not our next door neighbour the heaven of heavens can't contain him and even the wonderful revelation of our blessed Redeemer of God has not in any way diminished the holiness of God he didn't have with Isaiah holy holy holy is the Lord the whole earth is full of his majesty and of his holiness those are the principal characters very briefly given to you as you hear us

[30 : 29] Esther Mark I Haman now the stage is set in the providential purpose of God it opens in this first chapter with all the glitter and splendour of Persia Ahasuerus Aserxes sitting on a throne and when in the scripture you read about these kings of Persia they were always sitting on the throne never vacating the throne the symbol of majesty and before which all the citizens bow and so it came to us and so it came to us and so it came to pass in chapter 1 when the heart of the king was married with wine he commanded these men the chamberlains to bring Vashti the queen before the king with the crown royal to show the people and the princes her beauty for she was fair to look of now remember that these hareems the women that were in them were not there of their

own accord they were bound to the king and the king's pleasure everything that the king said had to be obeyed everything that the king said had to be obeyed and he orders Vashti to come before this banquet the probability being that she had to dance a salacious dance to please the men that were round that banqueting table just as you had with John the Baptist and Salome pleasing people impressing them and so the chamberlains go to Queen Vashti but the queen

Vashti refused to come at the king's commandment no wonder the king gnashed his teeth in rage therefore was the king very wroth and his anger burned in him who dares to disobey the king of Persia behind that is the providential finger of God why did this happen?

had this ever happened in the life of Ahasuerus? for he must have had the queen in before this time she says no I'm not coming disobeying the order of the king may I pause and digress for a moment he was an earthly king if there is one thing my friend and I say it very solemnly to you if there is one thing that the king of kings and lord of lords really detests in me it's disobedience how could Peter on the housetop possibly say no lord you can't say no lord a lord is someone over you the one who gives orders and you obey it in our tragic history as a nation we are an example to you of a nation that time and time and time again disobeyed the command of God and it is possible for those of us within the body of Christ to disobey and the heart of God is displeased disobedience is something that God cannot have an earthly sovereign wouldn't have it and certainly a divine sovereign will never brook disobedience to obey is better than sacrifice to obey says the prophet speaking from God is better than the fat of rams and the fat of rams she disobeys so what does the king do he calls in his wise men

Daniel did because there seems to be quite a connection between Daniel and Esther both pagan kings so he calls in the wise men and he debates with them what should I do with this disobedience his anger was so burning within him and what does he do she no longer is the queen she is dethroned and she is in disgrace and she is put away and she is put away right out of the king's presence God is himself not mentioned but there he is because in the stage of providential guidance God has someone else to reign on that throne the most unlikely person and friend don't tie the almighty down to your king shall the thing formed say to him that formed me why hast thou made me thus we humans on occasions can bring God and almost make him do that's why I am afraid I do not like a phrase that is being used in certain evangelical circles to God let God how dare I say let God it's blasphemy it's God letting me and with the dethronement of Vashti

God in his sovereignty and grace and purpose has this young Jewish exile Esther as it were awaiting in the wings the king is defied Vashti Vashti is no longer queen and so on to the stage of providence come Esther how often one comforts oneself with those words in Romans 9 and verse 16 the ways of God the ways of God are beyond our finding out for who hath known the mind of the Lord the only way I can understand the mind of the Lord is when I see the mind of the Lord at work in his providential dealings in that book in the book of Esther

[38 : 26] Esther so Esther comes where is she? she is already part of the king's Harim and she is under Heget who is the master of ceremonies within that Harim and there comes a day in which this frail Jewish girl has to come before the might and the power and the king of Persia I never like to read into Holy Scripture what is it's a dangerous thing to do but obviously it must have been known to Mordecai it must have been a comfort to this girl to have known that in this most auspicious part of her history coming before the king over there is Mordecai she is not alone beloved friend in your life and mine come when come weather we are never alone we are never alone we are never alone in our sorrow some of us of recent days have been called to go through sorrow we are not alone for the God and Father of our blessed Redeemer and Saviour is ever there and so

Esther comes you notice this that it's a year before she is allowed to come she has had to go through all the purification of the Persian Empire preparing her for this audience of the king and so she comes before the court is she going to be just another on show and then put back and once they were in the harem they were never allowed out that was their fate they died locked out from the outside world but God in his providence had a purpose for this

Jewish girl chapter 2 Esther Esther verse 20 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 and you've got to turn over a chapter or two to see Esther's introduction to the king chapter 5 to see Esther's introduction to the king chapter 5 now it came to pass on the third day that Esther put on her royal apparel and stood in the inner court of the king's house and the king sat upon his royal throne in the royal house over against the gate of the house here she is and

it was that was in his hand so Esther drew near and touched the top of the sceptre she had found favour in the presence of this earthly monarch

