

2 en autē tē hēmera apōlonto hoi antikeimenoi tois Ioudaiois;
And in that day were destroyed the adversaries of the Jews,
oudeis gar antestē phoboumenos autous.
no one for opposed fearing them.

×ΥΗΓΑΥ ΨΞΥΓΓΑΩΗΚΑΥ ΧΥΓΞΔΨΑ ΞΑΥ-ΛΥΥ 3
ΨΞΔΥΑΞΞΑ-ΧΑ ΨΞΚΩΥΨ ΥΛΨΛ ΑΥΑ ΞΥΚΛΨΑ ΞΩΟΥ
:ΨΑΞΛΟ ΞΥΑΥΨ-ΔΗΓ ΓΥΥ-ΞΥ
גּוֹכַל-שָׂרֵי הַמְּדִינּוֹת וְהַאֲחֻשְׁתֵּי הַפְּנִים וְהַפְּחוֹת
וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לְמֶלֶךְ מִנְשָׂאִים אֶת-הַיְהוּדִים
כִּי-נָפַל פַּחַד-מָרְדָּכָי עָלֵיהֶם:

3. w'kal-sarey ham'dinoth w'ha'achash'dar'p'nim w'hapachoth w'osey ham'la'kah
'asher lamelek m'nas'im 'eth-haYahudim ki-naphal pachad-Mar'dakay aleyhem.

Est9:3 Even all the princes of the provinces, the satraps, the governors
and those who were doing the king's business assisted the Yahudim,
because the dread of Mardakay had fallen on them.

<3> οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ
γραμματεῖς ἐτίμων τοὺς Ἰουδαίους· ὁ γὰρ φόβος Μαρδοχαίου ἐνέκειτο αὐτοῖς.

3 hoi gar archontes tōn satrapōn kai hoi tyrannoi kai hoi basilikoi grammateis
For the rulers of the satraps, and the sovereigns, and the royal scribes
etimōn tous Ioudaious; ho gar phobos Mardochaiou enekeito autois.
esteemed the Jews, for the fear of Mordecai rested upon them.

×ΥΥΞΔΨΑ-ΛΥ 4 ΥΛΥΑ ΞΟΥΩΥ ΥΛΨΑ ΧΞ 9 ΞΥΑΥΨ ΛΥΔΓ-ΞΥ 4
:ΛΥΔΓΥ ΥΛΥΑ ΞΥΑΥΨ ΩΞΚΑ-ΞΥ

דְּכִי-גָדוֹל מָרְדָּכָי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינּוֹת
כִּי-הָאִישׁ מָרְדָּכָי הוֹלֵךְ וְגָדוֹל: פ

4. ki-gadol Mar'dakay b'beyth hamelek w'sham'o holek b'kal-ham'dinoth
ki-ha'ish Mar'dakay holek w'gadol.

Est9:4 Indeed, Mardakay was great in the king's house, and his fame spread
throughout all the provinces; for the man Mardakay was growing greater.

<4> προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ.

4 prosepesen gar to prostagma tou basileōs onomasthēnai en pasē tē basileiā.
fell For the order of the king for him to be named in all the kingdom.

ΥΑ 9 ΚΥ ΓΑ 9 Υ 9 Η-ΧΥ Ψ ΨΑΞ 9 ΞΚ-ΛΥ 9 ΨΞΔΥΑΞΞΑ ΥΥΞΥ 5
:ΨΥΥΗ-ΥΨ ΨΑΞΚΥΩΨ ΥΩΩΞΥ

הַוַּיְכּוֹ הַיְהוּדִים בְּכָל-אֲיִבֵיהֶם מִכַּת-חֶרֶב וְהָרֵג וְאַבְדָּן
וַיַּעֲשׂוּ בְשֵׁנֵיהֶם כְּרִצּוֹנָם:

5. wayaku haYahudim b'kal-'oy'beyhem makath-cherab w'herag w'ab'dan
waya'asu b'son'eyhem kir'tsonam.

Est9:5 Thus the Yahudim struck against all their enemies with the stroke of the sword,

killing and destroying; and they did what they desired to those who hated them.

וּבְשׂוּשָׁן הַבְּיֶרֶה הַרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ׃
 :ַּוְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ׃

6. ub'Shushan habirah har'gu haYahudim w'abed chamesh me'oth 'ish.

Est9:6 And in Shushan the palace the Yahudim killed and destroyed five hundred men,

<6> καὶ ἐν Σούσοις τῇ πόλει ἀπέκτειναν οἱ Ἰουδαῖοι ἄνδρας πεντακοσίους

6 kai en Sousois tē polei apekteinan hoi Ioudaioi andras pentakosious

And in Shushan the city the Jews killed men five hundred –

וְאֵת פַּרְשַׁנְדָּתָא וְאֵת דַּלְפּוֹן וְאֵת אֶסְפָּתָא׃
 :ַּוְאֵת פַּרְשַׁנְדָּתָא וְאֵת דַּלְפּוֹן וְאֵת אֶסְפָּתָא׃

7. w'eth Par'shan'datha' w'eth Dal'phon w'eth 'As'patha'.

