

And Others with no name pt2

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[0 : 0 0] Go to Esther, chapter 3. Esther, chapter 3. Last week we read verses 1-12. Today I'm going to start at verse 5.

! Verse 5 says this, And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone, for they had showed 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. In the first month, that is the month Nisan, in the twelfth year of the king Ahasuerus, they cast purr, that is, a lot, before Haman from day to day and from month to month to the twelfth month, that is the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom. And their laws are diverse from all people. Neither keep they the king's laws. Therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they should be destroyed. And I will pay ten thousand talents of silver to the hands of those that have charge of the business, to bring it unto the king's treasuries.

And the king took his ring from his hand and gave it unto Haman, the son of Hamadethah, the Agagite, and the Jews' enemy. And the king said unto Haman, The silver is given unto thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month. And it was written according to all that Haman had commanded of the king's lieutenants and to the governors and to over every province, to the rulers of every people of every province, according to the writing thereof, and to every people after their language. In the name of king Ahasuerus was it written and sealed with the king's ring. We've been talking about God's power and providence, God's power and providence over his people. Let's have a word of prayer as we get ready to look into this. Father, I pray today that you would help us as we continue to look at what's happening here with Esther, Mordecai, now Haman, and Ahasuerus. Lord, and as we look at your power, your providence, how you, as we just sang, your way is perfect. We don't always understand what's going on. We don't always understand why things seem to be going the way they are. But we need to trust you. We need to have faith. We need to know that you are in control. Lord, we may not see everything, but we know you do. We know that you have everything that is happening is in our best interest. Everything that's happening is because you do all things good to those who love you and walk with you. Lord, I pray that you would just bless our time here this morning as we look at your word.

Open it to us, Lord, that we might see what you're doing and how you're handling these things. We pray this in Jesus' name. Amen. Last week we were talking about the fact that sometimes we have jobs that we don't know why we have them. And we have Esther and Mordecai have now been instilled as the queen.

Mordecai works in the king's gate. He sees everybody going in and out, knows the things, hears everything that's taking place. He knows everything that's going on. He's already, remember, what's the word I want? He's taking care of one plot to kill the king. He's interfered, intercepted the plot to kill the king. And Ahasuerus is still alive because of Mordecai. Now we have another one we talked about last week who's trying to take power. The positioning for power is Haman. Haman's promoted. Haman gets a job where he says in verses one and two that after these things, the king Ahasuerus promote Haman, the son of Hamadethah, the Agagite, and advance him 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, for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. When we talked about Haman's ancestry, he was actually related to King Agag. Mordecai, remember, is related to King Saul, their enemies. Israel had defeated the Amalekites and everything.

[5 : 18] Haman's a descendant of Agag. We talk about his advancement. King has raised him up, given him a seat above all the princes that were with him. How did he get his promotion? Basically bribery, he promised the king 10,000 talents. He says, I will pay you 10,000 talents. Do you remember from last week? 10,000 talents. Excuse me. 375 tons of silver. I figured that out. At \$47 an ounce is what it is now. \$47 an ounce times 16 ounces times 2,000 pounds times 375 tons is over half a billion dollars.

I'm going to give you, I don't know where Haman got his money, but he said, I'm going to give you over half a billion dollars if you wipe these people out. And remember we talked about the fact that Ahasuerus has gone to battle with the Greeks and lost this last time, and so it cost him, and he can use the money. So he's willing to do whatever Haman wants. So Haman gets his promotion basically by buying off the king. But that doesn't matter to Mordecai. Mordecai refuses to bow.

Mordecai refuses to bow for him. Matter of fact, verse 2, the end of verse 2, Mordecai bowed not, nor did him reverence. Why? The end of verse 4, for he had told them that he was a Jew. And as a Jew, Mordecai felt that he had to disobey that order. Maybe for one or two reasons we talked about. Did he do it because there's only one God that I bow to? There's only one God, and I need to bow to him to no one else. Or was it because Haman was an Agagite? And because of that, why am I bowing to someone who lost to us in battle? Why am I bowing to an Amalekite? Why am I bowing to someone who we defeated? Or is it a combination? We figured it was probably a combination. But Mordecai disobeyed.

