

ESTHER
~ ACT FOUR ~

The Acts of the Righteous
Ch. 2:19-23



ESTHER 4.0 — ACT FOUR: The Acts of the Righteous — Ch. 2:19-23

“ACT FOUR” COMMENCES

~ The Acts of the Righteous, Mordecai Certified to the King ~

⇒ **Class Reference Reading:**

- ◆ **Esther 2: 19-23**
- ◆ ***The Story of the Bible*, Vol. 4, p. 366— “The King’s Life Threatened”**

⇒ **ACT FOUR** fills a necessary gap in the story of the bride’s development in relation to her coming king. It takes us back to the time when the anointed Jesus was in the midst of his brethren who conspired against him. A remnant of true believers—Jews and Gentiles—would be born out of this controversy that would form the nucleus of the ecclesia, certified to Yahweh in the Name of the king elect—Jesus the Christ. In the future, men will again conspire against Messiah when he returns to the earth to claim his throne. In both cases, there is consistency in the principle of division between those classes of men who believe the gospel message and those who do not.

⇒ **THEME VERSE (Psa. 40:10-11):** *“I have not hid thy righteousness within my heart; I have declared [amar=certified] thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.”*

⇒ **Vs. 19:** *“And when the virgins were gathered together the second time, then Mordecai sat in the king’s gate.”*

- ◆ “Virgins” in Scripture represent the ecclesial body espoused to Christ—those who have not defiled themselves with the world. These “virgins” were gathered together round about the gospel message at the time of Messiah’s first appearing and have been “gathering” in the name of the Son ever since. The time is near, however, when the dead and living among the saints—having completed their purification process—will be *“gathered together a second time”*—that is to say, at the second appearing of Messiah to glorify his name (**Eph. 1:9-12; Rev. 14:4-5**).
- ◆ *The “king’s gate”* represents a place of judgment, the entrance point into the king’s house. Jesus declared his Father’s Word to Israel from “the gate” as did the prophets before him. Moreover, he will “sit” in the “king’s gate” as the judge of his household when he returns, and only those approved will enter in (**Psa. 118:20; Jer. 7:1-3; Amos 5:15; Luke 13:24-25**).

⇒ **Vs. 20:** *“Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.”*

- ◆ At the time of our Lord’s first appearing, the true bride was not revealed to her people for the Jews thought that none but they were worthy of the kingdom. Soon, however, the Jews would be taught that *“they are not all Israel, which are of Israel”* and that salvation was a matter of the Spirit and not the letter of the law (**Rom. 9:1-8**). At the second appearing of Messiah, the identity of the Christ-host will still be veiled for a time *“as when she was brought up with him”* that is,

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as it was during the days of the ecclesial bride's probation and purification—unknown to the world who was not worthy of them. As discussed in ACT 3 (Esth. 2:10), the redeemed will remain in this “hidden period” until the time of the destruction of the Gogian host as represented later in the account by Haman. Esther's identity is then fully revealed.

⇒ **Vs. 21:** *“In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.”*

◆ **Bigthan** (*bigthân, bigthânâ'*) [a derivation of *Bigtha*—“Given by Fortune/Gift of God/Gardener”] and **Teresh** (*teh'-resh*) [“Strictness, Reverence”] were two chamberlains who conspired against the king to slay him and were found out. As we ponder this brief narrative, we need to keep in mind the position of these men as impostors and traitors—groups of men that oppose the will of Yahweh. With this in mind we can observe a pattern of unbelief welling up repeatedly throughout the history and destiny of Israel thusly:

- i. Both Israel and Judah rebelled against Yahweh resulting in their destruction; both received the **gift of God**; both should have **given reverence** to Him and strictly adhered to His precepts, but they would not; *“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also”* (Jer. 3:8).
- ii. These two “treacherous sisters” continued in Christ's day in the form of the scribes and the Pharisees, who likewise *“kept the door”* of Yahweh's house, which they themselves would not enter in because of unbelief (**Matt. 23:13**). We note that *“they were wroth”* even as the rulers in Israel were furious at Christ's teaching and miracles (**Matt. 21:45-46; Luke 20:19-20; John 5:16**). Both classes resisted and persecuted the Lord's anointed, the apostles, and believers after them (**Matt. 23:31; Luke 11:47; Acts 9:29; 1 Thes. 2:14-16**).
- iii. The prophet Zechariah likewise describes these antagonists as *two women* with wings of an unclean bird (**Zech. 5:5-11**). The lead cast upon the ephah wherein the two women were sitting was melted by the heat of the Roman desolator in 70 AD, and the two women were transported to the land of *Shinar*, or “the enemy's tooth.” There, upon the foundation of apostate Judaism mixed with false Christianity, they “built an house” or spiritual bazaar, the head of which became the Roman Catholic Church draped in the trappings of Judaism (incense burners, holy water, robes, altars, sprinklings, holy days and festivals, ornaments, etc.). In 324 AD following the overthrow of his pagan rivals, Constantine the Great instituted the Catholic faith as the state religion of Rome. Soon after, the “Church” began to persecute those of the one faith

