The Unseen Worker

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 15 February 2026

Preacher: Dr. Michael Staton

[0:00] This is the First Mustang Pulpit Podcast, a podcast of the weekly preaching and teaching at First Mustang.! Thank you for joining us. Open with me to the book of Esther.

I hope you picked up one of the handouts as you came in. Again, it will be of no value to me because I cannot read print this small. But maybe for you it will.
This is just a quick reminder and update of the first four chapters that we have studied together. And I wanted to get it all on one page for you just to help you to remember not only the flow of the story, but also the implications that we have looked at as we've gone through these first several chapters together.
And now that we come to chapter 5 and tonight chapter 6, these two chapters, what we really see is the Lord as the unseen worker.
I mentioned this morning that this is really a... That typo is my fault. There should be Esther 5 and 6. What we looked at this morning in Philippians is that what we see is that the Lord is at work within us.
[1:26] We are laboring. We are pressing on. We are working. But it's the Lord at work in us. And we see that very much here in Esther 5 and 6 as Esther and Mordecai are doing what they can do and what they should do.

And yet it is the Lord who is the unseen worker bringing all things together. When we left off in chapter 4, Mordecai, of course, had encouraged her to go to the king to try to stand up for the people because of the decree that had been put out that all the Jewish people were going to be put to death.
At the end of chapter 4, she said, I will go to the king, though it is against the law. And if I perish, I perish.
Mordecai then went away and did everything as Esther had ordered him. Between chapter 4 and 5 is a brief break. Esther has called for a time of fasting.
And up until this point, we have seen the foolishness of Haman. We have seen the way that the king, Ahasuerus, makes decisions and how rash he can be to follow bad advisors.
[2:50] We have seen Mordecai, who is mourning publicly about what is going on. And we have seen Vashti put away as queen and then Esther elevated as queen.

And all of this to this point seems like a bit of just Persian history, which it is, but it's much more than that.
And when we get to the end of chapter 4, what we see here is the real danger because this decree has gone out that the Jewish people are going to be put to death. And Mordecai has told Esther, you've got to go in front of the king and do something.
And she says, if I go in front of the king without being called for, it could cost my life. And the king hasn't even spoken to me for a month. And at Mordecai's request, Esther, as I just read, says, I'll do it.
In an attempt to save the people, I'll do it. And if I perish for going in front of the king, then I perish. She calls for this fast.
[3:59] It's not just her. It's others that are doing that as well. We saw it in verse 16 at the end of chapter 4. Go gather all the Jews we found in Susa and hold a fast on my behalf.

Do not eat or drink for three days, night or a day. And I and my young women will also fast as you do. Let me encourage you, when you come to a place in your life where you are facing some kind of trial or something that just feels monumental and bigger than you and more than you know what to do, there's wisdom to adjust your schedule for a season to seek the Lord in prayer and fasting.

Downloaded from https://yetanothersermon.host

There's wisdom in saying that for a season, you're going to do without some things in order to be able to free up more time to be with the Lord.
The purpose ultimately, biblically, of fasting is not simply about abstaining from food. It's about abstaining for food in order to free up time to spend more time with the Lord and in His Word and in prayer.
And also, that as you would feel those pains of hunger, it would be a reminder that you are desiring something more than you desire food. You're desiring for the hand of God to move powerfully in your life.
[5:21] Courage and convictions are strengthened during seasons of prayer and fasting. Charles Wendahl said this about chapter 5. He said, The book of Esther is not simply for us to learn Persian history.

It's for us to learn of God's character and to teach us to rest in the providence of our Almighty God.
Some of you may know the old hymn, Stand Up, Stand Up for Jesus.
Verse 3 says, Stand up, stand up for Jesus. Stand in His strength alone. The arm of flesh will fail you. You dare not trust your own. Put on the gospel armor.
Each piece put on with prayer. Where duty calls or danger, be not wanting there. Do not be without the strength and the power of God when you face trials.
And we do that as we put on the gospel armor with prayer. Which brings us now to chapter 5. And as the story unfolds, the first thing we see in the first half of chapter 5 is Esther's feast.
[6:29] Esther's feast begins with a request. Let's look at the text. On the third day, Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's quarters.