He would not bow. And he made the declaration there in the end of verse 4. Why? Because he was a Jew. Because he was a Jew. And he says, no, I'm not going to do this. And we talked about the fact that the people there were watching. And they were seeing. And they were asking questions.

As Christians, when we go out, people watch and see and ask questions. People see you living a Christian life being different than everybody else. They're going to ask, why? Why are you different? Why don't you do this? Why do you do that? Why? Why, why, why? Are we ready to live the life that God wants us to? And let people ask their questions. And be ready to give an answer.

[8 : 33] The Bible tells us to be ready to give an answer. Well, Mordecai would not bow. He would not reverence. And that made Haman angry. Which leads us to the second thing. The plot of Haman. The plot of Haman.

He is furious. And at first he's thinking, I need to get rid of Mordecai. But then he finds out that he's a Jew. And now he wants to get rid of all the Jews. Let's get rid of all of them. Look at verse 5 and 6 of chapter 3. Verse 5 and 6 of chapter 3 says this. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone.

For they had showed him the people of Mordecai. Therefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. Haman comes up with a proposal. Haman's proposal is, let's just get rid of all of them. Let's get rid of all of the Jews.

And it says they cast per in verse 7. Per says they cast lots. They cast lots. We think that's kind of a strange way to make decisions. But actually, Israel even did the same thing. They cast lots at times to make decisions about what God wanted them to do. They didn't think of it as a thing of luck.

They thought of it as God's sovereignty. God knows what he wants to happen. So God is going to control what happens with the dice. Leviticus 16.8. And Aaron shall cast lots upon the two goats, one lot for the Lord and the other for the scapegoat. Remember Israel, when they had their annual time of atonement, two goats were brought. And they cast lots. One was going to be sacrificed.

[10 : 25] In order to have that blood sacrifice for the Lord, for the forgiveness of sins. The other one, the scapegoat, the priest prayed over him, put his hand on his head, prayed over him, basically all the sins of the people. And then they would take that goat out into the wilderness, away from the camp. So it was a matter of this one is going to get us the cleansing that we need.

And this one is going to take our sins away. And they would cast lots to do that. Haman wasn't using lots in the same way that Israel would.

But he was using them to find out when he should have all of Israel killed. Think about that. I'm casting lots to find out what day. Oh, we should do it on this day.

What month should we do it? We should do it on this month. And that's what he was using them for. We're going to have them killed on this month or this day. Look at verse 8. He's lying.

The Jews were doing what they were supposed to do. They were following on. Had been for years. But he wants to take care of that. Notice he never names who it is. There's some people out there. You know, you need to be aware.

[11 : 58] There's some people out there who, you know, got to keep an eye on them. But he never says who they are. He paints them as being rebellious. He paints them as being deceitful.

Whereas he's the one being deceitful. And he uses the bribery. We talked about the gold. I mean silver. Talked about the silver that he used to try to bribe the king. 10,000 talents.

Half a billion dollars. Which made the king's decision pretty easy. The king's decision? I get a chance to get all this money.

I get a chance to get my debts taken care of. I get a chance to get, basically some people have studied and said it's about two-thirds of the revenue that Persia would have had.

I get to have two-thirds of my revenue taken care of in one. And all I have to do is have these people taken care of. Yeah, no decision there. I'll do that.

[13 : 00] You know, how many times do people today make decisions based on money and what they can do? Look at verse 10 and 11. King took his ring from his hand, gave it to Haman.

Verse 11. King said to Haman, the silver is given to thee, the people also. Do with them as it seemeth good to thee. What is the problem there? Well, it's whatever seems good to Haman.

But the problem is he's going to take the ring from his hand and give it to Haman. And whenever they made a law and the king put it into effect and he sealed this thing, it can be changed.

