

WILL YOU BE A PART OF THE JEWISH FUTURE?

After Haman has the decree that the Jewish people are to be annihilated publicized across the kingdom, Mordechai is busy trying to inspire the Jews to repent. Mordechai eventually appeals to Esther asking her to go to the king and save the Jewish people.

The conversation that takes place between Mordechai and Esther is somewhat puzzling. Lets have a look.

Mordechai's appeal to Queen Esther	
Esther Chapter 4: 8 - 10	אסתר פרק ד
<p>(8) Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy the Jewish people, to show it to Esther, and to declare it to her; and to charge her that she should go in to the king, to make supplication to him, and to make request before him, for her people. (9) And Hasach came and told Esther the words of Mordechai.</p>	<p>(ח) וְאֶת־פִּתְשָׁגֶן בְּתַב־הַדָּת אֲשֶׁר־נָתַן בְּשׁוּשָׁן לְהַשְׁמִידֵם גַּמְן לֹא לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לּוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּהּ: (ט) וַיָּבֹא הַחָדָד וַיִּגַּד לְאֶסְתֵּר אֵת דְּבָרֵי מֶרְדֳּכָי:</p>

Esther's response	
Esther Chapter 4: 10 - 12	אסתר ד
<p>(10) Then Esther spoke to Hasach, and gave him a message for Mordechai: (11) 'All the king's servants, and the people of the king's provinces, do know, that whoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law for him, that he be put to death, except to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in to the king these thirty days.' (12) And they told to Mordechai Esther's words.</p>	<p>(י) וּתְאֹמֶר אֶסְתֵּר לְחָדָד וּתְצַוֶּהוּ אֶל־מֶרְדֳּכָי: (יא) כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֲצַר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהִמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שֵׁרָבִיט הַזֶּהב וְתָגִה וְאִנִּי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם: (יב) וַיִּגִּידוּ לְמֶרְדֳּכָי אֵת דְּבָרֵי אֶסְתֵּר: (פ)</p>

- ❖ WHAT SHOULD MORDECHAI SAY NEXT TO TRY AND CONVINC ESTHER TO GO TO THE KING?
- ❖ WHAT WOULD BE YOUR MOTIVATIONAL SPEECH?

Now lets have a look at what Mordechai says:

Mordechai makes one last plea	
Esther Chapter 4: 13-14	אסתר ד
<p>(13) Then Mordechai told them to return an answer to Esther: ‘Think not with yourself that you shall escape in the king’s house, more than all the Jews. (14) Because if you keep silent at this time, we will be just fine, salvation for the Jewish people will come from some other place, but you and your father's house will be destroyed; and who knows if for this moment you were destined to be queen.’</p>	<p>(יג) ויאמר מרדכי להשיב אל־אסתר אל־תדמי בנפשך להמלט בית־המלך מכל־היהודים: (יד) כי אם־התרחש תחרישי־ביעת הזאת רוח והצלה יעמוד ליהודים ממקום אחר ואת ובית־אביך תאבדו ומי יודע אם־לעת כזאת הגעת למלכות:</p>

- ❖ HOW WOULD YOU RATE MODECHAI’S SPEECH?
- ❖ WOULD YOU GO TO THE KING IF YOU WERE ESTHER AFTER HEARING THAT THE JEWS WILL BE SAVED ANYWAY?
- ❖ IS IT SAFE TO DAY THAT THIS IS THE WORST MOTIVATIONAL SPEECH IN HISTORY?!

Esther agrees and makes a request to the people	
Esther Chapter 4: 15-17	אסתר פרק ד
<p>(15) Then Esther told them return answer to Mordechai: (16) ‘Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink for three days, night or day; I and my maidens will also fast; and so will I go in to the king, which is not according to the law; and if I perish, I perish.’ (17) So Mordechai went his way, and did according to all that Esther had commanded him.</p>	<p>(טו) ותאמר אסתר להשיב אל־מרדכי: (טז) לך־כּנוּס את־כל־היהודים הנמצאים בשושן וצומו־עלי ואל־תאכלו ואל־תשתו שלשת ימים לילה ויום גם־אני ונערת־י אצוּם כּוּן ובכּוּן אבוא אל־המלך אשר לא־כּוּת וכאשר אבדתי אבדתי: (יז) ויעבר מרדכי ויעש כּכל אשר־צוּתה עליו אסתר: (ס)</p>

Wow! It worked! What is going on here? Perhaps Esther understood something in Mordechai's very specific wording that we missed.