I have always friends sought divine wisdom that I have do not overdo typology but there is within the compass of this book some wonderful typology and when I read Esther put on her royal apparel and stood in the inner court of the king's house my mind immediately went to the 45th psalm a psalm of amazing beauty king's daughters verse 9 were among thine honourable women upon thy right hand did stand the queen in gold of Ophias the king's daughter is all glorious within her clothing is of wrought gold she shall be brought unto the king in raiment of fine needlework the virgins her companions that follow shall be brought unto thee there I believe you can have typology said our redeemer and saviour your redeemer and saviour you have not chosen me

I have chosen you Esther did not choose the king the king chose her and I hear people say are you going to choose Jesus how dare I say that it is the divine choice it is the choice of the king and surely when the king immortal invisible only wise chooses us how do we come to him not in raiment of fine needlework but as the prophet describes it all our mitzvot all our deeds of righteousness are as filthy rags and he the king of grace takes off the rags of filth and righteousness and sin and we can go into the innermost circle of the king's presence cupboard it is a lovely word Kapara because you know the great feast in the Jewish world is the Yom Kippur and the Kippur means a covering let me take you back just for a moment or two to Genesis what happened when

[45 : 00] Adam and Eve and Eve and Eve and Eve and Eve and Eve what happened when Adam and Eve and Eve they were driven out of the garden and when next the Lord God appears what's this you got on?

what are these fig leaves? who told thee thou wast naked? the first thing man did to cover himself what with the tatters of the fig and that's what that word Kippur means a covering oh friend the privilege this afternoon whether you're Jewish or Gentile the utmost privilege that the rags of right of filth and sin have been taken off and we go into the presence of the king of kings with the robe of his eternal and perfect righteousness for remember when we go back to us oh by the way tell me pull my jacket when I'm I get a bit wound up you know then tell me when I have to finish will you? please remember this again this is biblical history biblical history biblical history the queen was not allowed into the presence of the king unless she was asked for if she wasn't asked for she'd be beheaded it was death and here is this girl this hebrew girl she comes before the king and she knows if that golden scepter isn't offered to her it's death but she goes and all the joy that must have seeped through her instead of being banished from the presence of the king the golden scepter is handed out to her and she knows nobody dare lay a hand on her isn't that a wonderful picture of God's sovereign grace

I've often met people particularly some younger people who have said to me I've come to faith but will I go on will the time come in which I'll be rejected and I've thrown them back onto sovereign grace I give unto my sheep eternal life and they shall never perish and neither will any man pluck them out of my hand nobody dare touch Esther because the golden scepter was handed out oh friend the wonder of God's sovereign grace that it's not a temporary thing it's eternal and that golden scepter is handed to us by the wonder of that divine grace so Esther is introduced and she is now accepted by the king she obtained favour and the king said unto her what is it Esther?

what is your request? it shall be given unto thee by the half of the king now we're coming to a very vital stage in this book because over there is a man plotting the whole extermination of the nation of Israel Haman he's already got his plans going God said no to Haman because the king not only accepted her but said whatever your request is it will be granted us and remember that the law of the Medes and Persians could not be changed anymore my friend that the eternal law and the eternal truth of God's grace to us can ever be changed he cannot deny himself God cannot lie because he is eternal in his truth so she begins as the queen of the realm to Bashti

[49 : 55] God says no to Esther God says yes it is obvious that when you go back to chapter 1 having dismissed Vashti the king still misses her but now this Jewish girl has taken her place and the miss of the king has gone his heart is now satisfied because you can see how the plot is working out and Esther answered to the king's request if it seems good unto the king let the king and Haman come this day unto the banquet that I have prepared for him so in the mind of Esther is this sense that later

Mordecai says to her for who knoweth whether thou art come to the kingdom for such a time as this you see how God's working Vashti goes nobody knows who's going to please the king God does

God's worked it all out some people have accused me of being fatalist no fatalism with God because don't forget my friend that God in his sovereignty and power knows the end from the beginning he is the alpha he is the omega Esther then is reigning now what time have I got to finish I have to say two minutes how much?

