

Sepher Hadassah (Esther)

Chapter 1

Purim Reading Schedule (on 14th and 15th of 12th Chodesh) - Est 1 - 10

אִיְהִי בִימֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מִחֻדּוּ
וְעַד-כּוֹשׁ שָׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:

1. way'hi biymey 'Achash'werosh hu' 'Achash'werosh hamolek Mehodu
w'ad-Kush sheba` w'es'rim ume'ah m'dinah.

Est1:1 Now it came to pass in the days of Achashewerosh, this is Achashewerosh which reigned from Mehodu to Kush over an hundred and twenty seven provinces,

<1>a Ἐτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου
τῇ μιᾷ τοῦ Νισα ἐνύπνιον εἶδεν Μαρδοχαῖος ὁ τοῦ Ιαῖρου τοῦ Σεμεῖου
τοῦ Κισαίου ἐκ φυλῆς Βενιαμιν,

1a Etous deuterou basileuontos Artaxerxou tou megalou

In the second year of the reign of Artaxerxes the great king,

tē miā tou Nisa enypnion eiden Mardocheios ho tou Iairou

on the first day of Nisan, saw a vision. Mardocheus the son of Jarius,

tou Semeiou tou Kisaίου ek phylēs Beniamin,

the son of Semeias, the son of Cisaus, of the tribe of Benjamin,

<1>b ἄνθρωπος Ἰουδαῖος οἰκῶν ἐν Σούσοις τῇ πόλει,
ἄνθρωπος μέγας θεραπεύων ἐν τῇ αὐλῇ τοῦ βασιλέως.

1b anthrōpos Ioudaios oikōn en Sousois tē polei, anthrōpos megas therapeuōn
a man of Judah dwelling in the city Shushan, a great man, serving

en tē aulē tou basileōs;

in the king's palace,

<1>c ἦν δὲ ἐκ τῆς αἰχμαλωσίας, ἧς ἡχμαλώτευσεν Ναβουχοδονοσορ
ὁ βασιλεὺς Βαβυλωνος ἐξ Ἱερουσαλημ μετὰ Ιεχονίου τοῦ βασιλέως τῆς Ἰουδαίας.

1c ēn de ek tēs aichmalōsias,

Now he was of the captivity

hēs ēchmalōteusen Nabouchodonosor ho basileus Babylōnos

which Nabuchodonosor king of Babylon had carried captive

ex Ierousalēm meta Iechoniou tou basileōs tēs Ioudaias.

from Jerusalem, with Jachonias the king of Judea.

<1>d καὶ τοῦτο αὐτοῦ τὸ ἐνύπνιον· καὶ ἰδοὺ φωναὶ καὶ θόρυβος, βρονταὶ
καὶ σεισμός, τάραχος ἐπὶ τῆς γῆς.

1d kai touto autou to enypnion; kai idou phōnai kai thorybos, brontai kai seismos,

And this was his dream: Behold, voices and a noise, thunders and earthquake,
tarachos epi tēs gēs;

tumult upon the earth.

<1>e καὶ ἰδοὺ δύο δράκοντες μεγάλοι ἔτοιμοι προῆλθον ἀμφοτέροι παλαίειν,
καὶ ἐγένετο αὐτῶν φωνὴ μεγάλη.

1e kai idou duo drakontes megaloi hetoimoi proēlthon amphoteroi palaiein,

And, behold, two great serpents came forth, both ready for conflict,

kai egeneto autōn phōnē megalē;

and there came from them a great voice,
 <1>f καὶ τῇ φωνῇ αὐτῶν ἡτοιμάσθη πᾶν ἔθνος εἰς πόλεμον
 ὥστε πολεμῆσαι δικαίων ἔθνος.
 1f kai tē phōnē autōn hētoimasthē pan ethnos eis polemon
 and by their voice every nation was prepared for battle,
 hōste polemēsai dikaiōn ethnos.
 even to fight against the nation of the just.
 <1>g καὶ ἰδοὺ ἡμέρα σκότους καὶ γνόφου, θλίψις καὶ στενοχωρία, κάκωσις
 καὶ ταραχος μέγας ἐπὶ τῆς γῆς.
 1g kai idou hēmera skotous kai gnophou, thlipsis kai stenochōria, kakōsis
 And, behold, a day of darkness and blackness, tribulation and anguish,
 kakōsis kai tarachos megas epi tēs gēs;
 affection and a great tumult upon the earth.
 <1>h καὶ ἐταράχθη δίκαιον πᾶν ἔθνος φοβούμενοι τὰ ἑαυτῶν κακὰ
 καὶ ἡτοιμάσθησαν ἀπολέσθαι καὶ ἐβόησαν πρὸς τὸν θεόν.
 1h kai etarachthē dikaion pan ethnos phoboumenoi ta heautōn kaka
 And all the righteous nation was troubled, fearing their own afflictions;
 kai hētoimasthēsan apolesthai kai eboēsan pros ton theon.
 and they prepared to die, and cried to the Elohim:
 <1>i ἀπὸ δὲ τῆς βοῆς αὐτῶν ἐγένετο ὡσανεὶ ἀπὸ μικρᾶς πηγῆς ποταμὸς μέγας,
 ὕδωρ πολὺ.
 1i apo de tēs boēs autōn egeneto hōsanei apo mikras pēgēs potamos megas,
 and from their cry there came as it were a great river from a little fountain,
 hydōr poly;
 even much water.
 <1>k φῶς καὶ ὁ ἥλιος ἀνέτειλεν, καὶ οἱ ταπεινοὶ ὑψώθησαν
 καὶ κατέφαγον τοὺς ἐνδόξους. --
 1j phōs kai ho hēlios aneteilen, kai hoi tapeinoi huyōthēsan
 And light and the sun arose, and the lowly were exalted,
 kai katephagon tous endoxous. --
 and devoured the honorable.
 <1>l καὶ διεγερθεὶς Μαρδοχαῖος ὁ ἑωρακὼς τὸ ἐνύπνιον τοῦτο
 καὶ τί ὁ θεὸς βεβούλευται ποιῆσαι, εἶχεν αὐτὸ ἐν τῇ καρδίᾳ
 καὶ ἐν παντὶ λόγῳ ἤθελεν ἐπιγνῶναι αὐτὸ ἕως τῆς νυκτός.
 1k kai diegertheis Mardocheios ho heōrakōs to enypnion touto
 And Mardochaeus who had seen this vision
 kai ti ho theos bebouleutai poiēsai,
 and what the Elohim desired to do, having awoke,
 ichen auto en tē kardia kai en panti logō ēthelen epignōnai auto heōs tēs nyktos.
 kept it in his heart, and desired by all means to interpret it, even till night.
 <1>m καὶ ἡσύχασεν Μαρδοχαῖος ἐν τῇ αὐλῇ μετὰ Γαβαθα
 καὶ Θαρρα τῶν δύο εὐνούχων τοῦ βασιλέως τῶν φυλασσόντων τὴν αὐλήν
 1l kai hēsychasen Mardocheios en tē aulē meta Gabatha
 And Mardochaeus rested quiet in the palace with Gabatha
 kai Tharra tōn duo eunouchōn tou basileōs tōn phylassontōn tēn aulēn

and Tharrha the king's two chamberlains, eunuchs who guarded the palace.
 <1>η ἤκουσέν τε αὐτῶν τοὺς λογισμοὺς καὶ τὰς μερίμνας αὐτῶν ἐξερεύνησεν
 καὶ ἔμαθεν ὅτι ἐτοιμάζουσιν τὰς χεῖρας ἐπιβαλεῖν Ἀρταξέρξη τῷ βασιλεῖ,
 καὶ ὑπέδειξεν τῷ βασιλεῖ περὶ αὐτῶν.
 1m ēkousen te autōn tous logismous kai tas merimnas autōn exēreunēsēn
 And he heard their reasoning and searched out their plans,
 kai emathen hoti hetoimazousin tas cheiras epibalein Artaxerxē tō basilei,
 and learned that they were preparing to lay hands on king Artaxerxes:
 kai hypedeixen tō basilei peri autōn;
 and he informed the king concerning them.
 <1>ο καὶ ἐξήτασεν ὁ βασιλεὺς τοὺς δύο εὐνοῦχους, καὶ ὁμολογήσαντες ἀπήχθησαν.
 1o kai exētasen ho basileus tous duo eunouchous,
 And the king examined the two chamberlains,
 kai homologēsantes apēchthēsan.
 and they confessed, and were executed.
 <1>ρ καὶ ἔγραψεν ὁ βασιλεὺς τοὺς λόγους τούτους εἰς μνημόσυνον,
 καὶ Μαρδοχαῖος ἔγραψεν περὶ τῶν λόγων τούτων.
 1p kai egrapsen ho basileus tous logous toutous eis mnēmosynon,
 And the king wrote these things for a memorial:
 kai Mardochoaios egrapsen peri tōn logōn toutōn;
 also Mardochaeus wrote concerning these matters.
 <1>q καὶ ἐπέταξεν ὁ βασιλεὺς Μαρδοχαίῳ θεραπεύειν ἐν τῇ αὐλῇ
 καὶ ἔδωκεν αὐτῷ δόματα περὶ τούτων.
 1q kai epetaxen ho basileus Mardochaiō therapeuein en tē aulē
 And the king commanded Mardochaeus to attend in the palace,
 kai edōken autō domata peri toutōn.
 and gave him gifts for this service.
 <1>r καὶ ἦν Ἀμαν Ἀμαδαθου Βουγαῖος ἐνδοξος ἐνώπιον τοῦ βασιλέως.
 καὶ ἐξήτησεν κακοποιῆσαι τὸν Μαρδοχαῖον
 καὶ τὸν λαὸν αὐτοῦ ὑπὲρ τῶν δύο εὐνούχων τοῦ βασιλέως.
 1r kai ēn Aman Amadathou Bougaios endoxos
 And Aman the son of Amadathes the Bugean was honourable
 enōpion tou basileōs; kai ezētēsen kakopoiēsai ton Mardochaion
 in the sight of the king, and he endeavored to hurt Mardochaeus
 kai ton laon autou hyper tōn duo eunouchōn tou basileōs.
 and his people, because of the two chamberlains of the king.

<1>ς Καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις Ἀρταξέρξου--
 οὗτος ὁ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἐκράτησεν--
 1s Kai egeneto meta tous logous toutous en tais hēmerais Artaxerxou--
 And it came to pass after these things in the days of Artaxerxes.
 houtos ho Artaxerxēs apo tēs Indikēs hekaton eikosi hepta chōrōn ekratēsēn--
 This Artaxerxes from India a hundred twenty-seven regions held.

בְּיָמֵם הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֶחָדָּשִׁי עַל כֶּסֶּא מְלָכוּתוֹ

אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

2. bayamim hahem k'shebeth hamelek 'Achash'werosh `al kise' mal'kutho
'asher b'shushan habirah.

Est1:2 in those days as King Achashewerosh sat on the throne of his kingdom,
which was in Shushan the palace,

<2> ἐν αὐταῖς ταῖς ἡμέραις, ὅτε ἐθρονίσθη ὁ βασιλεὺς Ἀρταξέρξης
ἐν Σούσοις τῇ πόλει,

2 en autais tais hēmerais, hote ethronisthē ho basileus Artaxerxēs en Sousois tē polei,
And in those days when was enthroned king Artaxerxes in Shushan the city,

ג בַּשָּׁנָה שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל-שָׂרָיו

וַעֲבָדָיו חֵיל פָּרַס וּמְדֵי הַפְּרָתִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו:

3. bish'nath shalosh l'mal'ko `asah mish'teh l'kal-sarayu
wa`abadayu cheyl Paras uMaday hapar't'mim w'sarey ham'dinoth l'phanayu.

Est1:3 in the third year of his reign he made a feast for all his princes and his servants.
The power of Paras and Maday, the nobles and the princes of his provinces
being before him.

<3> ἐν τῇ τρίτῳ ἔτει βασιλεύοντος αὐτοῦ δοχὴν ἐποίησεν τοῖς φίλοις
καὶ τοῖς λοιποῖς ἔθνεσιν καὶ τοῖς Περσῶν καὶ Μήδων ἐνδόξοις
καὶ τοῖς ἄρχουσιν τῶν σατραπῶν.

3 en tō tritō etei basileuontos autou dochēn epoiēsen tois philois
in the third year of his reign, a banquet he made to his friends,
kai tois loipois ethnesin kai tois Persōn
and to the rest of the nations, and to the Persians
kai Mēdōn endoxois kai tois archousin tōn satrapōn.
and Medes the honorable ones, and to the rulers of the satrapies.

ד בְּהִרְאוֹתָיו אֶת-עֹשֶׂר כְּבוֹד מַלְכוּתוֹ

וְאֶת-יָקָר תְּפָאֲרָתוֹ וְדוֹלָתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם:

4. b'har'otho 'eth-`osher k'bod mal'kutho
w'eth-y'qar tiph'ereth g'dulatho yamim rabbim sh'monim um'ath yom.

Est1:4 When he showed the riches of his glorious kingdom
and the honor of his great majesty for many days, an hundred and eighty days.

<4> καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ
καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλούτου αὐτοῦ ἐπὶ ἡμέρας ἑκατὸν ὀγδοήκοντα,

4 kai meta tauta meta to deixai autois ton plouton tēs basileias autou
And after these things, after he had shown to them his riches of his kingdom,
kai tēn doxan tēs euphrosynēs tou ploutou autou epi hēmeras hekaton ogdoēkonta,
and the abundant glory of his wealth for days a hundred eighty,

ה וּבְמִלּוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ

לְכָל-הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבֵּיָרָה לְמִגְדֹּל
וְעַד-קֶטָן מִשְׁתָּה שִׁבְעַת יָמִים בַּחֲצָר גִּנַּת בֵּיתֵן הַמֶּלֶךְ:

5. ubim'lo'th hayamim ha'eleh `asah hamelek l'kal-ha`am hanim'ts'im
b'Shushan habirah l'migadol w'ad-qatan mish'teh shib'ath yamim
bachatsar ginath bithan hamelek.

Est1:5 And when these days were completed, the king made a feast
for all the people who were present in Shushan the palace,
from the greatest to the least, in the court of the garden of the king's palace.

<5> ὅτε δὲ ἀνεπληρώθησαν αἱ ἡμέραι τοῦ γάμου,
ἐποίησεν ὁ βασιλεὺς πότον τοῖς ἔθνεσιν τοῖς εὐρεθείσιν
εἰς τὴν πόλιν ἐπὶ ἡμέρας ἕξ ἐν αὐτῇ οἴκου τοῦ βασιλέως

5 hote de aneplērōthēsan hai hēmerai tou gamou,
and when were fulfilled the days of the wedding,
epoiēsen ho basileus poton tois ethnesin tois heuretheisin eis tēn polin
made the king a banquet for the nations, to the ones found in the city,
epi hēmeras hex en aulē oikou tou basileōs
for days six, in the courtyard of the house of the king,

וַחֲזֹר כְּרָפָס וַתִּכְלֹת אֲחִיז בְּחִבְלֵי-בֹיץ וְאַרְגָּמָן עַל-גְּלִילֵי כֶסֶף
וְעִמּוּדֵי שֵׁשׁ מִטּוֹת זָהָב וְכֶסֶף עַל רֵצֶפֶת בַּהֲטָ-וְשֵׁשׁ וְדָר וְסִחָתָה:
6. chur kar'pas uth'keleth 'achuz b'chab'ley-buts w'ar'gaman `al-g'liley keseph
w'amudey shesh mitoth zahab wakeseph `al rits'phath bahat-washesh
w'dar w'sochareth.

Est1:6 White linen, and violet hangings were overlaying, with cords of fine linen
purple to silver rings and pillars of white marble. The couches were of gold and silver,
on a pavement of red marble and white and pearl and black marble.

<6> κεκοσμημένη βυσσίνους καὶ καρπασίνους τεταμένους ἐπὶ σχοινίοις βυσσίνους
καὶ πορφυροῖς ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς ἐπὶ στύλοις παρίνοις καὶ λιθίνους·
κλῖναι χρυσαῖ καὶ ἀργυραῖ ἐπὶ λιθοστρώτου σμαραγδίου λίθου
καὶ πιννίνου καὶ παρίνου λίθου καὶ στρωμναὶ διαφανεῖς ποικίλως διηνηθισμένοι,
κύκλω ῥόδα πεπασμένα·

6 kekosmēmenē byssinois kai karpasinois tetamenois epi schoiniois byssinois
being adorned in fine linen, and cotton being stretched upon lines of fine linen
kai porphyrois epi kybois chrysois kai argyroids epi stylois parinois
and of purple, upon cube studs of gold and silver, upon columns of Parian marble,
kai lithinois; klinai chrysai kai argyrai epi lithostrōtou smaragditou lithou
and stones, with beds of gold and silver upon a stone pavement of emerald stone,
kai pinninou kai parinou lithou
and mother of pearl, and Parian marble stone,
kai strōmnai diaphaneis poikilōs diēnthismenai, kyklō hroda pepasmena;
and strewn beds transparent variously being decorated, roses worked round about;

וַיַּשְׁקוּת בְּכֵלֵי זָהָב וּכְלִים מִכְלִים שׁוֹנִים
וַיִּין מַלְכוּת רַב כֶּיֶד הַמֶּלֶךְ:

7. w'hash'goth bik'ley zahab w'kelim mikelim shonim
w'yeyn mal'kuth rab k'yad hamelek.

Est1:7 And they gave them drink in vessels of gold, the vessels being different one from another, and the royal wine was plentiful according to the king's hand.

<7> ποτήρια χρυσᾶ καὶ ἀργυρᾶ καὶ ἀνθράκινον κυλίκιον προκείμενον
ἀπὸ ταλάντων τρισμυρίων· οἶνος πολὺς καὶ ἡδύς, ὃν αὐτὸς ὁ βασιλεὺς ἔπινεν.

7 potēria chrysa kai argyra kai anthrakinson kylikion prokeimenon
with cups of gold and silver and a small cup of carbuncle set out
apo talantōn trismyriōn; oinos polys kai hēdys,
of the value of thirty thousand talents, wine abundant and agreeable,
hon autos ho basileus epinen.
which himself the king drank.

חֲוֹשְׁתָּהּ כַּדֵּת אֵין אִנִּים

כִּי-כֵן יִסַּד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת כְּרָצוֹן אִישׁ-וְאִישׁ:

8. w'hash'thiach kadath 'eyn 'ones
ki-ken yisad hamelek `al kal-rab beytho la`asoth kir'tson 'ish-wa'ish.

Est1:8 And the drinking was according to the law, none compulsion, for so the king had commanded to all the officers of his house that he should do according to every man's pleasure.

<8> ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο,
οὕτως δὲ ἠθέλησεν ὁ βασιλεὺς καὶ ἐπέταξεν τοῖς οἰκονόμοις ποιῆσαι
τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων.

8 ho de potos houtos ou kata prokeimenon nomon egeneto,
But this banquet not according to being situated the law took place;
houtōs de ēthelēsen ho basileus
but thus wanted the king,
kai epetaxen tois oikonomois poiēsai to thelēma autou kai tōn anthrōpōn.
and he gave orders to the managers to do his will and that of the men.

טַגִּים וַשְׁתִּי הַמֶּלֶכָּה עָשְׂתָה מִשְׁתֶּה נָשִׁים בֵּית הַמַּלְכוּת
אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרֹשׁ: ם

9. gam Wash'ti hamal'kah `as'thah mish'teh nashim beyth hamal'kuth
'asher lamelek 'Achash'werosh.

Est1:9 Queen Washti also made a banquet for the women in the royal house which belonged to King Achashewerosh.

<9> καὶ Ἀστιν ἡ βασίλισσα ἐποίησε πότον ταῖς γυναιξὶν ἐν τοῖς βασιλείοις,
ὅπου ὁ βασιλεὺς Ἀρταξέρξης.

9 kai Astin hē basilissa epoiēse poton tais gynaixin en tois basileiois,
And Vashti the queen made a banquet for the women in the palace

hopou ho basileus Artaxerxēs.
where king Artaxerxes was.

יְבִיּוֹם הַשְּׁבִיעִי כָּטוֹב לֵב-הַמֶּלֶךְ בִּיָּין
אָמַר לְמַחוּמָן בִּזְתָּא חַרְבוֹנָא בִּגְתָּא וְאַבְגָּתָא זֶתָר
וְכַרְכָּס שִׁבְעַת הַסְּרִיסִים הַמְּשָׁרְתִּים אֶת-פְּנֵי הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ:
10. bayom hash'bi'i k'tob leb-hamelek bayayin
'amar liM'human Biz'tha' Char'bona' Big'tha' wa'Abag'tha' Zethar
w'Kar'kas shib'ath hasarisim ham'shar'thim 'eth-p'ney hamelek 'Achash'werosh.

Est1:10 On the seventh day, when the heart of the king was merry with wine,
he commanded Mehuman, Biztha, Charbona, Bigtha, Abagtha, Zethar and Karkas,
the seven eunuchs who served in the presence of King Achashewerosh,

<10> ἐν δὲ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Ἀμαν
καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Ἀβαταζα καὶ Θαραβα,
τοῖς ἑπτὰ εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως Ἀρταξέρξου,

10 en de tē hēmerā tē hebdomē hēdeōs genomenos ho basileus eipen tō Aman
And on the day seventh with pleasure being the king, said to Aman,
kai Bazan kai Tharra kai Bōrazē kai Zatholtha kai Abataza kai Tharaba,
and Bazan, and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba,
tois hepta eunouchois tois diakonois tou basileōs Artaxerxou,
the seven eunuchs, servants of king Artaxerxes,

יָא לְהַבִּיא אֶת-וַשְׁתִּי הַמֶּלֶכָּה לְפָנֵי הַמֶּלֶךְ בְּכֹתֶר מַלְכוּת
לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת-יָפֶיהָ כִּי-טוֹבַת מַרְאֶה הִיא:
11. l'habi' 'eth-Wash'ti hamal'kah liph'ney hamelek b'kether mal'kuth
l'har'oth ha'amim w'hasarim 'eth-yaph'yah ki-tobath mar'eh hi'.