Est9:7 and Parshandatha, Dalphon, Aspatha,

<7> τὸν τε Φαρσαννεσταιν καὶ Δελφῶν καὶ Φασγά

7 ton te Pharsannestain kai Delphōn kai Phasga

both Parshandatha, and Dalphon, and Aspatha,

וְאֵת פּוֹרָתָא וְאֵת אַדְלָיָא וְאֵת אַרִידָתָא׃
 :ַּוְאֵת פּוֹרָתָא וְאֵת אַדְלָיָא וְאֵת אַרִידָתָא׃

8. w'eth Poratha' w'eth 'Adal'ya' w'eth 'Aridatha'.

Est9:8 Poratha, Adalia, Aridatha,

<8> καὶ Φαρδαθα καὶ Βαρεα καὶ Σαρβαχα

8 kai Phardatha kai Barea kai Sarbacha

and Phardatha, and Barea, and Sarbacha,

וְאֵת פַּרְמָשְׁתָּא וְאֵת אַרִיסַי וְאֵת אַרִידַי וְאֵת וַיזָּתָא׃
 :ַּוְאֵת פַּרְמָשְׁתָּא וְאֵת אַרִיסַי וְאֵת אַרִידַי וְאֵת וַיזָּתָא׃

9. w'eth Par'mash'ta' w'eth 'Arisay w'eth 'Ariday w'eth Way'zatha'.

Est9:9 Parmashta, Arisay, Ariday and Wayzatha,

<9> καὶ Μαρμασιμα καὶ Αρουφαιον καὶ Αρσαιον καὶ Ζαβουθαιθαν,

9 kai Marmasima kai Arouphaion kai Arsaion kai Zaboutaithan,

and Marmasima, and Arouphaion, and Arsaion, and Zaboutaithan,

יָעִשְׂרֵת בְּנֵי הָמָן בֶּן־הַמְּדֵתָא צִהַר הַיְהוּדִים הַרְגוּ
 וּבְבִזָּה לֹא שְׁלְחוּ אֶת־יָדָם׃

יָעִשְׂרֵת בְּנֵי הָמָן בֶּן־הַמְּדֵתָא צִהַר הַיְהוּדִים הַרְגוּ
 וּבְבִזָּה לֹא שְׁלְחוּ אֶת־יָדָם׃

10. `asereth b'ney Haman ben-Hamm'datha' tsorer haYahudim haragu ubabizah lo' shal'chu 'eth-yadam.

Est9:10 the ten sons of Haman the son of Hammedatha, the enemy of the Yahudim,

they killed; but they did not lay their hands on the plunder.

<10> τοὺς δέκα υἱοὺς Ἀμαν Ἀμαδαθου Βουγαίου τοῦ ἐχθροῦ τῶν Ἰουδαίων, καὶ διήρπασαν. --

10 tous deka huious Aman Amadathou Bougaiou even the ten sons of Haman, son of Hammedatha the Bougean, tou echthrou tōn Ioudaiōn, kai diērpasan en autē tē hēmera. -- the enemy of the Jews; but they plundered their property on the same day.

יב ויאמר המלך לאסתר המלכה בשושן
ביום ההוא בא מספר ההרוגים

11. bayom hahu' ba' mis'par haharugim b'Shushan habirah liph'ney hamelek.

Est9:11 On that day the number of those who were killed in Shushan the palace was reported to the king.

<11> ἐν αὐτῇ τῇ ἡμέρᾳ ἐπεδόθη ὁ ἀριθμὸς τῶ βασιλεῖ τῶν ἀπολωλότων ἐν Σούσοις.

11 epedothē ho arithmos tō basilei tōn apolōlotōn en Sousois. And was given the number to the king of the ones being destroyed in Shushan.

יב ויאמר המלך לאסתר המלכה בשושן
הבירה הרגו היהודים ואבד חמש מאות איש
ואת עשרת בני-המן בשאר מדינות המלך מה עשו
ומה-נשאלתך וינתן לך ומה-בקשתך עוד ותעש:

12. wayo'mer hamelek l'Es'ter hamal'kah b'Shushan habirah har'gu haYahudim w'abed chamesh me'oth 'ish w'eth `asereth b'ney-Haman bish'ar m'dinoth hamelek meh `asu umah-sh'elathek w'yinathen lak umah-baqashathek `od w'the `as.

Est9:12 And the king said to Queen Esther, The Yahudim have killed and destroyed five hundred men and the ten sons of Haman in Shushan the palace. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done.

<12> εἶπεν δὲ ὁ βασιλεὺς πρὸς Ἑσθηρ Ἀπόλεσαν οἱ Ἰουδαῖοι ἐν Σούσοις τῇ πόλει ἀνδρας πεντακοσίουσ· ἐν δὲ τῇ περιχώρῳ πῶς οἶει ἐχρήσαντο; τί οὖν ἀξιοῖς ἔτι καὶ ἔσται σοι;

12 eipen de ho basileus pros Esthēr Apōlesan hoi Ioudaioi said And the king to Esther, The Jews destroyed en Sousois tē polei andras pentakosious; in Shushan men five hundred in the city;

en de tē perichōrō pōs oiei echrēsanto?

in the place round about how do you imagine they were treated?

ti oun axiois eti kai estai soi?

what then do you yet ask that it may be done for you?