Remember the law of the Medes and the Persians? Once it's put into place, it can't be changed. So what are we going to do here? How is God going to take care of this? Because Haman has all control at the moment, it looks like.

He has the permission to do whatever he wants to do. One thing, though, we need to remember.

[14 : 02] And even today, you hear people talk about it. When God promises to bless Israel, bless those that bless Israel, and curse those that curse Israel, he meant it.

Genesis 12.3. He said, I will bless them that bless thee, and curse him that curseth thee. And in thee shall all families of the earth be blessed. I heard a guy on the Internet recently saying, Christians use that verse wrong.

He said, when God said that, I will bless them that bless thee, and curse them that curse thee. And in thee shall all the families of the earth be blessed. He was talking to Abraham. That's the Abrahamic covenant. He's talking to Abraham.

Abraham. And I agree. He is talking to Abraham. But who is Abraham? Abraham's the father of the nation of Israel.

This guy said, no, this doesn't apply to Israel. It only applies to Abraham. No. God was speaking this when he was making a covenant with Abraham. And in his covenant that he's making, it's also the one where he says, you know, I'm going to make you the sands of the sea and the stars in heaven and all that sort of stuff.

[15 : 14] So he says, look, they bless you, I will bless them. If they curse you, I will curse them. And we've seen God doing that all throughout history. Haman, though, puts the law on paper, seals it with the king's ring.

Verse 12. Then were the king's scribes called on the 13th day of the first month. And it was written according to all that Haman had commanded unto the king's lieutenants and to the governors that are over every province and to the rulers of every people of every province, according to the writing thereof.

And to every people after their language in the name of King Ahasuerus was it written and sealed with the king's ring. And the letters were sent by post unto all the king's provinces to destroy, to kill, to cause, to perish all Jews, both young and old, little children and women, in one day, even upon the 13th day of the 12th month, which is the month of dark, and to take spoil of them for a prey.

And the copy of the writing of the commandment to be given to every province was published unto all people that they should be ready against that day.

So this new decree says, okay, written on the 13th day of the first month, that on the 13th day of the 12th month, we're going to wipe out all the Jews. Can you imagine getting that where you live?

[16 : 46] You're part of the 127 provinces where everybody lives, you know, part of the kingdom of Persia. Remember it was from India all the way over to Ethiopia and everything in between.

Can you imagine getting that and you're a Jew and you're hearing what's going to happen? Can you imagine the terror that must have filled those people? The things that they went through, the things that they were thinking, the things that are, how are we going to stop this?

How are we going to avoid this? How are we going to, they're trying to find out how they're going to save their own lives. And when this goes out, it causes a whole lot of confusion.

Especially in the city of Shushan. Notice the city's confusion. Look at verse 15. Verse 15 says this. 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.

But the city Shushan was perplexed. These two are sitting down, going to have a party, going to just kick it back and say, oh, okay, today's work is done.

[17 : 58] We're going to wipe out all these people. We've accomplished a lot today. Okay, let's have something to drink. Let's just take it easy. But it says the city was perplexed.

The capital city that should have known the king and his moods and everything, they're perplexed. You know, they issued this decree, and everybody's like, why?

You ever think of today, the politics today? How much is accomplished by people getting together and just sitting back, talking about things while they have dinner or have drinks or do this and that and the other thing?

Lobbyists get together with congressmen or senators, and others get together with these people, and these people get together with these people. And they just make earth-shattering decisions. And they're making all these decisions, not ever considering, really, the people they're supposed to be represented.

And here's, this is taking place here. Same thing. Same thing is taking place. Proverbs 29.2.

[19 : 09] It says, look, when the righteous are in authority, people rejoice.

Things are being done the right way. Things are being done in an organized, godly way. But not when others are. Proverbs 28.28. When the wicked rise, men hide themselves.

But when they perish, a righteous increase. So here's these people. They're celebrating Haman and Ahasuerus while the people of the city are perplexed.

