

# Symbolic Representations (Part 2)

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Preacher: Willard Lyons

[ 0 : 00 ] Continuing now our study in the book of Esther, Conquering the Dilemma of Christian Living.

! Remember the basis of our study comes out of a book by Major W.E. and Thomas called! If I Perish, I Perish. And I look at the Christian life that's pictured in the book of Esther.

And so that's what we've been doing. The main characters, of course, in the story in the book of Esther represent certain aspects of Christian life.

And that's what we have been looking at the last couple of sessions. Last time we were looking at Mordecai.

Mordecai, you recall, represents the Holy Spirit in our analogy in the study. And so we've been looking at the relationship of Mordecai and how he pertains to Esther.

[ 1 : 18 ] Esther. We'll get more into that as we go along tonight. And, of course, more so about Haman. You recall we said last week that Haman, who represents the flesh, you remember, there's one thing that made him livid.

And that was the fact that there was a man that sat every day at the king's gate. And every time Haman walked by, Mordecai failed to bow.

He refused to bow his head to Haman. In essence, refused to bow his head to the one who refused to let God be God.

And that's the reason why Mordecai would not bow to him. Created a real problem for Haman.

Remember, Haman had an inward hatred for the Jews anyway, for the people of Israel.

And Mordecai was just that pebble of sand, that grain of sand in the wound, if you will, that just caused that anger to fester and made him so frustrated.

[ 2 : 27 ] So remember, he goes into the king, King Ahasuerus, who represents the human spirit.

No, excuse me, the human soul, mind, will, and emotion. And he goes into the king and says, there is a group of people in the kingdom whose laws are diverse from ours.

And the problem was that if they succeed in making their law the law of the kingdom, then everything would change. And that's where the problem arose for Haman.

Haman, because he realized that if that law, the law of the Jews, would become the law of the kingdom, everything that he's trying to influence the king to do would be drastically changed.

And so that had to be prevented at all costs. No matter what had to be done, Haman had to be sure that that law did not take effect in the kingdom.

So he persuaded King Ahasuerus, you recall, to declare a decree that at a certain date on the calendar, every Jew throughout the kingdom would be put to death.

[ 3 : 45 ] So that's the picture of Haman. And of course, that is the picture of the natural man that we have today. Now, realize something, that continual strife, that continual battle between Haman and Mordecai speaks to us of something tremendously.

Romans 8, you can turn in the Bible or just read it here. In Romans chapter 8, verses 5 through 7, remember what the scripture says. Now note the last phrase here in the scripture.

So you see the struggle there.

And that's the picture that Paul writes to us about as far as what's taking place within us. That natural man, again, that we're born with has no desire for God.

Scripture declares that. It has a desire for what it wants and that's all it wants. But to me, the key to this passage lies in that phrase.

[ 5 : 20 ] It's not subject to the law of God. It will not bring itself into subjection to the law of God. Neither indeed can it be.

You know, it's no wonder the apostle Paul writes to us in, was it in the book of Ephesians, I guess it is, where he talks about, or maybe in Galatians, he talks about the fact that we were Gentiles in the flesh without hope, without God, no covenant promises.

We just had as Gentiles, no hope at all. That's that picture of the natural man's work within us. Because it's not subject to the law of God.

It will not bring itself under subjection to that. And it cannot be. It can't. So that means something's got to happen or else we're in a fix.

We're headed for eternity without God. So it won't submit itself to the things of God. So, any steps that God might take to reestablish his law within the life of man or the heart of man would be resisted tooth and nail just like Mordecai or just like Haman was resisting the law of the Jews from being a part of the law of the kingdom.

[ 6 : 43 ] So, being already entrenched within the human soul by nature, just as Haman was already entrenched within the palace of the king, the flesh is in that prime position now to do the same thing.

To incite the soul, the mind, the will, and the emotion of the regenerated man. And to incite that, to defy God, to resist his grace, to keep Mordecai out, if you will.