13 וַיֹּאמֶר אֶסְתֵּר אֶל-הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם-מָחָר
לְיְהוּדִים אֲשֶׁר בְּשׁוּשָׁן לַעֲשׂוֹת כְּכַתּוּב הַיּוֹם
וְאֵת עֲשָׂרֵת בְּנֵי-הָמֶן יִתְּלוּ עַל-הָעֵץ:

13. wato'mer 'Es'ter 'im-`al-hamelek tob yinathen gam-machar laYahudim
'asher b'Shushan la`asoth k'dath hayom
w'eth `asereth b'ney-Haman yith'lu `al-ha`ets.

Est9:13 Then said Esther, If it pleases the king, let tomorrow also be granted to the Yahudim who are in Shushan to do according to the edict of today; and let Haman's ten sons be hanged on the wooden gallows.

<13> καὶ εἶπεν Ἐσθηρ τῷ βασιλεῖ Δοθήτω τοῖς Ἰουδαίοις
χρηῆσθαι ὡσαύτως τὴν αὐρίον ὥστε τοὺς δέκα υἱοὺς κρεμάσαι Ἀμαν.

13 kai eipen Esthēr tō basilei Dothētō tois Ioudaiois chrēsthai
And Esther said to the king, Let it be given for the Jews to deal
hōsautōs tēn aurion hōste tous deka huious kremasai Aman.
likewise tomorrow, so as far the ten sons of Haman to hang.

14 וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וּתְנַתֵּן דָּת בְּשׁוּשָׁן
וְאֵת עֲשָׂרֵת בְּנֵי-הָמֶן תִּתְּלוּ:

14. wayo'mer hamelek l'he`asoth ken watinathen dath b'Shushan
w'eth `asereth b'ney-Haman talu.

Est9:14 So the king commanded that it should be done so; and an edict was issued in Shushan, and Haman's ten sons were hanged.

<14> καὶ ἐπέτρεψεν οὕτως γενέσθαι
καὶ ἐξέθηκε τοῖς Ἰουδαίοις τῆς πόλεως τὰ σώματα τῶν υἱῶν Ἀμαν κρεμάσαι.

14 kai epetrepesen houtōs genesthai
And committed it the king so to be.
kai exethēke tois Ioudaiois tēs poleōs ta sōmata tōn huiōn Aman kremasai.
And he displayed to the Jews of the city the bodies of the sons of Haman to hang.

15 וַיִּשְׁלַח הַמֶּלֶךְ אֶת-הַמִּשְׁלָּחִים וְאֵת הַמִּשְׁלָּחִים
וְאֵת הַמִּשְׁלָּחִים וְאֵת הַמִּשְׁלָּחִים וְאֵת הַמִּשְׁלָּחִים
וְאֵת הַמִּשְׁלָּחִים וְאֵת הַמִּשְׁלָּחִים וְאֵת הַמִּשְׁלָּחִים

טו ויִקְהָלוּ הַיְהוּדִים אֲשֶׁר-בְּשׁוּשַׁן גַּם בְּיוֹם אַרְבָּעָה
 עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהַרְגוּ בְּשׁוּשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ
 וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

15. wayiqqahalu haYahudim 'asher-b'Shushan gam b'yom 'ar'ba`ah `asar l'chodesh
 'Adar wayahar'gu b'Shushan sh'losh me'oth 'ish ubabizah lo' shal'chu 'eth-yadam.

Est9:15 The Yahudim who were in Shushan assembled also on the fourteenth day
 of the month Adar and killed three hundred men in Shushan,
 but they did not lay their hands on the plunder.

<15> καὶ συνήχθησαν οἱ Ἰουδαῖοι ἐν Σούσοις τῇ τεσσαρεσκαίδεκάτῃ τοῦ Ἀδαρ
 καὶ ἀπέκτειναν ἄνδρας τριακοσίους καὶ οὐδὲν διήρπασαν. –

15 kai synēchthēsan hoi Ioudaioi en Sousois tē tessareskaidekatē tou Adar
 And gathered together the Jews in Shushan on the fourteenth day of Adar,
 kai apekteinan andras triakosious kai ouden diērsasan. --
 and they killed men three hundred, but nothing they plundered.

יְלֻכְּמוּן יְלֻכְּמוּן אֲשֶׁר בְּשׁוּשַׁן גַּם בְּיוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר
 וַיַּהַרְגוּ בְּשׁוּשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:
 טו ויִקְהָלוּ הַיְהוּדִים אֲשֶׁר בְּמְדִינֹת הַמְּלֶכֶךְ נִקְהָלוּ
 וַעֲמַד עַל-נַפְשָׁם וְנֹחַ מֵאִיְבִיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה
 וַשְּׁבַעִים אֶלֶף וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

16. ush'ar haYahudim 'asher bim'dinoth hamelek niq'halu
 w'amod `al-naph'sham w'noach me'oy'beyhem w'harog b'son'eyhem chamishah
 w'shib'im `aleph ubabizah lo' shal'chu 'eth-yadam.