**Eastern Emperor, Phocas**

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**Ivan “the Great,”
Grand Prince of Muscovy**

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as well as other religious and political dissenters such as the Donatists, who split from the Catholics in 312 AD. In 606 AD, the Eastern Emperor, Phocus, decreed the pope to be “universal bishop” of the Church. This did not suit the “faithful” in the east, and in 1054 AD, the Church split on doctrinal, theological, political, and geographical lines between the Patriarch of Constantinople in the East (the Eastern Orthodox Church), and the Roman Pontiff in the West (the Catholic Church). In 1453 following the destruction of Constantinople by the Turks, the Eastern Patriarch and the whole system of priests migrated (again, as an unclean bird) into the northern regions of Russia. The throne of the Eastern Roman Empire was afterward claimed by Russia on account of the marriage between Ivan Vasilvevich III, Grand Prince of Muscovy (called “The Great”), to Zoe, niece to Constantine XI, the last reigning Byzantine emperor. Thus the seat of Rome passed to Russia (the “Third Rome”) for “prophetic keeping” until Nebuchadnezzar’s Image can “stand up” in belligerence against Israel, as we understand the Gogian players in Ezekiel 38 and 39.

iv. In the future, at the second appearing and revelation of Jesus Christ, these two groups formed out of the “two unclean women” will again oppose Yahweh and seek to destroy the king. The first will be in the form of the Eastern “Roman dragon” or Gogian host—the Haman types led by Russia who will seek to cut off Israel for ever (**Ezek. 38:10-12**). Once this first group is dealt a fatal blow, the second group will organize consisting of the “ten horn” Catholic nations of the “Beast.” These will resist the call to submission by the king in Zion and will make war against him for 30 years (**Rev. 17:12-14**). Christ and the Saints, in the “march of the rainbow angel,” will bring judgments on both of these systems as described in Revelation chapter 10. Here, the Christ-host is described as a man with one foot “upon the sea,” or “sea beast” nations of the eastern alliance under Russia, and one foot “upon the earth,” or “beast of the earth” nations in the west that will be dominated by the papacy (**Rev. 10:1-7**).

- ⇒ **Vs. 22:** “*And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai’s name.*”
 - ◆ First, we note the players in this verse and what their roles are, typically speaking:
 - i. **Mordecai** is typical of our Lord and Savior. Our Lord is aware of all dangers lurking at the ecclesial “gate,” even the way of truth and life as he said of himself, “I am the door of the sheep” (John 10:7).
 - ii. **Esther**, being typical of the true bride, is informed by Mordecai as to this present danger, which, if carried out, would endanger her own life. This tells us that our Lord has given us the tools to discern the true shepherd from the

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false shepherds, and true brethren (Christadelphians) from *false brethren* (*pseudodelphians*). What are these tools? (**Matt. 7:13-20; Gal. 2:4, 14**).

iii. **Esther** “certifies” (H. **amar**=*communed*) with the king (in this case the king typifying Yahweh), “*in Mordecai’s name*,” thus we see a pattern of how we ought to pray in Christ’s name that we may have guidance and discernment as to the truth in all things (**John 14:13; Col. 3:17**).

- ◆ Unfortunately, it is often the practice of those who deem themselves to be righteous to ignore or hide from danger rather than to contend with it. This was not the way of the Good Shepherd, nor his sheep. The general practice when danger arises through false prophets entering the flock in sheep’s clothing is simply to ignore the problem and hope it will go away. “*But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth*” (John 10:11; **read Jude also**). What are the implications of this message from Jude?
- ◆ If “wolves” are allowed to have their way and to feed upon the flock, lives may be lost due to the leavening effect of false teaching. Our theme verse for ACT 4 again shows us a course of action: “***I have not hid thy righteousness within my heart; I have declared [amar=certified] thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation***” (Psa. 40:10). Note the connection between declaring faithfulness with salvation—they are inseparable! We cannot, in good faith, merely ignore danger when it arises and threatens the welfare of the ecclesia. We must first show ourselves to be spiritual soldiers for the Master’s sake, stand firm in the Truth and pray for those who oppose themselves (**1 Cor. 16:13-14**). Only when we have exhausted all efforts to reform and can no longer keep ourselves unspotted from error is complete separation justified.