While the king was sitting on his royal throne inside the throne room opposite the entrance of the palace. And when the king saw Queen Esther standing in the court, she won favor in his sight and he held out to Esther the golden scepter that was in his hand.
Then Esther approached and touched the tip of the scepter. This was a risky move. This is what Esther had reminded Mordecai could cost her her life.
If she is to approach the king without being summoned, that could cost her her life. She did that and she has found favor with him. Verse 3, The king said to her, What is it, Queen Esther?
What is your request? It shall be given you even up to half of my kingdom. It's the first time that we see the king refer to her as Queen Esther in the book.
[7:38] He offers her whatever she desires. If you look at the language here, he says, Up to half my kingdom. That's a common expression of the day that would for royalty indicate generosity, wealth, and power.

The purpose of that statement is that he is responding favorably to her request. Verse 4, Esther said, If it please the king, let the king and Haman come today to a feast that I have prepared for the king.
So while Esther has been fasting, she's been preparing this banquet, she does not make her ultimate request known. Remember the trial, the problem here is that Haman has persuaded King Ahasuerus to enact this decree that on this certain day all the Jewish people in the empire are going to be put to death.
They're going to be destroyed and annihilated. She wants to speak to the king about that. She invites him to this feast she's preparing but has not yet said what her request is.
Probably because she's trying to gauge two things. One, what is his disposition to her? Remember it's been 30 days since he's had any communication with her.
[8:58] So she's trying to gauge where he is with her and probably also trying to gauge a little bit where the king stands with Haman. She invites the king to come and invites Haman to come probably trying to get a read of where the king feels and how the king feels about Haman.

Verse 5, the king said, bring Haman quickly so that we may do as Esther has asked. So the king and Haman came to the feast that Esther had prepared.
So the king responds positively to Esther's request. He knows that she has risked her life by approaching him. He doesn't know what the request is going to be.
But he knows it must be something of the highest importance because he understands that when she approached him without being invited, he knows she is risking her life and so what he does deduct from that is whatever is on her mind is big enough, she's willing to die for it.

Downloaded from https://yetanothersermon.host

So while he does not yet know what the request will be, he is instantly made aware that it is something very significant. While Esther has been fasting, the Lord has been working.
[10:21] The Lord has inclined the king's heart to be favorable toward her. I might just say, even in keeping with what Nathan shared just a moment ago, that while you are trusting the Lord and while you are waiting on the Lord, stay faithful to what you know to do.

Stay faithful. Esther is fasting. Esther is living out her courage. Esther is standing up for her people, but she does not know how it's going to work out.
So she waits and she trusts, which is exactly what we should do. You see, in verse 6, as they were drinking wine after the feast, the king said to Esther, what is your wish?
And it shall be granted to you. And what is your request? Even to half my kingdom it shall be fulfilled. So she approaches the king, what do you want?
She says, come to a feast. Comes to a feast and he says, again, what do you want? Verse 8, Esther answered, my wish and my request is, if I have found favor in the sight of the king, and if it please the king to grant my wish and fulfill my request, so stop right there, now it finally comes.
[11:45] We're about to find out now, what is this big request that she was willing to risk her life? What does she need the king to do that cannot happen apart from the king that is so important that she's willing to die to request it?

Let the king and Haman come to the feast that I will prepare for them and tomorrow I will do as the king has said. The request was, let's do this again.
She just asked him to come to the feast, letting him know what's important, getting a read of if he was favorable toward her, getting a read on his relationship with Haman.
They come, he says, okay, you've essentially, you've risked your life to talk to me without me inviting you. We're here together at the feast.
You have something obviously very significant. You're wanting to ask me, what do you want to ask me? And she says, let's get together tomorrow and I will have a feast.
[12:54] Now, why doesn't she just tell the king what she wants to do? We're going to find out. The second thing we see in the flow of the chapter here is Haman's anger.