So, it was to that end that Mordecai then goes and approaches King Ahasuerus and persuades him that the introduction of those divine laws into the affairs of the kingdom could not only be to the detriment of the king and his interest, but to the kingdom as well.

So, that had to be stopped at all costs. Now, realize with me, that lie continues today. It really does. If there's one thing Satan loves to do and wants to do, is to keep the law of God from becoming active within the life, even of the believer.

All right? He knows that if he can persuade people to not submit to God's sovereignty, then he's got the upper hand.

[ 8 : 13 ] But realize something. When Satan is allowed to do that, when he can rob us of that liberty, you know, of letting God be God in us, then what is he doing?

He's robbing God of the authority that he deserves in our life. And that's what Satan does. He persuades individuals of the fact that if they were to submit to God and allow God to be a part of their life once again, then that would rob them of that freedom to live however they would want to live.

And that's kind of where we're at today in a heavy sense. What's Satan doing? He's appealing to the natural man and creating such a divisive generation that we have.

Realizing, Ephesians chapter 4, verse 18, Paul says to the Ephesians, talking about not being like the unsaved, like the Gentiles.

He said, they have their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart.

[ 9 : 29 ] Now, look at that with me just a moment, if you will. He said, they're having their understanding darkened. Literally, blind is the idea of having their mind blinded.

What happens to a blind person? What happens to a blind person? Can't see.

Na, na, na, na, na, na, na, na. Yeah, run into a lot of things. Yeah, yeah. Unless some radical operation is performed and possible, how long is that man blind?

All of his life. All right? No change whatsoever. And that's the picture he paints here. That we, in the natural man, have the understanding darkened.

All right? The heart, the mind, rather, blinded. And it's written in such a way that it is a finished and permanent result that's caused and causes blindness as a result of sin.

[ 10 : 47 ] The blindness of the mind as a result of sin. And so, having their understanding darkened or the mind blinded, being alienated from the life of God. In other words, there's no connection with God.

There's no hope for the life of God being within them in that state in which they find themselves at that time. The word alienated, by the way, has also the meaning to shut out from one's fellowship and intimacy.

So, you see how strong that natural man is within us? And what the results of that are in that being a part of our life.

Through the ignorance, that's ignorance of divine things, a lack of knowledge that's inexcusable, and involves, as well, moral blindness. And that blindness is hardness.

Literally, the covering with a callous use of mental and moral hardening here. So, that's the strength of the law of sin. That's that operating principle within us that we've had since birth.

[11:57] All right? The only thing that can change that then is what? The power of God. Right?

And the salvation He provides, and the justification He provides through the salvation He's provided for us. So then, it's for that reason that so many people today, that work of the natural man within us, and Satan upon that, that so many people are doing today what King Ahasuerus did to Haman. Notice what he did. Ephesians 4, 17 and 18. This I say therefore in testifying the Lord, that your hands forth and walk not as other Gentiles walk in the vanity of their mind.

Same thing. Having the understanding darkened, alienated from the life of God through the ignorance that is in them because of the blindness of their heart. 2 Corinthians 4, 4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Now, remember what King Ahasuerus did. Esther chapter 3, verse 10 simply says, And the king took his ring from his hand and gave it unto Haman, the son of Hamathadah, and the Agagite, the Jews' enemy.

[13:23] Now, what was the significance? Anybody remember from Lee's study through Esther? What was the significance of the ring on the finger? You could sign anything with it.

Pardon? You could sign anything with it. You could sign anything with it. Okay. Take that a little further. Had the authority of the king?

Yeah. Alright. It's found, that significance found in Genesis chapter 40, back in the day of Joseph, you recall. Pharaoh of Egypt, dealing with Joseph, and what he makes Joseph in the kingdom. Thou shalt be over my house, and according unto thy word shall all my people be ruled. Only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had.

[14:29] And they cried before him, Bow the knee, and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

You talk about power. That's the exact same thing now the king Ahasuerus does for Haman. When he takes his ring off his finger and places it on the finger of Haman.

Haman gives him that same type of power. Now, I get tickled when I read that. I got tickled when I read that because I know where this is headed. All right?

