

# Venturing on God in our extremity (Quality: Poor)

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- [ 0 : 0 0 ] We will speak with the Lord's help again from the book of Esther, chapter 4, and this time the latter part of verse 16.
- Chapter 4 in the book of Esther, the latter part of verse 16. And so when I go in unto the king, which is not according to the law, and if I perish, I perish.
- So when I go in unto the king, which is not according to the law, and if I perish, I perish.
- This is the issue of what we were speaking of this morning, the previous verse. Who knoweth whether thou art come to the kingdom for such a time as this?
- Now the whole responsibility passes over onto young Esther. The whole picture of the few slaves, this slender thread, that is God's marvelous way of disclosing to us.
- [ 1 : 2 8 ] In the promise of every favor, resting, hanging upon a single tree, yet it never breaks.
- the case is like that of Joseph, where God had promised that his people should go down into Egypt.
- He promised Abraham this. And he brought it about by the use of one single instance, Joseph. And had that lad not gone the second distance, down to his brethren at Dothan, the whole would have piled, but he did go.
- And these things are forever instructive. They're not to be passed over merely as interesting facts, though they are.
- They are the discovery of the eternal purpose. We have to do with little things, little tiny incidents in life, between so small, and as we do it, so little importance, that it could scarcely make any difference, we might say whether Joseph went on, or whether he went there.
- [ 3 : 0 7 ] When we see the issue, then we know the difference. So with Esther, we could not, unless we knew the sequel, possibly conceive that this was the slender thread that was about to bring deliverance to jurists, in this most remarkable way, to save the whole nation.
- Wherever they were scattered, throughout, and we're told, 120 provinces. the whole nation. And these decrees, and these decrees, or this decree, was published with very exact detail.
- For the messengers were posted in haste to every prophet. So that it is not a heart matter, but the fool.
- We consider, therefore, the mighty wife of God as the of everything upon this little girl.
- But, in some respects, the same with Naaman. And the captive maid. But had she not mentioned the prophet in her own country, he would, he would never have heard of the powers of the prophets who to God and my master were with the prophet that is in Israel.
- [ 5 : 0 1 ] He would cure him of his leprosy, you see. And we do well to pay attention to these things because God has the prophet is why of gleeling and displaying his mighty power.
- And you may come to the end of your trevice and feel that there can be no hope beyond this and that there is a deadline in front of it and it feels very quiet when the world intends to deliver.

and this is nothing new. History proves it both sacred history and secular. Here then we find Esther venturing in after the king.

First of all it was against the law unless she was caught as we said this morning. she was well aware of the facts.

She was under no misapprehension as to what it would cost her. She did not presume upon the good offices of the king to that extent that he could do nothing else but invite her.

[ 6 : 24 ] These heathen monarchs were despots. they knew no mercy and not of their head or an indication of their hand was sufficient for a knife or death and therefore to her it was a matter of venturing in after the king.

She therefore describes her own feelings in these short words I will go in unto the king and if I perish I perish.

We cannot parallel these things with the kingdom of grace because very few things bear proper comparison first of all this monarch bears no comparison with Jehovah.

and secondly there is not a law that guilty sinners should not go in unto the king. And thirdly rather than there be a perishing condition they are invited to come.

Nonetheless the figures as of the golden scepter have been very useful in encouraging those who come to the end of their own resources and feel themselves to be at the verge extremity.

[ 8 : 08 ] So bearing this in mind and making it quite clear that we do in no circumstances say this is a type but we do say it is a parallel and there is a big difference.

There was a type of Christ in Joseph. there were so many things which caused a close relationship to God's holy work that it is abundantly clear that this good man was a type of the world of Jesus Christ.

But when it comes to a parallel we may say that Naaman is a parallel case to a sinner who is pressed about approaching the command of God in the right way and has often been referred to as the disdain with which the ordinance of God's house was spoken of.

baptism and how man would rather have chosen the waters of his own land to barna and papa much clearer and better than the waters of Jordan.

in my uses of a paradox and a very forceful and one sort of express the command was to watch in and this he objected to and he was very angry but as you know in the issue his servants men of understanding they said to him if the prophet would bid they do some great thing would if they not have done it.