Est9:16 Now the rest of the Yahudim who were in the king's provinces assembled,
 and stood for their lives and rid themselves of their enemies,
 and kil seventy five thousand of those who hated them;
 but they did not lay their hands on the plunder.

<16> οἱ δὲ λοιποὶ τῶν Ἰουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἑαυτοῖς ἐβοήθουν
 καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμιῶν· ἀπώλεσαν γὰρ αὐτῶν μυρίου
 πεντακισχιλίους τῇ τρισκαίδεκάτῃ τοῦ Ἀδαρ καὶ οὐδὲν διήρπασαν.

16 hoi de loipoi tōn Ioudaiōn hoi en tē basileiā synēchthēsan
 And the rest of the Jews, of the ones in the kingdom, gathered together
 kai heautois eboēthoun kai anepausanto apo tōn polemiōn;
 and helped themselves, and gained rest from the warlike men;
 apōlesan gar autōn myrious pentakischilious
 for they destroyed of them, ten thousands five thousand men
 tē triskaidekatē tou Adar kai ouden diērsasan.
 on the thirteenth of Adar nothing they plundered.

יְלֻכְּמוּן יְלֻכְּמוּן אֲשֶׁר בְּשׁוּשַׁן גַּם בְּיוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר
 וַיַּהַרְגוּ בְּשׁוּשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:
 טו ויִקְהָלוּ הַיְהוּדִים אֲשֶׁר בְּמְדִינֹת הַמְּלֶכֶךְ נִקְהָלוּ
 וַעֲמַד עַל-נַפְשָׁם וְנֹחַ מֵאִיְבִיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה
 וַשְּׁבַעִים אֶלֶף וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

יז בְּיוֹם־שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנוֹחַ בְּאַרְבַּעָה עָשָׂר בּוֹ
וְעָשְׂהוּ אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמֵחָה:

17. **b'yom-sh'loshah`asar l'chodesh 'Adar w'noach b'ar'ba`ah`asar bo w'asoh 'otho yom mish'teh w'sim'chah.**

Est9:17 On the **thirteenth** day of the month **Adar** in it,
and on the **fourteenth** day they rested and made it a day of **feasting** and **rejoicing**.

<17> καὶ ἀνεπαύσαντο τῆ τεσσαρεσκαίδεκάτῃ τοῦ αὐτοῦ μηνὸς
καὶ ἤγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης.

17 kai anepausanto tē tessareskaidekatē tou autou mēnos
And they rested on the **fourteenth** of the same month,
kai ēgon autēn hēmeran anapauseōs meta charas kai euphrosynēs.
and they celebrated it as a day of rest with joy and gladness.

אָסֹה אֶת־יְמֵי הַיּוֹם אֲשֶׁר בָּחֲמִישָׁה עָשָׂר בּוֹ וּבְאַרְבַּעָה עָשָׂר
בּוֹ יַחְדָּהּ וְהַיּוֹדִים אָשְׁרָה בְּשִׁשָּׁן נִקְהְלוּ בְּשֹׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעָה עָשָׂר
בּוֹ וְעָשְׂהוּ אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמֵחָה:

18. **w'haYahudim 'asher-b'Shushan niq'halu bish'loshah`asar bo ub'ar'ba`ah`asar bo w'noach bachamishah`asar bo w'asoh 'otho yom mish'teh w'sim'chah.**

Est9:18 But the **Yahudim** who were in **Shushan** assembled on the **thirteenth** of it
and on the **fourteenth** of it, and they rested on the **fifteenth** day of it
and made it a day of **feasting** and **rejoicing**.

<18> οἱ δὲ Ἰουδαῖοι οἱ ἐν Σούσοις τῆ πόλει συνήχθησαν καὶ τῆ τεσσαρεσκαίδεκάτῃ
καὶ ἀνεπαύσαντο· ἤγον δὲ καὶ τὴν πεντεκαίδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης.

18 hoi de Ioudaioi hoi en Sousois tē polei synēchthēsan kai tē tessareskaidekatē
And the Jews in **Shushan** the city gathered together also on the **fourteenth**
kai anepausanto; ēgon de kai tēn pentekaidekatēn meta charas kai euphrosynēs.
and rested. But they celebration even on the **fifteenth** with joy and gladness

וְעָשְׂהוּ אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמֵחָה אֲשֶׁר בְּחֹמְרוֹת אֲשֶׁר לֹא הָיוּ חֹמֵר
וְעָשְׂהוּ אֹתוֹ יוֹם טוֹב וּמְשֻׁלוֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ: פ

יט עַל־כֵּן הַיּוֹדִים הַפְּרוּזִים הִיִּשְׁבִּים בְּעָרֵי הַפְּרוּזוֹת
עֹשִׂים אֵת יוֹם אַרְבַּעָה עָשָׂר לְחֹדֶשׁ אָדָר שְׂמֵחָה
וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשֻׁלוֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ: פ

19. **`al-ken haYahudim hap'rozim hayosh'bim b'arey hap'razoth`osim 'eth yom 'ar'ba`ah`asar l'chodesh 'Adar sim'chah umish'teh w'yom tob umish'loach manoth 'ish l're`ehu.**

Est9:19 Therefore the **Yahudim** of the villages, that dwell in the unwalled towns,
make the **fourteenth** day of the month **Adar** a day of **gladness** and **feasting** and a good day,
and of sending portions to one another.

