

# Sepher Hadassah (Esther)

## Chapter 8

LXX Interlinear ([www.biblebento.com](http://www.biblebento.com)) for the 8:12 translated words

אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג Est8:1  
אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג  
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1. bayom hahu' nathan hamelek 'Achash'werosh l'Es'ter hamal'kah 'eth-beyth Haman tsorer haYahudim uMar'dakay ba' liph'ney hamelek ki-higidah 'Es'ter mah hu'-lah.

Est8:1 On that day King Achashwerosh gave the house of Haman, the enemy of the Yahudim, to Queen Esther; and Mardakay came before the king, for Esther had told what he was to her.

<8:1> Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδωρήσατο Ἐσθηρ ὅσα ὑπῆρχεν Ἀμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως, ὑπέδειξεν γὰρ Ἐσθηρ ὅτι ἐνοικεῖται αὐτῇ.

1 Kai en autē tē hēmera ho basileus Artaxerxēs edōrēsato Esthēr And in that day king Artaxerxes presented to Esther

hosa hypērchen Aman tō diabolō, kai Mardochaios proseklēthē as much as existed to Haman the slanderer. And Mordecai was called on hypo tou basileōs, hypedeixen gar Esthēr hoti enoikeiōtai autē. by the king, for Esther indicated how he was related to her.

אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג  
אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג  
אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג אָפּטאָג  
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2. wayasar hamelek 'eth-taba`to 'asher he`ebir meHaman wayit'nah l'Mar'dakay watasem 'Es'ter 'eth-Mar'dakay `al-beyth Haman.

Est8:2 And the king took off his signet ring which he had taken away from Haman, and gave it to Mardakay. And Esther set Mardakay over the house of Haman.

<2> ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον, ὃν ἀφείλατο Ἀμαν, καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Ἐσθηρ Μαρδοχαῖον ἐπὶ πάντων τῶν Ἀμαν.

2 elaben de ho basileus ton daktylion, hon apheilato Aman, took And the king the ring which he removed from Haman, kai edōken auton Mardochaiō, kai katestēsēn Esthēr Mardochaion and he gave it to Mordecai. And Esther placed Mordecai epi pantōn tōn Aman. over all the things of Haman.

יִכְרַע לְפָנָיו וְיִשָּׁפֵט אֶת־הַמֶּלֶךְ וְיִתְחַנֵּן לְפָנָיו הַגָּלוּי  
 וְיִתְבַּקֵּשׁ וְיִתְחַנֵּן־לוֹ לְהַעֲבִיר אֶת־רַעַת הַמֶּן הַזֶּה אֲגָגִי  
 וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר עָלָה־הִיהוּדִים:

**3. watoseph 'Es'ter wat'daber liph'ney hamelek watipol liph'ney rag'layu wateb'k' watith'chanen-lo l'ha`abir 'eth-ra`ath Haman ha'Agagi w'eth machashab'to 'asher chashab `al-haYahudim.**

**Est8:3** Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil scheme of Haman the Agagite and his plot which he had devised against the Yahudim.

<3> καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ καὶ ἤξιου ἀφελεῖν τὴν Ἀμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ἰουδαίοις.

3 kai prostheisa elalēsen pros ton basilea kai prosepesen pros tous podas autou  
 And proceeding, she spoke to the king, and fell unto his feet,  
 kai ēxiou aphelein tēn Aman kakian  
 and petitioned him to remove the evil of Haman,  
 kai hosa epoiēsen tois Ioudaiois.  
 and as much as he did to the Jews.

וַיִּזְשֹׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שֶׁרֶבֶט הַזָּהָב וַתִּקַּם אֲסֵתֶר  
 וַתַּעֲמֵד לְפָנָיו הַמֶּלֶךְ:

**4. wayoshet hamelek l'Es'ter 'eth shar'bit hazahab wataqam 'Es'ter wata`amod liph'ney hamelek.**

**Est8:4** And the king extended the golden scepter to Esther. So Esther arose and stood before the king.

<4> ἐξέτεινεν δὲ ὁ βασιλεὺς Ἑσθηρ τὴν ράβδον τὴν χρυσοῦν, ἐξηγέρθη δὲ Ἑσθηρ παρεστηκέναι τῷ βασιλεῖ.

4 exeteinen de ho basileus Esthēr tēn hradbon tēn chrysēn,  
 stretched out And the king to Esther the rod gold,  
 exēgerthē de Esthēr parestēkenai tō basilei.  
 and Esther arose to stand beside the king.