Est1:11 to bring Queen Washti before the king with her royal crown,
to show the people and the princes her beauty, for she was beautiful to look upon.

<11> εἰσαγαγεῖν τὴν βασίλισσαν πρὸς αὐτὸν βασιλεύειν αὐτὴν
καὶ περιθεῖναι αὐτῇ τὸ διάδημα καὶ δεῖξαι αὐτὴν πᾶσιν τοῖς ἄρχουσιν
καὶ τοῖς ἔθνεσιν τὸ κάλλος αὐτῆς, ὅτι καλὴ ἦν.

11 eisagagein tēn basilissan pros auton basileuein autēn
to bring in the queen to him, to give her reign,
kai peritheinai autē to diadēma kai deixai autēn pasin tois archousin
and to put on her the diadem, and to show her to all the rulers
kai tois ethnesin to kallos autēs, hoti kalē ēn.
and to the nations of her beauty, for she was beautiful.

יְבִיּוֹתְמָאֵן הַמֶּלֶכָּה וַשְׁתִּי לָבוֹא בְּדִבְרֵי הַמֶּלֶךְ
אֲשֶׁר בִּיד הַסְּרִיסִים וַיְקַצֵּף הַמֶּלֶךְ מֵאֵד וַחֲמָתוֹ בְּעַרְהָ בּוֹ:
12. wat'ma'en hamal'kah Wash'ti labo' bid'bar hamelek
'asher b'yad hasarisim wayiq'tsoph hamelek m'od wachamatho ba'arah bo.

Est1:12 But Queen Washti refused to come at the king's command which was by the hand of the eunuchs. And the king was very angry and his wrath burned within him.

<12> καὶ οὐκ εἰσήκουσεν αὐτοῦ Ἀστιν ἡ βασίλισσα ἐλθεῖν μετὰ τῶν εὐνούχων.
καὶ ἐλυπήθη ὁ βασιλεὺς καὶ ὠργίσθη

12 kai ouk eisēkousen autou Astin hē basilissa elthein meta tōn eunouchōn.

And did not listen to him Vashti queen to come with the eunuchs.

kai elypēthē ho basileus kai ōrgisthē

And fretted the king, and he was provoked to anger.

וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יִדְעִי הָעֵתִים
כִּי-כֵן דְּבַר הַמֶּלֶךְ לְפָנָי כָּל-יִדְעֵי דָת וְדִין:

13. wayo'mer hamelek lachakamim yod'ey ha`itim

ki-ken d'bar hamelek liph'ney kal-yod'ey dath wadin.

Est1:13 Then the king said to the wise men who knew the times for so was the custom of the king toward all who knew law and judgment

<13> καὶ εἶπεν τοῖς φίλοις αὐτοῦ Κατὰ ταῦτα ἐλάλησεν Ἀστιν,
ποιήσατε οὖν περὶ τούτου νόμον καὶ κρίσιν.

13 kai eipen tois philois autou Kata tauta elalēsen Astin,

And he said to his friends, Thus these things Vashi spoke,

poiēsate oun peri toutou nomon kai krisin.

you deal then concerning this law and judgment!

יְדֻהָקָרֹב אֵלָיו כְּרִשְׁנָא שֶׁתָּר אַדְמָתָא
תְּרִשִׁישׁ מֶרֶס מַרְסָנָא מְמוּיָן שִׁבְעַת שָׂרֵי פָרַס
וּמְדֵי רֵאִי פָנֵי הַמֶּלֶךְ הִישָׁבִים רֵאשֻׁנָּה בְּמַלְכוּת:

14. w'haqarob 'elayu Kar'sh'na' Shethar 'Ad'matha'

Thar'shish Meres Mar's'na' M'mukan shib'ath sarey Paras

uMaday ro'ey p'ney hamelek hayosh'bim ri'shonah bamal'kuth.

Est1:14 and were close to him: Karshena, Shethar, Admatha, Tharshish, Meres, Marsena and Memukan, the seven princes of Paras and Maday, which saw the king's face and sat in the first in the kingdom

<14> καὶ προσῆλθεν αὐτῷ Ἀρκεσαῖος καὶ Σαρσαθαῖος καὶ Μαλησεαρ οἱ ἄρχοντες
Περσῶν καὶ Μήδων οἱ ἐγγὺς τοῦ βασιλέως οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ

14 kai prosēlthen autō Arkesaios kai Sarsathaios

And came forward to him Carshena, and Sarsathaeus

kai Malēsear hoi archontes Persōn kai Mēdōn

and Malisear, the princes of the Persians and Medes,

hoi eggys tou basileōs hoi prōtoi parakathēmenoi tō basilei

which were near the king, the ones foremost being seated near the king.

טו כְּדָת מַח-לְעֲשׂוֹת בְּמַלְכָּה וְנִשְׁתִּי עַל אֲשֶׁר לֹא-עֲשִׂתָּהּ

אֶת-מֶאֱמַר הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ בְּיַד הַפְּרִיסִים: ס

15. **k'dath mah-la`asoth bamal'kah Wash'ti**

`al 'asher lo'-`as'thah 'eth-ma'amar hamelek 'Achash'werosh b'yad hasarisim.

Est1:15 According to law, what should be done with Queen Washti, because she did not obey the command of King Achashewerosh by the hand of the eunuchs?

<15> καὶ ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους ὡς δεῖ ποιῆσαι Ἀστιν τῇ βασιλίσση, ὅτι οὐκ ἐποίησεν τὰ ὑπὸ τοῦ βασιλέως προσταχθέντα διὰ τῶν εὐνούχων.

15 kai apēggeilan autō kata tous nomous hōs dei poiēsai Astin tē basilissē,

And they reported to him according to the laws as what must do Vashti the queen, hoti ouk epoiēsen ta hypo tou basileōs prostachthenta

for she had not done the things by the king, having been assigned

dia tōn eunouchōn.

through the eunuchs.

טז וַיֹּאמֶר מוֹמְכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ

לְבַדּוֹ עֲוֹתָהּ וְשִׁתִּי הַמֶּלֶכָּה כִּי עָל-כָּל-הַשָּׂרִים

וְעָל-כָּל-הָעַמִּים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ:

16. **wayo'mer Mum'kan liph'ney hamelek w'hasarim lo' `al-hamelek l'bado `aw'thah**

Wash'ti hamal'kah ki `al-kal-hasarim w'`al-kal-ha'amim 'asher b'kal-m'dinoth hamelek 'Achash'werosh.

Est1:16 And in the presence of the king and the princes, Mumekan said, Queen Washti has not done wrong to the king only, but also to all the princes and to all the peoples who are in all the provinces of King Achashewerosh.

<16> καὶ εἶπεν ὁ Μουχαιος πρὸς τὸν βασιλέα καὶ τοὺς ἄρχοντας Οὐ τὸν βασιλέα μόνον ἠδίκησεν Ἀστιν ἡ βασίλισσα, ἀλλὰ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς ἡγουμένους τοῦ βασιλέως

16 kai eipen ho Mouchaios pros ton basilea

And Memucan said to the king

kai tous archontas Ou ton basilea monon edikēsen Astin hē basilissa,

and to the rulers, Not the king only wronged Vashti queen,

alla kai pantas tous archontas kai tous hēgoumenous tou basileōs

but also all the rulers, and the leaders of the king,

יז כִּי-יֵצֵא דְבַר-הַמֶּלֶכָּה עָל-כָּל-הַנָּשִׁים לְהַבְזֹת בְּעֵלֵיהֶן

בְּעִינֵיהֶן בְּאֲמָרָם הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ אֲמַר לְהַבִּיא

אֶת-וְשִׁתִּי הַמֶּלֶכָּה לִפְנֵיו וְלֹא-בָאָה:

17. **ki-yetse' d'bar-hamal'kah `al-kal-hanashim l'hab'zoth ba'leyhen b'eyneyhen**

b'am'ram hamelek 'Achash'werosh 'amar l'habi'

'eth-Wash'ti hamal'kah l'phanayu w'lo'-ba'ah.

Est1:17 For the matter of the queen shall go forth to all the women, to make their husbands despised in the eyes, in their reporting that King Achashewerosh commanded to bring Queen Washti in before him, but she did not come.

<17> (καὶ γὰρ διηγῆσατο αὐτοῖς τὰ ῥήματα τῆς βασιλίσσης καὶ ὥς ἀντεῖπεν τῷ βασιλεῖ). ὥς οὖν ἀντεῖπεν τῷ βασιλεῖ Ἀρταξέρξης,
 17 (kai gar diēgēsato autois ta hrēmata tēs basilissēs kai hōs
 (for he described to them the sayings of the queen) and how ever
 anteipen tō basilei). hōs oun anteipen tō basilei Artaxerxēs,
 she contradicted the king, as then she did contradict to king Artaxerxes,

יְהוֹיָכִים הַיּוֹם הַזֶּה תֹּאמְרָנָה שָׂרוֹת פָּרָס-וּמַדַּי אֲשֶׁר שָׁמְעוּ
 אֶת-דְּבַר הַמֶּלֶכָּה לְכֹל שָׂרֵי הַמֶּלֶךְ וּכְבִּי בְזִיוֹן וְקִצְףָּ:

18. w'hayom hazeh to'mar'nah saroth Paras-uMaday
 'asher sham'u 'eth-d'bar hamal'kah l'kol sarey hamelek uk'day bizayon waqatseph.

Est1:18 And this day the princesses of Paras and Maday shall say to all the king's princes who have heard of the deed of the queen. And shall be plenty of contempt and anger.

<18> οὕτως σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων Περσῶν καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ' αὐτῆς τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν.

18 houtōs sēmeron hai tyrannides hai loipai tōn archontōn Persōn
 so today, the wives of the sovereigns of the rest of the rulers of the Persians
 kai Mēdōn akousasai ta tō basilei lechthenta hyp' autēs
 and Medes hearing the things against the king having been said by her
 tolmēsousin homoiōs atimasai tous andras autōn.
 they shall dare in like manner to dishonor their husbands.

יֵטֵא-עַל-הַמֶּלֶךְ טוֹב יֵצֵא דְבַר-מַלְכוּת מִלְּפָנָיו וְיִכְתֹּב בְּדָתִי
 פָּרָס-וּמַדַּי וְלֹא יַעֲבֹר אֲשֶׁר לֹא-תִבּוֹא וְשִׁתִּי לִפְנֵי
 הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ הַטּוֹבָה מִמֶּנָּה:

19. 'im-'al-hamelek tob yetse' d'bar-mal'kuth mil'phanayu w'yikatheb b'dathe
 Pharas-uMaday w'lo' ya'abor 'asher lo'-thabo' Wash'ti liph'ney hamelek
 'Achash'werosh umal'kuthah yiten hamelek lir'uthah hatobah mimenah.

Est1:19 If it pleases the king, let a royal decree go out from him and let it be written in the laws of Pharas and Maday so that it shall not change, that Washti shall not come before King Achashewerosh, and let the king give her royal estate to another that is better than she.

<19> εἰ οὖν δοκεῖ τῷ βασιλεῖ, προσταξάτω βασιλικόν, καὶ γραφήτω κατὰ τοὺς νόμους Μήδων καὶ Περσῶν· καὶ μὴ ἄλλως χρησάσθω, μηδὲ εἰσελθάτω ἔτι ἡ βασίλισσα πρὸς αὐτόν, καὶ τὴν βασιλείαν αὐτῆς δότω ὁ βασιλεὺς γυναικὶ κρείττονι αὐτῆς.

19 ei oun dokei tō basilei, prostaxatō basilikon,
 If then it seems good to the king, let him assign a royal decree,
 kai graphētō kata tous nomous Mēdōn kai Persōn;
 and let him write it according to the laws of the Medes and Persians!
 kai mē allōs chrēsasthō, mēde eiselthatō eti hē basilissa pros auton,
 and not otherwise treat nor let enter any longer the queen to him,

kai tēn basileian autēs dotō ho basileus gynaiki kreittoni autēs.
and her royalty let give the king to a woman better than her!

כִּוְנִשְׁמַע פֶּתֶגֶם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי רַבָּה הִיא
וְכָל-הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמִגְדוֹל וְעַד-קָטָן:

20. w'nish'ma` pith'gam hamelek 'asher-ya`aseh b'kal-mal'kutho ki rabbah hi'
w'kal-hanashim yit'nu y'qar l'ba`leyhen l'migadol w'ad-qatan.

Est1:20 When the king's decree which he shall make is heard throughout all his kingdom,
for it is great, then all women shall give honor to their husbands, to great and to small.

<20> καὶ ἀκουσθήτω ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως, ὃν ἔαν ποιῇ, ἐν τῇ βασιλείᾳ αὐτοῦ,
καὶ οὕτως πάσαι αἱ γυναῖκες περιθήσουσιν τιμὴν τοῖς ἀνδράσιν ἑαυτῶν
ἀπὸ πτωχοῦ ἕως πλουσίου.

20 kai akousthētō ho nomos ho hypo tou basileōs, hon ean poiē,
And let be heard the law by the king! which ever he should make
en tē basileiā autou, kai houtōs pasai hai gynaikes perithēsousin timēn
for his kingdom. And thus all the women shall invest honor
tois andrasin heautōn apo ptōchou heōs plousiou
to their own husbands, from poor unto rich.

כַּאֲוִיטָב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים
וַיַּעַשׂ הַמֶּלֶךְ כְּדָבָר מְמוּכָן:

21. wayitab hadabar b'eyney hamelek w'hasarim waya`as hamelek kid'bar M'mukan.

Est1:21 And the word pleased in the eyes of the king and the princes,
and the king did according to the word of Memukan.

<21> καὶ ἤρεσεν ὁ λόγος τῷ βασιλεῖ καὶ τοῖς ἄρχουσι,
καὶ ἐποίησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ Μουχαιος·

21 kai ēresen ho logos tō basilei kai tois archousi,
And pleased the word the king and the rulers.
kai epoiēsen ho basileus katha elalēsen ho Mouchaios;
And did the king as Memucan said.

כִּבְוִישְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה
וּמְדִינָה כְּכִתְבָּהּ וְאֶל-עַם וְעַם כְּלִשְׁוֹנוֹ לְהִיּוֹת
כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ וּמְדַבֵּר כְּלִשְׁוֹן עַמּוֹ: פ

22. wayish'lach s'pharim 'el-kal-m'dinoth hamelek 'el-m'dinah um'dinah kil'thabah
w'el-`am wa`am kil'shono lih'yoth kal-'ish sorer b'beytho um'daber kil'shon `amo.

Est1:22 So he sent letters to all the king's provinces, to each province
according to its script and to every people according to their language,
that every man should be the master in his own house
and the one who speaks in the language of his own people.

<22> καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν κατὰ χώραν

κατὰ τὴν λέξιν αὐτῶν ὥστε εἶναι φόβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

22 kai apesteilen eis pasan tēn basileian kata chōran

And he sent letters into all the kingdom, according to place,

kata tēn lexin autōn hōste einai phobon autois en tais oikiais autōn.

according to their form of speech, so as to be fearing them in their own houses.

Chapter 2

אֶחָד הַדְּבָרִים הָאֵלֶּה כְּשֶׁחַמַּת הַמֶּלֶךְ אַחַשְׁוֶרוֹשׁ זָכַר
אֶת־וַשְׁתִּי וְאֵת אֲשֶׁר־עָשְׂתָה וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ:

1. 'achar had'barim ha'eleh k'shok chamath hamelek 'Achash'werosh zakar
'eth-Wash'ti w'eth 'asher-'asathah w'eth 'asher-nig'zar `aleyah.

Est2:1 After these things when the anger of King Achashewerosh had calmed down,
he remembered Washti and what she had done and what had been decreed against her.

<2:1> Καὶ μετὰ τοὺς λόγους τούτους ἐκόπασεν ὁ βασιλεὺς τοῦ θυμοῦ
καὶ οὐκέτι ἐμνήσθη τῆς Αστιν μνημονεύων οἷα ἐλάλησεν καὶ ὡς κατέκρινεν αὐτήν.

1 Kai meta tous logous toutous ekopasen ho basileus tou thymou

And after these matters was abated the rage of the king,

kai ouketi emnēsthē tēs Astin mnēmoneuōn hoia elalēsen

and no longer was mentioned Vashti, remembering as much as she spoke,

kai hōs katekrinen autēn.

and how he condemned her.

בְּיָאמְרוֹ נַעֲרֵי־הַמֶּלֶךְ מִשְׁתָּתִּיר יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת
בְּתוּלוֹת טוֹבוֹת מְרֻאָה:

2. wayo'm'ru na`arey-hamelek m'shar'thayu y'baq'shu
lamelek n'aroth b'thuloth tobath mar'eh.

Est2:2 Then the king's attendants, who served him, said,
Let beautiful young maidens be sought for the king.

<2> καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως

Ζητηθήτω τῷ βασιλεῖ κοράσια ἄφθορα καλὰ τῷ εἶδει.

2 kai eipan hoi diakonoi tou basileōs Zētēthētō tō basilei

And said the servants of the king, Let there be sought to the king

korasia aphthora kala tō eidei;

young women uncorrupted, beautiful in appearance!

גַּוְיָפֶד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינוֹת מְלָכוֹתוֹ וַיִּקְבְּצוּ
אֶת־כָּל־נַעֲרָה־בְּתוּלָה טוֹבָה מְרֻאָה אֶל־שׁוֹשַׁן הַבִּירָה אֶל־בֵּית
הַנָּשִׁים אֶל־יָד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנָתַן תַּמְרוּקֵיהֶן:

3. w'yaph'qed hamelek p'qidim b'kal-m'dinoth mal'kutho w'yiq'b'tsu

'eth-kal-na'arah-b'thulah tobath mar'eh 'el-Shushan habirah 'el-beyth hanashim

'el-yad Hege' s'ris hamelek shomer hanashim w'nathon tam'ruqeyhen.

Est2:3 Let the king appoint overseers in all the provinces of his kingdom that they may gather all beautiful young maidens to the citadel of Shushan, to the house of the women, into the custody of Hege, the king's eunuch, keeper of the women; and let their cosmetics be given them.

<3> καὶ καταστήσει ὁ βασιλεὺς κωμάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ, καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῷ εἶδει εἰς Σουσαν τὴν πόλιν εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῷ εὐνούχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν, καὶ δοθήτω σμῆγμα καὶ ἡ λοιπὴ ἐπιμέλεια.

3 kai katastēsei ho basileus kōmarchas en pasais tais chōrais tēs basileias autou, And shall place the king magistrates in all the places of his kingdom, kai epilexatōsan korasia parthenika kala tō eidei and let them choose young women, virgins, beautiful in appearance to be brought eis Sousan tēn polin eis ton gynaikōna, to Shushan the city, into the chamber of the women! kai paradothētōsan tō eunouchō tou basileōs tō phylaki tōn gynaikōn, And let them be delivered to the eunuch of the king, the keeper of the women! kai dothētō smēgma kai hē loipē epimeleia; And let there be given to them a beauty treatment, and the remaining care!

דְּחַנְעָרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי
וְיִיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס

4. w'hana`arah `asher titab b`eyney hamelek tim`lok tachath Wash'ti wayitab hadabar b`eyney hamelek waya`as ken.

Est2:4 Then let the young lady who shall be good in the eyes of the king be queen instead of Washti. And the matter shall be good in the eyes of the king, and he did so.

<4> καὶ ἡ γυνή, ἥ ἂν ἀρέσῃ τῷ βασιλεῖ, βασιλεύσει ἀντὶ Ἀστιν. καὶ ἤρεσεν τῷ βασιλεῖ τὸ πρᾶγμα, καὶ ἐποίησεν οὕτως.

4 kai hē gynē, hē an aresē tō basilei, basileusei anti Astin. kai ēresen tō basilei to pragma, kai epoiēsen houtōs. And the woman who ever should be pleasing to the king shall reign instead of Vashti. And pleased the king the thing, and he did so.

הָאִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה
וּשְׁמוֹ מַרְדָּכַי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶּן-קִישׁ אִישׁ בְּמִנִּי:

5. 'ish Yahudi hayah b'Shushan habirah ush'mo Mar'dakay ben Ya'ir ben-Shim`i ben-Qish 'ish Y'mini.

Est2:5 Now there was at the citadel in Shushan a man of Yahudah whose name was Mardakay, the son of Yair, the son of Shimei, the son of Qish, a man of Benjamin,

<5> Καὶ ἄνθρωπος ᾗν Ἰουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτῷ Μαρδοχαῖος ὁ τοῦ Ἰαῖρου τοῦ Σεμεῖου τοῦ Κισαίου ἐκ φυλῆς Βενιαμιν,

5 Kai anthrōpos ēn Ioudaios en Sousois tē polei, kai onoma autō Mardochoaios And there was a man, a Jew, in Shushan the city. And his name was Mordecai,

ho tou **lairou** tou **Semeiou** tou **Kisaiou ek phylēs Benjamin**,
the son of **Jair**, the son of **Shimei**, the son of **Kish**, of the tribe of **Benjamin**;

וְאֲשֶׁר הֶגְלָה מִירוּשָׁלַם עַם-הַגִּלָּה אֲשֶׁר הֶגְלָתָה עִם
יְכָנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הֶגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל:

6. 'asher hag'lah miY'rushalayim 'im-hagolah 'asher hag'l'thah 'im Y'kan'Yah
melek-Yahudah 'asher heg'lah N'bukad'ne'tsar melek Babel.