<19> διὰ τοῦτο οὖν οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω ἄγουσιν τὴν τεσσαρεσκαίδεκάτην τοῦ Ἀδαρ ἡμέραν ἀγαθὴν μετ' εὐφροσύνης ἀποστέλλοντες μερίδας ἕκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαίδεκάτην τοῦ Ἀδαρ ἡμέραν εὐφροσύνην ἀγαθὴν ἄγουσιν ἔξαποστέλλοντες μερίδας τοῖς πλησίον.

19 dia touto oun hoi Ioudaioi hoi diesparmenoi en pasē chōra
 Because of this then the Jews, the ones being disseminated in every place
 tē exō agousin tēn tessareskaidekatēn tou Adar hēmeran agathēn
 outside, celebrate on the fourteenth of Adar, day a good
 met' euphrosynēs apostellontes meridas hekastos tō plēsion,
 with gladness, sending portions each to his neighbor,
 hoi de katoikountes en tais mētropolesin
 the ones living in the urban area
 kai tēn pentekaidekatēn tou Adar hēmeran euphrosynēn
 and the fifteen of Adar, day gladness
 agathēn agousin exapostellontes meridas tois plēsion.
 a good to celebrate the ones being disseminated the portion the neighbor

יְזַכְּרֵם ה' אֱלֹהֵינוּ בְּיָמֵינוּ וּבְיָמֵי בָנֵינוּ וּבְיָמֵי בָנֵי בָנֵינוּ
 וְיִשְׂמְרֵם ה' אֱלֹהֵינוּ מִכָּל יָדָאֵר וּמִכָּל מְחַלְשָׁה
 וְיִשְׂמְרֵם ה' אֱלֹהֵינוּ מִכָּל מְחַלְשָׁה וּמִכָּל יָדָאֵר
 וְיִשְׂמְרֵם ה' אֱלֹהֵינוּ מִכָּל יָדָאֵר וּמִכָּל מְחַלְשָׁה

כַּוְיִכְתֹּב מַרְדֳּכָי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים
 אֶל־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ
 אַחַשְׁוֵרוֹשׁ הַקְּרוֹבִים וְהַרְחֹקִים:

20. wayik'tob Mar'dakay 'eth-had'barim ha'eleh
 wayish'lach s'pharim 'el-kal-haYahudim 'asher b'kal-m'dinoth hamelek
 'Achash'werosh haq'robim w'har'choqim.

Est9:20 Then Mardakay recorded these events, and he sent letters to all the Yahudim who were in all the provinces of King Achashwerosh, both near and far,

<20> Ἐγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἔξαπέστειλεν τοῖς Ἰουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἐγγύς καὶ τοῖς μακρὰν,
 20 Egrapsen de Mardochaios tous logous toutous eis bibliion kai exapesteilen tois Ioudaiois,

wrote And Mordecai these words in a scroll and sent them to the Jews,

hosoi ēsan en tē Artaxerxou basileia,
 as many as were in the kingdom of Artaxerxes,

tois eggys kai tois makran,
 to the ones near and to the ones far;

כֹּא לְקִיָּם עָלֵיהֶם לְהַיּוֹת עֲשִׂים אֵת יוֹם אֶרְבָּעָה עָשָׂר
 לְחֹדֶשׁ אָדָר וְאֵת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה:

21. l'qayem `aleyhem lih'yoth `osim 'eth yom 'ar'ba`ah `asar l'chodesh 'Adar

w'eth yom-chamishah `asar bo b'kal-shanah w'shanah.

Est9:21 to establish among them, to be keeping the fourteenth day of the month Adar, and the fifteenth day in it, in every year by year,

<21> στῆσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαίδεκάτην καὶ τὴν πεντεκαίδεκάτην τοῦ Ἀδαρ--

21 stēsai tas hēmeras tautas agathas agein te tēn tessareskaidekatēn to establish these days as good days, and to celebrate both the fourteenth kai tēn pentekaidekatēn tou Adar-- and the fifteenth of Adar.

כב פְּיָמִים אֲשֶׁר-נָחוּ בָהֶם הַיְהוּדִים מֵאוֹיְבֵיהֶם
וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה
וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה
וּמִשְׁלוֹחַ מַנּוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֶבְיוֹנִים:

22. kayamim `asher-nachu bahem haYahudim me'oy'beyhem w'hachodesh `asher neh'pak lahem miagon l'sim'chah ume'ebel l'yom tob la'asoth 'otham y'mey mish'teh w'sim'chah umish'loach manoth `ish l're`ehu umatanoth la'eb'yonim.

Est9:22 as the days in which the Yahudim rested in them from their enemies, and it was a month which was turned for them from sorrow into gladness and from mourning into a good day; that they should make them days of feasting and rejoicing and sending portions to one another and gifts to the poor.