הַיּוֹמָאָמַר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצְאֵתִי חַן לְפָנָיו  
 וְיִכְרַע לְפָנָיו וְיִשָּׁפֵט אֶת־הַמֶּלֶךְ וְיִתְחַנֵּן לְפָנָיו הַגָּלוּי  
 וְיִתְבַּקֵּשׁ וְיִתְחַנֵּן־לוֹ לְהַעֲבִיר אֶת־רַעַת הַמֶּן הַזֶּה אֲגָגִי  
 וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר עָלָה־הִיהוּדִים:

וְכַשֵּׁר הַדְּבָר לְפָנַי הַמֶּלֶךְ וְטוֹבָה אָנִי בְּעֵינָיו יִכְתֹּב לְהַשִּׁיב  
 אֶת־הַסְּפָרִים מִחֻשְׁבֵּת הַמֶּן בֶּן־הַמְּדַתָּא הָאֲגָגִי  
 אֲשֶׁר כָּתַב לְאַבְד אֶת־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ:

5. wato'mer 'im-`al-hamelek tob w'im-matsa'thi chen l'phanayu w'kasher hadabar  
 liph'ney hamelek w'tobah 'ani b`eynayu yikatheb l'hashib  
 'eth-has'pharim machashebeth Haman ben-Hamm'datha' ha'Agagi  
 'asher kathab l'abed 'eth-haYahudim 'asher b'kal-m'dinoth hamelek.

**Est8:5** Then she said, If it pleases the king and if I have found favor before him  
 and the matter seems proper to the king and I am pleasing in his eyes,  
 let it be written to revoke the letters devised by Haman, the son of Hammedatha  
 the Agagite, which he wrote to destroy the Yahudim who are in all the king's provinces.

<5> καὶ εἶπεν Ἑσθήρ Εἰ δοκεῖ σοι καὶ εὖρον χάριν, πεμφθήτω ἀποστραφήναι  
 τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Ἀμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ἰουδαίους,  
 οἳ εἰσιν ἐν τῇ βασιλείᾳ σου·

5 kai eipen Esthēr Ei dokei soi kai heuron charin,  
 And Esther said, If it seems good to you, and I found favor,  
 pemphthētō apostrophēnai ta grammata ta apestalmena hypo Aman  
 let it be sent forth to return the letters being sent from Haman,  
 ta graphenta apolesthai tous Ioudaiou, hoi eisin en tē basileiā sou;  
 the ones having been written to destroy the Jews who are in your kingdom.

וְכִי אֵיכָכָה אוֹכֵל וְרֵאִיתִי בְּרָעָה אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי  
 וְאֵיכָכָה אוֹכֵל וְרֵאִיתִי בְּאַבְחָן מוֹלַדְתִּי: ם

6. ki 'eykakah 'ukal w'ra'ithi bara'ah 'asher-yim'tsa' 'eth-`ami  
 w'eykakah 'ukal w'ra'ithi b'ab'dan molad'ti.

**Est8:6** For how can I endure to see the calamity which shall befall my people,  
 and how can I endure to see the destruction of my kindred?

<6> πῶς γὰρ δυνήσομαι ἰδεῖν τὴν κάκωσιν τοῦ λαοῦ μου  
 καὶ πῶς δυνήσομαι σωθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου;

6 pōs gar dynēsomai idein tēn kakōsin tou laou mou  
 For how shall I be able to behold the ill treatment of my people?  
 kai pōs dynēsomai sōthēnai en tē apōleia tēs patriδος mou?  
 And how shall I be able to be delivered in the destruction of my fatherland?

וְיֵאמֶר הַמֶּלֶךְ אֶחָשׁוּר־שׁ לְאַסְתֵּר הַמַּלְכָּה  
 וּלְמַרְדֳּכַי הַיְהוּדִי הַנֵּה בֵּית־הַמֶּן נִתְּתִי לְאַסְתֵּר

וְאֵתוֹ תָּלוּ עַל-הָעֵץ עַל אֲשֶׁר-שָׁלַח יָדוֹ בְּיַהוּדִים:

**7. wayo'mer hamelek 'Achash'werosh l'Es'ter hamal'kah ul'Mar'dakay haYahudi hinneh beyth-Haman nathati l'Es'ter w'otho talu `al-ha`ets `al 'asher-shalach yado baYahudim.**

**Est8:7** So King Achashwerosh said to Queen Esther and to Mardakay the Yahudi, Behold, I have given the house of Haman to Esther, and him they have hanged on the wooden gallows because he had stretched out his hands against the Jews.

<7> καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἑσθηρ Εἰ πάντα τὰ ὑπάρχοντα Ἀμαν ἔδωκα καὶ ἔχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ἰουδαίοις, τί ἔτι ἐπιζητεῖς;

7 kai eipen ho basileus pros Esthēr Ei panta ta hyparchonta Aman edōka And said the king to Esther, If all the possessions of Haman I gave

kai echarisamēn soi kai auton ekremasa epi xylou, and granted to you, and he I hanged upon the tree

hoti tas cheiras epēnegke tois Ioudaiois, ti eti epizēteis? for the hands he bore against the Jews, what yet do you anxiously seek?