ten minutes right, now we can begin now we've dealt with Vashti we've seen Ahasuerus we've seen the one whose name is not mentioned in this book providentially bringing Esther into a situation the demanded have presence so I want us just for a few minutes to think of the anti-Semite Haman's plot because he was plotting with one or two others for the downfall of the nation of Israel I want you to turn to chapter 3 after these things the king advanced Haman and set his seat above all the princes that were with him and all the king's servants that were in the king's gate bowed and revered Haman it came to pass when they spake daily unto him and he had to be the king's gate and revered Haman revered Haman it came to pass when they spake daily unto him and he hearkened not unto them that they told Haman to see whether Mordecai's matters would stand for he had told them that he was a Jew and when Haman saw that Mordecai bowed not nor did him reverence then Haman was full of wrath the king of wrath now notice this the king promotes Haman but not Mordecai what had Haman done in the latter verses of chapter 2 let me read these last verses in those days while Mordecai sat in the king's gate two of the king's chamberlains Bithcalan and Teresh of those which kept the doorway wroth and sought to lay hands on king Ahasuerus they were going to assassinate the king now listen and the thing was known to Mordecai who told it unto Esther the queen and Esther certified the king thereof in Mordecai's name and when inquisition was made of the matter it was found out therefore they were both hanged on a tree and where was Haman?

where was this man promoted? it was Mordecai who was the one that was used to bring the assassins to their just deserts now just think for a moment Haman is angry and wroth with Mordecai he can't do enough to put this man down there's a lesson here how often those who are prepared to follow the divine providence of God are not honoured by this world and I would say to you my friend the honours of heaven are worth a million times the honours of earth to us as humans it's unjust why did this happen?

[55 : 42] Mordecai I never questioned it and so in this chapter Haman begins to put his plans into being verse 6 he thought scorn to lay hands on Mordecai for they had shown him the people of Mordecai wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus even the people of Mordecai of Mordecai now how am I going to do it?

I've got to go to the king and so he goes to the king and in that same chapter, chapter 3 the king said unto Haman the silver is given to thee the people also to do with them as it seemeth good to you if you want to wipe out Israel, wipe out Israel so Israel are in a very very precarious predicament but Mordecai has never forgotten that there is a sovereign God in heaven that he is not bound to the king of Persia verse 12 then were the king scribes called on the 13th day and they commanded the lieutenants in every province to put into action the edict that Haman had been allowed to put to the king of Persia the copy of the writing for a commandment to be given in every province was published verse 14 unto all people that they should be ready against that day the posts went out being hastened by the king's commandment and the decree was given in Shushan the palace and the king and Haman sat down to drink it was all signed, settled and sealed by man so much so that Haman is not just content with that in this plot he goes back to his wife Zerish so over burdened with his anger for this Mordecai for the nation of Israel and he is going to give the worst punishment to Mordecai says his wife build a gallows and then your wrath will be at a close you will be able to sleep peacefully and the gallows were built and the plot that Haman had put into action was ready the king had given his permission oh friend as I finish we were reminded last night by my dear friend

Mr. Thomas how often in the Holy Scriptures especially in this book of two words but God but God Joseph before his brethren but God the butter had forgotten him but God hadn't forgotten him and when I come to my next talk to you we'll see that the God of Providence the God who had sworn to Abraham, Isaac and Jacob that his covenant would never be broken we'll see one of the most wonderful pictures in this book of Esther's entreaty before the king facing up to the whole issue of the destruction of her nation helped by Mordecai and we'll see in the next talk how

God overthrows the well-planned anti-semitic holocaust so that in our world those who know the divine grace of God in Christ oh friend this book reminds me time and time again God is all in all

and over all his purposes may ripen and the world is all in all and over all his purposes may ripen and the world is all in all and over all God and the world is all in all and over all his purposes may ripen fast sweet will be the flower may it come home to us this evening will be the flower. May it come home to us this evening that there is no such thing with our almighty and eternal God as haphazard. His plans are perfection. He hovers over us.

So we'll, the next talk, think of the wonderful entreaty Esther makes on behalf of her people going against the trend of whole opinion. Almost inviting us to see the wonderful entreaty that our blessed Redeemer and Saviour made for sinners.

[61 : 22] Well it seems that in 29 I have been asked mysteriously to lead the praise in garlic in Psalm 129 and before I begin I have a request, a volunteer to do it in my place.

Well obviously there is very little discernment. Psalm 129, we sing the first three verses of that Psalm, Psalm 129.

A wonderful great church. Romans 5, we sing the first three verses of the day. First of all, it is on theêm and in English theinander of the time of the month.

Demand queen, god, understanding it. The history of the game, majesty, gibing our great seniors and bosial of the Commun■.

■ demandé but the inner heart is subscript.

[62 : 58] and we can hear him where the dead is backwards ■ O vogaine, te ■■■■■ En■ kLLk'l kLENht me kTri ZANG EN MUZIEK foreign it help great ah

The ■■■■■■ Godotlijke gi■porte■■■■■ mía O P homem Mansion There's the Hoh-va-zich-le-a The Hoh-va-zich-le-a The Hoh-va-zich-le-a

The Hoh-va-zich-le-a The Hoh-va-zich-le-a The Hoh-va-zich-le-a korana MINEA Giyim moving to Oh Oh Oh

Oh Oh Oh Oh Oh