Est2:6 who had been carried away from Yerushalyiam with the captives
who had been carried away with YekonYah king of Yahudah,
whom Nebukadnetssar the king of Babel had carried away.

<6> ὃς ἦν αἰχμάλωτος ἐξ Ἰερουσαλήμ,
ἦν ἡχμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος.

6 hos ēn aichmalōtos ex Ierousalēm,
who was a captive from Jerusalem,
hēn ēchmalōteusen Nabouchodonosor basileus Babylōnos.
which captured Nebuchadnezzar the king of Babylon.

וַיְהִי אִמֶּן אֶת-הַדָּסָה הִיא אֶסְתֵּר בֵּת-דָּדוֹ
כִּי אֵין לָהּ אָב וְאִם וְהַנְעֻרָה יָפֶת-תֹּאֵר וְטוֹבַת מְרֹאֶה
וּבְמֹת אָבִיהָ וְאִמָּהּ לְקַחָהּ מֶרְדֵּכָי לֹו לְבַת:

7. way'hi 'omen 'eth-Hadassah hi' 'Es'ter bath-dodo ki 'eyn lah 'ab
wa'em w'hana'arah y'phath-to'ar w'tobath mar'eh ub'moth 'abiah
w'imah l'qachah Mar'dakay lo l'bath.

Est2:7 And he was bringing up Hadassah, that is Esther, his uncle's daughter,
for she had no father or mother. Now the young lady was fair of appearance
beautiful of form, and when her father and her mother died,
Mardakay took her as his own daughter.

<7> καὶ ἦν τούτῳ παῖς θρεπτή, θυγάτηρ Αμιναδαβ ἀδελφοῦ πατρὸς αὐτοῦ,
καὶ ὄνομα αὐτῇ Εσθηρ· ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν
ἐαυτῷ εἰς γυναῖκα· καὶ ἦν τὸ κοράσιον καλὸν τῷ εἶδει.

7 kai ēn toutō pais threptē,
And there was to this man a child that he brought up,
thygatēr Aminadab adelphou patros autou,
the daughter of the brother of his father
kai onoma autē Esthēr; en de tō metallaxai autēs tous goneis epaideusen autēn
and her name was Esther. And at the changeover of her parents he instructed her
heautō eis gynaika; kai ēn to korasion kalon tō eidei.
to himself for a woman was the young woman good in appearance.

חַוִּיָּה בְּהַשְׁמַע דְּבַר-הַמֶּלֶךְ וְדָתוֹ
וּבְהַקְבִּץ נְעֻרוֹת רַבּוֹת אֶל-שׁוֹשַׁן הַבִּירָה אֶל-יָד הַגִּי

וּתְלַקַּח אֶסְתֵּר אֶל-בֵּית הַמֶּלֶךְ אֶל-יַד הַגִּי שׁוֹמֵר הַנָּשִׁים:

8. way'hi b'hishama` d'bar-hamelek w'datho ub'hiqabets n'arothe rabboth
'el-Shushan habirah 'el-yad Hegay watilaqach 'Es'ter 'el-beyth hamelek
'el-yad Hegay shomer hanashim.

Est2:8 So it came about when the command and his decree of the king were heard and when many young ladies were gathered to the citadel of Shushan into the custody of Hegay, that Esther was taken to the king's house into the custody of Hegay, keeper of the women.

<8> καὶ ὅτε ἠκούσθη τὸ τοῦ βασιλέως πρόσταγμα, συνήχθησαν κοράσια
πολλὰ εἰς Σουσαν τὴν πόλιν ὑπὸ χεῖρα Γαι,
καὶ ἦχθη Ἑσθηρ πρὸς Γαι τὸν φύλακα τῶν γυναικῶν.

8 kai hote ēkousthē to tou basileōs prostagma,
And when was heard the king's order,
synēchthēsan korasia polla eis Sousan tēn polin
were gathered together many young women in Shushan the city,
hypo cheira Gai, kai ēchthē Esthēr pros Gai ton phylaka tōn gynaikōn.
by the hand of Hegai; and Esther was led to Hegai the keeper of the women.

טוֹתִיטַב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל
אֶת-תַּמְרוּקֶיהָ וְאֶת-מְנוּחֶתָּהּ לָתֵת לָהּ וְאֶת שִׁבְעַת הַנַּעֲרוֹת הַרְאִיּוֹת
לָתֵת-לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנָה וְאֶת-נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:

9. watitab hana`arah b'eynayu watisa' chesed l'phanayu
way'bahel 'eth-tam'ruqeyah w'eth-manotheah latheth lah
w'eth sheba` han'arothe har'uyoth latheth-lah mibeyth hamelek
way'shaneah w'eth-na`arotheyah l'tob beyth hanashim.

Est2:9 Now the young lady shall be good in the eyes of him and found favor before him. So he quickly provided her with her purifiers and per portions, to give her seven young women chosen from the king's house and transferred her and her maids to the best house of the women.

<9> καὶ ἤρεσεν αὐτῇ τὸ κοράσιον καὶ εὗρεν χάριν ἐνώπιον αὐτοῦ,
καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμῆγμα καὶ τὴν μερίδα
καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ
καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἁβραῖς αὐτῆς ἐν τῇ γυναικῶν.

9 kai ēresen autē to korasion kai heuren charin enōpion autou,
And pleased him the young woman, and she found favor before him.
kai espeusen autē dounai to smēgma kai tēn merida
And he hastened her to give the beauty treatment, and her portion,
kai ta hepta korasia ta apodeideigmena autē ek basilikou
and the seven young women being exhibited to her from the royal palace.
kai echrēsato autē kalōs kai tais habrais autēs en tō gynaikōni;
And he treated her well, and her handmaidens in the chamber of the women.

יֵלֵא-הַגִּידָה אֶסְתֵּר אֶת-עֲמָהּ וְאֶת-מוֹלְדֶתָהּ

כִּי מְרַדְכַּי צָוָה עָלֶיהָ אֲשֶׁר לֹא-תִגִּיד:

10. lo'-higidah 'Es'ter 'eth-`amah w'eth-molad'tah
ki Mar'dakay tsiuah `aleyah 'asher lo'-thagid.

Est2:10 Esther did not make known her people nor her kindred,
for Mardakay had instructed her that she should not make them known.

<10> καὶ οὐχ ὑπέδειξεν Ἑσθήρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα,
ὁ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι.

10 kai ouch hypedeixen Esthēr to genos autēs oude tēn patrída,
But did not plainly show Esther her race, nor her fatherland.
ho gar Mardochoaios eneteilato autē mē apaggeilai.
For Mordecai gave charge to her not to report it.

יָאִוּבְכָּל-יוֹם וַיּוֹם מְרַדְכַּי מִתְּהִלָּךְ לִפְנֵי חֲצַר
בֵּית-הַנָּשִׁים לְדַעַת אֶת-שְׁלוֹם אִסְתֵּר וּמַה-יַּעֲשֶׂה בָּהּ:

11. ub'kal-yom wayom Mar'dakay mith'halek liph'ney chatsar beyth-hanashim
lada`ath 'eth-sh'lom 'Es'ter umah-ye`aseh bah.

Est2:11 And Mardakay walked every day in front of the court of the house of the women
to know Esther's welfare and what would be done to her.

<11> καθ' ἐκάστην δὲ ἡμέραν ὁ Μαρδοχαῖος περιεπάτει
κατὰ τὴν αὐλὴν τὴν γυναικείαν ἐπισκοπῶν τί Ἑσθήρ συμβήσεται.

11 kath' hekastēn de hēmeran ho Mardochoaios periepatei
Accordingly each day Mordekai walked
kata tēn aulēn tēn gynaikeian episkopōn ti Esthēr symbēsetai.
by the courtyard feminie, overseeing what would come to pass with Esther.

יָבֹוּבְחִיַע תֹּר נַעֲרָה וְנַעֲרָה לְבֹא אֶל-הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ
מִקֵּץ הַיּוֹת לָהּ כְּדַת הַנָּשִׁים שָׁנִים עֶשֶׂר חֹדֶשׁ
כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקִיָּהן שְׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר
וְשְׁשָׁה חֳדָשִׁים בְּבָשְׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים:

12. ub'hagi`a tor na`arah w'na`arah labo' 'el-hamelek 'Achash'werosh
miqets heyoth lah k'dath hanashim sh'neym `asar chodesh
ki ken yim'l'u y'mey m'ruqeyhen shishah chadashim b'shemen hamor
w'shishah chadashim bab'samim ub'tham'ruqey hanashim.

Est2:12 Now when the turn of every young lady came to go in to King Achashwerosh,
after she had been twelve months according to the law of the women,
for so were the days of their purification were completed as follows: six months
with oil of myrrh and six months with fragrances and with the perfumes for women

<12> οὗτος δὲ ἦν καιρὸς κορασίου εἰσελθεῖν πρὸς τὸν βασιλέα,
ὅταν ἀναπληρώσῃ μῆνας δέκα δύο· οὕτως γὰρ ἀναπληροῦνται
αἱ ἡμέραι τῆς θεραπείας, μῆνας ἕξ ἀλειφόμεναι ἐν σμυρνίνῳ ἐλαίῳ

καὶ μῆνας ἕξ ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμήγμασιν τῶν γυναικῶν,
 12 houtos de ēn kairos korasiou eiselthein pros ton basilea,
 For this was the time for a young woman to enter to the king,
 hotan anaplērōsē mēnas deka duo;
 whenever she should have fulfilled months twelve,
 houtōs gar anaplērountai hai hēmerai tēs therapeias,
 for thus are fulfilled the days of the treatment,
 mēnas hex aleiphomenai en smyrninō elaiō
 months six while they are anointing themselves with oil of myrrh,
 kai mēnas hex en tois arōmasin kai en tois smēgmasin tōn gynaikōn,
 and six months with spices and with the beauty treatments for the women,

יג ובָּזָחַ הַנְּעָרָה בָּאָה אֶל-הַמֶּלֶךְ אֵת כָּל-אֲשֶׁר תֹּאמַר יִנָּתֵן
 לָהּ לָבוֹא עִמָּה מִבֵּית הַנְּשִׁים עַד-בֵּית הַמֶּלֶךְ:

13. ubazeh hana`arah ba`ah `el-hamelek `eth kal-`asher to`mar yinathen
 lah labo' `imah mibeyth hanashim `ad-beyth hamelek.

Est2:13 and the young lady would go in to the king in this way: whatsoever she says is given to her to go with her from the house of the women to the king's house.

<13> καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὃ ἐὰν εἴπῃ,
 παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων.

13 kai tote eisporeuetai pros ton basilea;
 and then she enters to the king.
 kai ho ean eipē, paradōsei autē syneiserchesthai autē
 And to whom ever he should tell, he delivers her to enter together with him,
 apo tou gynaikōnos heōs tōn basileiōn.
 from the chamber of the women unto the palaces.

יָד בַּעֲרָב הִיא בָּאָה וּבִבְקָר הִיא שָׁבָה אֶל-בֵּית הַנְּשִׁים שִׁנִּי
 אֶל-יָד שַׁעֲשֻׁגַז סֶרִיס הַמֶּלֶךְ שׁוֹמֵר הַפִּילָגִשִׁים לֹא-תָבוֹא
 עוֹד אֶל-הַמֶּלֶךְ כִּי אִם-חֶפְצָן בָּהּ הַמֶּלֶךְ וְנִקְרָאָה בְּשֵׁם:

14. ba`ereb hi' ba`ah ubaboqer hi' shabah `el-beyth hanashim sheni `el-yad
 Sha`ash'gaz s'ris hamelek shomer hapilag'shim lo'-thabo' `od `el-hamelek
 ki `im-chaphets bah hamelek w'niq'r'ah b'shem.

Est2:14 In the evening she would go in and in the morning she would return to the second house of the women, to the custody of Shaashgaz, the king's eunuch which kept the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

<14> δειλῆς εἰσπορεύεται καὶ πρὸς ἡμέραν ἀποτρέχει εἰς τὸν γυναικῶνα
 τὸν δεύτερον, οὗ Γαι ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν,
 καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῇ ὀνόματι.

14 deilēs eisporeuetai kai pros hēmeran apotrechei
 In the evening she enters, and by day she runs
 eis ton gynaikōna ton deuteron,

to the chamber of the women second,
hou Gai ho eunouchos tou basileōs ho phylax tōn gynaikōn,
where Hegai the eunuch of the king the keeper of the women is.
kai ouketi eisporueitai pros ton basilea, ean mē klēthē onomati.
And no longer does she enter to the king if she should not be called by name.

טוּבְּהַגִּיעַ תֹּר-אֶסְתֵּר בַּת-אֲבִיחַיִל דּוֹד מַרְדָּכַי
אֲשֶׁר לָקַח-לוֹ לְבַת לָבוֹא אֶל-הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר
כִּי אִם אֶת-אֲשֶׁר יֹאמַר הַגִּי סְרִיס-הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
וְתָהִי אֶסְתֵּר נִשְׂאֶת חֵן בְּעֵינֵי כָל-רְאִיָּה:

15. ub'hagi`a tor-'Es'ter bath-'Abichayil dod Mar'dakay 'asher laqach-lo
l'bath labo' 'el-hamelek lo' biq'shah dabar ki 'im 'eth-'asher yo'mar Hegay
s'ris-hamelek shomer hanashim wat'hi 'Es'ter nose'th chen b'eyney kal-ro'eyah.

Est2:15 Now when the turn of Esther, the daughter of Abichayil the uncle of Mardakay
who had taken her as his daughter, came to go in to the king, she did not request anything
except what Hegay, the king's eunuch who kept the women said.
And Esther was finding favor in the eyes of all who saw her.

<15> ἐν δὲ τῷ ἀναπληροῦσθαι τὸν χρόνον Ἑσθηρ τῆς θυγατρὸς Ἀμιναδαβ ἀδελφοῦ
πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἡθέτησεν
ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν.
ἣν γὰρ Ἑσθηρ εὐρίσκουσα χάριν παρὰ πάντων τῶν βλέπόντων αὐτήν.

15 en de tō anaplērousthai ton chronon Esthēr tēs thygatos Aminadab

And in the fulfilling the time, Esther the daughter of Abihail,
adelphou patros Mardochaiou eiselthein pros ton basilea
brother of the father of Mordecai, entered to the king.

ouden ēthetēsen hōn autē eneteilato

Not one thing she disregarded which gave charge to her

ho eunouchos ho phylax tōn gynaikōn;
the eunuch keeper of the women.

ēn gar Esthēr heuriskousa charin para pantōn tōn blepontōn autēn.
was For Esther found in favor by all the ones seeing her.

טוֹתִלְקַח אֶסְתֵּר אֶל-הַמֶּלֶךְ אַחַשְׁוֶרוֹשׁ אֶל-בֵּית מַלְכוּתוֹ
בַּחֹדֶשׁ הָעֲשִׂירִי הוּא-חֹדֶשׁ טֵבֶת בְּשָׁנַת-שֶׁבַע לְמַלְכוּתוֹ:

16. watilaqach 'Es'ter 'el-hamelek 'Achash'werosh 'el-beyth mal'kutho
bachodesh ha`asiri hu'-chodesh Tebeth bish'nath-sheba` l'mal'kutho.

Est2:16 So Esther was taken to King Achashewerosh to his royal house
in the tenth month which is the month Tebeth, in the seventh year of his reign.

<16> καὶ εἰσῆλθεν Ἑσθηρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί,
ὅς ἐστιν Ἀδαρ, τῷ ἐβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ.

16 kai eisēlthen Esthēr pros Artaxerxēn ton basilea tō dōdekatō mēni,
And Esther entered to Artaxerxes the king in the tenth month,

hos estin Adar, tḡ hebdomō etei tēs basileias autou.
which is Adar, in the seventh year of his kingship.

יְוִיָּאֵחַב הַמֶּלֶךְ אֶת-אַסְתֵּר מֶכֶל-הַנָּשִׁים וְתִשָּׂא-חַן וְחֶסֶד לְפָנָיו
מֶכֶל-הַבְּתוּלוֹת וַיֵּשֶׁם כֶּתֶר-מַלְכוּת בְּרָאשָׁה וַיְמַלִּיכָהּ תַּחַת וַשְׁתִּי׃
17. waye'ehab hamelek 'eth-'Es'ter mikal-hanashim watisa'-chen
wachesed l'phanayu mikal-hab'thuloth wayasem kether-mal'kuth b'ro'shah
wayam'likeah tachath Wash'ti.

Est2:17 And the king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Washti.

<17> καὶ ἠγάσθη ὁ βασιλεὺς Ἑσθηρ, καὶ εὗρεν χάριν παρὰ πάσας τὰς παρθένους,
καὶ ἐπέθηκεν αὐτῇ τὸ διάδημα τὸ γυναικεῖον.

17 kai ērasthē ho basileus Esthēr, kai heuren charin para pasas tas parthenous,
And loved passionately the king Esther, and she found favor above all the virgins;
kai epethēken autē to diadēma to gynaikeion.
and he placed upon her the diadem feminine.

יַחְוִיעֵשׁ הַמֶּלֶךְ מִשְׁתֶּה גָדוֹל לְכָל-שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֶּה
אַסְתֵּר וַהֲנַחָה לַמְּדִינוֹת עָשָׂה וַיִּתֵּן מִשָּׂאֵת כֶּנֶד הַמֶּלֶךְ׃
18. waya`as hamelek mish'teh gadol l'kal-sarayu wa`abadayu 'eth mish'teh 'Es'ter
wahanachah lam'dinoth `asah wayiten mas'eth k'yad hamelek.

Est2:18 Then the king gave a great feast, Esther's feast, for all his princes and his servants; he made a release for the provinces and gave gifts according to the king's bounty.

<18> καὶ ἐποίησεν ὁ βασιλεὺς πότον πᾶσι τοῖς φίλοις αὐτοῦ
καὶ ταῖς δυνάμεσιν ἐπὶ ἡμέρας ἑπτὰ καὶ ὑψωσεν τοὺς γάμους Ἑσθηρ
καὶ ἄφεισιν ἐποίησεν τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ.

18 kai epoiēsen ho basileus poton pasi tois philois autou
And made the king a banquet for all his friends,
kai tais dynamessin epi hēmeras hepta
and the powerful ones, for days seven.
kai huyōsen tous gamous Esthēr
And he exalted the wedding feasts of Esther;
kai apheisin epoiēsen tois hypo tēn basileian autou.
and a release he made to the ones under his kingdom.

יְטוּבְהִקְבִּץ בְּתוּלוֹת שְׁנִית וּמָרְדָּכָי יָשֵׁב בְּשַׁעַר-הַמֶּלֶךְ׃
19. ub'hiqabets b'thuloth shenith uMar'dakay yosheb b'sha`ar-hamelek.

Est2:19 When the virgins were gathered together the second time, then Mardakay was sitting at the king's gate.

<19> ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ.

19 ho de Mardochoaios etherapeuen en tē aulē.
But Mordecai attended to affairs in the courtyard.

כַּאֲיֵן אֶסְתֵּר מִנְדֹּת מוֹלַדְתָּהּ וְאֶת-עַמָּהּ כַּאֲשֶׁר צִוָּה עַל־יָהּ מֶרְדֳּכָי
וְאֶת-מֵאֲמַר מֶרְדֳּכָי אֶסְתֵּר עָשָׂה כַּאֲשֶׁר הִיָּתָה בְּאִמְנָה אֶתּוֹ: ס

20. 'eyn 'Es'ter magedeth molad'tah w'eth-`amah ka'asher tsuah `aleyah Mar'dakay
w'eth-ma'amar Mar'dakay 'Es'ter `osah ka'asher hay'thah b'am'nah 'ito.

Est2:20 Esther had not yet shown her kindred or her people,
even as Mardakay had commanded her; for Esther did the commandment of Mardakay
as she had done when she was brought up with him.

<20> ἡ δὲ Ἑσθηρ οὐχ ὑπέδειξεν τὴν πατρίδα αὐτῆς· οὕτως γὰρ ἐνετείλατο αὐτῇ
Μαρδοχαῖος φοβεῖσθαι τὸν θεὸν καὶ ποιεῖν τὰ προστάγματα αὐτοῦ,
καθὼς ἦν μετ' αὐτοῦ, καὶ Ἑσθηρ οὐ μετήλλαξεν τὴν ἀγωγὴν αὐτῆς.

20 hē de Esthēr ouch hypedeixen tēn patrida autēs;

Now Esther did not plainly tell of her fatherland,

houtōs gar eneteilato autē Mardochoaios phobeisthai ton theon

for thus gave charge to her Mordecai, to fear the Elohim,

kai poiein ta prostagmata autou, kathōs ēn met' autou,

and to observe his orders, as she was with him.

kai Esthēr ou metēllaxen tēn agōgēn autēs.

And Esther did not change her manner of life.

כַּאֲבִימִים הָהֵם וּמֶרְדֳּכָי יָשֵׁב בְּשַׁעַר-הַמֶּלֶךְ קִצָּף בְּגִתָּן
וְתֶרֶשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ מִשְׁמֶרֶי הַסָּף
וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֶרֶשׁ:

21. bayamim hahem uMar'dakay yosheb b'sha`ar-hamelek qatsaph Big'than
waTheresh sh'ney-sarisey hamelek mishom'rey hasaph
way'baq'shu lish'loach yad bamelek 'Achash'werosh.