יְלִמְא מְוַג מְעַזְנִים וְעֹמֵר מְעַלְפִּים לְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים  
יְלִמְא-מְוַג וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים  
:וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים

חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים  
וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים  
וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים וְעַלְפֵי חַיִּים

**8. w'atem kith'bu `al-haYahudim katob b'eyneykem b'shem hamelek w'chith'mu b'taba`ath hamelek ki-k'thab 'asher-nik'tab b'shem-hamelek w'nach'tom b'taba`ath hamelek 'eyn l'hashib.**

**Est8:8** Now you write to the Yahudim as to the good in your eyes, in the king's name, and seal it with the king's signet ring; for a decree which is written in the name of the king and sealed with the king's signet ring may not be revoked.

<8> γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν καὶ σφραγίσσατε τῷ δακτυλίῳ μου· ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος καὶ σφραγισθῆ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

8 grapsate kai hymeis ek tou onomatos mou hōs dokei hymin write And you in my name as it seems good to you, kai sphragisate tō daktyliō mou; hosa gar graphetai tou basileōs and set a seal with my ring! For as much as is written of the king epitaxantos kai sphragisthē tō daktyliō mou, in giving an order, and set a seal should be by my ring, ouk estin autois anteipein. it is not to them to contradict.

וְאַתֶּם כִּתְבוּ עַל-יַדְיָם בְּשֵׁם הַמֶּלֶךְ וְכִתְבוּ אֶשֶׁר-נִכְתָּב בְּשֵׁם-הַמֶּלֶךְ וְנָחַתוֹם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב:

xYH7AY-7xY79AWH4A 64Y 7xAY3A-64 7yA9Y  
 09W WY7-40Y Y4A7 9W4 XY7x7A7A 79WY  
 39X7Y 37x7A7Y 37x7A7 37x7A7 37x7A7 779W0Y  
 :77Y77Y7 779X7Y 77x7AY3A-64Y Y7W7Y 770Y 770Y

טוֹיִקְרָאוּ סִפְרֵי-הַמֶּלֶךְ בְּעֵת-הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הַיּוֹם-הַחֲדָשׁ  
 סִיּוֹן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתָּב כָּל-אַשּׁוּר-צָנָה  
 מַרְדָּכַי אֶל-הַיְהוּדִים וְאֶל הָאֲחַשְׁתָּרְפָּנִים-וְהַפְּחוֹת  
 וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מֵהַדָּוָד וְעַד-כּוּשׁ שֶׁבַע  
 וְעֶשְׂרִים וַיִּמָּאֵה מְדִינָה מְדִינָה וּמְדִינָה כַּכְתָּבָה  
 וְעַם וְעַם כְּלָשְׁנוֹ וְאֶל-הַיְהוּדִים כַּכְתָּבָם וְכָל־שׁוֹנָם:

**9. wayiqar'u soph'rey-hamelek ba`eth-hahi' bachodesh hash'lishi hu'-chodesh Siwan  
 bish'loshah w`es'rim bo wayikatheb k'kal-'asher-tsiuah Mar'dakay 'el-haYahudim  
 w'el ha'achash'dar'p'nim-w'hapachoth w'sarey ham'dinoth 'asher Mehodu  
 w'ad-Kush sheba` w'es'rim ume'ah m'dinah m'dinah um'dinah kik'thabah  
 w'am wa'am kil'shono w'el-haYahudim kik'thabam w'kil'shonam.**

**Est8:9** So the king's scribes were called at that time in the third month  
 (that is, the month Siwan), on the twenty-third day thereof;  
 and it was written according to all that Mardakay commanded to the Yahudim,  
 and to the satraps, the governors and the princes of the provinces which extended  
 from Mehodu to Kush, an hundred twenty seven provinces,  
 to every province according to its script, and to every people according to their language  
 as well as to the Jews according to their script and according to their language.

<9> ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Νισα, τρίτη  
 καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ἰουδαίοις ὅσα ἐνετείλατο τοῖς  
 οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας,  
 ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις κατὰ χώραν καὶ χώραν, κατὰ τὴν ἑαυτῶν λέξιν.