<22> ἐν γὰρ ταύταις ταῖς ἡμέραις ἀνεπαύσαντο οἱ Ἰουδαῖοι ἀπὸ τῶν ἐχθρῶν αὐτῶν-- καὶ τὸν μῆνα, ἐν ᾧ ἐστράφη αὐτοῖς (ὁς ἦν Ἀδαρ) ἀπὸ πένθους εἰς χαρὰν καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν, ἄγειν ὅλον ἀγαθὰς ἡμέρας γάμων καὶ εὐφροσύνης ἐξαποστέλλοντας μερίδας τοῖς φίλοις καὶ τοῖς πτωχοῖς.

22 en gar tautais tais hēmerais anepausanto hoi Ioudaioi apo tōn echthrōn autōn-- For in these days gained rest the Jews from their enemies.

kai ton mēna, en hō estraphē autois (hos ēn Adar) And the month in which things turned for them, which was Adar, apo penthous eis charan kai apo odynēs eis agathēn hēmeran, from mourning to joy, and from grief to good days, agein holon agathas hēmeras gamōn was to celebrate entirely for good days of wedding feasts kai euphrosynēs exapostellontas meridas tois philois kai tois ptōchois. and gladness, sending gift portions to their friends and to the poor.

כג וְקִבְּלוּ הַיְהוּדִים אֶת אֲשֶׁר-הִחֲלוּ לַעֲשׂוֹת
בְּיָמֵי אֲשֶׁר-נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה
וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה
וּמִשְׁלוֹחַ מַנּוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֶבְיוֹנִים:

וְאֵת אֲשֶׁר-כָּתַב מַרְדָּכַי אֲלֵיהֶם:

23. w'qibel haYahudim 'eth 'asher-hechelu la`asoth
w'eth 'asher-kathab Mar'dakay 'aleyhem.

Est9:23 Thus the Yahudim undertook what they had started to do,
and what Mardakay had written to them.

<23> καὶ προσεδέξαντο οἱ Ἰουδαῖοι, καθὼς ἔγραψεν αὐτοῖς ὁ Μαρδοχαῖος,

23 kai prosedexanto hoi Ioudaioi, kathōs egrapsen autois ho Mardochoaios,
And favorably received it the Jews as wrote to them Mordecai,

גַּם הָיָה מְרִיבֵי אֶת-יְהוּדָיִם לְאַבְדָּם וְלִשְׂרֹף אֹתָם
כִּדְבַר הַמֶּלֶךְ אֲשֶׁר כָּתַב אֶל-יְהוּדָיִם לְאַבְדָּם וְלִשְׂרֹף אֹתָם

כד כי המן בן-המדתא האגגי צהר כל-היהודים חשב
על-היהודים לאבדם והפיל פור הוא הגורל להמם ולאבדם:

24. ki Haman ben-Hamm'datha' ha'Agagi tsorer kal-haYahudim chashab
'al-haYahudim l'ab'dam w'hipil Pur hu' hagonal l'humam ul'ab'dam.

Est9:24 For Haman the son of Hammedatha, the Agagite, the adversary of all
the Yahudim, had schemed against the Yahudim to destroy them and had cast Pur,
that is the lot, to consume them and to destroy them.

<24> πῶς Ἀμαν Ἀμαδαθου ὁ Μακεδὼν ἐπολέμει αὐτούς,
καθὼς ἔθετο ψήφισμα καὶ κλῆρον ἀφανίσει αὐτούς,

24 pōs Aman Amadathou ho Makedōn epolemei autous,
of how Haman son of Hammedatha the Macedonian waged war against them;
kathōs etheto psēphisma kai klēron aphanisai autous,
as he ordained a referendum and the lot, to obliterate them;

וְכַדְבַּר הַמֶּלֶךְ אֲשֶׁר כָּתַב אֶל-יְהוּדָיִם לְאַבְדָּם וְלִשְׂרֹף אֹתָם
וְכַדְבַּר הַמֶּלֶךְ אֲשֶׁר כָּתַב אֶל-יְהוּדָיִם לְאַבְדָּם וְלִשְׂרֹף אֹתָם

כה ובבאזה לפני המלך אמר עם-הספר ישוב מחשבתו
הרעה אשר-חשב על-היהודים על-ראשו
ותלו אותו ואת-בניו על-העץ:

25. ub'bo'ah liph'ney hamelek 'amar `im-hasepher yashub machashab'to hara`ah
'asher-chashab `al-haYahudim `al-ro'sho w'thalu 'otho w'eth-banayu `al-ha`ets.

Est9:25 But when it came before the king, he commanded by letter that his wicked scheme
which he had devised against the Yahudim, should return on his own head
and that he and his sons should be hanged on the wooden gallows.

<25> καὶ ὡς εἰσηλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν Μαρδοχαῖον·
ὅσα δὲ ἐπεχείρησεν ἐπάξει ἐπὶ τοὺς Ἰουδαίους κακά, ἐπ' αὐτὸν ἐγένοντο,
καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ.

