

**Book Study on Esther**  
**Esther Informed of Haman's Plan**  
**Esther 4:5-17**

Dr. Bill Gilmore  
Oakleaf Baptist Church, Orange Park, Florida  
Sunday, July 19, 2020 PM

## Introduction

- Review books of the Bible: Genesis – Esther
- Mordecai Weeps when he hears Haman's plan

## Let's pick up here in chapter 4 and verse 5

## Bible

**Est 4:5** Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

**Est 4:6** So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

**Est 4:7** And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

**Est 4:8** Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

**Est 4:9** And Hatach came and told Esther the words of Mordecai.

**Est 4:10** Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

**Est 4:11** All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

**Est 4:12** And they told to Mordecai Esther's words.

**Est 4:13** Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

**Est 4:14** For if thou altogether holdest thy peace at this time, then shall there 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?

**Est 4:15** Then Esther bade them return Mordecai this answer,

**Est 4:16** Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

**Est 4:17** So Mordecai went his way, and did according to all that Esther had commanded him.

## Lets look a little deeper into these verses:

**Est 4:5** Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

- The LXX. call him Achrathaeus (Ἀχραθαῖος), while the Targum makes him to be Daniel!<sup>1</sup>
- "to know what it was, and why it was." – why was he wearing the clothes of mourning?<sup>2</sup>

<sup>1</sup> The Cambridge Bible for Schools and Colleges

- *Communication with the women in the harem is very difficult to be obtained, and only through the medium of the keepers. The chief eunuch receives the message from the lips of the queen, conveys it to some inferior office of the seraglio. When the commission is executed, the subaltern communicates it to the superintendent, by whom it is delivered to the queen. This chief eunuch, usually an old man who has recommended himself by a long course of faithful service, is always appointed by the king; but it is his interest, as well as his duty, to ingratiate himself with the queen also. Accordingly, we find Hatach rendering himself very serviceable in carrying on those private communications with Mordecai who was thereby enabled to enlist Esther's powerful influence.*<sup>3</sup>

*Est 4:6* So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

*Est 4:7* And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

- How that, for refusing to reverence Haman, he was incensed against him, and against all the Jews for his sake; and had vowed revenge on them, and had formed a scheme for the ruin of them:<sup>4</sup>

*Est 4:8* Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

- This was a sealed copy that gave it legitimacy. <sup>5</sup>
- "charge her" This language is exceedingly strong. As it can scarcely be supposed that Mordecai was still using authority over Esther as his adopted daughter, he must be considered as imploring rather than commanding her, in the name of her brethren and in the name of her God, to make a direct appeal to the feelings of her royal husband.<sup>3</sup>

*Est 4:9* And Hatach came and told Esther the words of Mordecai.

*Est 4:10* Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

*Est 4:11* All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

- The Persian kings surrounded themselves with an almost impassable circle of forms. The law alluded to was first enacted by Deioces, king of Media, and afterwards, when the empires were united, adopted by the Persians, that all business should be transacted and petitions transmitted to the king through his ministers. Although the restriction was not intended, of course, to apply to the queen, yet from the strict and inflexible character of the Persian laws and the extreme desire to exalt the majesty of the sovereign, even his favorite wife had not the privilege of entree, except by special favor and indulgence. Esther was suffering from the severity of this law; and as, from not being admitted for a whole month to the king's presence, she had reason to fear that the royal affections had become alienated from her, she had little hope of serving her country's cause in this awful

<sup>2</sup> The Pulpit Commentary, Electronic Database. Copyright © 2001, 2003, 2005, 2006, 2010

<sup>3</sup> Jamieson, Robert, D.D.; Fausset, A. R.; Brown, David. "Commentary on Esther 4:5". "Commentary Critical and Explanatory on the Whole Bible". 1871-8.

<sup>4</sup> Gill, John. "Commentary on Esther 4:7". "The New John Gill Exposition of the Entire Bible".

<sup>5</sup> Biblical Commentary on the Old Testament, by Carl Friedrich Keil and Franz Delitzsch [1857-78].

emergency.<sup>3</sup>

- We have already seen that the Persian sovereigns affected the highest degree of majesty, even to the assuming of Divine honors. No man nor woman dared to appear unveiled before them, without hazarding their lives; into the inner chamber of the harem no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for thirty days. In the last verse of the preceding chapter we find that the king and Haman sat down to drink. It is very likely that this wicked man had endeavored to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai; and consequently viewed her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that he had been the cause why Esther had not seen the king for thirty days.<sup>6</sup>
- In all the numerous representations of Persian kings at Persepolis the monarch holds a long tapering staff (probably the scepter of Esther) in his right hand. It was death to intrude on the privacy of the Persian king uninvited.<sup>7</sup>

Est 4:12 And they told to Mordecai Esther's words.

Est 4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

- This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and therefore he gives her to understand that, although in the king's palace, she should no more escape than the Jews.<sup>6</sup>

**Est 4:14 For if thou altogether holdest thy peace at this time, *then* shall there 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?**

- This verse is the Key verse to the book of Esther
- "*From another place;*" from another hand, and by another means; which God can, and I am fully persuaded will, raise up.<sup>8</sup>
- "*Thou and thy father's house shall be destroyed, by the righteous and dreadful judgment of God,*" punishing thy cowardice and self-seeking, and thy want of love to God, and to his and thy own people.<sup>8</sup>
- "*Who knoweth whether thou art come to the kingdom for such a time as this?*" It is probable God hath raised thee to this honour for this very season; and therefore go on courageously, and doubt not of the success.<sup>8</sup>

Est 4:15 Then Esther bade *them* return Mordecai *this answer,*

Est 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

Est 4:17 So Mordecai went his way, and did according to all that Esther had commanded him.

<sup>6</sup> Clarke, Adam. "Commentary on Esther 4:11". "The Adam Clarke Commentary". 1832.

<sup>7</sup> Barnes, Albert. "Commentary on Esther 4:11". "Barnes' Notes on the Whole Bible". 1870.

<sup>8</sup> Poole, Matthew, "Commentary on Esther 4:14". Matthew Poole's English Annotations on the Holy Bible. 1685.

- “*Fast*” — And pray; so as you use to do, leave off your common dinners by day, and suppers at night, and eat and drink no more than mere necessity requires; that so you may give yourselves to constant and fervent prayers.<sup>9</sup>
- “*Maidens*” — Which she had chosen to attend upon her person, and were doubtless either of the Jewish nation, or Proselytes.<sup>9</sup>
- “*which is not according to the law*” — Which may belong, either 1. to the thing only, that as they did fast, so she would. Or, rather, 2. to the time of three days and three nights; for so she might do, though she went to the king on the third day. For the fast began at evening, and so she might continue her fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a day in the account of scripture, and other authors: of which see on Matthew 12:40. Yea, she might fast all that day too: for it is probable she went not to the king 'till he had dined; when she supposed she might find him in the most mild and pleasant humour, and then returned to her apartment, where she fasted 'till the evening.<sup>9</sup>

---

<sup>9</sup> Wesley, John. "Commentary on Esther 4:16". "John Wesley's Explanatory Notes on the Whole Bible". 1765.