Still in chapter 5, verse 9, we see his wrath. Haman went out that day joyful and glad of heart. He's filled with arrogance.
He was at the banquet. It had been just the king and the queen and him. So he's feeling pretty puffed up. The queen has a banquet, invites the king, and Haman got this special request.
And so, he leaves joyful and glad of heart. But, when Haman saw Mordecai in the king's gate, that he neither rose nor trembled before him, he was filled with wrath against Mordecai.
Haman has everything he wants. He has everything he needs. He's even filled with pride at his invitation to the banquet.
[14:05] But this one thing he does not have, which is Mordecai bowing before him. It was the praise of people that Haman lived for.

His idol is his pride. The idol was challenged by Mordecai and his sinful heart exposed.
Verse 10, Nevertheless, Haman restrained himself and went home. Mordecai does not do what he wants him to do. Haman, though he was joyful and was glad of heart, when he sees Mordecai not bowing down to him, he is filled with anger and rage, but he doesn't do what in the flesh he wants to do at that time.
He restrains himself and he goes home and he sent and brought his friend and his wife, Zeresh. We have a couple of people with babies if you're looking for a name, Zeresh.
Just throw it out there. Verse 11, Haman recounted to them the splendor of his riches. Isn't this a great conversation for dinner? Can I tell you how great I am?
[15:31] Can I tell you how wealthy I am? Have you heard how amazing I am? Have you heard how powerful I am? What a great conversation.

And he told of all the promotions with which the king had honored him and how he had advanced him above the officials and the servants of the king.
Then Haman said, Even Queen Esther, let no one but me come with the king to the feast, she prepared. And tomorrow also I am invited by her together with the king.
Everything for him seems to be great. He's got power. He's telling them all about it. He's got prestige. He reminds them about it. Is there anything that's a problem?
Verse 13, Yet, all this is worth nothing to me so long as I see Mordecai the Jew.

Downloaded from https://yetanothersermon.host

[16:36] It's an expression of disdain for him. All of this honor, all this prestige, all this wealth, all this recognition, it is worth nothing to me as long as I see Mordecai the Jew sitting at the king's gate.

Then his wife, Zeresh, and all his friends said to him, Let a gallows fifty cubits high be made, and in the morning tell the king to have Mordecai hanged up on it.
Well, maybe so much for naming your kid Zeresh. Maybe not. Maybe not. Be careful who you listen to. We've seen over and over so far in these first five chapters what happens when unwise people have access to your heart and mind.
She says, I have an idea. You've got a problem with Mordecai. Why don't we do this? She says, build some gallows fifty cubits high and then go joyfully with the king to the feast.
I mean, after all, what would make for a more joyful dinner than knowing you're about to kill someone you don't like? That's what Zeresh says. Fifty cubits and seventy-five feet.
[17:58] Just by way of interest for some, historically, there's a little bit of difference of opinion among scholars of what that would precisely mean. Some take that to just be an expression meaning of something very, very high.

Just build something as high and tall as we can. Others would say, no, it really is something seventy-five feet. Probably can't build something overnight seventy-five feet tall.
So what this may mean is that you've got a pole for the gallows and just put it on the top of a building or on the top of a cliff or the top of a hill. So not necessarily that the pole itself is seventy-five feet but that it would be hanging seventy-five feet above the ground.
That would likely be what is taking place. This idea pleased Haman and he had the gallows made. And as the pole is being put up that night, Haman smiles with delight, rehearsing in his mind the joy he will feel as he anticipates the gruesome death of Mordecai.
[19:02] This is what pride does. It makes you unreasonable. It drives you to do foolish things.

Chapter 6, we see the king's decision. It starts with the sleepless night. Verse 1, On that night, the king could not sleep.
The text doesn't give us a reason for the king's insomnia. I think we can figure out what it is though. It's surely the unspoken request of Esther.
Wouldn't you think? She has risked her life to talk to him and so he's wondering immediately, what is this about? This must be something huge and they have the banquet and at the banquet he says, okay, finally, please tell me what do you want?
I'll give you anything up to half my kingdom meaning I'm in a good mood and I'm feeling generous and I care for you and whatever you ask me, I will grant it. I'll give it to you. What is it that you want?
[20:03] And she says, okay, well, let's meet again tomorrow and then I will make my request known. The text doesn't tell us why the king can't sleep but that surely has to be it.