**9 eklēthēsan de hoi grammateis en tō prōtō mēni, hos esti Nisa, tritē  
 were called And the scribes in the first month, which is Nisan, on the third  
 kai eikadi tou autou etous, kai egraphē tois Ioudaiois  
 and twentieth day of the same year. And it was written to the Jews,  
 hosa eneteilato tois oikonomois  
 as much as was given charge to the local managers,  
 kai tois archousin tōn satrapōn apo tēs Indikēs heōs tēs Aithiopias,  
 and to the rulers of the satrapies from India unto Ethiopia –  
 hekaton eikosi hepta satrapeiais kata chōran kai chōran,  
 a hundred twenty-seven satrapies, according to place by place,  
 kata tēn heautōn lexin.  
 according to himself of speech.**

Y77A X0909 7xH7Y 79YWH4 Y77A 7W9 9XY7Y 10  
 777Y79 77779 479 77777 H6W7Y  
 :77Y79 779 77779xWH4 7779 7779

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיִּחְתֶּם בְּטַבַּעַת הַמֶּלֶךְ  
 וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּם בְּסוּסִים  
 רֹכְבֵי הַרְקֵשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הַרְמָכִים:

**10. wayik'tob b'shem hamelek 'Achash'werosh wayach'tom b'taba`ath hamelek wayish'lach s'pharim b'yad haratsim basusim rok'bey harekesh ha'achash't'ranim b'ney haramakim.**

**Est8:10** And he wrote in the name of King Achashwerosh, and sealed it with the king's signet ring, and sent letters by the hand of couriers on horseback, riders on mules, stallions, sons of mares.

<10> ἐγράφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ, καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιαφόρων,

**10** egraphē de dia tou basileōs kai esphragisthē tō daktyliō autou, And it was written through the king, and the seal was set by his ring, kai exapesteilan ta grammata dia bibliaphorōn, and they sent out the letters by couriers,

לְאֶחָשְׁוֵרוֹשׁ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיִּחְתֶּם בְּטַבַּעַת הַמֶּלֶךְ  
 וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּם בְּסוּסִים  
 רֹכְבֵי הַרְקֵשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הַרְמָכִים:

וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּם לְהַחֲרֹב וּלְהַשְׁמִיד וּלְהַרְגׁ וּלְאַבֵּד אֶת-כָּל-חַיִּל עַם  
 וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז׃

**11. 'asher nathan hamelek laYahudim 'asher b'kal-`ir-wa`ir l'hiqahel w'la`amod `al-naph'sham l'hash'mid w'laharog ul'abed 'eth-kal-cheyl `am um'dinah hatsarim 'otham taph w'nashim ush'lalam laboz.**

**Est8:11** In them the king granted the Yahudim who were in every city to gather themselves together, and to stand for their life, to destroy, to kill and to annihilate the entire army of any people or province that would assault them, including children and women, and to plunder their spoil,

<11> ὡς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει βοηθησαί τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκους αὐτῶν καὶ τοῖς ἀντικειμένους αὐτῶν ὡς βούλονται,

**11** hōs epetaxen autois chrēsthai tois nomois autōn en pasē polei boēthēsai te hautois as he gave orders to them to deal with their laws in every city, both to help them kai chrēsthai tois antidikois autōn kai tois antikeimenois autōn hōs boulontai, and to deal with their opponents, and with their adversaries as they wanted,

אֶחָשְׁוֵרוֹשׁ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּם  
 בְּסוּסִים רֹכְבֵי הַרְקֵשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הַרְמָכִים  
 וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּם לְהַחֲרֹב וּלְהַשְׁמִיד וּלְהַרְגׁ וּלְאַבֵּד אֶת-כָּל-חַיִּל עַם  
 וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז׃

12. **b'yom 'echad b'kal-m'dinoth hamelek 'Achash'werosh bish'loshah `asar l'chodesh sh'neym-`asar hu'-chodesh 'Adar.**

**Est8:12** on one day in all the provinces of King Achashwerosh, upon the thirteenth day of the twelfth month (that is, the month Adar).

<12> ἐν ἡμέρα μιᾷ ἐν πάση τῇ βασιλείᾳ Ἀρταξέρξου, τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνός, ὅς ἐστιν Ἀδαρ.

12 en hēmerā miā en pasē tē basileiā Artaxerxou, on day one in all the kingdom of Artaxerxes, tē triskaidekatē tou dōdekatou mēnos, hos estin Adar. on the thirteenth day of the twelfth month, which is Adar.

<12>a Ὡν ἐστὶν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα

12a Hōn estin antigraphon tēs epistolēs ta hypogegrammena  
LXXI: who be transcript the letter the writer under an inscription

And the following is the copy of the letter of the orders.

<12>b Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις χωρῶν ἄρχουσι καὶ τοῖς τὰ ἡμέτερα φρονοῦσι χαίρειν.