Perplexed means they're filled with uncertainty. What is going on? Why is this happening? What is the deal here? I mean, think about it for a second. Why would the king want to annihilate all the Jews?

They're not bothering anybody. They're not doing anything. See, the king doesn't know what's going on out there. He's just listening to Haman. And Haman says, hey, you know what? These people are causing problems.

[20 : 15] You need to get rid of them. And the city's like, no, they're not. That's not a big deal. They're people we rub shoulders with every day.

There's no problem. So they're kind of wondering, what prompted this? Why all the things that are taking place? And then picture them, the people of the city of Shushan, which, remember, 127 provinces are represented.

They're coming in. So there's people there in the capital city. And they're hearing this, and they're going, wait a minute. If he can just make a decision to just, we're going to get rid of all the Jews.

What's to keep him from getting rid of me and my people? Remember from India to Ethiopia? What's to keep him from saying all the Indians? All the Ethiopians.

All the Saudi Arabians. All the Syrians. What's to keep him from going? We're going to get rid of all those who. We don't need them. They're causing problems.

[21 : 24] You can see how this is causing confusion and things in the city. But Haman thinks he's won. People are upset. People are in chaos.

Because Haman thinks, I finally got what I wanted. But God has a plan to save his people. God has a plan for salvation for his people.

You know, it's interesting. You look at Mordecai in the midst of all this. What was Mordecai's reaction to all this? Mordecai was grieving and mourning.

His grief involved mourning. He was having a real problem with this idea. Look at chapter 4, verse 1 and 2.

When Mordecai perceived all that was done, Mordecai rent his clothes and put on sackcloth with ashes and went out in the midst of the city and cried with a loud voice and a bitter cry and came even before the king's gate for none might enter the king's gate clothed with sackcloth.

[22 : 31] He comes, he tears his clothes. He rips his clothes. He puts on sackcloth, burlap and things like that. And he's mourning and he's grieving.

Why would God allow this to happen? Why would they do this to us? Why would, you know, the question why? Comes up all the time. And he goes out through the city and he's crying and he's telling people that this is what's going to happen.

This is what they're setting up. He even goes right to the king's gate. Remember, he worked at the king's gate. And the people there knew he was a Jew. And he goes right there and he's telling them, this is what they've made the decision to do.

He couldn't go inside the king's gate, the rest of the way he was, but he could be right there next to it. And when he tells the story and when the post goes out to all the different provinces, the Jews of the empire start mourning as well.

He wasn't alone. All the Jews did. Look at verse 3. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews and fasting and weeping and wailing and many lay in sackcloth and ashes.

[23 : 43] Everywhere that decree went, everywhere that there was people who were Jewish, who saw this, heard this, they were upset and they were wailing as well.

And Mordecai has this idea, you know what? I need to talk to somebody. I need to talk to somebody. Mordecai doesn't lose hope. He still believes God's going to save them.

And apparently, all this is taking place, Esther doesn't know anything about it. Look at verse 4 and 5 of chapter 4. Verse 4 and 5. So Esther's maids and her chamberlains came and told it her.

Then was the queen exceedingly grieved as she sent raiment to clothe Mordecai and to take away his sackcloth from him, but he received it not. Then called Esther for Hathak, one of the king's chamberlains, whom he had appointed to attend upon her and gave him a commandment to Mordecai to know what it was and why it was.

Why are you out there in sackcloth and ashes? What is the reason for you to do this? Why are you going through all this? What's the problem? She doesn't know.

[25 : 10] But she's about to find out. You know, why would he be out there dressed like this? He's an attendant at the gate. Here's his reply. Look at verse 6.

So Hathak went forth to Mordecai unto the street of the city, which is before the king's gate. And Mordecai told him of all that had happened unto him and of the sum of the money that Haman had promised to pay the king's treasuries for the Jews to destroy them.