Est2:21 In those days, while Mardakay was sitting at the king's gate, Bigthan and Theresh,
two of the king's officials from those who guarded the door,
became angry and sought to lay hands on King Achashwerosh.

<21> Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες
ὅτι προήχθη Μαρδοχαῖος, καὶ ἐζήτουν ἀποκτείνειν Ἀρταξέρξην τὸν βασιλέα.

21 Kai elypēthēsan hoi duo eunouchoi tou basileōs hoi archisōmatophylakes

And fretted the two eunuchs of the king, and the chiefs of the body guards,

hoti proēchthē Mardochoaios, kai ezētoun apokteinai Artaxerxēn ton basilea.

for Mordecai advanced. And they sought to kill Artaxerxes the king.

כַּבְּיָוָדַע הַדָּבָר לְמֶרְדֳּכָי וַיַּגִּד לְאֶסְתֵּר הַמַּלְכָּה
וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מֶרְדֳּכָי:

22. wayiuada` hadabar l'Mar'dakay wayaged l'Es'ter hamal'kah
wato'mer 'Es'ter lamelek b'shem Mar'dakay.

Est2:22 But the matter became known to Mardakay and he told Queen Esther,
and Esther informed the king in Mardakay's name.

<22> καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος, καὶ ἐσήμανεν Ἑσθηρ,
καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς.

22 kai edēlōthē Mardochaiō ho logos, kai esēmanen Esthēr,
And was made manifest to Mordecai the matter, and he signaled it to Esther,
kai autē enephanisen tō basilei ta tēs epiboulēs.
and she revealed to the king the things of the plot.

כגוֹיְבֻקָּשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ
וַיִּכְתֹּב בְּסֵפֶר הַדְּבָרִי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: פ

23. way'buqash hadabar wayimatse' wayitalu sh'neyhem `al-`ets
wayikatheb b'sepher dib'rey hayamim liph'ney hamelek.

Est2:23 And when the matter was searched into and it was found out.
Therefore they were both hanged on a tree; and it was written
in the scroll of the annals of the days (Chronicles) before the king.

<23> ὁ δὲ βασιλεὺς ἤτασεν τοὺς δύο εὐνούχους καὶ ἐκρέμασεν αὐτούς·
καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον
ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἐγκωμίῳ.

23 ho de basileus ētasen tous duo eunouchous kai ekremasen autous;
And the king examined the two eunuchs, and he hanged them.
kai prosetaxen ho basileus katachōrisai eis mnēmosynon
And gave order the king to write for a memorial
en tē basilikē bibliothēkē hyper tēs eunoias Mardochoiou en egkōmiō.
in the royal library about the good-will of Mordecai with commendation.

Chapter 3

אֶחָד הַדְּבָרִים הָאֵלֶּה גִּדָּל הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ
אֶת-הָמָן בֶּן-הַמְּדָתָא הָאֲגָגִי וַיַּנְשֵׂאֵהוּ
וַיִּשֶׂם אֶת-כִּסְאוֹ מֵעַל כָּל-הַשָּׂרִים אֲשֶׁר אִתּוֹ:

1. 'achar had'barim ha'eleh gidal hamelek 'Achash'werosh
'eth-Haman ben-Hamm'datha' ha'Agagi way'nas'ehu
wayasem 'eth-kis'o me'al kal-hasarim 'asher 'ito.

Est3:1 After these events King Achashewerosh promoted Haman,
the son of Hammedatha the Agagite, and advanced him
and established his authority over all the princes who were with him.

<3:1> Μετὰ δὲ ταῦτα ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Ἀμαν Ἀμαδαθου Βουγαῖον
καὶ ὕψωσεν αὐτόν, καὶ ἐπρωτοβάθρει πάντων τῶν φίλων αὐτοῦ.

1 Meta de tauta edoxasen ho basileus Artaxerxēs Aman Amadathou
After these things extolled king Artaxerxes Haman the son of Hammedatha
Bougaion kai huyōsen auton, kai eprōtobathrei pantōn tōn philōn autou.
the Bougaean, and exalted him, and seated him first above all his friends.

בְּכָל-עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים וּמִשְׁתַּחֲוִים

לְהִמָּן כִּי-כֵן צִוָּה-לוֹ הַמֶּלֶךְ וּמַרְדָּכָי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

2. w'kal-`ab'dey hamelek 'asher-b'sha`ar hamelek kor'im umish'tachawim l'Haman
ki-ken tsiuah-lo hamelek uMar'dakay lo' yik'ra` w'lo' yish'tachaweh.

Est3:2 And all the king's servants who were at the king's gate bowed down and revered to Haman; for so the king had commanded concerning him. But Mardakay neither bowed down nor revered.

<2> καὶ πάντες οἱ ἐν τῇ αὐλῇ προσεκύνουν αὐτῷ, οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι· ὁ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ.

2 kai pantes hoi en tē aulē prosekynoun autō, houtōs

And all the ones in the courtyard did obeisance to him,
gar prosetaxen ho basileus poiēsai; ho de Mardochoaios ou prosekynei autō.
for so assigned it the king to do. But Mordecai did not do obeisance to him.

גַּיְאָמְרוּ עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמַרְדָּכָי
מִדּוּעַ אֵתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ:

3. wayo'm'ru `ab'dey hamelek 'asher-b'sha`ar hamelek l'Mar'dakay
madu`a 'attah `ober 'eth mits'wath hamelek.

Est3:3 Then the king's servants who were at the king's gate said to Mardakay, Why are you transgressing the king's command?

<3> καὶ ἐλάλησαν οἱ ἐν τῇ αὐλῇ τοῦ βασιλέως τῷ Μαρδοχαίῳ Μαρδοχαῖε, τί παρακούεις τὰ ὑπὸ τοῦ βασιλέως λεγόμενα;

3 kai elalēsan hoi en tē aulē tou basileōs tō Mardochaiō Mardochaie,

And said the ones in the courtyard of the king to Mordecai, O Mordecai,
ti parakoueis ta hypo tou basileōs legomena?
why do you disregard the things by the king being said?

דַּוִּיָּהִי בְּאַמְרָם אֵלָיו יוֹם יוֹם וְלֹא שָׁמַע אֲלֵיהֶם
וַיַּגִּידוּ לְהִמָּן לְרֹאוֹת הַיַּעֲמָדוֹ דְּבָרֵי מַרְדָּכָי
כִּי-הִגִּיד לָהֶם אֲשֶׁר-הוּא יְהוּדִי:

4. way'hi b'am'ram 'elayu yom wayom w'lo' shama` 'aleyhem wayagidu l'Haman
lir'oth haya`am'du dib'rey Mar'dakay ki-higid lahem 'asher-hu' Yahudi.

Est3:4 Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mardakay's matters would stand; for he had told them that he was a Yahudi.

<4> καθ' ἐκάστην ἡμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκουεν αὐτῶν· καὶ ὑπέδειξαν τῷ Ἀμαν Μαρδοχαῖον τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον· καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ἰουδαῖός ἐστιν.

4 kath' hekastēn hēmeran elaloun autō, kai ouch hypēkouden autōn;

Accordingly each day they spoke to him, and he did not hearken to them;
kai hypedeixan tō Aman Mardochaion tois tou basileōs
and they indicated to Haman that Mordecai against of the king

logois antitassomenon; kai hypedeixen autois ho Mardochoaios hoti Ioudaios estin.
the words was rebelling; and indicated to them Mordecai that he is a Jew.

הוֹרֵא הָמָן כִּי-אֵין מִרְדֵּכָי כֹּרֵעַ
וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן חֵמָה:

5. wayar' Haman ki-'eyn Mar'dakay kore`a
umish'tachaweh lo wayimale' Haman chemah.

Est3:5 When Haman saw that Mardakay neither bowed down nor revered to him,
Haman was filled with rage.

<5> καὶ ἐπιγνούς Αμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος, ἐθυμώθη σφόδρα

5 kai epignous Aman hoti ou proskynei autō Mardochoaios,

And Haman, realizing that did not do obeisance to him Mordecai,
ethymōthē sphodra
was enraged exceedingly.

וַיִּבֶז בְּעֵינָיו לְשַׁלַּח יָד בְּמִרְדֵּכָי לְבָדּוֹ כִּי-הִגִּידוּ לוֹ
אֶת-עַם מִרְדֵּכָי וַיִּבְקֶשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים
אֲשֶׁר בְּכָל-מְלָכוֹת אַחַשְׁוֶרֶשׁ עַם מִרְדֵּכָי:

6. wayibez b`eynayu lish'loch yad b'Mar'dakay l'bado
ki-higidu lo 'eth-`am Mar'dakay way'baqesh Haman l'hash'mid 'eth-kal-haYahudim
'asher b'kal-mal'kuth 'Achash'werosh `am Mar'dakay.

Est3:6 And it was light in his eyes to reach forth a hand on Mardakay alone,
for they had told him who the people of Mardakay were;
therefore Haman sought to destroy all the Yahudim, the people of Mardakay,
who were throughout the whole kingdom of Achashewerosh.

<6> καὶ ἐβουλεύσατο ἀφανίσει πάντας τοὺς

ὑπὸ τὴν Ἀρταξέρξου βασιλείαν Ἰουδαίους.

6 kai ebouleusato aphanisai pantas tous hypo tēn Artaxerxou basileian Ioudaious.

And he took counsel to remove all under the of Artaxerxes kingdom the Jews.

זַבְחֹדֶשׁ הָרֵאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשָׁנָה שְׁתַּיִם עֶשְׂרִי
לְמֶלֶךְ אַחַשְׁוֶרֶשׁ הַפִּיל פֹּר הוּא הַגּוֹרָל לְפָנֵי הָמָן מִיּוֹם
לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרִי הוּא-חֹדֶשׁ אָדָר: ם

7. bachodesh hari'shon hu'-chodesh Nisan bish'nath sh'teym `es'reh lamelek
'Achash'werosh hipil Pur hu' hagoral liph'ney Haman miyom l'yom umechodesh
l'chodesh sh'neym-`asar hu'-chodesh 'Adar.

Est3:7 In the first month, which is the month Nisan, in the twelfth year
of King Achashewerosh, Pur, that is the lot, was cast before Haman from day to day
and from month to month, until the twelfth month, that is the month Adar.

<7> καὶ ἐποίησεν ψήφισμα ἐν ἔτει δωδεκάτῃ τῆς βασιλείας Ἀρταξέρξου

καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς ὥστε ἀπολέσαι

ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἔπεσεν ὁ κλῆρος
εἰς τὴν τεσσαρεσκαδεκάτην τοῦ μηνός, ὅς ἐστιν Ἀδαρ.

7 kai epoiēsen psēphisma en etei dōdekatō tēs basileias Artaxerxou
And he made a referendum in year the twelfth of the kingdom of Artaxerxes.
kai ebalen klērous hēmeran ex hēmeras kai mēna ek mēnos hōste apolesai
And he cast lots day by day, and month by month, so as to destroy
en miā hēmera to genos Mardochoiou,
in one day the race of Mordecai.
kai epesen ho klēros eis tēn tessareskaidekatēn tou mēnos, hos estin Adar.
And fell the lot on the fourteenth of the month, which is Adar.

חַיִּיאָמֶר הָמֶן לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ יִשְׁנֹו עַם-אֶחָד מִפְּזָר וּמִפְּזָר בֵּין
הָעַמִּים בְּכֹל מְדִינֹת מְלָכוּתָךְ וְדִתֵּיהֶם שְׁנוֹת מִכָּל-עַם
וְאֶת-דִּתֵּי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין-שׁוּחַ לְהַנִּיחָם:

8. wayo'mer Haman lamelek 'Ahash'werosh yesh'no `am-'echad m'phuzar
um'phorad beyn ha'amim b'kol m'dinoth mal'kuthek w'dattheyhem shonoth
mikal-`am w'eth-dathey hamelek 'eynam `osim w'lamelek 'eyn-shoeh l'hanicham.

Est3:8 Then Haman said to King Achashewerosh, There is a certain people scattered
and dispersed among the peoples in all the provinces of your kingdom;
their laws are different from all people and they do not keep the king's laws,
so it is not in the king's interest to let them remain.

<8> καὶ ἐλάλησεν πρὸς τὸν βασιλέα Ἀρταξέρξην λέγων Ὑπάρχει ἔθνος διεσπαρμένον
ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου, οἱ δὲ νόμοι αὐτῶν ἕξαστοι
παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν,
καὶ οὐ συμφέρει τῷ βασιλεῖ ἑᾶσαι αὐτούς.

8 kai elalēsen pros ton basilea Artaxerxēn legōn Hyparchei ethnos
And he spoke to king Artaxerxes, saying, There exists a nation
diesparmenon en tois ethnesin en pasē tē basileiā sou,
having been disseminated among the nations in all your kingdom,
hoi de nomoi autōn exalloi para panta ta ethnē, tōn de nomōn tou basileōs
but their laws are special from all the nations; and of the laws of the king
parakouousin, kai ou sympherei tō basilei easai autous;
they disregard, and it is not advantageous to the king to allow them.

טֹאם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָם וְעֲשֶׂתָ אֶלְפִים כֶּסֶף
אֲשֶׁקוּל עַל-יְדֵי עֹשִׂי הַמֶּלָּאכָה לְהַבִּיא אֶל-גִּנְזֵי הַמֶּלֶךְ:

9. 'im-`al-hamelek tob yikatheb l'ab'dam wa`asereth `alaphim
kikar-keseeph 'esh'qol `al-y'dey `osey ham'la'kah l'habi' 'el-gin'zey hamelek.

Est3:9 If it pleases to the king, let it be written that they may be destroyed,
and I shall pay ten thousand talents of silver into the hands
of those that have the charge of business, to bring it into the king's treasuries.

<9> εἰ δοκεῖ τῷ βασιλεῖ, δογματίσάτω ἀπολέσαι αὐτούς,

καὶ γὰρ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια.

9 ei dokei tō basilei, dogmatisatō apolesai autous,

If it seems good to the king, let him decree to destroy them,

kagō diagrapsō eis to gazophylakion tou basileōs argyriou talanta myria.

and I shall circumscribe for the treasury of the king of silver talents ten thousand.

וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ
וַיִּתְּנָהּ לְהָמָן בֶּן־הַמְּדֵחָה הָאֲגָגִי צִיר הַיְּהוּדִים:

10. wayasar hamelek 'eth-taba`to me`al yado

wayit'nah l'Haman ben-Hamm'datha' ha'Agagi tsorer haYahudim.

Est3:10 Then the king took his ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Yahudim.

<10> καὶ περιελόμενος ὁ βασιλεὺς τὸν δακτύλιον ἔδωκεν

εἰς χεῖρα τῷ Ἀμαν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν Ἰουδαίων.

10 kai perielomenos ho basileus ton daktylion edōken eis cheira tō Aman

And removing the king the ring, gave it into the hands into of Haman,

sphragisai kata tōn gegrammenōn kata tōn Ioudaiōn.

to set a seal on the things being written against the Jews.

וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתוּן לָךְ
וְהָעָם לַעֲשׂוֹת בּוֹ כִּטּוֹב בְּעֵינֶיךָ:

11. wayo'mer hamelek l'Haman hakeseph nathun lak

w'ha'am la'asoth bo katob b'eyneyak.

Est3:11 And the king said to Haman, The silver is given to you, and the people also, to do with them as it seems good in your eyes.

<11> καὶ εἶπεν ὁ βασιλεὺς τῷ Ἀμαν Τὸ μὲν ἀργύριον ἔχει, τῷ δὲ ἔθνει χρῶ ὥς βούλει.

11 kai eipen ho basileus tō Aman To men argyrion eche,

And said the king to Haman, As for the silver, you have it!

tō de ethnei chrō hōs boulei.

and for the nation, you treat it as you want!

וַיִּקְרָאוּ סִפְרֵי הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ
וַיִּכְתֹּב כָּל־אִשָּׁר־צָנָה הָמָן אֶל אֲחֻשָׁדּוּרְפָּנֵי־הַמֶּלֶךְ וְאֶל־הַפָּחוֹת
אֲשֶׁר עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עָם וְעַם מְדִינָה
וּמְדִינָה כִּכְתָּבָהּ וְעַם כָּל־שׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אֲחֻשָׁדּוּר־שׁ נִכְתָּב
וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:

12. wayiqar'u soph'rey hamelek bachodesh hari'shon bish'loshah`asar yom bo

wayikatheb k'kal-'asher-tsiuah Haman 'el 'achash'dar'p'ney-hamelek w'el-hapachoth

'asher`al-m'dinah um'dinah w'el-sarey`am wa`am m'dinah um'dinah kik'thabah

w'`am wa`am kil'shono b'shem hamelek 'Achash'werosh nik'tab

w'nech'tam b'taba'ath hamelek.

Est3:12 Then the king's scribes were called on the thirteenth day of the first month, and there was written in it according to all that Haman had commanded to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Achashewerosh and sealed with the king's ring.

<12> καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως μηνὶ πρώτῳ τῇ τρισκαίδεκάτῃ καὶ ἔγραψαν, ὡς ἐπέταξεν Ἀμαν, τοῖς στρατηγοῖς καὶ τοῖς ἄρχουσιν κατὰ πᾶσαν χώραν ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἴκοσι ἑπτὰ χώραις, τοῖς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι' Ἀρταξέρξου τοῦ βασιλέως.

12 kai eklēthēsan hoi grammateis tou basileōs mēni prōtō tē triskaidekatē

And were called the scribes by the king month in the first, the thirteenth day, kai egrapsan, hōs epetaxen Aman, tois stratēgois

and they wrote as Haman gave orders to the commandants,

kai tois archousin kata pasan chōran apo Indikēs heōs tēs Aithiopias,

and to the rulers in every place from India unto Ethiopia,

tais hekaton eikosi hepta chōrais, tois te archousi tōn ethnōn

to a hundred twenty-seven places, to the rulers of the nations

kata tēn autōn lexin di' Artaxerxou tou basileōs.

according to their form of speech through Artaxerxes the king.

יג וְנִשְׁלַח סְפָרִים בְּיַד הַרְצִים אֶל-כָּל-מְדִינֹת
הַמֶּלֶךְ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנַּעַר
וְעַד-צֶקֶן טַף וְנָשִׁים בָּיוֹם אֶחָד בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ
נָשִׁים-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לַבּוֹז:

13. w'nish'loach s'pharim b'yad haratsim 'el-kal-m'dinoth hamelek l'hash'mid laharog ul'abed 'eth-kal-haYahudim mina'ar w'ad-zaqen taph w'nashim b'yom 'echad bish'loshah `asar l'chodesh sh'neym-`asar hu'-chodesh 'Adar ush'lalam laboz.

Est3:13 And the letters were sent by the hand of couriers to all the king's provinces to destroy, to kill and to annihilate all the Yahudim, from young and to old, children and women, in one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

LXX Interlinear (www.biblebento.com) for the 3:13 translated words

<13> καὶ ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν ἀφανίσαι τὸ γένος τῶν Ἰουδαίων ἐν ἡμέρᾳ μιᾷ μηνὸς δωδεκάτου, ὅς ἐστιν Ἀδαρ, καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν. --

13 kai apestalē dia bibliaphorōn eis tēn Artaxerxou basileian

And it was sent by couriers unto the kingdom of Artaxerxes,

aphanisai to genos tōn Ioudaiōn en hēmerā miā mēnos dōdekatou,

to remove the race of the Jews on day one month of the twelfth,

hos estin Adar, kai diarpasai ta hyparchonta autōn. --

which is Adar, and to plunder their possessions.

<13>a τῆς δὲ ἐπιστολῆς ἐστὶν τὸ ἀντίγραφον τόδε Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποτεταγμένοις τάδε γράφει

13ā tēs de epistolēs estin to antigraphon tode Basileus megas Artaxerxēs

LXXI: the letter be the transcript further king great Artaxerxes

tois apo tēs Indikēs heōs tēs Aithiopias hekaton eikosi hepta chōrōn archousi

LXXI: from India till Ethiopia a hundred twenty seven territory ruler

kai toparchais hypotetagmenois tade graphei

LXXI: district governor subordinate further write

And the following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him.

<13>b Πολλῶν ἐπάρξας ἔθνων καὶ πάσης ἐπικρατήσας οἰκουμένης ἐβουλήθη, μὴ τῷ θράσει τῆς ἐξουσίας ἐπαιρόμενος, ἐπιεικέστερον δὲ καὶ μετὰ ἡπιότητος αἰεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς καταστήσαι βίους, τὴν τε βασιλείαν ἡμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαι τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην.

13b Pollōn eparxas ethnōn kai pasēs epikratēsas oikoumenēs eboulēthēn,

LXXI: Many governor of nation all prevail habitat want

mē tō thrasei tēs exousias epairomenos, epieikesteron de

LXXI: not the courage the authority lift up fair

kai meta ēpiotētos aei diexagōn, tous tōn hypotetagmenōn akymatous

LXXI: with gentleness continually bring to an end the subordinate calm

dia pantos katastēsai bious, tēn te basileian hēmeron

LXXI: through all establish livelihood the kingdom tame

kai poreutēn mechri peratōn parexomenos

LXXI: gone over up to extremity afford

ananeōsasthai te tēn pothoumenēn tois pasin anthrōpois eirēnēn.

LXXI: renew the long for the all men peace

Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men.