12b Basileus megas Artaxerxēs tois apo tēs Indikēs heōs tēs Aithiopias  
LXXI: king loud Artaxerxes from India till Ethiopia

hekaton eikosi hepta satrapeiais chōrōn archousi kai tois ta hēmetera phronousi chairein.  
LXXI: hundred twenty seven satrapy territory ruling the our own sense rejoice

The great king Artaxerxes sends greetings to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests.

<12>c πολλοὶ τῇ πλείσῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τὸν τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι.

12c polloi tē pleistē tōn euergetountōn chrēstotēti pyknoteron timōmenoi  
LXXI: much the much the benefit kindness frequent honor

meizon ephronēsan kai ou monon tous hypotetagmenous hēmin zētousi kakopoiein,  
LXXI: louder sense not only the subordinate us seek do had

ton te koron ou dynamenoi pherein

LXXI: the bushes not able carry

kai tois heautōn euergetais epicheirousi mēchanasthai;

LXXI: of himself benefactor attempt prepare

Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors.

<12>d καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, ἀλλὰ καὶ τοῖς τῶν ἀπειραγάθων κόμπους ἐπαρθέντες τοῦ τὰ πάντα κατοπτεύοντος αἰεὶ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξασθαι δίκην.

12d kai tēn eucharistian ou monon ek tōn anthrōpōn antanairountes,

LXXI: the thanks not only from the men take away from the opposite site of an account

alla kai tois tōn apeiragathōn kompois eparthentes tou ta panta katopteuontos

LXXI: but the unacquainted with goodness noise lift up the all spy out

**aei theou misoponēron hypolambanousin ekpheuxesthai dikēn.**

LXXI: continually Elohim hating knives take up escape justice

And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they supposed that they shall escape the sin-hating vengeance of the ever-seeing Elohim.

<12>ε πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ' ἐξουσίαις τεταγμένων τῶν πιστευθέντων χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους αἱμάτων ἀθῶων καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις

12<sup>w</sup> pollakis de kai pollous tōn ep' exousiais tetagmenōn tōn pisteuthentōn cheirizein

LXXI: often though much on authority arrange the believe administer

philōn ta pragmata paramythia metaitious haimatōn athōōn

LXXI: friend the matter consolation being in part the cause of blood guiltless

katastēsasa periebale symphorais anēkestois

LXXI: establish clothe event not to be healed

And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their friends' affairs;

<12>φ τῷ τῆς κακοηθείας ψευδεὶ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην.

12<sup>d</sup> tō tēs kakoētheias pseudei paralogismō paralogisamenōn

LXXI: the mischief false deception miscalculate

tēn tōn epikratountōn akeraion eugnōmosynēn.

LXXI: the prevail ingenuous kindness of heart

while men, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers.

<12>γ σκοπεῖν δὲ ἔξεστιν, οὐ τοσοῦτον ἐκ τῶν παλαιότερων ὧν παρεδώκαμεν ἱστοριῶν, ὅσα ἐστὶν παρὰ πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίως συντετελεσμένα τῇ τῶν ἀνάξια δυναστευόντων λοιμότητι,

12<sup>g</sup> skopein de exestin, ou tosouton ek tōn palaioterōn hōn paredōkamen historiōn,

LXXI: look out for it is permissible not as much from the old who betray learning by inquiry

hosa estin para podas hymas ekzētountas anosios

LXXI: as much as be from foot you seek out/thoroughly in an unholy manner

syntetelesmena tē tōn anaxia dynasteuontōn loimotēti,

LXXI: consummate the unworthy hold power pestilent condition

And it is possible to see this, not so much from more ancient traditionary accounts as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power.

<12>η καὶ προσέχειν εἰς τὰ μετὰ ταῦτα

εἰς τὸ τὴν βασιλείαν ἀτάραχον τοῖς πᾶσιν ἀνθρώποις μετ' εἰρήνης παρεξόμεθα

12<sup>h</sup> kai prosechein eis ta meta tauta eis to tēn basileian atarachon tois pasin anthrōpois

LXXI: pay attention into with this into the kingdom not disturbed the all men

met' eirēnēs parexometha

LXXI: with peace cause

And it is right to take heed with regard to the future, that we may maintain the government in undistributed peace for all men, adopting needful changes,

<12>ι χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντες ἀεὶ



μετ' ἐπιεικεστέρας ἀπαντήσεως.

12Ô chrōmenoi tais metabolais, ta de hypo tēn opsin erchomena diakrinontes aei  
LXXI: treat the change under the sight come discriminate continually

met' epieikesteras apantēseōs.

LXXI: with fair encounter

and ever judging those cases which come under our notices,  
with truly equitable decision.