[ 10 : 26 ] That touched you see the very core that's what God does. You may raise objection after objection in your heart and raise all the excuses you can but let God once whisper to you through some channel of his own choosing and point out to you that this is his way then all your objections will vanish and Naaman went and dipped himself seven times in jule so I say this is not a type but a paradox and so with this it is not a type it is a sweet paradox of one brought to the extremity do you know really we are at our best in extremities when we're shorn of everything we don't have extremities every day of our lives we couldn't bear them we do come into extremities and these extremities are when we are shorn of every other hope of health things that we thought were going to stay with us and do us good service we find we find eventually that they are taken away as I quoted from the hymn that we sung this morning it is thus pride and self was poor

Jesus may be all in all it is this that God has ordained in making his people walk and obeying his will not only in the ordinance of course there are things equally important separation from the world is equally important equally and more vital these things are written for our learning so that Esther she ventured now this is a glorious position venturing faith oh what a staffity it would be true

I believe to say that some of our safest steps in life have been our venturing steps some of our safest ways have been those in which we have ventured all in one why should this be so do you not think it is that we should not glory in our our wisdom strength ability to make a decision do not think it is that God as we know he has purpose in his word to have all the rules do not be surprised if you come down to nothing and you are at the same time pressed down out of measure and with weight because of this particular matter it is fully revealed in his word that there is such a thing as a venture this is also proved naturally the man that slew

King A-Had in the battle he drew a bow at a venture we are told Josephus the Jewish historian is of the opinion that that man that drew that bow was no other than the Syrian who was healed as was just referred to but whether that is so or not the man drew a bow at a venture and that arrow found its mark to the chink of the armour and God's work was finished I had died so it is with these foes drawn at adventure that the Lord saw by an unknown bowman and indeed better to be unknown that his name may have all the glory will it is a formidable task then for this gracious woman after fasting for three days and three nights you wouldn't be very strong you know would you it doesn't take long to bring our strength down physical strength

I mean and this casting was long duration it is most clear that they would neither eat nor drink so that if you go without food for three days that's one thing but to go without liquid for three days is another and brings human resistance right down to a slow end and yet at this time so that I was speaking this morning of captivity and the loss sustained by the people of God the Jews no worship no sanctuary no praises no psalms it was their sad experience and so with the

[ 17 : 33 ] Lord's people when they are brought into captivity they do dwindle they do come down to their lowest end especially they develop in themselves as we are all prone to pour pour not on myself too long lest it sink thee lower says the hymn writer so at the end of this time queen queen must must have had very little strength and then the end of the third day she put on her royal apparel on this must have been very insignificant in her life as gorgeous as it was it had lost its glow and glamour what was this royal apparel now with such a burden and such a thought but yet she must put it off she dare not appear in any other garments we read this morning that no man dare appear before the king's gate clothed in sackcloth what was the royal apparel do not think it was very low in her esteem however much she had rejoiced to put it on not too long before it lost its attraction what a remarkable parallel this is with the right of the self righteousness of we creatures oh how good fine we think we are by nature as good as the next what fine apparel we're clothed in one looks at another and says yes as they went up to the temple to pray to the temple to pray

I thank God that I'm not as other men are this royal pine apparel of human nature we may put it on but oh when God deals with us what what is what was it to the apostle what was it for Peter or James or John as they were brought to understand their own emptiness before the Lord Jesus this royal apparel must be put on for the sake of custom in the case of righteousness and in order that she might appear at least outwardly presentable we have no such thing in the gospel your self-righteousness has got to come on your garment of pride self-satisfaction your garment of independence or whatever it may be have got to be taken away stripped the well-known hymn writer top lady says naked come to thee for dress helpless look to thee for grace black out of the fountain flood wash black they say you're all right there these are some of the things that we were speaking of last

Sabbath which are wrought in us or worked in us according to God's eternal purpose whereby they are efficient and effective to his desired end so that she puts on her royal apparel in her predicament and then she stood in the inner court of the king's house now she could do no other her venturing heart must do this she could not expect her king to come to her but of the blessed text so often quoted come unto me come unto me how little understood what it really in heart and spirit means to obey this come unto me a holy that labor labor in soul trouble perplexity as we read in this book

Paris and Shushan was perplexed come unto me in your perplexity knowing not what to do brought to a complete end your own feelings and circumstances and yet and yet I say must go to the king to God's decree this is God's invitation he must therefore present herself before the king and as she stands there in the royal court we read in the second verse of the fifth chapter that she obtained favor in his life now you see the hand of God here here is the crux of the whole matter had she not all her venturing would have been in vain all of the pressure that

