

# Being the right place at the right time (Quality: Average)

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[ 0 : 00 ] The Lord's heart will speak from chapter 4 in the book of Esther and the latter part of verse 14. Chapter 4 in the book of Esther and the latter part of verse 14.

Who knoweth whether thou art come to the kingdom for such a time as this? The whole verse reads, For if thou altogether holdest thy peace at this time, then shall their 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?

It is well known that the name of God does not appear in this book of Esther. And yet, almost on every page, we see an overruling hand and directing purposes.

Forfilling the promise that he made before the children of Israel were cast into captivity, that he would be a little sanctuary to them in all places, whether so ever they came.

[ 1 : 31 ] We have these several examples, for the life of which there is no equal, of the children of Israel's experience in captivity, such as that of Daniel, of the three evil children, such as this that we have before, and for a remarkable account of their deliverance through just two instances, Mordecai and Esther.

But on the other hand, captivity must have been a very terrible thing. We cannot really enter into it. We read much today of captivity, and those that have suffered it, and indeed are suffering it now.

But to have all, as we have sung in our first hymn, our earthly joy is torn away from us, and those things at which we were brought up in, completely demolished and lost.

Not only so, to be in a foreign land, and not knowing what the next day would bring with it, as regards a royal edith, cannot really enter into it.

We may look at it from the outside. One great thought is this. What happened to their religion? For these godly people, as many of them were, must have felt not only the loss of home, loved ones, but of worship.

[ 3 : 22 ] I looked back, as the prophet, Ezekiel, in particular, to Jerusalem. And the city of their celebrities, as Isaiah called it.

And when you're deprived from the means of worship, there's a very great loss. But it is evident that Mordecai did not lose his faith, and that, in the kind reaction of taking charge of Esther, when she was bereft of her parents, there were a ruling hand of God.

But what deep sorrow. And as we were saying, last happened. And referring also to the affliction from the Lord's people.

the Lord's people, how wonderful are their deliverances, so on. The Lord is working, yet they cannot see it.

They're not intended to see it. But the time comes, when the Lord's name is honored in the deepest valleys, in the valley of Ater, as the minor prophet says, is found to me a door of hope.

[ 4 : 59 ] So that with these truths, we are always encouraged, however dark the path they may be, and it could scarcely have been darker here, there is this remarkable thought in the mind of Mordecai, who knows?

This is past from generation to generation. Who can tell that what God will be gracious to me is that there is?

Who knoweth? It is just as pity a word today as it was then. Who knoweth? We may say, and not with regard merely to one, but to a score of these, who knoweth.

The Lord's hand is hidden in the depths of his mysterious demons. They were here. There were astonishing things that occurred here, but no one was able to piece them together.

why, that's the queen should ever adopt such an attitude to such a monarch as the king is beyond their understanding.

[ 6 : 39 ] He must have known where he would live. But the Lord removed one to make way for the other. who adored Esther with such beauty, who made her so attractive as to be selected the first woman in the realm, not for any other purpose than a beauty, who overruled that she should be with Mordecai in all the dispersal as they were scattered abroad.

No hand but that of Jehovah. And if you picture in your minds the beauty of these two, this young Baid and Mordecai going to death, and his sense of responsibility and her sense of duty.

See how God not only brought people together but he gave them the right spirit to act together. So you may dig into these things and see that Esther was no presumptive as a wench when she was exalted to power she did not turn round on Mordecai and say I've no more to do with you.

She could have done it. But no, she retained her sense of responsibility and further than that her bound and beauty to one who had been so affectionately kind to her.

All this is the work of God. By these things therefore though the name of God is not mentioned we see it clearly displayed.

[ 8 : 53 ] But this great question which Esther is faced with is of course one of the last levers shall we call them used by Mordecai to press her to go in under the king.

Again we see this strange business and yet it is really. none of us could ever go into the queen of this land and never get to her presence even at all.

She is guardian and those who are privileged to go to her only go by invitation. So that this is nothing really extraordinary.

And yet on the other hand there was a dreadful threat behind this and that was anyone who dared go into the inner court except they were called were put to death.

And this is the great point of the whole matter. It was not merely a matter of imprisonment or being ushered out quickly.

[ 10 : 23 ] It was a matter of life and death. And this is what Esther knew better than anyone having perhaps seen it happen.

And that being quite unaware of what was going on outside she was remarkably sheltered until as in this chapter she received news of what actually had happened and was given the decree or a copy of it to read for herself what a blow must have been to her.

and then how she would have realized that if anyone was able to approach the king on this subject she was the person and it was not a matter of some diplomacy but it was a matter of life and death how strange are God's deeds.

I'd say therefore in captivity the Lord still preserved his remnant but what a painful painful path.

Some of the Lord's people are permitted to walk in complete separation from worship captivity.