What is it that's so important she was willing to risk her life to come in my presence unannounced? And what is it that's so important that she didn't even say what it was but she once again was kind of testing to see where I was, if I was favorable to her, what in the world is this request going to be?
Now what we know, you and I, on this side of the story, is that God is at work. As one author put it, between the lines and behind the scenes, out of focus and incognito, the Lord continued to work to accomplish all of His holy will.
Back to the text here in chapter 6, He gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king.
Why did the king ask for them to bring the books of all of the chronicles, all of the deeds? Because he can't sleep. When I was a youth minister at camp, my first year, I had no idea what I was doing and it was a war zone.
[21:30] I barely survived. So the next year, I had like 12 months to prepare for camp and so what we would do, we would tell everybody it's time to go to bed and the guys in the guys' dorm would go to bed and I would turn the lights off and I'd get a flashlight and I would read Leviticus out loud and Kings and Chronicles for as long as it took.

Either they were going to learn some Old Testament history or they were going to go to sleep and I was fine with either result. It's kind of what the king does.
Bring me the book of memorable deeds. Bring me the chronicles. Then they were read before the king. He can't sleep so maybe his thought is this will be so dry, dusty, and boring it will put me to sleep or if it doesn't put him to sleep, at least he's going to learn and read and be reminded of some

Downloaded from https://yetanothersermon.host

of the historical events that have taken place.
Coincidentally, though it would seem he just can't sleep, there's actually an amazing providence at work behind this. Because while he can't sleep, he asked for the books to be read.
If he were asleep, he would never ask for the books to be read. He asked for the books to be read and it just so happens, verse 2, that it was found written how Mordecai had told Bithana and Teresh, two of the king's eunuchs who guarded the threshold and who had sought to lay hands on King Ahasuerus.
[23:14] Remember that from a few weeks ago? Go back to chapter 2 for just a minute. Chapter 2, verse 21, In those days, as Mordecai was sitting at the king's gate, Bithana and Teresh, two of the king's eunuchs who guarded the threshold, became angry and sought to lay hands on King Ahasuerus.

And this came to the knowledge of Mordecai and he told it to Queen Esther and Esther told the king in the name of Mordecai. When the affair was investigated and found to be so, the men were both hanged on the gallows and it was recorded in the book of the Chronicles in the presence of the king.
Just normal stuff. No miracle. No natural law broken.
Just put in the books that this guy Mordecai discovered the plot, revealed the plot, and saved the king's life.
Fast forward to this night, the king can't sleep. Just a coincidence. I can't sleep.
[24:40] Bring me the Chronicles and read it. Just a coincidence. Right? No, of course not. This is all the providence of God. These aren't miracles.

This is God's providence. Which, as I said at the very beginning of our study, if you learn to see the providence of God, you'll never go through life the same again. The king can't sleep.
He asked for the Chronicles to be read. His men bring the books, open it up. Just so happens, they tell the story that has happened recently about Mordecai and Bithana and Teresh.
Verse 3, the king said, what honor or distinction has been bestowed on Mordecai for this? Now, you might think the king would know that. It was his life that was at risk here.
But Ahasuerus doesn't seem to make real good decisions to me. The king's young men who attended him said nothing has been done for him. Now, that's very rare.
[25:50] In the Persian Empire, they were very good at recognizing and repaying people who had done good deeds. This is a very rare thing that it would be overlooked. So ironic, on this very night, Haman is making plans for the death of Mordecai.