Mordecai had put upon her reminding her of her responsibility would have been lost but God didn't suffer it too and it is equally true in the gospel that the Lord never suffered his invitation to a coming sinner to fire they may not receive what they ask at the time but all these comings are known of him to him therefore it is one of the glorious gospel invitations to a perishing sinner to come unto faith then we have the sweet account that she obtained favor in his life we must not really look at

[ 25 : 42 ] Mordecai at this juncture but we cannot but to think that he himself was engaged at the front of grace at least his anxieties were with Esther as to what was going to be the outcome of this venture but be that as it may because we must not cry into the scriptures here she stands receiving favor in the king's sight and the king held out to Esther the golden scepter that was in his hand this again is the very essence of the despot manner that he would hold out the golden scepter and it was then the right of the person to whom it was extended to touch it

I would not therefore for one moment thou suggest or even hint as to the tide here because there is we have now to leave this king and to come to the majesty of heaven the great Jehovah who has his hands upon this matter and in gospel days upon every other matter relative to the kingdom of heaven is there any golden scepter is there golden scepter however is there any real ground for you to press your case though you have come in the desperate need of your heart every reason and this is what the gospel is all about isn't it the meeting place between a sinner and an offended god is the son of grace no other place than mercy there is no other place where god will or never says or promise that he will meet with you but there as he promised his people in the desert where i meet with you and commune with you from off the mercy seat now here is a type an indisputable glorious type of the mercy seat that

Moses was instructed to make and the material of which it was made gold on the surface and acacia wood underneath it durable wood covered with gold and nor was it all the two cherubims were there to overshadow it and it was put in a room of its own and that mercy seat was approached once a year and there the Shekinah glory shone and there God communed with his feet that is that the atonement that was taken therein by the high priest once every year ratified their part of the covenant and God ratified it and this is where we have a clear view of what a type is and the glory of that type even in the meaning and details of the construction of the sacred mercy and yet you see that is lost we have no knowledge of the loss of it we know not whether it is in existence today or whether it has been utterly destroyed we are not concerned what we are concerned with is that there is a throne of grace there is a mercy there is a place of atonement there is a place where a redeemer sits upon the throne where he ever lives we are concerned with where he makes intercession for all without exception who come unto God by him this is not likely to be lost it is spiritual heavenly no mouth or rust can corrupt this and it is for this so beautifully that God the spirit brings unworthy things one of our hymns says doesn't it dear Lord may I come it's not this the very essence there of the subject before us

I will go in unto the king and if I perish I perish an indication of the weakness and the nature of the position in which she felt herself so with the throne of grace this isn't a place to be trifled with here is no place for man to speak to his God as if he were an equal here is a place for the lowest prostrate for the most tender approach and not something put on as an apparel or vestment but an inward movement of the heart the publican's prayer if needs be we'll prove that

God be merciful to me for sin this man went down to his house said Jesus justified rather than the other this mercy seat is open still here let my soul return the golden sack do we need one there is one the Lord Jesus has the golden set he is king he reigns supreme but he's never said anything to us about the golden set we have by far the greater that is his own merit and righteousness his own work worth what he has done for there he pleads his own righteousness for his people these things are encouraging to those who feel they must venture this remarkable venturing spirit is under deep pressure yes the hymn writer came very close to being criticized when he said few if any come to

[ 34 : 32 ] Jesus can reduce to self despair as I became very near to serious criticism that what a strong element of truth there is in it self despair and this is exactly where Esther was and this is the plain position set before us in the gospel take my yoke upon you and burn at me for I am meek and lowly in heart and you shall find rest unto your soul simply because you do not come just as you are.

Simply because you mourn and dwell upon yourself, feel unworthy to come, and therefore do not.

You remain silent instead of prayerful. You do not obey the call to come. You regard yourself and sit inside and wonder why there should be no deliverance.

The gospel is sent to such. They are to be instructed, enlightened, and informed that this condition is one of exceeding great value to feel your nothingness, emptiness, and poverty.

It is the secret of the remnant, according to the election of grace. There is much religion in the world today.

[ 37 : 01 ] It always has been. But where would you find this kind of religion that comes as a destitute, guilty, unworthy sin?

Where would you find it? Is it to be found? Indeed it is. And has the Lord, therefore, these who understand and welcome the invitation of the gospel to come, whose eyes are fixed upon the golden center of his own righteousness and merit, nothing else.