25 kai hōs eisēlthen pros ton basilea legōn kremasai ton Mardochoaion;
and how he entered to the king, telling him to hang Mardakai.

hosa de epecheirēsen epaxai epi tous Ioudaious kaka,
 But as much as he attempted to bring upon the Jews bad things,
 ep' auton egenonto, kai ekremasthē autos kai ta tekna autou.
 upon himself it came to pass; and he was hanged, he and his children.

שׁו-לוּ שׁו-אַיִן אֶל־כָּא שׁוֹשׁוֹן יְכָאֵן הַיּוֹדֵי־לֵבָיִם 26
 אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא
 אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא
 כּוֹעַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם
 הַפּוּר עַל־כֵּן עַל־כָּל־הַדְּבָרִי הָאֵלֶּה הַזֶּה אֵת
 וּמָה־קָרְאוּ עַל־כָּךְ וּמָה הִגִּיעַ אֲלֵיהֶם:

26. `al-ken qar'u layamim ha'eleh Phurim `al-shem haPur `al-ken `al-kal-dib'rey
 ha'igereth hazo'th umah-ra'u `al-kakah umah higi`a `aleyhem.

Est9:26 Therefore they called these days Phurim after the name of Pur.
 Therefore for all of the words in this letter, both what they had seen concerning this matter
 and what had happened to them,

<26> διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὐταὶ Φρουραὶ διὰ τοὺς κλήρους,
 ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραὶ, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης
 καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο καὶ ἔστησεν·

26 dia touto epeklēthēsan hai hēmerai hautai Phrourai dia tous klērou,
 On account of this they call these days Purim because of the lots,
 hoti tē dialektō autōn kalountai Phrourai, dia tous logous tēs epistolēs tautēs
 for in their dialect they are called Purim, because of the words, of this letter,
 kai hosa peponthasin dia tauta
 and as much as they suffered on account of this,
 kai hosa autois egeneto kai estēsen;
 and as much as happened to them and was stopped.

שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא 27
 שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא שׁוֹשׁוֹן אֶל־כָּא
 אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא אֶל־כָּא
 כּוֹעַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם
 הַפּוּר עַל־כֵּן עַל־כָּל־הַדְּבָרִי הָאֵלֶּה הַזֶּה אֵת
 וּמָה־קָרְאוּ עַל־כָּךְ וּמָה הִגִּיעַ אֲלֵיהֶם וְעַל־זֶרְעָם
 וְעַל־כָּל־הַנְּלוּיִם עַל־יְהוּדִים וְעַל־כָּל־הַיְּהוּדִים וְעַל־כָּל־הַיְּהוּדִים
 אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכַזְּמַנָּם בְּכָל־שָׁנָה וְשָׁנָה:

27. qi'mu w'qibel haYahudim `aleyhem w'al-zar`am w'al kal-hanil'wim `aleyhem
 w'lo' ya`abor lih'yoth `osim `eth sh'ney hayamim ha'eleh kik'thabam
 w'biz'manam b'kal-shanah w'shanah.

Est9:27 the Yahudim established and took on themselves and on their descendants
 and on all those who allied themselves with them, so that it should not fail,
 that they would keep these two days according to their regulation
 and according to their appointed time every year.

<27> καὶ προσεδέχοντο οἱ Ἰουδαῖοι ἐφ' ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν

καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ’ αὐτῶν οὐδὲ μὴν ἄλλως χρήσονται·
αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν
καὶ γενεὰν καὶ πόλιν καὶ πατριὰν καὶ χώραν·

27 kai **prosedechonto hoi Ioudaioi eph' heautois kai epi tō spermati autōn**
And favorably received it the Jews for themselves, and for their seed,
kai **e**pi tois prostetheimenois **ep' autōn**
and for the ones purposed unto them to observe it –
oude mēn allōs chrēsontai;
nor in fact otherwise shall they treat it.
hai de **hēmerai hautai mnēmosynon epiteloumenon**
And these days were a memorial being completed
kata genean kai genean kai polin kai **patrian kai chōran;**
according to generation and generation, and city, and family, and place.

אֶחָדָם מִיָּמֵינוּ יָשָׁרְנוּ לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ
אֶחָדָם מִיָּמֵינוּ יָשָׁרְנוּ לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ
:שָׁרְנוּ לְפָנֵינוּ יָשָׁרְנוּ לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ וְנִזְכְּרָה לְפָנֵינוּ
כַּח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִזְכָּרִים בְּכָל־הַיּוֹר וְהַיּוֹר מִשְׁפָּחָה
וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוֹרִים הָאֵלֶּה
לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא־יִסּוּף מִיָּרְעָם: ס

28. w'hayamim ha'eleh niz'karim w'na`asim b'kal-dor wador **mish'pachah**
umish'pachah m'dinah um'dinah w'ir wa'ir wimey haPurim ha'eleh lo' ya`ab'ru
mitok haYahudim w'zik'ram lo'-yasuph mizar'am.

Est9:28 So these days were to be remembered and kept throughout every generation,
every family, every province and every city; and these days of Purim were not to fail
from among the Yahudim, nor their memory fade from their descendants.