<13>c πυθομένου δέ μου τῶν συμβούλων πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας,

σωφροσύνη παρ' ἡμῖν διενέγκας καὶ ἐν τῇ εὐνοίᾳ ἀπαρallάκτως

καὶ βεβαία πίστει ἀποδεδειγμένος

καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Ἀμαν

13c pythomenou de mou tōn symbolōn pōs an achtheiē touto epi peras, sōphrosynē

LXXI: inquire of me the advisor how ever lead this in extremity sensibility

par' hēmin dienegkas kai en tē eunoia aparallaktōs kai bebaia pistei apodedeigmenos

LXXI: from us transcend in the favor unchangeably firm faith demonstrate

kai deuteron tōn basileiōn geras apenēnegmenos Aman

LXXI: second the kingdom gift of honor carry away/off Haman

But when I had enquired of my counsellors how this should be brought to pass.

Aman, who excels in soundness of judgment among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom,

<13>d ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμεμεῖχθαι

δυσμενῇ λαόν τινα τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος τά τε τῶν βασιλέων

παραπέμποντας διηλεκῶς διατάγματα πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ' ἡμῶν

κατευθυνομένην ἀμέμπτως συναρχίαν.

13d epedeixen hēmin en pasais tais kata tēn oikoumenēn phylais

LXXI: show us in all down the habitat tribe

anamemeichthai dysmenē laon tina tois nomois antitheton

LXXI: mix together full of ill-will people anyone the law opposed

pros pan ethnos ta te tōn basileōn parapempontas diēnekōs diatagmata

LXXI: to every nation the king send past continually order

pros to mē katatithesthai tēn hyph' hēmōn kateuthynomenēn amemptōs synarchian.

LXXI: to not put down under our direct faultlessly joint administration

informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their law to every other nation, and continually neglecting the commands of the king, so that the united government blamelessly administered by us is not quietly established.

<13>e διειληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσιν παραλλάσσον καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χεῖριστα συντελοῦν κακὰ καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν.

13^w dieilēphotes oun tode to ethnos monōtaton en antiparagōgē panti dia pantos anthrōpō

LXXI: take then this the nation only in opposition all through every man

keimenon diagōgēn nomōn xenizousan parallasson

LXXI: lie passing of life law astonished make things alternate

kai dysnooun tois hēmeterois pragmasin ta cheirista synteloun kaka

LXXI: ill-affected the our own act the bad consummate bad

kai pros to mē tēn basileian eustatheias tygchanein;

LXXI: to not the kingdom stability: good health attain

Having then conceived that this nation alone of all others is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy;

<13>f προστετάχαμεν οὖν τοὺς σημαινομένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Ἀμαν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναίξιν καὶ τέκνοις ἀπολέσαι ὀλορριζεῖ ταῖς τῶν ἐχθρῶν μαχαίραις ἀνευ παντὸς οἴκτου καὶ φειδούς τῇ τεσσαρεσκαideκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδαρ τοῦ ἐνεστώτος ἔτους,

13^d prostetachamen oun tous sēmainomenous hymin en tois gegrammenois hypo Aman

LXXI: order then the signify you in the write under Haman

tou tetagmenou epi tōn pragmatōn kai deuterou patros hēmōn pantas syn gynaixi

LXXI: the arrange in the act second father our all with woman/wife

kai teknois apolesai holorrizei tais tōn echthrōn machairais aneu pantos oiktou

LXXI: child destroy with the entire root the enemy short sword without all oh!

kai pheidous tē tessareskaidekatē tou dōdekatou mēnos Adar tou enestōtos etous,

LXXI: sparing the fourteenth the twelfth month Adar the present year

we signified to you in the letter written by Aman, who is set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year;

<13>g ὅπως οἱ πάλαι καὶ νῦν δυσμενεῖς ἐν ἡμέρᾳ μιᾷ βιαίως εἰς τὸν ᾗδην κατελθόντες εἰς τὸν μετέπειτα χρόνον εὐσταθῇ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα. --

13^g hopōs hoi palai kai nyn dysmeneis en hēmera miā biaiōs

LXXI: that way the long ago now full of ill-will in day one violently

eis ton hādēn katelthontes eis ton metepeita chronon eustathē

LXXI: into the Hades go down into the afterward time well-based

kai ataracha parechōsin hēmin dia telous ta pragmata. --

LXXI: not disturbed cause us through completion the matter
that the people aforetime and now ill-disposed to us having been violently consigned
to death in one day, may hereafter secure to us continually a well constituted
and quiet state of affairs.

יד פתִּישֶׁגֶן הַכְּתָב לְהַנְתִּין דָּת בְּכָל־מְדִינָה
וּמְדִינָה גָלוּי לְכָל־הָעַמִּים לְהִיּוֹת עֲתָדִים לַיּוֹם הַזֶּה:

14. path'shegen hak'thab l'hinathen dath b'kal-m'dinah
um'dinah galuy l'kal-ha'amim lih'yothe'athidim layom hazeh.

Est3:14 The copy of the writing to be made law in every province
and province was published to all the peoples so that they should be ready for this day.

<14> τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξετίθετο κατὰ χώραν,
καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν ἐτοίμους εἶναι εἰς τὴν ἡμέραν ταύτην.

14 ta de antigrapha tōn epistolōn exetitheto kata chōran,
And the copies of the letters were published in every place,
kai prosetagē pasi tois ethnesin hetoimous einai eis tēn hēmeran tautēn.
And it was assigned to all the nations to be ready against that day.

טו הַרְצִים יָצְאוּ דְחֻפִּים בְּדִבְרֵי הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן
הַבִּירָה וְהַמֶּלֶךְ וְהַמֶּן יָשְׁבוּ לְשִׁתּוֹת וְהָעִיר שׁוּשַׁן נְבֻכָּה: פ

15. haratsim yats'u d'chuphim bid'bar hamelek w'hadath nit'nah b'Shushan habirah
w'hamelek w'Haman yash'bu lish'toth w'ha'ir Shushan nabokah.

Est3:15 The couriers went out, being hurried by the king's commandment,
and the decree was given in Shushan the citadel; and the king
and Haman sat down to drink, the city of Shushan was troubled.

<15> ἐσπεύδeto δὲ τὸ πρᾶγμα καὶ εἰς Σουσαν·
ὁ δὲ βασιλεὺς καὶ Ἀμαν ἐκωθωνίζοντο, ἐταράσσeto δὲ ἡ πόλις.

15 espeudeto de to pragma kai eis Sousan;
was hastened And the thing, even in Shushan.
ho de basileus kai Aman ekōthōnizonto, etarasseto de hē polis.
And the king and Haman toasted, was disturbed but the city.

Chapter 4

א וּמַרְדָּכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה
וַיִּקְרַע מַרְדָּכַי אֶת־בְּגָדָיו וַיִּלְבַּשׁ שָׂק וַאֲפֹר
וַיֵּצֵא בַּתּוֹךְ הָעִיר וַיִּזְעַק וְעָקָה גְדֻלָּה וּמְרָה:

1. uMar'dakay yada' 'eth-kal-'asher na'asah wayiq'ra' Mar'dakay 'eth-b'gadayu
wayil'bash saq wa'epher wayetse' b'thok ha'ir wayiz'`aq z'`aqah g'dolah umarah.

Est4:1 When Mardakay learned all that had been done, Mardakay tore his clothes,
put on sackcloth and ashes, and went out into the midst of the city
and wailed with loud and bitter cry.

<4:1> Ὁ δὲ Μαρδοχαῖος ἐπιγνούς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ

καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας
 διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλῃ Αἶρεται ἔθνος μὴδὲν ἡδικηκός.
 1 Ho de Mardochoaios epignous to synteloumenon dierrēxen ta himatia autou
 But Mordecai realizing the end, tore his garments,
 kai enedysato sakkon kai katepasato spodon
 and put on sackcloth, and strewed ashes;
 kai ekpēdēsas dia tēs plateias tēs poleōs eboa phōnē megalē
 and rushing through the street of the city, he yelled voice with a great,
 Airetai ethnos mēden ēdikēkos.
 is going to be taken away A nation no one having wronged.

בַּיָּבוֹא עַד לְפָנֵי שַׁעַר-הַמֶּלֶךְ
 כִּי אֵין לָבוֹא אֶל-שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׂק:

2. wayabo' `ad liph'ney sha`ar-hamelek ki `eyn labo' `el-sha`ar hamelek bil'bush saq.

Est4:2 And he came before the king's gate,
 for no one was to enter into the king's gate clothed with sackcloth.

<2> καὶ ἦλθεν ἕως τῆς πύλης τοῦ βασιλέως καὶ ἔστη·
 οὐ γὰρ ἦν ἐξὸν αὐτῷ εἰσελθεῖν εἰς τὴν αὐλήν σάκκον ἔχοντι καὶ σποδόν.

2 kai ēlthen heōs tēs pylēs tou basileōs kai estē;
 And he came unto the gate of the king, and stood;
 ou gar ēn exon autō eiselthein eis tēn aulēn sakkon echonti
 not for it was for him allowed to enter into the courtyard sackcloth having on
 kai spodon.
 and ashes.

גַּוְבְּכָל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מֵיָּנַע אֶבֶל
 גָּדוֹל לַיְּהוּדִים וְצוֹם וּבְכִי וּמִסְפַּד שֶׁק וְאַפֶּר יִצַּע לְרַבִּים:

3. ub'kal-m'dinah um'dinah m'qom `asher d'bar-hamelek w'datho magi'a `ebel gadol
 laYahudim w'tsom ub'ki umis'ped saq wa'epher yutsa` larabbim.

Est4:3 And in every province at the place which the command of the king
 and his decree came, there was great mourning among the Yahudim,
 with fasting, weeping and wailing; and sackcloth and ashes were spread on many.

<3> καὶ ἐν πάσῃ χώρᾳ, οὗ ἐξετίθετο τὰ γράμματα, κραυγὴ
 καὶ κοπετὸς καὶ πένθος μέγα τοῖς Ἰουδαίοις, σάκκον καὶ σποδὸν ἔστρωσαν ἑαυτοῖς.

3 kai en pasē chōrā, hou exetitheto ta grammata, kraugē
 And in every place where were displayed the letters there was a cry,
 kai kopetos kai penthos mega tois Ioudaiois,
 and beating of the breast, and mourning great among the Jews;
 sakkon kai spodon estrōsan heautois.
 and with sackcloth and ashes they made beds for themselves.

דַּוְתְּבוֹאֵינָה בַּעֲרוֹת אֶסְתֵּר וְסַרְיִסָּיָהּ וּבְגִידוֹ לָהּ

וַתִּתְחַלְחַל הַמֶּלֶכָה מֵאֵד וַתִּשְׁלַח בָּגָדִים לְהַלְבִּישׁ אֶת־מַרְדָּכָי
וּלְהַסִּיר שַׁקֵּי מֵעָלָיו וְלֹא קִבֵּל׃

4. wat'bo'eynah na`aroeth 'Es'ter w'sariseyah wayagidu lah
watith'chal'chal hamal'kah m'od watish'lach b'gadim l'hal'bish 'eth-Mar'dakay
ul'hasir saqo me`alayu w'lo' qibbel.

Est4:4 Then Esther's maidens and her eunuchs came and told her,
and the queen writhed in great anguish. And she sent garments to clothe Mardakay
that he might remove his sackcloth from him, but he did not accept.

<4> καὶ εἰσῆλθον αἱ ἄβραι καὶ οἱ εὐνοῦχοι τῆς βασιλίσσης καὶ ἀνήγγειλαν αὐτῇ,
καὶ ἐταράχθη ἀκούσασα τὸ γεγονός καὶ ἀπέστειλεν στολίσαι τὸν Μαρδοχαῖον
καὶ ἀφελέσθαι αὐτοῦ τὸν σάκκον, ὃ δὲ οὐκ ἐπέισθη.

4 kai eisēlthon hai habrai kai hoi eunouchoi tēs basilissēs
And entered the handmaidens and the eunuchs of the queen,
kai anēggeilan autē, kai etarachthē akousasa
and they announced to her. And she was disturbed hearing
to gegonos kai apestēilen stolisai ton Mardochoaion
the thing taking place. And she sent to robe Mordecai,
kai aphelesthai autou ton sakkon, ho de ouk epeisthē.
and to remove from him the sackcloth; but he did not yield.

וַתִּקְרָא אֶסְתֵּר לַהֲתָךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֵמִיד לְפָנֶיהָ
וַתַּצְוֶהוּ עַל־מַרְדָּכָי לְבַעַת מַה־זֶּה וְעַל־מַה־זֶּה׃

5. watiq'ra' 'Es'ter laHathak misarisey hamelek 'asher he'emid l'phaneyah
wat'tsauhu `al-Mar'dakay lada`ath mah-zeh w'`al-mah-zeh.

Est4:5 Then Esther called for Hathak from the king's eunuchs,
whom he was made to stand before her,
and she charged him as to Mardakay to know what this was and why it was.

<5> ἢ δὲ Ἑσθήρ προσεκαλέσατο Ἀχραθαῖον τὸν εὐνοῦχον αὐτῆς,
ὃς παρειστήκει αὐτῇ, καὶ ἀπέστειλεν μαθεῖν αὐτῇ
παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές.

5 hē de Esthēr prosekalesato Achraathaion ton eunouchon autēs, hos pareistēkei autē,
And then Esther called on Achraethaeus her eunuch who stood beside her.
kai apestēilen mathein autē para tou Mardochoaiou to akribes;
And she sent to learn for herself from Mordecai the exact situation.

וַיֵּצֵא הֲתָךְ אֶל־מַרְדָּכָי אֶל־רְחֹב הָעִיר
אֲשֶׁר לְפָנֶי שַׁעַר־הַמֶּלֶךְ׃

6. wayetse' Hathak 'el-Mar'dakay 'el-r'chob ha'ir 'asher liph'ney sha`ar-hamelek.

Est4:6 So Hathak went out to Mardakay to the city street in front of the king's gate.

וַיִּבְגַּד־לוֹ מַרְדָּכָי אֶת כָּל־אֲשֶׁר קָרְחוּ וְאֵת פִּרְשֵׁת הַכֶּסֶף

אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל עַל-גַּנְזֵי הַמֶּלֶךְ בַּיְּהוּדִים לְאַבְדָּם:

7. wayaged-lo Mar'dakay 'eth kal-'asher qarahu w'eth parashath hakeseph
'asher 'amar Haman lish'qol `al-gin'zey hamelek baYahudim l'ab'dam.

Est4:7 Mardakay told him all that had happened to him, and the sum of money
that Haman had promised to pay to the king's treasuries for the Yahudim, to destroy.

<7> ὁ δὲ Μαρδοχαῖος ὑπέδειξεν αὐτῷ τὸ γεγονός καὶ τὴν ἐπαγγελίαν,
ἣν ἐπηγγείλατο Ἀμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων,
ἵνα ἀπολέσῃ τοὺς Ἰουδαίους·

7 ho de Mardochoaios hypedeixen autō to gegonos

And Mordecay indicated to him the thing taking place,

kai tēn epaggelian, hēn epēggeilato Aman tō basilei eis tēn gazan

and the promise which Haman promised to the king, for to the treasury

talantōn myriōn, hina apolesē tous Ioudaious;

talents to be paid ten thousand, that he should destroy the Jews.

חֹאֵת-פִּתְשָׁן כְּתַב-הַדָּת אֲשֶׁר-נָתַן בְּשׁוּשָׁן לְהַשְׁמִידָם
נָתַן לוֹ לְהִרְאוֹת אֶת-אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצִוּוֹת עָלֶיהָ
לְבֹא אֶל-הַמֶּלֶךְ לְהִתְחַנֵּן-לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל-עַמָּה:

8. w'eth-path'shegen k'thab-hadath 'asher-nitan b'Shushan l'hash'midam nathan lo
l'har'oth 'eth-'Es'ter ul'hagid lah ul'tsauoth `aleyah labo' 'el-hamelek l'hith'chanen-lo
ul'baqesh mil'phanayu `al-`amah.

Est4:8 And he gave him a copy of the writing of the decree that was given in Shushan
in order to destroy, to show Esther, and to declare it unto her,
and to charge her that she should go in to the king, to make supplication unto him,
and to make request before him for her people.

<8> καὶ τὸ ἀντίγραφον τὸ ἐν Σούσοις ἐκτεθὲν ὑπὲρ τοῦ ἀπολέσθαι αὐτοὺς
ἔδωκεν αὐτῷ δεῖξαι τῇ Εσθῆρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ
παραιτήσασθαι τὸν βασιλέα καὶ ἀξιῶσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα
ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρί μου, διότι Ἀμαν ὁ δευτερεύων
τῷ βασιλεῖ ἐλάλησεν καθ' ἡμῶν εἰς θάνατον· ἐπικάλεσαι τὸν κύριον
καὶ λάλησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ῥύσαι ἡμᾶς ἐκ θανάτου.

8 kai to antigraphon to en Sousois ektethen

And the copy of the writing, in Shushan being displayed

hyper tou apolesthai autous edōken autō deixai tē Esthēr

for purpose of destroying them, he gave to him to show to Esther.

kai eipen autō enteilasthai autē eiselhousē paraitēsasthai ton basilea

And he told him to give charge to her to enter to ask pardon of the king,

kai axiōsai auton peri tou laou mnēstheisa

and to be found worthy by him for the people, remembering, said he,

hēmerōn tapeinōseōs sou hōs etraphēs en cheiri mou,

The days of your low estate, how you were maintained by my hand;

dioti Aman ho deutereuōn tō basilei elalēsen kath' hēmōn eis thanaton;

because Haman the one being second to the king speaks against us for death

epikalesai ton kyrion kai lalēson tō basilei peri hēmōn
You call upon YHWH, and speak to the king concerning us,
kai hrysai hēmas ek thanatou.
to deliver us from death.

טויבוא התך ויגד לאסתר את דברי מרדכי:

9. wayabo' Hathak wayaged l'Es'ter 'eth dib'rey Mar'dakay.

Est4:9 And Hathak came back and told Esther the words of Mardakay.

<9> εἰσελθὼν δὲ ὁ Αχραθαῖος ἐλάλησεν αὐτῇ πάντας τοὺς λόγους τούτους.

9 eiselthōn de ho Achrathaios elalēsen autē pantas tous logous toutous.
entered And Achrathaeus and spoke to her all these words.

יבתאמר אסתר להתך ותצוהו אל-מרדכי:

10. wato'mer 'Es'ter laHathak wat'tsauehu 'el-Mar'dakay.

Est4:10 Then Esther spoke to Hathak and gave him commandment to Mardakay:

<10> εἶπεν δὲ Εσθηρ πρὸς Αχραθαῖον Πορεύθητι πρὸς Μαρδοχαῖον καὶ εἰπὼν ὅτι

10 eipen de Esthēr pros Achrathaion Poreuthēti pros Mardochoaion kai eipon hoti
said And Esther to Achrathaeus, You go to Mordecai, and say that!

יא כל-עבדי המלך ועם-מדינות המלך יודעים
אשר כל-איש ואשה אשר יבוא אל-המלך אל-החצר
הפנימית אשר לא-יקרא אחת דתו להמית לבר
מאשר יושט-לו המלך את-שרביט הזהב ויהי
ואני לא נקראתי לבוא אל-המלך זה שלושים יום:

11. kal-`ab'dey hamelek w'am-m'dinoth hamelek yod'im 'asher kal-'ish
w'ishah 'asher yabo'-el-hamelek 'el-hechatser hap'nimith 'asher lo'-yiqare' 'achath
datho l'hamith l'bad me'asher yoshit-lo hamelek 'eth-shar'bit hazahab
w'chayah wa'ani lo' niq're'thi labo' 'el-hamelek zeh sh'loshim yom.

Est4:11 All the king's servants and the people of the king's provinces know
that for any man or woman who comes to the king to the inner court who is not called,
there is one law, that he be put to death, unless the king holds out to him the golden scepter
so that he may live. And I have not been called to come to the king for these thirty days.

<11> Τὰ ἔθνη πάντα τῆς βασιλείας γινώσκει ὅτι πᾶς ἄνθρωπος ἢ γυνή,
ὃς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἄκλητος,
οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ὃ ἐκτείνει ὁ βασιλεὺς τὴν χρυσὴν ῥάβδον,
οὗτος σωθήσεται· καὶ γὰρ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα,
εἰσὶν αὖται ἡμέραι τριάκοντα.

11 Ta ethnē panta tēs basileias ginōskei hoti pas anthrōpos ē gynē,
the nations All of the kingdom know that every man or woman,
hos eiseleusetai pros ton basilea eis tēn aulēn tēn esōteran aklētos,
who shall enter to the king, into the courtyard inner uncalled,

ouk estin autō sōtēria; plēn hō ekteinei ho basileus
 there is no deliverance to him, except to whomever stretches out the king
 tēn chrysēn hrabdon, houtos sōthēsetai;
 the golden rod, this one shall be delivered;
 kagō ou keklēmai eiselthein pros ton basilea, eisin hautai hēmerai triakonta.
 and I have not been called to enter to the king – they are these days thirty.

יבִּנְיָדוּ לְמַרְדָּכָי אֶת דְּבָרֵי אֶסְתֵּר: פ

12. wayagidu l'Mar'dakay 'eth dib'rey 'Es'ter.

Est4:12 And they told to Mardakay Esther's words.

<12> καὶ ἀπήγγειλεν Αχραθαῖος Μαρδοχαίῳ πάντας τοὺς λόγους Ἑσθήρ.

12 kai apēggeilen Achrathaios Mardochoiō pantas tous logous Esthēr.

