

The Price of Survival

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I. Introduction.

A. Text: Esther 6.

B. Esther is one of the two books in the Bible that never mentions the name of God.

C. God's name is omitted from the book because we are to look for indirect teaching instead of direct teaching.

D. Esther is an allegory about each of our lives—it is the story of intending to do right only finding out that we have done terribly wrong.

E. In each Christian, there is a Haman representing our flesh, there is an Esther representing our spirits, and there is a Mordecai representing the influence of the Holy Spirit. (Romans 8)

II. Momentous events begin with seemingly trivial incidents—the chapter begins with a restless and sleepless king.

A. The king sent for the records of the kings, which were heroic accounts.

B. It is rare to have a change of government by the peaceful process of an election—the king realizes that he owes his very life to Mordecai because of his discovery at this time.

C. The cross is designed to break down the stubborn willfulness of our lives.

1. The flesh is not our friend, but our enemy.

2. We are called to remember the price that Christ paid for us and the right He has for our life.

3. The beginning of our new life is not a simple matter of creed but the personal realization that Christ has the right to the day-by-day, moment-by-moment direction of our lives.

III. The honor that God gives is Himself.

A. As we honor the Lord, we give Him ourselves entirely.

B. If this is not our delight, then we have forgotten that this is the One whom we owe our lives.

IV. The flesh can be outwardly religious like Haman, but this is counterfeit righteousness.

A. The flesh can do religious things, but it will never give up.

B. The flesh would rather ruin a person's life than give in.

C. The beauty of the gospel is that it breaks the power of the flesh within us.

Application questions:

1. When has God used a seemingly trivial matter to do something great in your life or the life of someone you know?

2. Have you ever done something outwardly religious but inwardly fleshly? What does the speaker suggest that the solution to this is?

3. Why is it important that we give ourselves to God entirely in the Christian faith? Explain.