And there's some good stuff down the road here about how this relates again to Haman. So, that is what Haman or the king Ahasuerus does.

So, the king was sold out completely to Haman and everything pertaining to the kingdom. Just like the soul of man is sold out to the flesh and his behavior is subject to the demands of that natural man.

[15:38] Whether we understand, realize that or not. I'll probably get to this later again, but go back. Open your Bibles if you will. And go anywhere you want because I'm not going to go there now.

I decided to wait. Hey, it is what it is. Yeah. All right. Now, Esther chapter 3 verse 13. The letters were sent by post into all the king's provinces.

This is, you know, Haman's decree authorized by the king. To destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the 13th day of the 12th month, which is in the month of Adar, and to take the spoil of them for a prey.

Okay. That's a great picture, clear picture of the natural man within us. So, the decree was published according to all that Haman had commanded.

But that was in the name of King Ahasuerus that it was written and sealed then with the king's ring. Now, in reality, King Ahasuerus, his mind, his will, even his emotions, dominated by Haman, and he becomes then a party, even though unwittingly, doesn't realize it, to everything that Haman decides to do.

[17:15] And like every human being that's alive, that's not been regenerated by the grace of God, continues to do with the natural man.

Let's him dominate, and they become thus party to every ambition that the natural man has that would silence the voice of God and any claims the Spirit of God has upon him.

Now, think about not just the unregenerated man now, but think about the believer. However, when you stop and realize that that is just, that's the natural work of the sin nature within us.

All right? When we become, when we become a child of God, when we get saved, trust Christ as Lord and Savior, the Spirit of God comes to dwell within us.

Literally, the Spirit of God, that it, in essence, dethrones that natural man, that sin nature.

[ 18 : 16 ] So the Spirit of God can take control of those aspects of our life. What happens then? Why is it that there are times when we fail to satisfy the will of God in our life?

What's happened? The old man comes back. Why? Why? We haven't put him to death daily, minute by minute.

We allow him to come back. Okay. Okay. That's the one I was looking for. Yeah. Yeah. We allow him back in. We allow him back into a position.

He has no right obtaining. Yeah. And that happens simply because we have failed to yield to the Spirit of God.

And we'll look more about that as we progress through our time and study in this. All right. Now, notice something as well.

[ 19 : 21 ] The restlessness of the soul that's created by the alliance of the soul of man to the flesh. All right. Even though man enthusiastically allows his humanity to be violated by Satan.

And that's where Esther 3.15 comes in. The king and Haman sat down to drink. This is at the banquet. But the city of Shushan was perplexed.

How did God create us? Now, I don't mean the technical aspect of it. But what did he make us? Made us in his image.

All right. When he created Adam. Created Adam in innocence is what we call it. All right. I like to believe at that moment he was clothed with the glory of God.

Or I like the word enswathed. I came across that years ago. Enswathed by the glory of God. All right. So that's how man was created by God.

[ 20 : 29 ] But when Adam let sin enter in. The glory departed. And man became a sinner. Passed down to his genealogy. A nature of sin.

So that has changed the original design of God. For the human being. So when Christ came to redeem us.

What did he do? Not hard folks.

No. I'm not trying to trick you here. Pardon? Well he closed us with his righteousness. Okay. Yeah. He frees us from the guilt and penalty of sin. And bestows upon us that positive righteousness. Which is Christ Jesus. That's what justification is. All right. Right. So then. We are then brought back into a state by which we can have the spirit of God now dwelling within us.

[ 21 : 35 ] Okay. Boy I'm wanting to get ahead of myself here so bad. Because there's some stuff there that really goes good with this. But I'm going to discipline myself.

Because we're almost there. All right. All right. So the city was perplexed at what went on. It's just not natural. For sin. For sin to take control of a man's or a woman's life.

A person's life. Person under the image of God. That is not a natural state. It's a state brought on by the sin of man.

So the body and the soul are restless because of what's happening. Now. Esther. Take a look at Esther. The human spirit. Ah.