[ 12 : 00 ] This in this case was an outcome of their nationality but they were deprived of everything in this particular nature so that it follows that to some it was a great loss to others they settled down very comfortably in Babylon and when it came to Ezra and Nehemiah desiring to lead them back again not everyone went by any means there was a remnant that recurred the others were quite comfortable the distinction is there and it is a distinction to be observed with regard to this we have no mention of prayer we have mentioned of fasting it is a debatable question and has been debated as to whether one cannot put prayer and fasting together here as you can elsewhere in the scripture of it they usually went together this thought said

Jesus speaking of faith goeth not for but by prayer and fasting so that whether there is any question of prayer we cannot say it is more than probable there was because there was fasting three days and three nights where did this come from came from their upbringing their early past English and it continued and I believe still is among the Jews at a particular time Pentecost to us in the gospel church fasting is a thing of the past but with regard to this be the matter what it may there was

Esther driven to the point of complete extremity now the wisdom of Mordecai's question is very apparent who knoweth whether thou art come to the kingdom for such a time of sleep think that over how did she get to the kingdom at what cost and loss the retirement of Vashti or the attendant circumstances if this good woman was not under the hand of God and if she was not a praying woman then be very much mistaken to consider therefore that these awful circumstances so dire and extreme you won't find a comparison with them in the script of a young woman being brought to such a position in such a way and if she is asked by

Mordecai to consider who knoweth whether thou art come to the kingdom for such an occasion as this then what must her thoughts be would not this have brought her to a it did very deliberate action after the first point as is in this text is one which arouses the many kinds thoughts and this is not uncommon you look at your life let me look at mine have you ever been in a place where it could be said of you who knoweth whether thou art come to the kingdom for such a time as this now what sort of a time is it then well a time all ordained of God a time predestinated what in the midst of such chaos and under such a ruler of this yes what in the midst of such condays your circumstances yes what the glory of an eastern kingdom yes but surely no hand of God be manifested here why not why not look at the extreme it may fit your case far from being in palatial circumstances or in a kingdom or in any authority or responsibility you may well feel to be the lowest of the lowest and unworthy of the least of his notice it applies both ways who knows can you get the force of the question take a good look then at today where you are how you came here why you are here what your circumstances are are you going to say that the hand of

God is not in it you say there is much captivity yes there is much that hinders yes it's so unblig what I would have it yes true is that any answer answer to the question who knows is not this one of the great voices then of the gospel that is found in the old testament has not the lord said that the way shall be remembered thought over pondered over and all the strange events in life because Esther wasn't a stranger to happiness in her early days was she and all the succeeding events bitters as well as sweets whose hand were they in charm luck were they do you say no definitely no then what's the alternative a guiding hand an overruling god but you say it's still captivity that doesn't matter but you say it does it doesn't it doesn't matter why because he is the god of the captivity and we were saying not long ago when god sent the children of

[ 20 : 32 ] Israel out of Egypt he told them to camp by the sea put them right in the jaws of death he didn't send them to camp in the open where they had a free country before them he sent them to camp by the street and in this remarkable way he made his hand more clear oh with it you couldn't have a cave more difficult hedged up but what are you going to say that with god all things are possible yes very easy to repeat but here is the demonstration of it who know it how the tester is faced with the news of the decree and it is quite new to her it hasn't reached her in the shelter of the palace when she hears of

Mordecai's distress and sends word by paytech another instrument you see god raised up yeah person no doubt and yet a very amiable man to carry these messages between her and Mordecai and in this we still see that he was a good messenger but the news was extremely bad so that to be faced with this dilemma in an instrument is no easy matter but we want to keep our eye on the overruling controlling hand of God and see how he brings things home personally that is his object as I said last summer ah light affliction our light affliction which is that for a moment it's yours and you know it it can't be anyone else's it's what

God has laid upon you and you can't get rid of it and perhaps you may add and I don't want to come out of it better than I went into it all well and good if that is your desire oh that with this it was her own responsibility Mordecai could do no more than this but it shows the value of good advice and of solemn counsel in such an occasion but let us look at Mordecai for the moment with his thoughts the remarkable way in which Esther had been elevated to that position and now the dreadful hatred of Haman and the decree that every

Jew in all the hundred and twenty provinces reaching as far as India should be destroyed on a given day it was no small thing when he views this awful decree and the bitter hatred of Haman what are his thoughts because he was the one that wouldn't bow down to Haman the responsibility of this faithful man rebounded on his own shoulder if he bowed to this regent of the king he would have been alright but he refused and it was this that sparked off the enmity and finally the decree oh what a cost faithfulness so often it stand true and faithful and you'll have a solemn responsibility when you see the effect of it you can see it in our own nation today when one man speaks out truthfully faithfully of what he feels is the actual fact who raises about himself a host of enemies as well as a host of lies it ever has been so