And Achrathaion reported to Mordecai all the words of Esther.

יגִּי־אָמַר מְרַדְכָּי לְהַשִּׁיב אֶל-אֶסְתֵּר

אֶל-תְּדַמִּי בְּנַפְשְׁךָ לְהַמְלִיךְ בֵּית-הַמֶּלֶךְ מִכָּל-הַיְּהוּדִים:

13. wayo'mer Mar'dakay l'hashib 'el-'Es'ter

'al-t'dami b'naph'shek l'himalet beyth-hamelek mikal-haYahudim.

Est4:13 Then Mardakay commanded them to answer to Esther, Do not think within yourself that you shall escape in the king's house more than all the Yahudim.

<13> καὶ εἶπεν Μαρδοχαῖος πρὸς Αχραθαῖον Πορεύθητι καὶ εἰπὸν αὐτῇ Ἑσθήρ, μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ἰουδαίους·

13 kai eipen Mardochoaios pros Achrathaion Poreuthēti kai eipon autē Esthēr,

And Mordecai said to Achrathaion, Go and say to her! Esther,

mē eipēs seautē hoti sōthēsē monē

you should not say to yourself that you should be delivered alone

en tē basileiā para pantas tous Ioudaious;

in the kingdom of all the Jews.

יד כִּי אִם-הַחֲרָשׁ תִּהְיֶינִי בְּעֵת הַזֹּאת רוּחַ

וְהִצָּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר וְאֵת

וּבֵית-אָבִיךָ תֵּאבְדוּ וְמִי יוֹדֵעַ אִם-לָעֵת כְּזֹאת הִנָּעַף לַמְּלָכוֹת:

14. ki 'im-hacharesh tacharishi ba'eth hazo'th rewach

w'hatsalah ya'amod laYahudim mimaqom 'acher w'at' ubeyth-'abi'k to'bedu umi yode'a 'im-l'eth hazo'th higa'at' lamal'kuth.

Est4:14 For if you remain silent at this time, relief and deliverance shall arise for the Yahudim from another place and you and your father's house shall perish. And who knows whether you have come to the kingdom for such a time as this?

<14> ὥς ὅτι ἐὰν παρακούσῃς ἐν τούτῳ τῷ καιρῷ, ἄλλοθεν βοήθεια

καὶ σκέπη ἔσται τοῖς Ἰουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολεισθε·

καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τοῦτον ἐβασίλευσας;

14 hōs hoti ean parakousēs en toutō tō kairō, allothen boētheia

So that if you should disregard at this time, from elsewhere help
 kai skepē estai tois Ioudaiois, sy de kai ho oikos tou patros sou
 and protection shall be to the Jews, but you and the house of your father
 apoleisthe; kai tis oiden ei eis ton kairon touton ebasileusas?
 shall be destroyed; and who knows if it be for this occasion you reigned.

וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל-מָרְדָּכָי:

15. wato'mer 'Es'ter l'hashib 'el-Mar'dakay.

Est4:15 Then Esther bade them to take back to Mardakay,

<15> καὶ ἐξαπέστειλεν Ἑσθήρ τὸν ἦκοντα πρὸς αὐτὴν πρὸς Μαρδοχαῖον λέγουσα

15 kai exapesteilen Esthēr ton hēkonta pros autēn pros Mardochoaion legousa

And Esther sent the one having come to her to Mordecai, saying,

טַלְיָה כְּנוּם אֶת-כָּל-הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוּשַׁן
 וְצוּמוּ עָלַי וְעַל-תַּאֲכָלוֹ וְעַל-תַּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה
 וַיּוֹם גַּם-אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבִכֵּן אָבוֹא אֶל-הַמֶּלֶךְ
 אֲשֶׁר לֹא-כֹדֶת וְכֹאֲשֶׁר אֲבִדְתִּי אֲבִדְתִּי:

16. lek k'nos 'eth-kal-haYahudim hanim'ts'im b'Shushan w'tsumu `alay w'al-to'k'lu
 w'al-tish'tu sh'losheth yamim lay'lah wayom gam-'ani w'na`arothay 'atsum ken
 ub'ken 'abo' 'el-hamelek 'asher lo'-kadath w'ka'asher 'abad'ti 'abad'ti.

Est4:16 Go, assemble all the Yahudim who are found in Shushan, and fast for me;
 do not eat nor drink for three days, night or day. I and my maidens also shall fast likewise.
 And thus I shall go in to the king, which is not according to the law;
 and if I perish, I perish.

<16> Βαδίσας ἐκκλησίασον τοὺς Ἰουδαίους τοὺς ἐν Σούσοις
 καὶ νηστεύσατε ἐπ' ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα
 καὶ ἡμέραν, καὶ γὰρ ἐγὼ καὶ αἱ ἄβραι μου ἀσιτήσομεν, καὶ τότε εἰσελεύσομαι
 πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με δέῃ.

16 Badisas ekklesiason tous Ioudaious tous en Sousois

In proceeding, you hold an assembly of the Jews in Shushan,

kai nēsteusate ep' emoi

and you all fast for me!

kai mē phagēte mēde piēte epi hēmeras treis nykta kai hēmeran,

And you should not eat nor drink for days three – night and day.

kagō de kai hai habrai mou asitēsomen,

And I and the handmaidens of mine shall go without food;

kai tote eiseleusomai pros ton basilea para ton nomon, ean kai apolesthai me deē.

and then I shall enter to the king contrary to the law, even if I must die.

יִזְוִיעֶבֶר מָרְדָּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ עָלָיו אֶסְתֵּר: ׀

17. waya`abor Mar'dakay waya`as k'kol 'asher-tsiu'thah `alayu 'Es'ter.

Est4:17 So Mardakay went away

and did according to all that Esther had commanded him.

<17> Καὶ βαδίσας Μαρδοχαῖος ἐποίησεν ὅσα ἐνετείλατο αὐτῷ Ἑσθηρ,

17 Kai badisas Mardochoaios epoiēsen hosa eneteilato autō Esthēr,

So Mordecai went and did as much as Esther commanded him.

<17>a καὶ ἐδεήθη κυρίου μνημονεύων πάντα τὰ ἔργα κυρίου καὶ εἶπεν

17a kai edeēthē kyriou mnēmoneuōn panta ta erga kyriou kai eipen

[And he besought YHWH, making mention of all the works of YHWH; and he said,

<17>b Κύριε κύριε βασιλεῦ πάντων κρατῶν, ὅτι ἐν ἐξουσίᾳ σου τὸ πᾶν ἐστίν,

καὶ οὐκ ἐστὶν ὁ ἀντιδοξῶν σοι ἐν τῇ θέλῃν σε σῶσαι τὸν Ἰσραήλ.

17b Kyrie kyrie basileu pantōn kratōn, hoti en exousiā sou to pan estin,

YHWH, YHWH, King ruling over all, for all things are in Your power,

kai ouk estin ho antidoxōn soi en tō thelein se sōsai ton Israēl;

and there is no one that shall oppose You, in Your purpose to save Israel.

<17>c ὅτι σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πᾶν θαυμαζόμενον

ἐν τῇ ὑπ' οὐρανὸν καὶ κύριος εἰ πάντων, καὶ οὐκ ἐστὶν ὃς ἀντιτάσσεται σοι τῷ κυρίῳ.

17c hoti sy epoiēsas ton ouranon kai tēn gēn

For You have made the heavens and the earth

kai pan thaumazomenon en tē hyp' ouranon

and every wonderful thing in the world under the heavens.

kai kyrios ei pantōn, kai ouk estin hos antitaxetai soi tō kyriō.

And You are YHWH of all, and there is no one who shall resist You YHWH.

<17>d σὺ πάντα γινώσκεις· σὺ οἶδας, κύριε, ὅτι οὐκ ἐν ὕβρει οὐδὲ ἐν ὑπερηφανίᾳ

οὐδὲ ἐν φιλοδοξίᾳ ἐποίησα τοῦτο, τὸ μὴ προσκυνεῖν τὸν ὑπερήφανον Ἀμαν,

ὅτι ἡὐδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ἰσραήλ.

17d sy panta ginōskeis; sy oidas, kyrie,

You know all things: You know, YHWH,

hoti ouk en hybrei oude en hyperēphaniā

that it is not in insolence, nor in haughtiness,

oude en philodoxiā epoiēsa touto, to mē proskynein ton hyperēphanon Aman,

nor in love of glory, that I have done this, to not obey the haughty Aman.

hoti ēudokoun philein pelmata podōn autou pros sōtērian Israēl;

For I would gladly have kissed the soles of his feet for the safety of Israel.

<17>e ἀλλὰ ἐποίησα τοῦτο, ἵνα μὴ θῶ δόξαν ἀνθρώπου ὑπεράνω δόξης θεοῦ,

καὶ οὐ προσκυνήσω οὐδένα πλὴν σοῦ τοῦ κυρίου μου

καὶ οὐ ποιήσω αὐτὰ ἐν ὑπερηφανίᾳ.

17e alla epoiēsa touto, hina mē thō doxan anthrōpou

But I have done this, that I might not set the glory of man

hyperanō doxēs theou, kai ou proskynēsō oudena plēn sou tou kyriou mou

above the glory of Elohim: and I shall not worship any one except You, my El,

kai ou poiēsō auta en hyperēphaniā.

and I shall not do these things in haughtiness.

<17>f καὶ νῦν, κύριε ὁ θεὸς ὁ βασιλεὺς ὁ θεὸς Ἀβρααμ, φεῖσαι τοῦ λαοῦ σου,

ὅτι ἐπιβλέπουσιν ἡμῖν εἰς καταφθορὰν καὶ ἐπεθύμησαν ἀπολέσαι

τὴν ἐξ ἀρχῆς κληρονομίαν σου.

17f kai nyn, kyrie ho theos ho basileus ho theos Abraam, pheisai tou laou sou,

And now, O YHWH the Elohim, the King, the El of Abraham, spare Your people,
hoti epiblepousin hēmin eis kataphthoran

for our enemies are looking upon us to our destruction,
kai epethymēsan apolesai tēn ex archēs klēronomian sou;
and they have desired to destroy thine ancient inheritance.

<17>g μὴ ὑπερίδῃς τὴν μερίδα σου, ἣν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἰγύπτου·

17g mē hyperidēs tēn merida sou,

Do not overlook Your peculiar people,
hēn seautō elytrōsō ek gēs Aigypou;
whom You hast redeemed for Yourself out of the land of Egypt.

<17>h ἐπάκουσον τῆς δεήσεώς μου καὶ ἱλάσθητι τῷ κλήρῳ σου
καὶ στρέψον τὸ πένθος ἡμῶν εἰς εὐωχίαν, ἵνα ζῶντες ὑμνώμεν σου τὸ ὄνομα,
κύριε, καὶ μὴ ἀφανίσῃς στόμα αἰνούντων σοι. --

17h epakouson tēs deēseōs mou kai hilasthēti tō klērō sou
Hearken to my prayer, and be propitious to Your inheritance,
kai strepson to penthos hēmōn eis euōchian,
and turn our mourning into gladness,

hina zōntes hymnōmen sou to onoma, kyrie,
that we may live and sing praise to Your name, O YHWH;

kai mē aphanisēs stoma ainountōn soi. --

and do not utterly destroy the mouth of them that praise You, O YHWH.

<17>i καὶ πᾶς Ἰσραὴλ ἐκέκραξαν ἐξ ἰσχύος αὐτῶν,
ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν.

17i kai pas Israēl ekekraخان ex ischuos autōn, hoti thanatos autōn en ophthalmois autōn.

And all Israel cried with all their might, for their death was before their eyes.

<17>k Καὶ Ἑσθηρ ἡ βασίλισσα κατέφυγεν ἐπὶ τὸν κύριον ἐν ἀγῶνι θανάτου
κατειλημμένη καὶ ἀφελομένη τὰ ἱμάτια τῆς δόξης αὐτῆς ἐνεδύσατο ἱμάτια
στενοχωρίας καὶ πένθους καὶ ἀντὶ τῶν ὑπερηφάνων ἡδυσμάτων σποδοῦ
καὶ κοπριῶν ἐπλησεν τὴν κεφαλὴν αὐτῆς καὶ τὸ σῶμα αὐτῆς ἐταπείνωσεν σφόδρα
καὶ πάντα τόπον κόσμου ἀγαλλιάματος αὐτῆς ἐπλησε στρεπτῶν τριχῶν αὐτῆς
καὶ ἐδεῖτο κυρίου θεοῦ Ἰσραὴλ καὶ εἶπεν

17k Kai Esthēr hē basilissa katephygen epi ton kyrion

And queen Esther betook herself for refuge to YHWH,
en agōni thanatou kateilēmmenē

being taken as it were in the agony of death.

kai aphelomenē ta himatia tēs doxēs autēs enedysato himatia stenochōrias

And having taken off her glorious apparel, she put on garments of distress

kai penthous kai anti tōn hyperēphanōn hēdysmatōn spodou

and mourning; and instead of grand perfumes she filled her head with ashes

kai kopriōn eplēsen tēn kephalēn autēs kai to sōma autēs etapeinōsen sphodra

and dung, and she greatly brought down her body,

kai panta topon kosmou agalliamatos autēs eplēse streptōn

and she filled every place ornament of her glad adorning with the torn curls

trichōn autēs kai edeito kyriou theou Israēl kai eipen

of her hair. And she besought YHWH the El of Israel, and said,

<17>l Κύριέ μου ὁ βασιλεὺς ἡμῶν, σὺ εἶ μόνος· βοήθησόν μοι τῇ μόνῃ

καὶ μὴ ἔχουσῃ βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρί μου.

17k Kyrie mou ho basileus hēmōn, sy ei monos; boēthēson moi tē monē

O my El, You alone are our king: help me who am destitute,

kai mē echousē boēthon ei mē se, hoti kindynos mou en cheiri mou.

and have no helper but You, for my danger is near my hand.

<17>m ἐγὼ ἤκουον ἐκ γενετῆς μου ἐν φυλῇ πατριᾶς μου ὅτι σύ, κύριε,

ἔλαβες τὸν Ἰσραὴλ ἐκ πάντων τῶν ἐθνῶν καὶ τοὺς πατέρας ἡμῶν ἐκ πάντων

τῶν προγόνων αὐτῶν εἰς κληρονομίαν αἰώνιον καὶ ἐποίησας αὐτοῖς ὅσα ἐλάλησας.

17e egō ēkouon ek genetēs mou en phylē patrias mou hoti sy, kyrie,

I have heard from my birth, in the tribe of my kindred that You, YHWH,

elabes ton Israēl ek pantōn tōn ethnōn kai tous pateras hēmōn

took Israel out of all the nations, and our fathers

ek pantōn tōn progenōn autōn eis klēronomian aiōnion

out of all their kindred for a perpetual inheritance,

kai epoīesas autois hosa elalēsas.

and have wrought for them all that You have said.

<17>n καὶ νῦν ἡμάρτομεν ἐνώπιόν σου, καὶ παρέδωκας ἡμᾶς εἰς χεῖρας

τῶν ἐχθρῶν ἡμῶν, ἀνθ' ὧν ἐδοξάσαμεν τοὺς θεοὺς αὐτῶν· δίκαιος εἶ, κύριε.

17D kai nyn hēmartomen enōpion sou, kai paredōkas hēmas

And now we have sinned before You, and You have delivered us

eis cheiras tōn echthrōn hēmōn,

into the hands of our enemies,

anth' hōn edoxasamen tous theous autōn; dikaios ei, kyrie.

because we honoured their mighty ones: You are righteous, O YHWH.

<17>o καὶ νῦν οὐχ ἱκανώθησαν ἐν πικρασμῷ δουλείας ἡμῶν,

ἀλλὰ ἔθηκαν τὰς χεῖρας αὐτῶν ἐπὶ τὰς χεῖρας τῶν εἰδώλων αὐτῶν ἐξᾶραι

ὄρισμόν στόματός σου καὶ ἀφανίσαι κληρονομίαν σου καὶ ἐμφράξαι στόμα

αἰνούντων σοι καὶ σβέσαι δόξαν οἴκου σου καὶ θυσιαστήριόν σου

17o kai nyn ouch hikanōthēsan en pikrasmō douleias hēmōn,

But now they have not been contented with the bitterness of our slavery,

alla ethēkan tas cheiras autōn epi tas cheiras tōn eidōlōn autōn

but have laid their hands on the hands of their idols,

exarai horismon stomatos sou

in order to abolish the decree of my mouth,

kai aphanisai klēronomian sou

and utterly to destroy Your inheritances,

kai emphraxai stoma ainountōn soi

and to stop the mouth of them that praise You,

kai sbesai doxan oikou sou kai thysiaστήριον sou

and to extinguish the glory of Your house and Your altar,

<17>p καὶ ἀνοῖξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων

καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἰῶνα.

17p kai anoixai stoma ethnōn eis aretas mataiōn

and to open the mouth of the gentiles to speak the praises of vanities,

kai thaumasthēnai basilea sarkinon eis aiōna.

and in order that a mortal king should be admired for ever.

<17>q μὴ παραδῶς, κύριε, τὸ σκῆπτρόν σου τοῖς μὴ οὖσιν,
καὶ μὴ καταγελασάτωσαν ἐν τῇ πτώσει ἡμῶν, ἀλλὰ στρέψον τὴν βουλὴν αὐτῶν
ἐπ’ αὐτούς, τὸν δὲ ἀρξάμενον ἐφ’ ἡμᾶς παραδειγμάτισον.

17 mē paradōs, kyrie, to skēptron sou tois mē ousin,
O YHWH, do not resign my scepter to them that are not,

kai mē katagelasatōsan en tē ptōsei hēmōn,
and let them not laugh at our fall,

alla strepson tēn boulēn autōn ep’ autous,
but turn their counsel, against themselves,

ton de arxamenon eph’ hēmas paradeigmatison.
and make an example of him who has begun to injure us.

<17>r μνήσθητι, κύριε, γνώσθητι ἐν καιρῷ θλίψεως ἡμῶν
καὶ ἐμὲ θάρσυνον, βασιλεῦ τῶν θεῶν καὶ πάσης ἀρχῆς ἐπικρατῶν·

17t mnēsthēti, kyrie, gnōsthēti en kairō thlipseōs hēmōn
Remember us, O YHWH, manifest yourself in the time of our affliction,
kai eme tharsynon, basileu tōn theōn kai pasēs archēs epikratōn;
and encourage me, O King of the mighty ones, and ruler of all dominion.

<17>s δὸς λόγον εὐρυθμον εἰς τὸ στόμα μου ἐνώπιον τοῦ λέοντος
καὶ μετὰθες τὴν καρδίαν αὐτοῦ εἰς μῖσος τοῦ πολεμοῦντος ἡμᾶς
εἰς συντέλειαν αὐτοῦ καὶ τῶν ὁμονοούντων αὐτῷ· ἡμᾶς δὲ ῥῦσαι ἐν χειρὶ σου
καὶ βοήθησόν μοι τῇ μόνη καὶ μὴ ἐχούσῃ εἰ μὴ σέ, κύριε.

17s dos logon eurythmon eis to stoma mou enōpion tou leontos
Put harmonious speech into my mouth before the lion,
kai metathes tēn kardian autou eis misos tou polemountos hēmas
and turn his heart to hate him that fights against us,

eis synteleian autou kai tōn homonoountōn autō;
to the utter destruction of him that consent with him.

hēmas de hrysai en cheiri sou kai boēthēson moi tē monē
But deliver us by Your hand, and help me who am destitute,

kai mē echousē ei mē se, kyrie.
and have none but You, O YHWH.

<17>u πάντων γινώσκῃς ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων
καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ παντὸς ἀλλοτρίου.

17ē pantōn gnōsin echeis kai oidas hoti emisēsa doxan anomōn
You know all things, and know that I hate the glory of transgressors,

kai bdelyssomai koitēn aperitmētōn kai pantos allotriou.
and that I abhor the couch of the uncircumcised, and of every stranger.

<17>w σὺ οἶδας τὴν ἀνάγκην μου, ὅτι βδελύσσομαι τὸ σημεῖον τῆς ὑπερηφανίας μου,
ὃ ἐστὶν ἐπὶ τῆς κεφαλῆς μου ἐν ἡμέραις ὀπτασίας μου·

βδελύσσομαι αὐτὸ ὡς ῥάκος καταμηνίων καὶ οὐ φορῶ αὐτὸ ἐν ἡμέραις ἡσυχίας μου.

17 sy oidas tēn anagkēn mou, hoti bdelyssomai to sēmeion tēs hyperēphanias mou,
You know my necessity, for I abhor the symbol of my proud station,

ho estin epi tēs kephalēs mou en hēmerais optasias mou;
which is upon my head in the days of my splendour:

bdelyssomai auto hōs hrakos katamēniōn kai ou phorō auto en hēmerais hēsychias mou.

I abhor it as a menstruous cloth, and I wear it not in the days of my tranquility.

<17> καὶ οὐκ ἔφαγεν ἡ δούλη σου τράπεζαν Ἀμαν

καὶ οὐκ ἐδόξασα συμπόσιον βασιλέως οὐδὲ ἔπιον οἶνον σπονδῶν·

17 kai ouk ephagen hē doulē sou trapezan Aman

And my handmaid has not eaten at the table of Aman,

kai ouk edoxasa symposion basileōs

and I have not honoured the banquet of the king,

oude epion oinon spondōn;

neither have I drunk wine of libations.