<28> αἱ δὲ ἡμέραι αὗται τῶν Φρουραι ἀχθήσονται εἰς τὸν ἅπαντα χρόνον,
καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπη ἐκ τῶν γενεῶν.

28 hai de **hēmerai hautai tōn Phourai achthēsontai eis ton hapanta chronon,**
And these days of the Purim, said they, shall be celebrated for all time,
kai **to mnēmosynon autōn ou mē eklipe ek tōn geneōn.**
and their memorial in no way should fail unto generations.

כַּט וְתִכְתֹּב אֶסְתֵּר הַמְּלָכָה בַּת־אַבְיָחַיִל וּמַרְדָּכַי הַיְּהוּדִי
אֶת־כָּל־תִּקְוָה לְקַיָּם אֶת אֲגֻדַּת הַפּוֹרִים הַזֹּאת הַשְּׁנִיית:
כַּט וְתִכְתֹּב אֶסְתֵּר הַמְּלָכָה בַּת־אַבְיָחַיִל וּמַרְדָּכַי הַיְּהוּדִי
אֶת־כָּל־תִּקְוָה לְקַיָּם אֶת אֲגֻדַּת הַפּוֹרִים הַזֹּאת הַשְּׁנִיית:

29. **watik'tob 'Es'ter hamal'kah bath-'Abichayil uMar'dakay haYahudi**
'eth-kal-toqeph l'qayem 'eth 'igereth haPurim hazo'th hashenith.

Est9:29 Then Queen Esther, daughter of Abichail, with Mardakay the Yahudi,
wrote with full authority to confirm this second letter about Purim.

<29> καὶ ἔγραψεν Ἐσθηρ ἡ βασίλισσα θυγάτηρ Ἀμιναδαβ καὶ Μαρδοχαῖος ὁ Ἰουδαῖος
ὅσα ἐποίησαν τό τε στερέωμα τῆς ἐπιστολῆς τῶν Φρουραι.

29 kai egrapsen **Esthēr hē basilissa thygatēr Aminadab** kai **Mardochaios ho Ioudaios**
 And wrote **Esther the queen daughter of Abihail**, and **Mordecai the Jew**,
 hosa epoiēsan to te stereōma tēs epistolēs tōn Phourai.
 as much as they did, and the confirmation of the letter of the Purim.

מֵעֵת הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה
 לְוַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים אֶל-שֶׁבַע וְעֶשְׂרִים
 וּמֵאָה מְדִינָה מְלֻכּוֹת אֲחַשְׁוֵרוֹשׁ הַבְּרִי שְׁלוֹם וְאֵמֶת:

30. wayish'lach s'pharim 'el-kal-haYahudim 'el-sheba` w`es'rim
ume'ah m'dinah mal'kuth 'Achash'werosh dib'rey shalom we'emeth.

Est9:30 And he sent letters to all the Yahudim, to the hundred twenty seven provinces
 of the kingdom of Achashwerosh, namely, words of peace and truth,

וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה
 לְאֵלֵינוּ אֶת-יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קִיַּם
 עֲלֵיהֶם מֶרְדֵּכָי הַיְהוּדִי וְאַסְתֵּר הַמְּלֻכָּה
 וְכַאֲשֶׁר קִיַּמוּ עַל-נַפְשָׁם וְעַל-זֶרְעָם הַבְּרִי הַצְּמוֹת וְזִעְקָתָם:

31. l'qayem 'eth-y'mey haPurim ha'eleh biz'maneyhem ka'asher qiam `aleyhem
Mar'dakay haYahudi w'Es'ter hamal'kah w'ka'asher qi'imu `al-naph'sham
w'al-zar'am dib'rey hatsomoth w'za`aqatham.

Est9:31 to confirm these days of Purim at their appointed times,
 just as Mardakai the Yahudi and Queen Esther had established for them,
 and just as they had established for themselves
 and for their descendants, the matters of the fastings and their lamentations.

<31> καὶ Μαρδοχαῖος καὶ Ἐσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν
 καὶ τότε στήσαντες κατὰ τῆς ὑγείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν·

31 kai **Mardochaios** kai **Esthēr hē basilissa estēsan heautois**
 And **Mordecai** and **Esther the queen they established to themselves**
kath' heautōn kai tote stēsantes kata tēs hygieias autōn
 for themselves; and then establishing according to their fasting
 kai tēn boulēn autōn;
 and their counsel.

וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה
 לְב וּמֵאָמַר אֲסְתֵּר קִיַּם הַבְּרִי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: פ

32. uma'amar 'Es'ter qiam dib'rey haPurim ha'eleh w'nik'tab basepher.

Est9:32 And the command of Esther established these customs for Purim,
 and it was written in the scroll.

<32> καὶ Ἐσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

32 kai **Esthēr** **logō** **estēsen** **eis** **ton** **aiōna**, kai **egraphē** **eis** **mnēmosynon**.

And **Esther** **the** **matter** **established** **for** **the** **eon**, and **it** **was** **written** **for** **a** **memorial**.