Also, he gave him the copy of the writing of the decree that had been given at Shushan to destroy them, to show it to Esther and to declare it unto her and to charge her that she should go in unto the king to make supplication unto him and to make requests before him for her people.

And Hathak came and told Esther the words of Mordecai. Mordecai explains it to Hathak. He says, this is what's happening. Here, here's a copy of the notice.

You take that with you and you take that back to her. You tell her what's going on so that she knows. And he's going to ask her to intercede for her people. He's going to ask her to go to the king and respond.

- [26 : 29] One problem. Look at chapter 4, verse 10 and 11. Again, Esther spoke unto Hathak and gave commandment unto Mordecai. All the king's servants and the people of the king's promises do know that whosoever, whether man or woman, shall come in unto the king into the inner court who is not called, there is one law of his to put him to death except such to whom the king shall hold out the golden scepter that he may live.
- But I have not been called to come in unto the king these 30 days. And they told Mordecai Esther's words. I can't just walk into the throne room.
- I can't just go in there willy-nilly. I may be the queen, but I can't go any more than anybody else can. Anybody walking into that room that he didn't call for, if he's upset that you're showing up in there, and he doesn't hold out that scepter, we're dead.
- Just like that. Can you imagine being put in that position? Mordecai, Esther, you've got to do something. Esther's like, what am I supposed to do? I can't go in there any more than anybody else can.
- Mordecai understands what she's saying, but he reminds her of three things. Look at verse 13. When Mordecai commanded to answer Esther, Esther, think not with thyself that thou shalt escape in the king's house more than all the Jews.
- [28 : 04] For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place. But thou and thy father's house shall be destroyed.
- And who knoweth whether thou art come to the kingdom for such a time as this? Esther, first of all, I want you to understand, just because you're the queen, just because you're in the palace, does not mean that you get a free pass on this.
- You are a Jew. The command says, everybody. Everybody that's Jewish. That includes you, Esther.
- So just because you're the queen, don't think you get a free pass. Second, Esther, you can stay silent. You cannot say anything, but tell you what, God's going to take care of this one way or another.
- Oh, to have that kind of confidence. God's going to take care of this one way or another. God's going to meet those needs. See, Mordecai had read the scriptures.
- [29 : 11] He knew what the scriptures said, and he knew that God had promised a Messiah from the Jewish people. Mordecai says, as much as they may want to destroy us all, it's not going to happen because God said he's sending a Messiah.
- Do you have that kind of confidence in God's word? God has given his promises in his word. Do you have that kind of confidence that when God's word says it, I'm going to do it. When God's word says it, I'm going to believe it.
- When God's word says it, we're going to follow through. God's word is so important. Do we trust it and what it says? And then he says, you know, we've been wondering why you wound up being queen.
- Maybe it was for such a time as this. Maybe it's for now. Maybe God has taken care of you so that you can be in this place at this time for this purpose.
- Why are you where you are? Why are you in a place that you are? Why are you in the job that you are? Why are you going to be for such a time as this to take the word of God and say, I believe the word of God.
- [30 : 34] I am going to allow God to use me where I am. God does things in the strangest way sometimes. There was one day Queen Victoria of England and she was on a train and it was night time and she was heading somewhere and the train was going along and all of a sudden the train came to a stop very quickly and the engineer of the train said he had seen something on the tracks.

Well, they go out and check and they don't see anything. There's nothing there. But when they do look at the track and look at just a little beyond the train they see that the bridge had collapsed.

If the train had kept going it would have gone off the cliff and into the water. They finally figured out it may have been a moth or something he thought and just the way when he clicked glanced thought something was on the track or something.

Queen Victoria thought it was God at work. God was sparing her life and the life of others. God does things in mysterious ways sometimes.

So Mordecai sends this message to Esther. Esther maybe it's for such a time as this. Notice Esther's faith. Esther's faith.

[32 : 01] Look at verse 15. Then Esther bade them return Mordecai this answer. Go gather together all the Jews that are present in Shushan and fast ye for me and neither eat nor drink three days night or day.