The same night, the king can't sleep and his thoughts go to, we need to honor Mordecai. So, in the same moment, you have the enemy of Mordecai, Haman, working a plan to destroy him, while at the same moment, providentially, the only person higher than Haman just happens to not be able to sleep, just happens to ask to have the books read, the books just happen to go to the place where Mordecai was told, and it just happens that nobody ever honored or rewarded him for it.
And while Mordecai is asleep, one man is trying to put him to death, the other man is seeking to honor him.
The discussion goes on. What are we going to do for him? What's been done? Nothing's been done. How did that happen? How did they get overlooked? The discussion, no doubt, breaks loose.
Verse 4, the king said, who is in the court? Something has caused a disturbance. Somebody has come by at an unplanned hour. Now, Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows that had been prepared for him.
[27:36] Haman shows up ready to get this done. His idea was to put Mordecai to death. We need to hang him.

That's how they did it. He has the gallows built. He shows up to tell the king. Verse 5, the king's young men told him, Haman is there standing in the court.
And the king said, let him come in. Haman thinks, this is the moment. Had the idea. Then he had the plan enacted to build the gallows.
Now, we just need the king to sign off on this. And before anything else is done, I'm going to put the one man who refused to bow down to me to death.
Haman said to himself, whom would the king delight to honor more than me? When the king summons him to come in, Haman's thought is, of course the king wants me to come in.

Downloaded from https://yetanothersermon.host

[28:51] I mean, who else would the king want to see than me? The king wants to honor someone. And who else would he want to honor besides me? Verse 7, Haman said to the king, for the man whom the king delights to honor.

Let me just, let me just talk, make sure we're catching the story here. The king wants to honor somebody. Are you keeping up? What's the name of the man the king is wanting to honor? Mordecai.
Somebody else wants Mordecai put to death. What's his name? Haman. The king, the Hashuares or Xerxes, tells Haman to come on in because someone's going to be honored.
And Haman says, sounds good to me. Yeah, here I am. Lucky for you. Haman said to the king, for the man whom the king delights to honor, let royal robes be brought, which the king has worn and the horse that the king has ridden on and whose head a royal crown has set and let the robes and the horse be handed over to one of the king's most noble officials.
Let them dress the man whom the king delights to honor and let them lead him on the horse to the square of the city proclaiming before him thus shall it be done to the man whom the king delights to honor.
[30:15] Haman says, here's how you honor somebody king. Get a robe. Get a horse. Get a crown. Have a parade. Proclaim this man's greatness. Haman was asking for it all.

Verse 10. Haman's shame. Then the king said to Haman, hurry, take the robes and the horse as you have said.
And Haman, just stop for a minute. Haman's thinking what? Let's ride. Let's go. Give me my robe. Give me my crown. Give me my parade.
In fact, what Haman was actually requesting was to be treated like a king in public. Had the king had realized Haman was asking for this for himself, he could have had him put to death for treason for demanding the throne of Ahasuerus.
Hurry, take the robes and the horse as you have said and do so to Mordecai the Jew who sits at the king's gate.
[31:33] Leave out nothing that you have mentioned. It's quite a twist, isn't it? The king says, you know what, Haman?

Good idea. Let's get a robe. Good idea. Let's get a crown. Good idea. Let's get a horse. Good idea. Let's parade this man. Let's honor this man. And Haman says, you want me to honor who?
It's Mordecai. It's worth noting, the king does not connect the Jewishness of Mordecai with the decree that Haman has authorized for him to put the Jews to death because the king never even worked to find out who the people were that Haman wanted to put to death.
This is quite some decision making in the kingdom. Verse 11, Haman took the robes and the horse and he dressed Mordecai and led him through the square of the city proclaiming before him, thus shall it be done to the man whom the king delights to honor.
If you were going to reenact this, it would not even be possible to put into words what's going on in the heart of the person who is playing Haman right now. It's not just that he thought he was going to be honored and it's not.
[33:07] It's not just that it is the one who refused to bow down to him that is being honored. Remember, Mordecai won't bow down to Haman, the Agagite, because Mordecai is a Jew and now Haman, the Agagite is having to promote Mordecai.

As one man said, this must have tasted like ashes in his mouth as he proclaims these words. But notice, as Mordecai is honored, at least in the text, there's not a single word of revenge or hatred or I told you so from Mordecai back.
Verse 12, Then Mordecai returned to the king's gate, but Haman hurried to his house mourning and with his head covered. Question, why did Mordecai go to the king's gate?
answer because that's where he always went. When he was worried, that's where he went.
When he was grieving, that's where he went. And now that he's been promoted, that's where he went. Don't let the circumstances of life change who you are.
[34:50] be who you're supposed to be. He doesn't try to force his way into the king's palace.