And these who are. How vastly different from those who trust in themselves and hold secretly some lingering thoughts of their own world.

And who could possibly take this away from them but the Lord himself? And what crucifying work it is?

What painful work it is? At the same time, it's all part of that blessed gospel that it's in the low valley of humility humility and humiliation and trouble and sorrow confession that we're in a healthy state.

[ 38 : 44 ] Bunyan says in his second part of the progress that the health of the pilgrims as I often say was best in the valley.

It is true. Your spiritual health and mine is better in the valley of trouble and sorrow than it is anywhere else.

We are more ourselves that is a sinful naked cell and our request got a true ring of mouth.

This is what affections do. and make us see what else would escape our sight. The golden centre is the return.

This is contact. This is the answer for the whole matter. Here is victory. May these justifying fingers of the doctrines of the gospel being touched.

[ 40 : 01 ] If so, by what? By the hand of faith. Being justified by faith, we have peace with God.

No other way. It is this peace that stands where all others fail. They are not in fact peace at all.

so that it was the joy of this venturing woman in her demand here to touch the scepter above.

It was only this. Here the matter goes further because the king says to her, what is thy request?

she got it all ready. And do you think that a guilty sinner comes to Christ and doesn't know what he wants?

[ 41 : 00 ] I don't. I believe it could be an utter impossibility for a venturing, perishing sinner to come to Christ and not know what he wants.

It comes with his need. his need of cleansing, saving, of a gracious help. He knows what he wants, so did Esther.

And I would make this one of the cardinal points of the whole meeting. But, was she to know that he would say that?

unless, of course, as seems most likely, this was the formal procedure. When anyone came to the king thus, it was obvious that they didn't just come and risk their life for the sake of coming.

And they must have some urgent need behind them to bring them. So, the king knew that Esther had got something that she wanted.

[ 42 : 14 ] He therefore puts this question to her and he gives her this answer. It shall be given thee to the heart of the kingdom.

Well, these men did speak very loosely. who knew? The king had spoken very loosely here before to Haman.

He'd left everything in Haman's chart, even to the ring. He'd been very unwise. These men were not gifted with wisdom.

They'd not attained their position like Solomon because of their wisdom. They were tyrants, despots, but nonetheless they always sought to exert their authority in such a way that would be for their own do-less to the half of the kingdom.

And if you stop and think of that kingdom, it was decimated already. It already sent out decrees that at least 120 of the provinces should be absolutely mutilated of some of the best people in them.

[ 43 : 41 ] So that the kingdom was not really what he thought he was. Nonetheless, it was a very blessed, encouraging work.

I spoke last Sunday from those two words of far more exceeding an eternal weight of glory.

Now, the story of Esther needs to be followed through here somewhat carefully. Well, there was to be a banquet of wine, a preparatory meeting between Haman and the king and Esther.

And this was all she asked and therefore her petition was granted. At this, the king said, what is thy petition?

And it shall be granted thee. What is thy request? even to the heart of the kingdom it shall be before? She makes her request.

[ 44 : 54 ] Not for the head of Naaman of the haven yet. This is her cup. And it was at the second banquet that she makes this startling request.

how long have they waited for the complete fulfilment of their interest in the Lord's gracious work.

You may have waited and waited. Many have and still have. And yet there are those encouraging things which bring about a re-establishment a confirming of faith a gracious understanding so that you go on with the matter as Esther did.

So that this step-by-step blessing is nothing new in the purposes of God. As I said recently with regard to that liberty of the gospel it is a liberty which the apostle speaks of as looking into the blood and beholding himself.

The gradual discovery the wonderful liberty affording in the gospel to those who are brought out of themselves and brought to trust in no other than the Lord Jesus Christ.

[ 46 : 36 ] here we must leave the matter because I think we may have wandered from the text. It's very difficult to separate this history.

But take with you this as we have spoken this morning to end the Sabbath and who knoweth whether they have come to the kingdom for such a time as this.

What's the answer? She had. Oh yes, divine prophecies have been fulfilled. She had through the torturous pathway of orphanage and a lonely girl with a kind affection of Mordecai come to the kingdom through the choice of the king himself for such a time as this she had.

But it was not easy though it was entirely successful and became in the history of the Jews one of their greatest deliverances almost comparable to their deliverance from the Red Sea.

Amen.