Oops. I'm getting ahead of myself there. All right. The day has been appointed now for the destruction of the Jews. Those days were growing nearer. All right. Every Jew in the land had the sentence of death hanging over them.

[ 22 : 33 ] Every one of them. Man, woman, boy, and girl. Now. Nothing then but a change in government within the palace would seem to offer any hope of escape for Esther and her people.

But yet there's nothing at all that seemed more unlikely than anything happening to change what's going on inside the palace. Now. In Mordecai or if Mordecai which represents the Holy Spirit held the key to the deliverance.

There's the greatest problem still remains. How to get Haman which is the wrong man. And by the way remember the original the title of the book was wrong man out right man in.

So this is where that comes from. All right. I left it because it fits. How to get Haman the wrong man out and Mordecai the right man in. How do you do that?

Recognize another truth about me here. Of all the lessons that we find in the book of Esther.

Perhaps the most important is this one. To get the wrong man out and the right man in.

[ 23 : 44 ] It's necessary to get the right man in first. And then you can get the wrong man out. Now put that together in your mind here a minute.

The wrong man is the flesh. The right man is the Holy Spirit. We need to get the flesh out. But to get the flesh out. Got to have the Spirit of God in.

And when you have the Spirit of God in. Then you can get the natural man where it needs to be. All right. And that's kind of the idea here.

Now take another look at Mordecai here. The Holy Spirit. Esther chapter 2 verses 5 and 6. Now in Shushan the palace there was a certain Jew.

Whose name was Mordecai the son of Jeor. The son of Shemai. The son of Kish a Benjamite. Who had been carried away from Jerusalem with the captivity. Which had been carried away with Jeconiah king of Judah.

[ 24 : 44 ] Whom Nebuchadnezzar king of Babylon had carried away. You remember what happened back in the book of Ezra. Turn back there with me if you will just a moment. But Ezra chapter 1 and verses 2 and 5.

You can kind of glance at that yourself. But we're going to look at some passages there in Ezra.

Remember Ezra, Nehemiah, Esther. You just got two books to go backwards to. All right.

God stirred the heart of Cyrus. Remember. To allow the people of God. Israel. To go back to Jerusalem. And there rebuild the temple.

To cleanse it. So that it might be filled again. With the glory of God. You remember that story. That reality of what happened there. Now.

Remember what happened when they finally got to the point. That the. That the. The foundation of the.

[ 25 : 47 ] Of the temple. Remember the temple had been destroyed. And they go back to rebuild it. Remember what happened when they laid the foundation of it. Remember what happened when the. Foundation of that new temple finally was laid.

The people rejoiced. They shouted with a great shout. Right. But something else happened. Let me see if I can find it here. Something else happened.

Ah. Yeah. In chapter three. Of Ezra. Verse 11. The last part. All the people shouted with a great shout. When they praised the Lord.

Because the foundation of the house of the Lord was laid. Verse 12. Now. But many of the priests and Levites and chief of the fathers. Who were ancient men. That had seen the first house.

When the foundation of this house was laid before their eyes. They wept with a loud voice. And many shouted. For joy. Verse 13.

[ 26 : 48 ] So that the people could not discern the noise of the shout of joy. From the noise of weeping. Of the people. For the people shouted with a loud shout. And the noise was heard far off.

I think it interesting there. When many of the fathers. And ancient men. Had seen the house. The foundation that was laid.

They wept. What was their weeping about? These aren't tears of joy. Do what?

Yeah. Yeah. It was a lot smaller. It wasn't going to be as magnificent. As the first. Now there's something else that plays into that. Go over.

If you will. To chapter 6. When they finally get that. That edifice finished. In verse 15.

[ 27 : 48 ] Of chapter 6. This house was finished. On the third day of the month Adar. Which was in the sixth year. Of the reign of Darius the king. And the children of Israel.

The priests. And the Levites. And the rest of the children of the captivity. Kept the dedication of this house of God. With joy. So that's good. Still joyous. Offered at the dedication of this house.