He goes back to the gate because the gate was as far as he could go. He doesn't try to force more than is there. He goes where he's always been.
Now the last time we saw Haman at home, he was talking with his wife and his buddies reminding them how great he was. Did I mention to you all my promotions? I covered that.

Downloaded from https://yetanothersermon.host

Did I mention to you how powerful I am? Oh, you've heard about that? Did I mention to you how much money I've been given? Oh, I've covered that. Haman, Haman, verse 13, told his wife Zeresh and all his friends everything that had happened to him.
Then his wise men and his wife Zeresh said to him, If Mordecai before whom you have begun to fall is of the Jewish people, you will not overcome him but will surely fall before him.
[35:54] While they were yet talking with him, the king's eunuchs arrived and they hurried to bring Haman to the feast that Esther had prepared.

The gallows have been built. Haman was ready to see Mordecai hung on them.
But in the midst of Haman's anger and disappointment, he's whisked away back to the feast, the second feast that's going to happen with the king and the queen and Haman.
No doubt as he's whisked away if the poles were up that high on some edge of a cliff, undoubtedly Haman glances and sees those gallows as he's watching his plan unravel.
It's amazing what happens next. We'll find out next Sunday. I assume you have a Bible you could read it beforehand, but come back.
[37:22] A few implications to think about. Number one, as we wait on the Lord, He works through our circumstances and works in us.

As we wait on the Lord, He works through our circumstances and works in us. Isn't it interesting? When there's something we're asking the Lord to do, it seems like what we really want, what we normally ask, is God, just fix this.
Just change the problem. And yet, at that same season, God is working in us.
We're saying God changed the circumstances and while we pray that, God is at work changing us.
Number two, God does not forget the works you do for His glory.
God doesn't forget the works that you do. Mordecai discovered the plot, the plot these two men had to kill the king. Mordecai reveals what he's found out.
[38:36] The king's life is spared and Mordecai gets nothing. And in that part of the world and that time in history, that's not what you would have expected.

That's why the king was so shocked that nothing was done for him because people's kind deeds, particularly toward royalty, were not overlooked or easily forgotten. It sure seemed like Mordecai was not repaid until it just so happened on the very night that Haman was devising a plan to kill Mordecai.
the king can't sleep, asked for the books, the books are brought, the books are opened up to Mordecai and it just so happens Mordecai had not been repaid and it was that very reason that his life is spared.
So, maybe you're not rewarded in the way that you expected as quickly as you anticipated.
trust the Lord. Trust the Lord who sees all things and rewards His people.
[39:58] Hebrews 6.10 says, God is not unjust so as to overlook your work and the love that you have shown for His name in serving the saints.

God has not forgotten you. Stay faithful. Stay obedient. The Lord does not forget the works you do for His glory.
Third, leave vengeance and ultimate justice to the Lord. Leave vengeance and ultimate justice to the Lord.
I wish we had time we'd just stay here and go on to chapter 7. I mean, I've got time but I don't know. I've got time you've got hunger and kids in the nursery so we can't.
I get it but I suppose most of you know what happens to Haman. If you don't know, I'll give you a hint.
[41:01] It ain't good. Mordecai doesn't have to go out and seek his vengeance. Neither do you.

Be faithful. God often works through ordinary means. Note that. God often works through ordinary means.
I mean, the way the story unfolds, it just does it so casually. Mordecai reveals the plot.
Chapter 2 just happens to record no fanfare, no big build up. It just says that what Mordecai did, it just says that it was written in the books of the Chronicles.
That's it. Just normal. That's what they did. And then the next chapter or the next couple of chapters, all it says is the king couldn't sleep.
[42:07] There's no like dun-dun-dun, at least not that we can hear. It just says the king can't sleep. It just says he asked for the books to be brought.