<12>k ὡς γὰρ Ἀμαν Ἀμαδαθου Μακεδῶν,  
ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος  
καὶ πολὺ διεστηκῶς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθεὶς ἡμῖν

12k hōs gar Aman Amadathou Makedōn, tais alētheiais allotrios tou tōn Persōn haimatos  
LXXI: as for Haman Amadathou Makedon the truth another's the Perses blood

kai poly diestēkōs tēs hēmeteras chrēstotētos, epixenōtheis hēmin

LXXI: much stand through/apart the our own kindness have hospitable relations with us

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the  
blood of the Persians, and differing widely from our mild course of government,

<12>I ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον  
ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα καὶ προσκυνούμενον  
ὑπὸ πάντων τὸ δεύτερον τοῦ βασιλικοῦ θρόνου πρόσωπον διατελεῖν,

12k etychen hēs echomen pros pan ethnos philanthrōpias

LXXI: attain who have to all nation philanthropy

epi tosouton hōste anagoreuesthai hēmōn patera kai proskynoumenon

LXXI: in as much as such proclaim publicity our father worship

hypo pantōn to deuteron tou basilikou thronou prosōpon diateleîn,

LXXI: under all the second the royal throne face finish off

having been hospitable entertained by us,  
obtained so large a share of our universal kindness, as to be called our father,  
and to continue the person next to the royal throne, revered of all;

<12>m οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς  
καὶ τοῦ πνεύματος

12ε ouk enekkas de tēn hyperēphanian epetēdeusen tēs archēs sterēsai hēmas

LXXI: not carry though the pride purse the origin make solid us

kai tou pneumatōs

LXXI: the spirit

he however, overcome by the pride of his station, endeavored to deprive us  
of our dominion, and our life:

<12>n τὸν τε ἡμέτερον σωτήρα καὶ διὰ παντὸς εὐεργέτην Μαρδοχαῖον  
καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινωνὸν Ἑσθῆρ σὺν παντὶ τῷ τούτων ἔθνει  
πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν·

12D ton te hēmeteron sōtēra kai dia pantos euergetēn Mardochoaion

LXXI: the both our own savior through all benefactor Mardochoaios

kai tēn amempton tēs basileias koinōnon Esthēr syn panti tō toutōn ethnei

LXXI: the faultless the kingdom companion Esther with all this nation

polyplokois methodōn paralogismois aitēsamenos eis apōleian;

LXXI: much tangled followed after deception ask into destruction

having by various and subtle artifices demanded  
for destruction both Mardochoeus our deliverer and perpetual benefactor,

and Esther the blameless consort of our kingdom, with their whole nation.

<12>ο διὰ γὰρ τῶν τρόπων τούτων ᾤηθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μετὰξαι.

12ο dia gar tōn tropōn toutōn ōēthē labōn hēmas erēmous tēn tōn Persōn epikratēsīn  
LXXI: through for the manner this suppose take us lonesome the Perses victory over  
eis tous Makedonas metaxai.

LXXI: into the Makedon lead after

For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians.

<12>ρ ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισαλιτηρίου παραδεδομένους εἰς ἀφανισμόν Ἰουδαίους εὐρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένους νόμοις,

12ρ hēmeis de tous hypo tou trisalitēriou paradedomenous eis aphanismon Ioudaious  
LXXI: we though under the thrice-sinful betray into obscurity Judean  
heuriskomen ou kakourgous ontas, dikaiotatois de politeuomenous nomois,  
LXXI: find not malefactor be right though live as a citizen law

But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws,

<12>q ὄντας δὲ υἱοὺς τοῦ ὑψίστου μεγίστου ζώντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει.

12 q ontas de huiou tou huioustou megistou zōntos theou tou kateuthynontos hēmin te  
LXXI: be though son the highest great live Elohim the direct us  
kai tois progonois hēmōn tēn basileian en tē kallistē diathesei.  
LXXI: the ancestor our the kingdom in the fine disposition

and being the sons of the living Elohim, the most high and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

<12>r καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Ἀμαν Ἀμαδαθου ἀποσταλεῖσι γράμμασιν διὰ τὸ αὐτὸν τὸν ταῦτα ἐξεργασάμενον πρὸς ταῖς Σούσων πύλαις ἐσταυρῶσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατοῦντος θεοῦ διὰ τάχους ἀποδόντος αὐτῷ κρίσιν,

12r kalōs oun poiēsete mē proschrēsamenoi tois  
LXXI: finely then do not put to use

hypo Aman Amadathou apostaleisi grammasin dia to auton  
LXXI: under Haman Amadathos send off/away writing because of him

ton tauta exergasamenon pros tais Sousōn pylais estaurōsthai syn tē panoikiā,  
LXXI: this make completely to the Sousa gate crucify with the whole household  
tēn kataxian tou ta panta epikratountos theou dia tachous apodontos autō krisin,  
LXXI: the quite the all prevail Elohim through quickness render he justice

You shall therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty Elohim having swiftly returned to him a worthy recompence,

<12>σ τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παρρησίας ἔαν τοὺς Ἰουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις καὶ συνεπισχύειν αὐτοῖς ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς ἀμύνωνται τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδαρ τῇ αὐτῇ ἡμέρᾳ· ταύτην γὰρ ὁ πάντα δυναστεύων θεὸς ἀντ' ὀλεθρίας

τοῦ ἐκλεκτοῦ γένους ἐποίησεν αὐτοῖς εὐφροσύνην.