Mordecai must have indeed have been cast down under the realization that the responsibility was hit that was it there is such a heavy burden to be carried by those who bear responsibility that they often may wish they'd never taken a stand many who have stood for the truth and many of the reformers in years past who stood for the honor and glory of God and the truth of God must often have wondered as the tide turned against them and such enemies arose why they ever stood you may say the same about Daniel and the three Hebrew children why not bear down to the image of gold why not now what be cast into a furnace of fire why surely that can be avoided can't it why pray to any other

[ 27 : 26 ] God but to the thing as Daniel whispered it why open your window three times a day and pray looking toward Jerusalem when you well know that a large dead in front of these men you say were especially in jail in living sight Paul speaks of them quench the violence of fire he says so many now this is the principle therefore of standing for the truth as we have it in the gospel day you will raise many enemies and perhaps find few friends and perhaps find few friends the Lord's word and his truth and his name when they are made precious must be defended in this case who knoweth whether thou art come to the kingdom for such a time as this this kingdom of course is the ancient

Shusha Persian palace but we view this in another life the kingdom of God kingdom of grace even the youngest in the course of years it may be said of them who could foresee that you should be so blessed and favoured of God as to come to the kingdom at such an occasion as this and what was this occasion therefore such a time as this it was a time of need to put it mildly time of extremity a time when one action would change the whole course and only one action and that was the king to withdraw the decree the commission therefore given to her is to go in unto the king he charged her that she should go unto the king to make supplication unto him and to make request before him for her people what a heavy responsibility and upon a young woman and one who is a Moorani saying in captivity where religion was at a very low age which we believe she had very low see how the life of God therefore is kept alive under the most dire circumstances how that living work which God begins in the heart of his people can never be claimed whatever whatever may be they're locked and pathway however they may run into danger bring trouble upon themselves however they may be like the prodigal whatever course they may take yet with all this the Lord never forsakes the work of his old hand and he that hath begun good work will carry on till the day of Jesus Christ the great question therefore so often crops up in life who knows let us try then finally to look at this who knows do you know take David's case a day when the child lay so ill for a whole week and he was brought to that place where he prayed so earnestly for the life of his death and after the child died and he revived and washed himself and his servants were spying and they said well while the child was alive you mourned and went now the child is dead you are a rise

were more cheerful why is it he said while the child lived there was hope for I said who can tell God will be gracious for David was strangely bound up in the life of that weak old infant that child could never have responded to any approach like one would perhaps say it lay there ill and dying and yet David found that child bound up in his heart for such an extent that he prayed and mourned for a whole with one looking at it naturally and knowing the circumstances in which that child was begun would say that David was still relieved now far from it far from it who can tell it that what

God will be gracious to as it is and he is which means very close examination and here in the same word who can tell and so as we apply this to ourselves who knows who knows well the Lord anyone else not a soul not a soul but surely surely that's not right who knows only the Lord only his hand has brought these mysterious circumstances about take the

Lord Jesus in his extremity who knoweth who did know that he agonized in the garden of their self who knew with the three disciples certainly they did not who knew only the farmer and of course the Holy Spirit with him who knew what was actually transpiring in that sad dark hour of death seven now this narrows the whole matter down to taste nothing else reason will never answer the question not right on the road to Maya they were reasoning among themselves that was one of their mistakes they walked together and reason were told about all these things that had happened now we know that in spiritual things to look back to last Sunday's text reason were however told that's all we've got naturally is reason when

[ 36 : 38 ] Christ came to them and spoke on that last journey to Emmaus he declared ought not Christ to suffer great mercy when God questions us it is nighbor done it's like the children you know one of the best ways of teaching them is to ask them questions one of the best ways of preaching is to ask questions yes the Lord Jesus said have I been so long time with you and yet thou hast not known me Thomas good question isn't it question a wonderful thing especially when they're pointed at their own hearts and the Lord said well who knoweth that what thou art come to the kingdom for such an occasion as this so the

Lord alone knows and you can go to a hundred cases and see how true this is when poor Gideon was met with by the angel as he thrashed wheat to hide it from the millionaire who knew why he should be the one that should be chosen who sent the angel to him now this is the place of comfort who knows your who knows your heart who knows your circumstance who knows shall I say your captivity who knows why you feel as you do so desperately who knows your hunger your thirst who knows your present circumstances but only one answers and that is the

Lord now when faith is narrowed down to this then there is the door of hope and it is here and the Lord brings his people so that they could look nowhere else as here now Mordecai exhibit great weakness for if thou altogether holdest thy peace at this time then shall their enlargement and deliverance arise to the Jews from another place what he refers to we have the faintest idea what his thoughts were what he meant we do not know but what we do know is this but thou and who know whether thou art come to the kingdom for such a time as this what was the answer to it that she had she was there for that particular world she'd come to the kingdom for that particular time time and time that the hyride and the psalmist are in thy hands these are some of the mercies that the Lord gives up to trade to life that our times are in his hands or the thing or ah yeah one