<17> καὶ οὐκ ηὐφράνθη ἡ δούλη σου ἀφ' ἡμέρας μεταβολῆς μου μέχρι νῦν πλὴν

ἐπὶ σοί, κύριε ὁ θεὸς Ἀβρααμ. ὁ θεὸς ὁ ἰσχύων ἐπὶ πάντας, εἰσάκουσον

φωνήν ἀπηλπισμένων καὶ ῥῦσαι ἡμᾶς ἐκ χειρὸς τῶν πονηρευομένων·

καὶ ῥῦσαί με ἐκ τοῦ φόβου μου.

17 kai ouk ēuphranthē hē doulē sou aph' hēmeras metabolēs mou

Neither has Your handmaid rejoiced since the day of my promotion

mechri nyn plēn epi soi,

until now, except in You,

kyrie ho theos Abraam. ho theos ho ischyōn epi pantas,

O YHWH the El of Abraham. O Elohim, who has power over all,

eisakouson phōnēn apēlpismenōn kai hrysai hēmas

hearken to the voice of the desperate, and deliver us

ek cheiros tōn ponēreuomenōn; kai hrysai me ek tou phobou mou.

from the hand of them that devise mischief; and deliver me from my fear.

Chapter 5

אִיְהִי בַיּוֹם הַשְּׁלִישִׁי וְתִלְבַּשׁ אֶסְתֵּר מְלָכוּת

וְתַעֲמִד בַּחֲצַר בֵּית-הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ

וְהַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא מְלָכוּתוֹ בְּבֵית הַמְּלָכוּת נֹכַח פֶּתַח הַבַּיִת:

1. way'hi bayom hash'lishi watil'bash 'Es'ter mal'kuth

wata'amod bachatsar beyth-hamelek hap'nimith nokach beyth hamelek

w'hamelek yosheb `al-kise' mal'kutho b'beyth hamal'kuth nokach pethach habayith.

Est5:1 Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's house over against the king's house, and the king sat on his royal throne in the royal house, over against the gate of the house.

<5:1> Καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐπαύσατο προσευχομένη,

ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας καὶ περιεβάλετο τὴν δόξαν αὐτῆς

1 Kai egenēthē en tē hēmera tē tritē, hōs epausato proseuchomenē,

And it came to pass in the day third, when she had ceased praying,

exedysato ta himatia tēs therapeias kai periebaleto tēn doxan autēs

that she put off her mean dress, and put on her glorious apparel.

<1>α καὶ γενηθεῖσα ἐπιφανῆς ἐπικαλεσαμένη τὸν πάντων ἐπόπτην θεὸν

καὶ σωτήρα παρέλαβεν τὰς δύο ἄβρας καὶ τῇ μὲν μιᾷ ἐπηρείδετο

ὡς τρυφερευομένη, ἡ δὲ ἑτέρα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς,

1ā kai genētheisa epiphanēs
 And being splendidly arrayed,
 epikalesamenē ton pantōn epoptēn theon kai sōtēra
 and having called upon Elohim the Overseer and Preserver of all things,
 parelaben tas duo habras kai tē men miā epēreideto hōs tryphereuomenē,
 she took her two maids, and she leaned upon one, as a delicate female,
 hē de hetera epēkolouthēi kouphizousa tēn endysin autēs,
 and the other followed bearing her train.

<1>b καὶ αὐτὴ ἐρυθριῶσα ἀκμῇ κάλλους αὐτῆς, καὶ τὸ πρόσωπον αὐτῆς ἱλαρὸν
 ὥς προσφυλές, ἡ δὲ καρδιά αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου.
 1b kai autē erythriōsa akmeē kallous autēs, kai to prosōpon autēs hilaron
 And she was blooming in the perfection of her beauty; and her face was cheerful,
 hōs prosphiles, hē de kardia autēs apestenōmenē apo tou phobou.
 as it were benevolent, but her heart was straitened for fear.

<1>c καὶ εἰσελθοῦσα πάσας τὰς θύρας κατέστη ἐνώπιον τοῦ βασιλέως,
 καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ
 καὶ πᾶσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνεεδεδύκει, ὅλος διὰ χρυσοῦ
 καὶ λίθων πολυτελῶν, καὶ ἦν φοβερός σφόδρα.
 1c kai eiselthousa pasas tas thyras katestē enōpion tou basileōs,
 And having passed through all the doors, she stood before the king:
 kai autos ekathēto epi tou thronou tēs basileias autou
 and he was sitting upon his royal throne,
 kai pasan stolēn tēs epiphaneias autou
 and he had put on all his glorious apparel,
 enededykei, holos dia chrysou kai lithōn polytelōn, kai ēn phoberos sphodra.
 covered all over with gold and precious stones, and was very terrible.

<1>d καὶ ἄρας τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ ἐν ἀκμῇ θυμοῦ ἔβλεψεν,
 καὶ ἔπεσεν ἡ βασίλισσα καὶ μετέβαλεν τὸ χρῶμα αὐτῆς ἐν ἐκλύσει
 καὶ κατεπέκυψεν ἐπὶ τὴν κεφαλὴν τῆς ἄβρας τῆς προπορευομένης.
 1d kai āras to prosōpon autou pepyrōmenon doxē en akmeē thymou eblepsen,
 And having raised his face resplendent with glory, he looked with intense anger:
 kai epesen hē basilissa kai metebalen to chrōma autēs en eklysei
 and the queen fell, and changed her colour as she fainted;
 kai katepekuuen epi tēn kephalēn tēs habras tēs proporeuomenēs.
 and she bowed herself upon the head of the maid that went before her.

<1>e καὶ μετέβαλεν ὁ θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πραύτητα,
 καὶ ἀγωνιάσας ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ καὶ ἀνέλαβεν αὐτὴν
 ἐπὶ τὰς ἀγκάλας αὐτοῦ, μέχρις οὗ κατέστη,
 καὶ παρεκάλει αὐτὴν λόγοις εἰρηνικοῖς καὶ εἶπεν αὐτῇ
 1e kai metebalen ὁ θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς prautēta,
 But the Elohim changed the spirit of the king gentleness,
 kai agōniasas anepēdēsen apo tou thronou autou kai anelaben autēn epi tas agkalas autou,
 and in intense feeling he sprang from off his throne, and took her into his arms,
 mechris hou katestē, kai parekalei autēn logois eirēnikois kai eipen autē
 until she recovered: and he comforted her with peaceable words, and said to her,

<1>f **Τί** ἐστίν, **Εσθηρ**; ἐγὼ ὁ ἀδελφός σου, **θάρσει**, οὐ μὴ ἀποθάνῃς,
ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἐστίν· **πρόσελθε**.

1d **Ti estin, Esthēr?** egō ho adelphos sou, **tharsei**,

What is the matter, Esther? I am your brother; be of good cheer,
ou mē apothanēs, **hoti koinon to prostagma hēmōn estin**; **proselthe**.
you shalt **not** die, **for our command is openly declared** to you, **Draw nigh**.

בְּיָהִי כִרְאוֹת הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נְשָׂאָה
חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת-שֵׁרְבִיט הַזֶּהָב
אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט: ס

2. **way'hi kir'oth hamelek 'eth-'Es'ter hamal'kah `omedeth bechatser nas'ah chen**
b'`eynayu wayoshet hamelek l'Es'ter 'eth-shar'bit hazahab 'asher b'yado
watiq'rab 'Es'ter watiga` b'ro'sh hashar'bit.

Est5:2 And it was so, when the king saw Esther the queen standing in the court,
she obtained favor in his sight; and the king extended to Esther the golden scepter
which was in his hand. So Esther came near and touched the top of the scepter.

<2> καὶ ἄρας τὴν χρυσοῦν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς
καὶ ἡσπάσατο αὐτήν καὶ εἶπεν Λάλησόν μοι.

2 kai **aras tēn chrysēn hradbon epethēken epi ton trachēlon autēs** kai ēspasato autēn
and having raised the golden scepter he laid it upon her neck, and embraced her,
kai **eipen Lalēson moi**.
and said, Speak to me.

<2>a καὶ εἶπεν αὐτῷ **Εἰδόν σε, κύριε, ὡς ἄγγελον θεοῦ,**
καὶ ἐταράχθη ἡ καρδία μου ἀπὸ φόβου τῆς δόξης σου·
ὅτι θαυμαστός εἶ, κύριε, καὶ τὸ πρόσωπόν σου χαρίτων μεστόν.

2ā kai **eipen autō Eidon se, kyrie, hōs aggelon theou,**
And she said to him, I saw you, my master, as an angel of Elohim,
kai **etarachthē hē kardia mou apo phobou tēs doxēs sou;**
and my heart was troubled for fear of your glory;
hoti thaumastos ei, kyrie, kai to prosōpon sou charitōn meston.
for you, my master, are to be wondered at, and your face is full of grace.

<2>b ἐν δὲ τῷ διαλέγεσθαι αὐτήν ἔπεσεν ἀπὸ ἐκλύσεως αὐτῆς,
καὶ ὁ βασιλεὺς ἐταράσσετο, καὶ **πᾶσα ἡ θεραπεία αὐτοῦ παρεκάλει αὐτήν.**

2b **en de tō dialegesthai autēn epesen apo eklyseōs autēs,**
And while he was speaking, she fainted from her fall.
kai **ho basileus etarasseto, kai pasa hē therapeia autou parekalei autēn.**
Then the king was troubled, and all his servants comforted her.

גַּיִאמֶר לָהּ הַמֶּלֶךְ מַה-לָּךְ אֶסְתֵּר הַמַּלְכָּה
וּמַה-בְּקִשְׁתְּךָ עַד-חֲצִי הַמַּלְכוּת וַיִּנָּתֵן לָּהּ:

3. **wayo'mer lah hamelek mah-lak 'Es'ter hamal'kah**
umah-baqashathek `ad-chatsi hamal'kuth w'yinathen lak.

Est5:3 Then the king said to her, What shall be done to you, Queen Esther?

And **what** is **your** request? Even **to half** of the kingdom it shall be given **to you**.

<3> καὶ εἶπεν ὁ βασιλεὺς Τί θέλεις, Εσθηρ, καὶ τί σοῦ ἐστὶν τὸ ἀξίωμα;
ἕως τοῦ ἡμίσεως τῆς βασιλείας μου καὶ ἔσται σοι.

3 kai eipen ho basileus Ti theleis, Esthēr, kai ti sou estin to axiōma?

And the king said, What do you want, Esther, and what is your request?
heōs tou hēmisous tēs basileias mou kai estai soi.
ask even **to the half** of my kingdom shall be to you.

וַיֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ
וְהָמָן הַיּוֹם אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לוֹ:

4. wato'mer 'Es'ter 'im-`al-hamelek tob yabo' hamelek
w'Haman hayom 'el-hamish'teh 'asher-`asithi lo.

Est5:4 Esther said, If it seems good unto the king, let the king
and Haman come this day to the banquet that I have prepared for him.

<4> εἶπεν δὲ Εσθηρ Ἡμέρα μου ἐπίσημος σήμερόν ἐστιν· εἰ οὖν δοκεῖ τῷ βασιλεῖ,
ἐλθάτω καὶ αὐτὸς καὶ Ἀμαν εἰς τὴν δοχὴν, ἣν ποιήσω σήμερον.

4 eipen de Esthēr Hēmera mou episēmos sēmeron estin; ei oun dokei tō basilei,

And Esther said, day for me a notable Today is. If then it seems good to the king,
elthatō kai autos kai Aman eis tēn dochēn, hēn poiēsō sēmeron.
let come both him and Haman to the banquet which I shall prepare today!

וַיֹּאמֶר הַמֶּלֶךְ מַה־רָּו אֶת-הָמָן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר
וַיָּבֹא הַמֶּלֶךְ וְהָמָן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשָׂתָה אֶסְתֵּר:

5. wayo'mer hamelek maharu 'eth-Haman la`asoth 'eth-d'bar 'Es'ter
wayabo' hamelek w'Haman 'el-hamish'teh 'asher-`as'thah 'Es'ter.

Est5:5 Then the king said, Cause Haman to hurry to do the words of Esther.
So the king and Haman came to the banquet which Esther had prepared.

<5> καὶ εἶπεν ὁ βασιλεὺς Κατασπεύσατε Ἀμαν, ὅπως ποιήσωμεν τὸν λόγον Εσθηρ·
καὶ παραγίνονται ἀμφοτέροι εἰς τὴν δοχὴν, ἣν εἶπεν Εσθηρ.

5 kai eipen ho basileus Kataspeusate Aman, hopōs poiēsōmen ton logon Esthēr;

And said the king, Hasten Haman, so that we should do the word of Esther!
kai paraginontai amphoteroi eis tēn dochēn, hēn eipen Esthēr.
And they came both to the banquet which Esther had spoken.

וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתָּה חַיִּינִי מַה-שְּׂאֵלָתְךָ
וַיִּנָּתֶן לָּךְ וּמַה-בְּקִשְׁתְּךָ עַד-חֲצִי הַמַּלְכוּת וְתַעֲשֵׂ:

6. wayo'mer hamelek l'Es'ter b'mish'teh hayayin mah-sh'elath'ek
w'yinathen lak umah-baqashathek `ad-chatsi hamal'kuth w'the`as.

Est5:6 And the king said to Esther at the banquet, What is your petition,
for it shall be granted to you. And what is your request?
Even to half of the kingdom it shall be done.

<6> ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Τί ἐστὶν, βασίλισσα Εσθηρ;

καὶ ἔσται σοι ὅσα ἀξιολύς.

6 en de tō potō eipen ho basileus pros Esthēr Ti estin, basilissa Esthēr?

And at the banquet said the king to Esther, What is it to you, queen Esther,
kai estai soi hosa axiois.

and it shall be to you as much as is worthy?

זַּתְּעַן אֶסְתֵּר וַתֹּאמֶר נְשִׂאֲלָתִי וּבִקְשָׁתִי:

7. wata`an 'Es'ter wato'mar sh'elathi ubaqashathi.

Est5:7 So Esther answered, and said, My petition and my request is:

<7> καὶ εἶπεν Τὸ αἴτημά μου καὶ τὸ ἀξίωμα μου.

7 kai eipen To aitēma mou kai to axiōma mou;

And she said, The request of mine and my petition,

ח אִם-מִצָּאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב

לָתֵת אֶת-נְשִׂאֲלָתִי וְלַעֲשׂוֹת אֶת-בִּקְשָׁתִי יָבוֹא הַמֶּלֶךְ

וְהִמָּן אֶל-הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמָחָר אֶעֱשֶׂה כְּדִבְרֵי הַמֶּלֶךְ:

8. 'im-matsa'thi chen b'eyney hamelek w'im-`al-hamelek tob

latheth 'eth-sh'elathi w'la`asoth 'eth-baqashathi yabo' hamelek

w'Haman 'el-hamish'teh 'asher 'e`eseh lahem umachar 'e`eseh kid'bar hamelek.

Est5:8 if I have found favor in the sight of the king,

and if it seems good to the king to grant my petition

and to perform my request, may the king and Haman come to the banquet

which I shall prepare for them, and tomorrow I shall do as the king's word.

<8> εἰ εὖρον χάριν ἐνώπιον τοῦ βασιλέως, ἐλθάτω ὁ βασιλεὺς καὶ Ἀμαν

ἐπὶ τὴν αὐριον εἰς τὴν δοχὴν, ἣν ποιήσω αὐτοῖς, καὶ αὐριον ποιήσω τὰ αὐτά.

8 ei heuron charin enōpion tou basileōs, elthatō ho basileus kai Aman epi tēn aurion

if I found favor before the king, let come the king and Haman upon the morrow

eis tēn dochēn, hēn poiēsō autois, kai aurion poiēsō ta auta.

to the banquet which I shall prepare for them, and tomorrow I shall do the same!

טוֹיִצָא הָמָן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב לֵב

וְכִרְאוֹת הָמָן אֶת-מָרְדָּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא-קָם

וְלֹא-זָע מִמֶּנּוּ וַיִּמְלֵא הָמָן עַל-מָרְדָּכָי חֶמָּה:

9. wayetse' Haman bayom hahu' sameach w'tob leb

w'kir'oth Haman 'eth-Mar'dakay b'sha`ar hamelek

w'lo'-qam w'lo'-za` mimenu wayimale' Haman `al-Mar'dakay chemah.

Est5:9 Then Haman went out that day joyful and with a glad heart;

but when Haman saw Mardakay in the king's gate and that he did not stand up

nor tremble before him, Haman was filled with anger against Mardakay.

<9> Καὶ ἐξῆλθεν ὁ Ἀμαν ἀπὸ τοῦ βασιλέως ὑπερχαρὴς εὐφραινόμενος.

ἐν δὲ τῷ ἰδεῖν Ἀμαν Μαρδοχαῖον τὸν Ἰουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα.

9 Kai exēlthen ho Aman apo tou basileōs hypercharēs euphrainomenos;

And went forth Haman from the king overjoyed and being glad.

en de tō idein Aman Mardochoaion ton Ioudaion

But in Haman seeing Mordecai the Jew

en tē aulē ethymōthē sphodra.

in the courtyard, he was enraged exceedingly.

יְבִיתָאֶפֶק הָמָן וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׂלַח
וַיָּבֵא אֶת-אֶהָבִיו וְאֶת-זֶרֶשׁ אִשְׁתּוֹ:

10. wayith'apaq Haman wayabo' 'el-beytho wayish'lach
wayabe' 'eth-'ohabayu w'eth-Zeresh 'ish'to.

Est5:10 But Haman refrained himself, and when he went to his house
and sent for and brought in his friends and his wife Zeresh.

<10> καὶ εἰσελθὼν εἰς τὰ ἴδια ἐκάλεσεν τοὺς φίλους καὶ Ζωσαραν τὴν γυναῖκα αὐτοῦ

10 kai eiselhōn eis ta idia ekalesen tous philous kai Zōsaran tēn gynaika autou

And entering into his own place he called his friends, and Zeresh his wife.

יֹאבִיסָפֶר לָהֶם הָמָן אֶת-כְּבוֹד עֲשָׂרוֹ וְרֹב בָּנָיו וְאֶת כָּל-אֲשֶׁר
גָּדָלוֹ הַמֶּלֶךְ וְאֶת אֲשֶׁר נִשְׂאוֹ עַל-הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

11. way'saper lahem Haman 'eth-k'bod 'ash'ro w'rob banayu

w'eth kal-'asher gid'lo hamelek w'eth 'asher nis'o 'al-hasarim w'ab'dey hamelek.

Est5:11 Then Haman told them of the glory of his riches, and the multitude of his sons,
and all the things wherein the king had promoted him
and how he had promoted him above the princes and servants of the king.

<11> καὶ ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ καὶ τὴν δόξαν, ἣν ὁ βασιλεὺς αὐτῷ
περιέθηκεν, καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ ἡγεῖσθαι τῆς βασιλείας.

11 kai hypedeixen autois ton plouton autou kai tēn doxan,

And he showed to them his riches, and the glory

hēn ho basileus autō perieithēken,

which the king invested in him,

kai hōs epoiēsen auton prōteuein kai hēgeisthai tēs basileias.

and how he made him to be preeminent, and to take the lead of the kingdom.

יְבִיאֶמֶר הָמָן אֶף לֹא-הִבִּיאָה אֶסְתֵּר הַמֶּלְכָּה
עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה
כִּי אִם-אוֹתִי וְגַם-לְמַחֵר אָנִי קָרוֹא לָהּ עִם-הַמֶּלֶךְ:

12. wayo'mer Haman 'aph lo'-hebi'ah 'Es'ter hamal'kah 'im-hamelek 'el-hamish'teh
'asher-'asathah ki 'im-'othi w'gam-l'machar 'ani qaru'-lah 'im-hamelek.

Est5:12 Haman also said, Even Esther the queen let no one come with the king
to the banquet which she had prepared but myself;
and tomorrow also I am invited by her with the king.

<12> καὶ εἶπεν Ἀμαν Οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ' ἢ ἐμέ, καὶ εἰς τὴν αὖριον κέκλημαι.

12 kai eipen Aman Ou keklēken hē basilissa meta tou basileōs oudena
And Haman said, no one has called The queen with the king, not one
eis tēn dochēn all' ē eme, kai eis tēn aurion keklēmai;
to the banquet but me, and for tomorrow she has invited me.

יג וְכָל-זֶה אֵינְנוּ שׁוֹה לִי בְכָל-עֵת

אֲשֶׁר אָנִי רֹאֶה אֶת-מָרְדָּכָי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

13. w'kal-zeh 'eynenu shoeh li b'kal-`eth
'asher 'ani ro'eh 'eth-Mar'dakay haYahudi yosheb b'sha`ar hamelek.

Est5:13 Yet all of this does not satisfy me every time
as I see Mardakay the Yahudi sitting at the king's gate.

<13> καὶ ταῦτά μοι οὐκ ἀρέσκει, ὅταν ἴδω Μαρδοχαῖον τὸν Ἰουδαῖον ἐν τῇ αὐλῇ.

13 kai tauta moi ouk areskei,
And these things me do not please,
hotan idō Mardochaion ton Ioudaion en tē aulē.
whenever I behold Mordecai the Jew in the courtyard.

יד וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל-אֶחָיו

וַיַּעֲשׂוּ-עֵץ גְּבוּהָ חֲמִשִּׁים אַמָּה וַיַּבְחֹךְ אָמֹר

לַמֶּלֶךְ וַיִּתְּלוּ אֶת-מָרְדָּכָי עָלָיו וּבֹא-עִם-הַמֶּלֶךְ

אֶל-הַמִּשְׁתָּה שָׂמַח וַיִּיטֵב הַדָּבָר לְפָנֵי הָמָן וַיַּעַשׂ הָעֵץ: כ

14. wato'mer lo Zeresh 'ish'to w'kal-'ohabayu ya`asu-`ets gaboah chamishim 'amah
ubaboqer 'emor lamelek w'yith'lu 'eth-Mar'dakay `alayu ubo'-`im-hamelek
'el-hamish'teh sameach wayitab hadabar liph'ney Haman waya`as ha`ets.