The double wording of "אם החרש תחרישי" that Mordechai uses, only appears in one other place in all of Jewish scripture. If we analyze that other place and understand the true meaning of that phrase, maybe we can decode Mordechai's secret message.

Bamidbar Chapter 30:15	במדבר פרק ל
<p>(15) But if her husband is silent, yes silent, from day to day, then he will have affirmed her vows - the vows that she took and was silent about. Because he was silent on that day that he heard it. (16) But if he shall make them null and void after that he heard them, then he shall bear her sin.</p>	<p>(טו) וְאִם-הֶחְרַשׁ יְחָרִישׁ לָהּ אִישָׁהּ מִיּוֹם אֶל-יוֹם וְהִקִּים אֶת-כָּל-נִדְוֵיהָ אוֹ אֶת-כָּל-אַסְרֶיהָ אֲשֶׁר עָלְיָהּ הִקִּים אִתָּם כִּי-הֶחְרַשׁ לָהּ בְּיוֹם שְׁמָעוֹ: (זט) וְאִם-הִפְרָ יִפְרֹ אִתָּם אַחֲרַי שְׁמָעוֹ וְנָשָׂא אֶת-עֲוֹנוֹהָ:</p>

❖ WHAT IS THIS OPTION OF BEING SILENT AND WHY IS IT WORSE THAT AFFIRMING THE VOW IN THE FIRST PLACE?

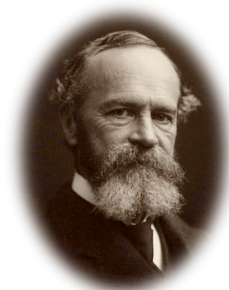
There are 2 words the Torah commonly uses for silence: "חרש" and "שתק".

- **שתק** is used for both people and inanimate objects. In the story of Jonah he says "If you throw me into the water it will be 'שותק'". This implies a kind of still silence, or lack of movement.
- **חרש** the word is literally translated as deaf. This word is only used to describe human silence. A human has the ability to plug his ears while inanimate objects can't.

❖ SOMETIMES ANSWERING "MAYBE" RESULTS IN A CONFIRMATION OF EITHER YES OR NO.

❖ WHAT ARE SOME EXAMPLES OF "YES/NO" QUESTIONS? AND WHAT ARE SOME EXAMPLES OF "YES/NO/MAYBE" QUESTIONS?

William James, an American psychologist in the late 1800's, once said the following. There are believers who believe and atheists who don't believe. But agnosticism doesn't seem to make any sense. There is no "maybe" in the question of: Is there a G-d? Either you live your life extending yourself to a higher source or you don't.



Rashi applies this concept to all scenarios in life.	
Rashi's commentary on verse 16	רש"י פסוק טז
(16) He shall bear her sin — He takes her place. We learn from here that he who makes another take a false step (even if its by just keeping silent when he knows what is about to happen) <u>takes his place in respect to all punishments that he would incur.</u>	(טז) ונשא את עוונה. הוא נכנס תחתיה. למדנו מכאן שהגורם תקלה לחבירו הוא נכנס תחתיו לכל עונשין:

A spouse has 3 options when the other spouse takes a vow that is harmful. Each one represents a different intention that results in a different outcome.

Option #1 Affirm: "I think this is actually a good idea."

➤ **Result** – The vow is good.

Option #2 Annul: "This is a really bad idea, lets save a lot of misery."

➤ **Result** – The vow is no good.

Option #3 Silence: "I know this is a bad idea but I am going to let it happen anyway."

➤ **Result** – If she transgresses the vow, he is responsible.

Lets now reread Mordechai's plea to Esther	
Esther Chapter 4: 14	אסתר ד
Because if you will keep silent at this time, as in "option 3" above	כי אם החרש תחרישי בעת הזאת
G-d will save the Jewish people anyway through another source because he will not lets us perish	רוח והצלה יעמוד ליהודים ממקום אחר
But you and your father's house will be destroyed. <i>Because by being silent you are choosing the side of Haman! And as Rashi said above: "take his place in respect to all punishments that he would incur."</i>	ואת ובית אביך תאבדו
And who knows if for this moment you were destined to be queen.	ומי יודע אם לעת כזאת הגעת למלכות

THE JEWISH PEOPLE ARE ASSIMILATING AT A RATE HIGHER THAN EVER. WHAT IS YOUR RESPONSE?

YES ~ NO ~ MAYBE