12ς to de antigraphon tēs epistolēs tautēs ekthentes en panti topō

LXXI: through the transcript the letter this expose in all place

meta parrēsias ean tous Ioudaious chrēsthai tois heautōn nomimōis

LXXI: with candor and if the Judean treat of himself legalities

kai synepischuein autois hopōs tous en kairō thlipseōs epithemenous autois amynōntai

LXXI: join in supporting him that way in season pressure put on he assist

tē triskaidekatē tou dōdekatou mēnos Adar tē autē hēmera; tautēn gar ho panta

LXXI: the thirteenth the twelfth month Adar he day: this for the all

dynasteuōn theos ant' olethrias tou eklektou genous epoiēsen autois euphrosynēn.

LXXI hold power Elohim against destruction the select family do he celebration

We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, Almighty Elohim has granted them this time of gladness.

12 u και υμεεις ουν εν ταϊς επωνυμοις υμων εορταϊς επισημον ημεραν μετα πασης ευωχιας αγετε, οπως και νυν και μετα ταυτα σωτηρια η ημιν και τοις ευνοουσιν Περσαις, τοις δε ημιν επιβουλεύουσιν μνημόσυνον της απωλειας.

12ē kai hymeis oun en tais epōnymois hymōn heortais episēmon hēmeran

LXXI: you then in the given as a name your festival notable day

meta pasēs euōchias agete, hopōs kai nyn kai meta tauta sōtēria ē hēmin

LXXI: with all good cheer lead that way now with this safety be us

kai tois eunoousin Persais, tois de hēmin epibouleousin mnēmosynon tēs apōleias.

LXXI: the favorable Perses though us plan remembrance the destruction

Do you therefore also, among your notable feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction.

12 πασα δε πόλις η χώρα το σύνολον, ητις κατα ταυτα μη ποιηση, δόρατι και πυρι καταναλωθήσεται μετ' οργης· ου μόνον ανθρώποις αβατος, αλλά και θηρίοις και πετεινοίς εις τον απαντα χρόνον εχθιστος κατασταθήσεται.

12 pasa de polis ē chōra to synolon, hētis kata tauta mē poiēsē, dorati

LXXI: all though city or terrority all together who by this not do tree

kai pyri katanalōthēsetai met' orgēs; ou monon anthrōpois abatos, alla

LXXI: fire consume with passion not only men untrodden but

kai thēriois kai peteinois eis ton hapanta chronon echthistos katastathēsetai.

LXXI: beast bird into the all at once time enemy establish

And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds for ever.]

על כל עיר או חבל או כל המקום אשר יחדלו לעשותו, יאכלוהו חרב ופיר בנקמה ובעצת. לא יהיה זה אצל בני אדם, ולא אצל חיות ולא אצל עופות לעולם ועד.

ליום הזה להנקים מאיביהם:

13. path'shegen hak'thab l'hinathen dath b'kal-m'dinah  
um'dinah galuy l'kal-ha'amim w'lih'yoth haYahudim`athudim  
layom hazeh l'hinaqem me'oy'beyhem.

**Est8:13** A copy of the edict to be issued as law in each and every province was published to all the peoples, so that the Yahudim would be ready for this day to avenge themselves on their enemies.

<13> τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἐτοίμους τε εἶναι πάντας τοὺς Ἰουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους.

13 ta de antigrapha ektithesthōsan ophthalmophanōs en pasē tē basileiā,  
And the copies, let them be displayed clear to the eyes in all the kingdom,  
hetoimous te einai pantas tous Ioudaious  
prepared and for to be all the Jews  
eis tautēn tēn hēmeran polemēsai autōn tous hypenantious.  
for this day, for them to wage war against their opponents.

יְדִהְרְצִים רִכְבֵּי הַרְכָּשׁ הָאֲחַשְׁתָּרְנִים יִצְאוּ מִבְּהַלִּים  
וְדַחֲפוּם בְּדַבַּר הַמֶּלֶךְ וְהָיָה בְּשִׁישׁן הַבִּירָה: פ

14. haratsim rok'bey harekesh ha'achash't'ranim yats'u m'bohalim  
ud'chuphim bid'bar hamelek w'hadath nit'nah b'Shushan habirah.