Downloaded from https://yetanothersermon.host

It just says they opened and read the books and it just says it happened to be about what Mordecai had done. Nobody walked on water. No one that was born blind has been made to see.
Nobody who was paralyzed is told to rise and walk. No miracles. Just God working through ordinary means to accomplish his perfect will.
I've not seen in my lifetime a man walk on water. I've not seen anyone who was paralyzed, touched, and told to rise and walk. I've not seen someone who was laid in the tomb dead, brought back to life several days later.
I believe in every one of those miracles that were recorded in scripture. I have no trouble believing that God can do that. None. I believe with all my heart. But it's not been my experience.
[43:32] Because those miracles are the exception. Let me tell you what's not the exception. God working through ordinary means to accomplish his will and bless his people.

That's not unusual. And every single one of you, every one of you, I promise you, could look back at your life and find non-miraculous ways that the Lord has blessed you and accomplished his will. How you met your spouse, how you found your job, how you found the church, how you made the relationship. We could go over and over and over and over and over and every one of us could in detail describe how the providential hand of God has been all over our lives.
You know what the really good news is? What was Mordecai doing when this amazing work of providence was happening? What was he doing? Sleeping! Why?
Because it was night time and that's what you do when it's night time. Hypothetically. Everybody over 50, I get it, but that's what you're supposed to be doing is sleeping. Sleeping. Surely, Mordecai's got to stay awake.
[44:58] After all, there's a guy trying to kill him. There's people in the kingdom trying to kill the Jewish people. Mordecai can't dare go to sleep. He's got to keep all the world spinning, right?

Wrong. Trust God. God. God was working when Mordecai was sleeping.
Rest well tonight, friends. Because God works while you sleep. And the God who works while you sleep never does.
He does not sleep or slumber. In fact, the psalmist said, the Lord gives to His children in their sleep. You see that living out right here in the book of Esther. This is the providence of God at work. One last thing. The name of the book is what?
[46:12] Esther. Esther. Esther. The main character humanly speaking is, don't make it complicated, it's named after her, Esther.

You're in chapter 6. I just read the whole thing to you. Let your eyes scan real quick 13 verses chapter 6 and raise your hand when you find the name Esther mentioned.
It's not there. Until you get to the end. Right? What happened to Esther during all the work? She's the main character. You don't even find her name until you get to the very end. And what's going to happen when you get to chapter 7? Well, that's what you've got to come back and see. How does the story unfold if the main character isn't even working? Well, it's because I asked you who the main character was, humanly speaking.
[47:36] Who's the main character? Value your head with me for just a moment. In your life, the main character is God.

Would you rest in that? In chapter 6 verse 6 verses, you don't even see her name. This is the climactic event.
This is when it's all coming down. And you don't even find her name. Until you get to the very end of the chapter, which leads into chapter 7 with the second feast.
How can it be that in the most important event, the most important night, Mordecai is just a bystander, and Esther's name is not even mentioned, not during that part.
But the answer is because Esther's not the most important character.
[49:06] God is. Haman's not the one with all the power. Ahasuerus isn't the ultimate king.

God is. Even Mordecai is not in charge.
God is. Chapter 6 ends. Verse 14 sets up chapter 7.
While they were yet talking with him, the king's eunuchs arrived and hurried to bring Haman to the feast that Esther had prepared. Nothing miraculous.
But it's the providential hand of God at work, doing what only he can do. God is the primary worker in your life.

Downloaded from https://yetanothersermon.host

[50:13] Trust him to accomplish his purpose. Lord, help us to trust you more. Help us to rest in your word.

Help us, Lord, to even when we sleep, to take comfort that the things we can't control you can. And help us, Lord, to look for your hand of providence working among us.
While we may oftentimes desire for you to change circumstances, you're changing us. You're working in our hearts.
Lord, whether we feel overlooked or honored, may we just be faithful, knowing that you see all things, and you're a rewarder of your people.
You are the unseen worker every moment of every day. May we trust your will, your timing, and your purposes.
[51:48] In Christ's name. Amen. Amen.

Downloaded from https://yetanothersermon.host