⇒ **Vs. 23:** “*And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.*”

- ◆ Yahweh remembers all things. He remembers and honors His covenants (**Gen. 9:15-16; Lev. 26:42**). In His mercy, He remembers that we are but dust (**Job 14:13; Psa. 25:7**). He remembers His purpose with Zion (**Psa. 74:2; Jer. 2:2**). Conversely, Yahweh also remembers His enemies (**Psa. 74:18, 22; Jer. 51:60-64**). Those who have opposed Yahweh’s purpose or who have persecuted Israel and His covenanted ones, will ultimately be destroyed, even as the two wicked chamberlains. In Jeremiah’s prophecy concerning the downfall of the Babylonian kingdom, he also foreshadows the destruction of mystical Babylon and those who claim to “stand in the gate” of Yahweh’s house (**2 Thes. 2:3-8; Rev. 3:9; Rev. 18:21-22**).
- ◆ As concerning His covenanted ones, Yahweh has a particular book of remembrance. This is not a literal book, but representative of those who have the Yahweh Name inscribed upon them—those who have been sealed with the knowledge and hope of the gospel in and through the Lord Jesus Christ (**Dan. 12:1; Mal. 3:16; Phil. 4:3; Rev. 3:5**).
- ◆ The good works of Mordecai come into play later in the account of Esther

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(chapter 6) and it will be seen that the matter was Divinely arranged so that when the king was reminded of Mordecai's good deed on his behalf, Mordecai was exalted before the people, while wicked Haman, who sought Mordecai's destruction, was hanged. This illustrates the truth of the principle *"that all things work together for good to them that love God, to them who are the called according to His purpose"* (Rom. 8:28).

◆ Two additional points to be remembered:

- i. As with Mordecai's example, Yahweh gives to us many opportunities to honor His Name—we will be tried and will be caused to pass through much tribulation (**Acts 14:22**). What does this principle in Acts teach us about baptism?
 - ◇ Is baptism the pinnacle of our spiritual walk before Yahweh? (**Heb. 5:14**)
 - ◇ Has Yahweh and His son done all they can for us by bringing us to baptism? (**Phil. 4:6; Heb. 12:6**)
 - ◇ What is Christ's role now on our behalf? (**Heb. 4:15; Heb. 8:6**)
 - ◇ Trials may come unexpectedly from an external source or brought upon ourselves by a wrong decision. In any case, we must arm ourselves with the honest Truth of the Word and seek Yahweh for help that we may be corrected and grow to become mature brothers and sisters, being well-grounded against "winds of doctrine."
- ii. The faithful acts of the righteous go before us to the throne of Yahweh, certified in the name of our Redeemer. These acts go on record and will be the basis of our entrance, Yahweh willing, into His Kingdom as rulers for the Age to come (**Matt. 12:36; 2 Cor. 5:10**). With this in mind let us always be abounding in the LORD's work.





The Royal Road of the Persian Empire



The "Great Gate" of Susa where Mordecai stood may have been similar to the "Gate of All Nations" at the sister city of Persepolis.

The Royal Road, as it has been called, was the lifeline of the Persian Empire at its height under King Ahasuerus (Darius Hystaspes). The king's royal palace at the time was in Susa (or Shushan) where Esther and Mordecai lived. The Jews in general, on the other hand, were scattered throughout the Empire, mostly in the east regions on account of the Babylonian captivity, although some had already returned to Jerusalem following the decree of Cyrus, led by Joshua and Zerubbabel as recorded in the book of Ezra.

Haman, in order to execute his evil plan to destroy the Jews throughout the empire, relied upon an efficient post system of communication that operated along the Royal Road. Esther and Mordecai would use the same system to overturn Haman's plan and bring about a complete change of events in the Jews' favor.

ESTHER — Review Questions (ACT FOUR)

1. What do virgins represent in the Bible? (references) _____

2. In Esther 2:19, Mordecai is said to have “sat in the king’s gate.” What does this represent?

3. What promise to Abraham ties in with this principle? _____

4. In Esther 2:20, the queen had not yet revealed her identity to the king. What might this represent?
 - A. At the time of the Lord’s first appearing? _____
 - B. At the time of his second appearing? _____
5. Who were the two chamberlains who plotted to assassinate the king? _____ & _____
6. What does it mean by the fact that they “kept the door”? _____

7. What two nations that were unfaithful to Yahweh's plan and purpose are represented by these men?
_____ & _____
8. Who two groups did these men represent at the time of Christ? _____ & _____
9. What did Jesus say to those of his day who stood in the door of hope, preventing the people the opportunity of entering the kingdom of God? _____
10. How does the prophet Zechariah describe these two groups of antagonists? _____

11. The final manifestation of these two traitors against the king (at the time of the advent and following thereafter) will be in the form of:
 - A. The U.S. and Great Britain
 - B. The Iranians and Egyptians
 - C. The Russian confederacy and the nations of the beast
 - D. The king of the north and the king of the south
12. Mordecai informs Esther of the impending danger to the king’s life even as Christ has given believers instructions on how to fortify themselves against danger. List several scriptures that demonstrate how the Word prepares us to face spiritual pitfalls. _____
13. The two traitors are “found out” (Esther 2:23). What does this represent as far as how Yahweh will remember those who have opposed His will? (references) _____