In hundred bullocks. Two hundred rams. Four hundred lambs. And for a sin offering for all Israel.

Twelve he goats. According to the number of the tribes of Israel.

And they set the priests in their divisions. And the Levites in their courses. For the service of God.

Which is at Jerusalem. As it was written in the book of Moses.

Now. Keep your finger there. Go over to 1 Kings. 1 Kings chapter 8.

[ 28 : 45 ] And take note of something here. When Solomon builds the first temple. You remember. David had such a longing to build a permanent house for God. God would not let him do that.

Because. His hands. He was a man of blood. He was a warrior. Alright. But promised that his son Solomon would build it.

So Solomon does. Great structure. Tremendous edifice. A permanent dwelling place. In Jerusalem. For God. To dwell among his people.

So. They finish that. And. They. Begin the dedication of that. But in chapter 8. The Ark of the Covenant. Is brought into the temple.

Remember. The Ark of the Covenant. Was the symbol of the presence of God. God. That's upon the mercy seat. Is where God. Dwelt. With his people. Now. Look if you will.

[ 29 : 46 ] In verse 10. Of chapter 8. 1 Kings. And it came to pass. When the priests. Were come out of the holy place. That the cloud. Filled.

The house. Of. Jehovah. Realize. Remember again. God. Would appear. In the cloud of smoke. During the day. The pillar of fire. At night.

As Israel. Journeyed. Through the. The land. All right. Now. They finish. The temple. The cloud. Descends. Upon the Ark of the Covenant. All right. Look at the next verse.

So that the priests. Could not stand. To minister. Because of the cloud. For the glory. Of the Lord. Had filled. The house.

Of the Lord. Oh. How great. Would that have been. Yeah. Here they are. They build a great big. Building for God. First time. All right. And now.

[ 30 : 40 ] He comes. And dwells there. Upon the Ark of the Covenant. The mercy seat. Upon the top of the Ark of the Covenant. And it was so. His glory.

Was so. Overwhelming. That the priest. Could not stay in that place. To worship. And to offer sacrifices. Oh. They had to leave. Oh. Now.

Back in Ezra chapter 6. What's the difference. In the two occasions. What's the difference here. Verse 15 again. The house was finished. On the third day of the month. Adar. Which was in the sixth year. Of the reign of Darius. The king. The children of Israel. The priests.

And the Levites. And the rest of the children. Of captivity. Kept the dedication. Of this house of God. With joy. And offered at the dedication. Of this house of God. And hundred bullocks.

[ 31 : 39 ] Two hundred rams. Four hundred lambs. For a sin offering. For all Israel. Twelve he goats. According to the number. Of the tribes of Israel. You realize. There hadn't been a place. To worship.

And offer sacrifices. For a long time. Here now. All right. They set priests. In their divisions. And the Levites. In their courses. For the service of God. Which is at Jerusalem. As it is written. In the book of Moses.

Then they restore the Passover. Compare the two. Missing the presence of God. Yeah. Yeah. The ark of the covenant. Isn't there. Thus the glory of God.

Did not fill that place. There's a reason for that. If you study through Ezra. But. And you know. I got to thinking about that. This afternoon. I thought. You know.

When those priests. Ancient men of old. Saw that foundation laid. And they saw. How small it was going to be. In comparison to the temple.

[ 32 : 34 ] That Solomon built. I really. Have a sense here. That what they sensed. Was. It's not per se. So much.

That it wasn't. As magnificent. A structure. But what. That represented. And that being. The fact. That the glory of God.

Was not. Going to be present there. And it wasn't. It wasn't. Now. What a picture here. What a picture. Of the natural man.

Within us. What did Paul. Was it. Timothy. That Paul wrote to. When he said. Whatever he said. Don't lose my train of thought here now. Hmm. I got a.

[ 33 : 37 ] Hum. Hum. Because the microphone. Still on. And. I don't want dead air. As they say. Yeah. But anyway. The reality. The idea is.