**Est8:14** The couriers, riders on stallion and mules went out being hurried and pressed on by the king's command. And the order was given at Shushan the palace.

<14> Οἱ μὲν οὖν ἵππεῖς ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως λεγόμενα ἐπιτελεῖν· ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις.

14 Hoi men oun hippeis exēlthon speudontes ta hypo tou basileōs  
Then the horsemen went forth hastening the things by the king  
legomena epitelein; exetethē de to prostagma kai en Sousois.  
being spoken to complete. was displayed And the order also in Shushan.

טוּמְרֵהֶם יִצְאוּ מִלְּפָנֵי הַמֶּלֶךְ בְּלְבוּשׁ מְלָכוֹת  
תְּכֵלֶת וְחֹר וְעֶטְרֵת זָהָב גְּדוּלָּה וְתִכְרִיךְ בּוּץ  
וְאַרְגָּמָן וְהָעִיר שִׁישָׁן צְהֻלָּה וְשִׁמְחָה:

15. uMar'dakay yatsa' miliph'ney hamelek bil'bush mal'kuth t'keleth  
wachur wa'atereth zahab g'dolah w'thak'rik buts w'ar'gaman  
w'ha'ir Shushan tsahalah w'samechah.

**Est8:15** Then Mardakay went out from the presence of the king in royal robes of blue

and white, with a large crown of gold and a garment of fine linen and purple; and the city of Shushan shouted and rejoiced.

<15> ὁ δὲ Μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν καὶ στέφανον ἔχων χρυσοῦν καὶ διάδημα βύσσινον πορφυροῦν· ἰδόντες δὲ οἱ ἐν Σούσοις ἐχάρησαν.

15 ho de Mardochaios exēlthen estolismenos tēn basilikēn stolēn  
And Mordecai went forth robed in the royal apparel,  
kai stephanon echōn chrysoun kai diadēma byssinon porphyroun;  
and a crown having of gold, and a diadem fine line of purple.  
idontes de hoi en Sousois echarēsan.  
beholding And the ones in Shushan rejoiced.

16. לַיְהוּדִים הָיְתָה אֹרֶחַ וְשִׂמְחָה וְשִׂשׂוֹן וְיִקְרָא  
:יָשָׁר וְשִׂשׂוֹן וְיִקְרָא וְשִׂמְחָה וְשִׂשׂוֹן וְיִקְרָא

16. laYahudim hay'thah 'orah w'sim'chah w'sason wiqar.

Est8:16 For the Yahudim there was light and gladness and joy and honor.

<16> τοῖς δὲ Ἰουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη·

16 tois de Ioudaiois egeneto phōs kai euphrosynē;  
And to the Jews there became light and gladness.

יְזַבְּכֻם מִדִּינָהּ וּבְכַל-עִיר וְעִיר מְקוֹם  
אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מִגֵּיעַ שְׂמִיחָה וְשִׂשׂוֹן לַיְהוּדִים  
מִנְשֶׁתָּהּ יוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְּיַהוּדִים  
כִּי-נָפַל פַּחַד-הַיְהוּדִים עָלֵיהֶם:

16. ub'kal-m'dinah um'dinah ub'kal-ir wa'ir m'qom 'asher d'bar-hamelek  
w'datho magi`a sim'chah w'sason laYahudim mish'teh w'yom tob  
w'rabbim me`amey ha'arets mith'Yahudim hi-naphal pachad-haYahudim `aleyhem.

Est8:17 In each and every province and in each and every city, the place where the king's commandment and his decree arrived, there was gladness and joy for the Yahudim, a feast and a good day.

And many among the peoples of the land became Yahudim, for the dread of the Yahudim had fallen on them.

<17> κατὰ πόλιν καὶ χώραν, οὗ ἂν ἐξετέθη τὸ πρόσταγμα, οὗ ἂν ἐξετέθη τὸ ἔκθεμα, χαρὰ καὶ εὐφροσύνη τοῖς Ἰουδαίοις, κώθων καὶ εὐφροσύνη, καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ λουδαίζον διὰ τὸν φόβον τῶν Ἰουδαίων.

17 kata polin kai chōran, hou an exetethē to prostagma,  
In each city and place of wherever the ordinance was published  
hou an exetethē to ekthema, chara kai euphrosynē tois Ioudaiois,

wherever the proclamation took place, there was joy and gladness among the Jews,  
kōthōn kai euphrosynē, kai polloi tōn ethnōn perietemonto  
with toasting and gladness, and many of of the nations were circumcised  
kai ioudaizon dia ton phobon tōn Ioudaiōn.  
and were Jewish-like because of the fear of of the Jews.