I also and my maidens will fast likewise and so will I go in unto the king which is not according to the law and if I perish I perish.

so Mordecai went to the way and did according to all that Esther had commanded her. Esther showed her faith in two ways. First of all she showed her faith to fast. Esther's answer to what all is going on is first of all we need to pray.

We do a lot of complaining about things that are going on. We do a lot of complaining about our government. We do a lot of complaining about the world situations. We do a lot of complaining about all kinds of things.

How much time do we spend praying about it? How much time do we spend getting on our knees or sitting on the side of our bed or sitting in our chair or whatever and saying God we need your help.

[33 : 20] God these things are happening we need your help. Do we spend time to! Esther! here's what I want you to do she's the queen but she understands she says here's what we need to pray we need to pray and then she had faith to die she said you know what I'll go before the king at the end of three days and if I perish I perish wow how would we react in a situation like that if I perish I perish William Tyndale was a Bible translator in the 1600s translated the Bible into English first English Bible after his English translation came out and the Bible began to spread across England three men wanted him dead King

Henry VIII Sir Thomas Moore and Bishop John Stokesley they all wanted him dead what right had he to do this to translate the Bible the scriptures into English he was later betrayed by a friend and he was going to be sentenced to be burned at the stake as he's tied to that stake and the fires are starting to come around him he was heard to say these words father open the eyes of the king and later probably two three years later King Henry VIII approved of Tyndale Bible he's dead but he approved of it and wanted it used throughout all of England sometimes obedience costs us sometimes obedience can cost us our lives sometimes we don't know exactly what's going to happen and

Esther didn't know either but she said if I perish I perish you know remind you again God is never mentioned in this book his name is not in this book at all whatsoever but can you see his hand at work can you see what he is doing can you see how the people are putting their trust in him how Esther and Mordecai putting their trust in him his name may not be mentioned but he is so active in everything that's taking place here you know we're called to have a life of faith the Christian life is designed to be a life of faith do we trust God with our lives if I perish I perish but I'm going to trust God if I perish I perish but I'm going to keep looking unto Jesus if I perish I perish but I will do what God wants me to do no matter what 2nd

Corinthians chapter 5 verses 6 7 and 8 wherefore we are always confident knowing that whilst we are at home in the body we are absent from the Lord for we walk by faith not by sight we are confident I say and willing rather to be absent from the body to be present with the Lord Paul says I'm ready to be taken home I'm ready to die I'm ready to go with whatever God wants Esther didn't try to do God's job for him she simply did what he asked her to do Proverbs 16 1-3 the preparations of the heart in man and the answer of the tongue is from the Lord all the ways of man are clean in his own eyes but the Lord weigh the spirits commit thy works unto the Lord and thy thoughts shall be established are we following

God and everything that we're! supposed to do are we putting our faith in him you know this section we said it was God's plan of salvation God has given us a plan he says you trust in the Lord Jesus Christ with all your heart you follow him he will save you he will take care of you we are born in sin we have sin that we're around every day he says you trust Jesus Christ you follow him he is the way of salvation when you follow him and obey him you will have the answers that you need for all eternity Esther Mordecai they're following

[38 : 25] God if it costs them their life it costs them their life Christian are you following God are you allowing him to work are you listening to what the Holy Spirit says in your life are you doing God's will in everything that takes place do you trust him if you're here this morning you're not saved you've never asked Jesus to come into your life God has a plan he has a way for you to have salvation are you willing to follow him no matter what if you've never asked him that if you've never followed him today might be the day you've made the decision God what you want as I look at the life of Esther and I look at the life of Mordecai and I look at their faithfulness to God whatever he said they weren't worried well they were worried but they were not going to back down from what they believed are you willing to follow

God no matter what why is it so important because it's the only way of salvation it is the only way of a home in heaven well why Jesus why can't I do it on my own terms why because as the song says 355 in your book Jesus paid it all Jesus did all the work take your handbook go to page 355 to