Yeah. Here it is. Second. Timothy. Chapter three. You know. He tells us. In the last days. Perilous times will come.

Men. Men will be lovers of pleasure. Lovers of their own selves. Covetous. Boasters. Proud. Blasphemers. Disobedient to parents. Unthankful. Unholy. Without natural affection.

Truth breakers. False accusers. Incontent. Fierce. Despisers. Of those that are good. And on down. He goes. Look at verse five. Having a form. Of godliness.

But denying. The power. Therein. The small temple. With no ark. No glory.

[ 34 : 35 ] Yeah. Oh it's a. Structure. Yeah. Religiosity. But the glory of god's not. In it. And that's the sad.

State of affairs. That we see ourselves. In. And that's the perfect picture. That we find here. Painted. In.

Haman. And. Mordecai. Here. The work of the spirit of god. In our lives. Is the very same thing. He desires. And he works within us.

To develop us. To mold us. To shape us. So that our bodies. Once again. Might be filled. With his glory. All right. And then be cleansed.

And used. As instruments. Of. His. Righteousness. That's what god. Is doing. In us. And through us. By his spirit.

[ 35 : 33 ] As he gains. Access. Just like as mordecai. Gains. Gains access. To the life. Of king. Ahasuerus. Then. His influence. What.

He wants. His influence. To replace. That of Haman. So likewise. The spirit of god. Wants to change. The influence. Upon our heart. And our minds. That the natural man.

Within us. Is giving to us. And that's the whole key. To all. To all this study. Throughout Esther. And we're going to find. Whenever we close this out. Two years from now.

So Lee. You've got plenty of time. To get ready for that. Yeah. Yeah. Is the idea. Of whose. Influence. Whose influence. Are we going to follow.

Is it the influence. Of. Haman. The flesh. The natural man. Or is it the influence. Of. Mordecai.

[ 36 : 31 ] The spirit of god. Mordecai and Esther. Representative. Of the spirit of god. Being received. All right. You remember the story. About Mordecai.

Before Mordecai. Could come into the life. Of the king. He first had to come. Into the life of Esther. So the spirit of god. Must first be restored. To the human spirit. Before he can take control. Within the human soul.

So it means. The means through which. He came. Into Esther's life. Was by adoption. Isn't that interesting. Amen. Yeah. God's not given. The spirit of fear. But the spirit of adoption.

Whereby we cry. Abba father. Is that not. Yeah. No. And he brought up. Hedash. That is Esther. His uncle's daughter. For she had neither father. Nor mother. And the maid was fair and beautiful.

When whom Mordecai. When her father and mother were dead. Took for his own daughter. Esther 2. Verse 7. Mordecai's already in the life of Esther.

[ 37 : 29 ] Because of the adoption. Made her his daughter. If you will. When her parents died. So he's already in her life. But.

Who's got control of the palace. Which is the spirit. At this point. It's still Haman. So you get the picture here.

The Holy Spirit. Dwelling within us. But who's got the greater influence. In the palace. In the. In the human. Spirit.

Or the human soul. The mind. The will. And the emotion. Remember we said. It's the soul. That. That governs the activity of the body.

So. Whoever influences. The soul. The mind. The will. And the emotion. Is going to dictate. What our outward actions are. Mordecai's already in the life of Esther.

[ 38 : 27 ] Father. But who's got. The largest influence. To Ahasuerus. The king.

Haman. All right. So how in the world does that change. Great story. All right. And we'll see more of it as we go along.

Let's pray together. Father we are thankful again. For your love and grace. Thank you Father. For. The time together this evening. Lord again. We thank you for the beautiful picture.

That's been painted for us. Through the book of Esther. That speaks to us about our own life. About how we. Are responsible.

For who influences us the most. And so Father. I pray that what you've shown us tonight. That you'll enable us. To reflect on that throughout the next week. And that Father you'll bring us back.

[ 39 : 25 ] Next week then. Ready to see more about what you're doing. Within our lives. And we'll thank you and praise you for it now. In Jesus name. Amen. Thank you.