Est5:14 Then Zeresh his wife and all his friends said to him,
Let a wooden gallows fifty cubits high be made and in the morning ask the king
to have Mardakay hanged on it; then go in rejoicing with the king to the banquet.
And the thing was good in the eyes of Haman,
and he caused the wooden gallows to be made.

<14> καὶ εἶπεν πρὸς αὐτὸν Ζωσαρα ἡ γυνὴ αὐτοῦ καὶ οἱ φίλοι Κοπήτω σοι ξύλον
πηχῶν πεντήκοντα, ὀρθρου δὲ εἰπὸν τῷ βασιλεῖ καὶ κρεμασθήτω Μαρδοχαῖος
ἐπὶ τοῦ ξύλου· σὺ δὲ εἴσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου.
καὶ ἤρεσεν τὸ ῥῆμα τῷ Ἀμαν, καὶ ἡτοιμάσθη τὸ ξύλον.

14 kai eipen pros auton Zōsara hē gynē autou kai hoi philoi
And said to him Zeresh his wife, and his friends,
Kopētō soi xylon pēchōn pentēkonta, orthrou de eipon tō basilei
Fell for yourself a tree cubits of fifty, and at dawn speak to the king,
kai kremasthētō Mardochaios epi tou xylou; sy de eiselthe
and hang Mordecai upon the tree; and you enter
eis tēn dochēn syn tō basilei kai euphrainou.

into the banquet with the king, and be glad!
kai ēresen to hrēma tō Aman, kai hētoimasthē to xylon.
And pleased the saying Haman, and was prepared the tree.

Chapter 6

א בליִלָה הָהוּא נִדְרָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיא
אֶת־סֵפֶר הַזִּכְרֹנוֹת הַדְּבָרִי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:

1. balay'lah hahu' nad'dah sh'nath hamelek wayo'mer l'habi'
'eth-sepher hazik'ronoth dib'rey hayamim wayih'yu niq'ra'im liph'ney hamelek.

Est6:1 During that night the sleep of the king fled, and he commanded to bring the scroll of records, the annals of the days (chronicles), and they were read before the king.

<6:1> 'O δὲ κύριος ἀπέστησεν τὸν ὕπνον ἀπὸ τοῦ βασιλέως τὴν νύκτα ἐκείνην,
καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν γράμματα μνημόσυνα
τῶν ἡμερῶν ἀναγινώσκειν αὐτῷ.

1 Ho de kyrios apestēsen ton hypnon apo tou basileōs tēn nykta ekeinēn,
But YHWH removed the sleep from the king that night;
kai eipen tō didaskalō autou eispherein grammata mnēmosyna
and he told his servant to carry in letters the memorandum
tōn hēmerōn anaginōskein autō.
of the days to read to him.

בַּיּוֹמָצֵא כָּתוּב אֲשֶׁר הִגִּיד מָרְדֳּכָי עַל־בְּגָתָנָא וְתָרַשׁ שְׁנֵי סָרִיסֵי
הַמֶּלֶךְ מִשְׁמֶרֶי הַסֵּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

2. wayimatse' kathub 'asher higid Mar'dakay `al-Big'thana' waTheresh sh'ney sarisey
hamelek mishom'rey hasaph 'asher biq'shu lish'loach yad bamelek 'Achash'werosh.

Est6:2 And it was found written what Mardakay had reported concerning Bighthana and Theresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Achashewerosh.

<2> εὗρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοχαίου,
ὥς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως
ἐν τῷ φυλάσσειν αὐτοὺς καὶ ζητῆσαι ἐπιβαλεῖν τὰς χεῖρας Ἀρταξέρξη.

2 heuren de ta grammata ta graphenta peri Mardochoaiou,
And he found letters having been written concerning Mordecai,
hōs apēggeilen tō basilei peri tōn duo eunouchōn tou basileōs
as was reported to the king concerning the two eunuchs of the king,
en tō phylassein autous kai zētēsai epibalein tas cheiras Artaxerxē.
during their watching and their seeking to put hands on Artaxerxes.

גַּיֹּאמֶר הַמֶּלֶךְ מַח־נַעֲשָׂה יָקָר וּגְדוּלָּה לְמָרְדֳּכָי עַל־זֶה
וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁתַּתִּיו לֹא־נַעֲשָׂה עִמּוֹ דָּבָר:

3. wayo'mer hamelek mah-na`asah y'qar ug'dulah l'Mar'dakay `al-zeh
wayo'm'ru na`arey hamelek m'shar'thayu lo'-na`asah `imo dabar.

Est6:3 The king said, What honor or dignity has been done to Mardakay for this? Then the king's servants who attended him said, Nothing has been done for him.

<3> εἶπεν δὲ ὁ βασιλεὺς Τίνα δόξαν ἢ χάριν ἐποιήσαμεν τῷ Μαρδοχαίῳ; καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Οὐκ ἐποίησας αὐτῷ οὐδέν.

3 eipen de ho basileus Tina doxan ē charin epoiēsamen tō Mardochaiō?

said And the king, What glory or favor did we do for Mordecai?

kai eipan hoi diakonoi tou basileōs Ouk epoiēsas autō ouden.

And said the servants of the king, We did not do for him one thing.

וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחַצֵּר וְהֵמָּן בָּא לְחַצֵּר בֵּית-הַמֶּלֶךְ הַחַיִּצוֹנָה
לֵאמֹר לַמֶּלֶךְ לְתִלּוֹת אֶת-מָרְדֳּכָי עַל-הָעֵץ אֲשֶׁר-חָבִין לוֹ:

4. wayo'mer hamelek mi bechatser w'Haman ba' lachatsar beyth-hamelek hachitsonah le'mor lamelek lith'loth 'eth-Mar'dakay `al-ha`ets 'asher-hekin lo.

Est6:4 So the king said, Who is in the court? Now Haman had come into the outer court of the king's house, to speak to the king to hang Mardakay on the wooden gallows which he had prepared for him.

<4> ἐν δὲ τῷ πυνθάνεσθαι τὸν βασιλέα περὶ τῆς εὐνοίας Μαρδοχαίου ἰδοὺ Ἀμαν ἐν τῇ αὐλῇ· εἶπεν δὲ ὁ βασιλεὺς Τίς ἐν τῇ αὐλῇ; ὁ δὲ Ἀμαν εἰσῆλθεν εἰπεῖν τῷ βασιλεὶ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, ὃ ἡτοίμασεν.

4 en de tō pynthanesthai ton basilea peri tēs eunoias Mardochaiou

And during the inquiring by the king concerning the good-will of Mordecai,

idou Aman en tē aulē; eipen de ho basileus Tis en tē aulē?

behold, Haman was in the courtyard. said And the king, Who is in the courtyard?

ho de Aman eisēlthen eipein tō basilei kremasai ton Mardochaion

And Aman entered to speak to the king to hang Mordecai

epi tō xylō, hō hētoimasen.

upon the tree which he prepared.

וַיֹּאמְרוּ נָעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֵמָּן עֹמֵד בְּחַצֵּר
וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא:

5. wayo'm'ru na`arey hamelek 'elayu hinneh Haman `omed bechatser wayo'mer hamelek yabo'.

Est6:5 The king's servants said to him, Behold, Haman is standing in the court. And the king said, Let him come in.

<5> καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ἰδοὺ Ἀμαν ἔστηκεν ἐν τῇ αὐλῇ· καὶ εἶπεν ὁ βασιλεὺς Καλέσατε αὐτόν.

5 kai eipan hoi diakonoi tou basileōs Idou Aman hestēken en tē aulē;

And said the servants of the king, Behold, Haman stands in the courtyard.

kai eipen ho basileus Kalesate auton.

And said the king, Call him!

וַיָּבֹא הֵמָּן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ

אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לְמִי
יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

6. wayabo' Haman wayo'mer lo hamelek mah-la`asoth ba'ish 'asher hamelek chaphets biqaro wayo'mer Haman b'libo l'mi yach'pots hamelek la`asoth y'qar yother mimeni.

Est6:6 So Haman came in and the king said to him,
What is to be done for the man whom the king delights to honor? And Haman thought in his heart, To whom would the king delight to do honor more than myself?

<6> εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἐγὼ θέλω δοξάσαι;
εἶπεν δὲ ἐν ἑαυτῷ Αμαν Τίνα θέλει ὁ βασιλεὺς δοξάσαι εἰ μὴ ἐμέ;

6 eipen de ho basileus tō Aman Ti poiēsō tō anthrōpō, hon egō thelō doxasai?
said And the king to Haman, What shall I do to the man whom I want to extol?
eipen de en heautō Aman Tina thelei ho basileus doxasai ei mē eme?
said And to himself Haman, Who does want the king to extol unless me?

וַיֹּאמֶר הָמָן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

7. wayo'mer Haman 'el-hamelek 'ish 'asher hamelek chaphets biqaro.

Est6:7 Then Haman said to the king, For the man whom the king delights to honor,

<7> εἶπεν δὲ πρὸς τὸν βασιλέα Ἄνθρωπον, ὃν ὁ βασιλεὺς θέλει δοξάσαι,

7 eipen de pros ton basilea Anthrōpon, hon ho basileus thelei doxasai,
And he said to the king, As for the man whom the king wants to extol,

חֲבִיאֻ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשׁ-בּוֹ הַמֶּלֶךְ
וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

8. yabi'u l'bush mal'kuth 'asher labash-bo hamelek
w'sus 'asher rakab `alayu hamelek wa'asher nitan kether mal'kuth b'ro'sho.

Est6:8 let them bring a royal robe which the king put on him, and the horse on which the king has ridden upon it, and on whose head a royal crown has been placed;

<8> ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν byssinēn,
ἣν ὁ βασιλεὺς περιβάλλεται, καὶ ἵππον, ἐφ' ὃν ὁ βασιλεὺς ἐπιβαίνει,

8 enegkatōsan hoi paides tou basileōs stolēn byssinēn, hēn ho basileus periballetai,
let bring the servants of the king apparel fine linen which the king puts on,
kai hippon, eph' hon ho basileus epibainei,
and the horse upon which the king mounts,

ט וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל-יַד-אִישׁ מִשְׁעָרֵי הַמֶּלֶךְ הַפְּתָמִים
וְהַלְבִּישׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהַרְכִּיבֵהוּ
עַל-הַסּוּס בְּרָחוֹב הָעִיר וְקִרְאוּ לְפָנָיו כָּכָה יַעֲשֶׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

9. w'nathon hal'bush w'hasus `al-yad-'ish misarey hamelek hapar't'mim w'hil'bishu
'eth-ha'ish 'asher hamelek chaphets biqaro w'hir'kibuhu `al-hasus bir'chob ha'ir

w'qar'u l'phanayu kakah ye`aseh la'ish 'asher hamelek chaphets biqaro.

Est6:9 and let the robe and the horse be delivered to the hand of one of the king's most noble princes and let them array the man whom the king delights to honor and cause him ride upon the horse through the city square, and proclaim before him, Thus it shall be done to the man whom the king delights to honor.

<9> καὶ δότω ἐνὶ τῶν φίλων τοῦ βασιλέως τῶν ἐνδόξων καὶ στολισάτω τὸν ἄνθρωπον, ὃν ὁ βασιλεὺς ἀγαπᾷ, καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς δοξάζει.

9 kai dotō heni tōn philōn tou basileōs tōn endoxōn

and give it to one of the friends of the king of the honorable ones;

kai stolisatō ton anthrōpon, hon ho basileus agapā, kai anabibasatō auton epi ton hippon and robe the man whom the king loves, and mount him upon the horse,

kai kēryssetō dia tēs plateias tēs poleōs legōn

and let him proclaim through the square of the city! saying,

Houtōs estai panti anthrōpō, hon ho basileus doxazei.

So shall it be done to every man whom the king extols.

וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן מַהֵר קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס
כְּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה-כֵן לְמַרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב
בְּשַׁעַר הַמֶּלֶךְ אֶל-תִּפֹּל דָּבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:

10. wayo'mer hamelek l'Haman maher qach 'eth-hal'bush

w'eth-hasus ka'asher dibar'at wa`aseh-ken l'Mar'dakay haYahudi hayosheb

b'sha`ar hamelek 'al-tapel dabar mikol 'asher dibar'at.

Est6:10 Then the king said to Haman, Take quickly the robes and the horse as you have said, and do so for Mardakay the Yahudi, who is sitting at the king's gate; do not fall short in anything of all that you have said.

<10> εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Καθὼς ἐλάλησας, οὕτως ποιήσον τῷ Μαρδοχαίῳ τῷ Ἰουδαίῳ τῷ θεραπέοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπείσῃ σου λόγος ὧν ἐλάλησας.

10 eipen de ho basileus tō Aman Kathōs elalēsas, houtōs poiēson tō Mardochaiō tō Ioudaiō said And the king to Haman, well You spoke, you do thus to Mordecai the Jew,

tō therapeuonti en tē aulē, kai mē parapesatō sou logos

to the one attending in the courtyard, and do not let fall from you a word

hōn elalēsas.

which you spoke!

וַיִּקַּח הָמָן אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס וַיִּקְרָא לְפָנָיו כְּכֹה יַעֲשֶׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:

11. wayiqach Haman 'eth-hal'bush w'eth-hasus wayal'beseth 'eth-Mar'dakay

wayar'kibehu bir'chob ha'ir wayiq'ra' l'phanayu kakah ye`aseh la'ish

'asher hamelek chaphets biqaro.

Est6:11 So Haman took the robe and the horse, and arrayed Mardakay, and led him on horseback through the city square, and proclaimed before him, Thus it shall be done to the man whom the king delights to honor.

<11> ἔλαβεν δὲ Ἀμαν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν Μαρδοχαῖον καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διήλθεν διὰ τῆς πλατείας τῆς πόλεως καὶ ἐκήρυσεν λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς θέλει δοξάσαι.

11 elaben de Aman tēn stolēn kai ton hippon kai estolisen ton Mardochoaion

And Haman took the robe, and the horse, and he robed Mordecai, kai anebibasen auton epi ton hippon kai diēlthen dia tēs plateias tēs poleōs and mounted him upon the horse, and went through the square of the city, kai ekēryssen legōn Houtōs estai panti anthrōpō, hon ho basileus thelei doxasai. and proclaimed, saying So it shall be to every man the king wants to extol.

יבִּיִּשָׁב מַרְדָּכָי אֶל־שַׁעַר הַמָּלָךְ
וְהָמָן נִדְחָף אֶל־בֵּיתוֹ אֲבֵל וַחֲפּוּי רֹאשׁ׃

12. wayashab Mar'dakay 'el-sha'ar hamelek
w'Haman nid'chaph 'el-beytho 'abel wachaphuy ro'sh.

Est6:12 Then Mardakay returned to the king's gate. But Haman hastened to his house mourning, and his head covered.

<12> ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν, Ἀμαν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς.

12 epestrepsen de ho Mardochoaios eis tēn aulēn, returned And Mordecai to the courtyard.

Aman de hypestrepsen eis ta idia lypoumenos kata kephalēs.

And Haman returned to his own place fretting with a downcast head.

יגִּיִּסְפֹּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֶחָבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ
וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזְרַע הַיְּהוּדִים מַרְדָּכָי
אֲשֶׁר הִחְלוֹת לְנַפֹּל לְפָנָיו לֹא־תוּכַל לוֹ כִּי־נָפֹל תִּפּוֹל לְפָנָיו׃

13. way'saper Haman l'Zeresh 'ish'to ul'kal-'ohabayu 'eth kal-'asher qarahu wayo'm'ru lo chakamayu w'Zeresh 'ish'to 'im mizera` haYahudim Mar'dakay 'asher hachiloath lin'pol l'phanayu lo'-thukal lo ki-naphol tipol l'phanayu.

Est6:13 And Haman told Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, If Mardakay, be of the seed of the Yahudim, before whom you have begun to fall, you shall not overcome him, but shall surely fall before him.

<13> καὶ διηγήσατο Ἀμαν τὰ συμβεβηκότα αὐτῷ Ζωσαρα τῇ γυναικὶ αὐτοῦ καὶ τοῖς φίλοις, καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνή Εἰ ἐκ γένους Ἰουδαίων Μαρδοχαῖος, ἡρξαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ, πεσὼν πεσῇ· οὐ μὴ δύνῃ αὐτὸν ἀμύνασθαι, ὅτι θεὸς ζῶν μετ' αὐτοῦ. --

13 kai diēgēsato Aman ta symbebēkota autō Zōsara tē gynaiki autou

And Haman described the things coming to pass to him to Zeresh his wife,

kai tois philois, kai eipan pros auton hoi philoi kai hē gynē
 and to his friends. And said to him the friends and wife,
 Ei ek genous Ioudaiōn Mardocheaios,
 Since of the race of the Jews Mordecai is,
 ērxai tapeinousthai enōpion autou, pesōn pesē;
 and you began to be humbled before him, in falling you shall fall,
 ou mē dynē auton amynasthai,
 in no way should you be able to defend against him,
 hoti theos zōn met' autou. --
 for the living Elohim is with him.

יְדֹדָם מְדַבְּרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ
 וַיָּבִיאוּ לְהַבִּיא אֶת־הָמָן אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר:

14. `odam m'dab'rim `imo w'sarisey hamelek higi`u
 wayab'hilu l'habi' 'eth-Haman 'el-hamish'teh 'asher-`as'thah 'Es'ter.

Est6:14 While they were still talking with him, the king's eunuchs arrived
 and hastily brought Haman to the banquet which Esther had prepared.

<14> ἔτι αὐτῶν λαλούντων παραγίνονται οἱ εὐνοῦχοι ἐπισπεύδοντες τὸν Ἀμαν
 ἐπὶ τὸν πότον, ὃν ἡτοίμασεν Ἑσθήρ.

14 eti autōn lalountōn paraginontai hoi eunouchoi epispeudontes ton Aman
 While they were yet speaking, came the eunuchs to hurry Haman
 epi ton poton, hon hētoimasen Esthēr.
 unto the banquet which Esther prepared.

Chapter 7

אֵלֶּיָּבָא הַמֶּלֶךְ וְהָמָן לִשְׁתּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:

1. wayabo' hamelek w'Haman lish'toth `im-'Es'ter hamal'kah.

Est7:1 Now the king and Haman came to drink wine with Esther the queen.

<7:1> Εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ Ἀμαν συμπιεῖν τῇ βασιλίσσῃ.

1 Eisēlthen de ho basileus kai Aman sympiein tē basilissē.

And they entered, the king and Haman, to drink together with the queen.

בּוֹיָאָמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי
 בְּמִשְׁתֵּה חַיִּין מַח־שְׁאֵלָתָהּ אֶסְתֵּר הַמַּלְכָּה
 וְתַנִּיתַן לָהּ וּמַח־בְּקָשָׁתָהּ עַד־חֲצִי הַמַּלְכוּת וְתַעֲשׂ:

2. wayo'mer hamelek l'Es'ter gam bayom hasheni
 b'mish'teh hayayin mah-sh'elathek 'Es'ter hamal'kah
 w'thinathen lak umah-baqashathek `ad-chatsi hamal'kuth w'the`as.

Est7:2 And the king said to Esther on the second day also at the banquet of their wine,
 What is your petition, Queen Esther? It shall be granted you. And what is your request?
 Even to half of the kingdom it shall be done.

<2> εἶπεν δὲ ὁ βασιλεὺς Ἑσθήρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ τί ἐστίν,

Εσθηρ βασίλισσα, καὶ τί τὸ αἴτημά σου καὶ τί τὸ ἀξίωμά σου;
καὶ ἔστω σοι ἕως τοῦ ἡμίσεως τῆς βασιλείας μου.

2 eipen de ho basileus Esthēr tē deuterā hēmera en tō potō
said And the king to Esther on the second day at the banquet,

Ti estin, Esthēr basilissa, kai ti to aitēma sou
What is it queen Esther? And what is your request?

kai ti to axiōma sou? kai estō soi heōs tou hēmious tēs basileias mou.
And what is your petition? And it shall be yours unto half of my kingdom!

גַּוְתַּעַן אֶסְתֵּר הַמֶּלֶכָה וַתֹּאמֶר אִם-מָצְאתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ
וְאִם-עַל-הַמֶּלֶךְ טוֹב תִּנָּתֶן-לִי נַפְשִׁי בַּשְּׂאֵלָתִי וְעַמִּי בַּבְּקָשָׁתִי:

3. wata`an 'Es'ter hamal'kah wato'mar 'im-matsa'thi chen b`eyneyak hamelek
w'im-al-hamelek tob tinathen-li naph'shi bish'elathi w'ami b'baqashathi.

Est7:3 Then Queen Esther replied and said, If I have found favor in your sight,
O king, and if it is good to the king, let my life be given me as my petition,
and my people as my request;

<3> καὶ ἀποκριθεῖσα εἶπεν Εἰ εὖρον χάριν ἐνώπιον τοῦ βασιλέως,
δοθήτω ἡ ψυχὴ μου τῷ αἰτήματί μου καὶ ὁ λαός μου τῷ ἀξιώματί μου.

3 kai apokritheisa eipen Ei heuron charin enōpion tou basileōs,
And answering she said, If I found favor before the king,
dothētō hē psychē mou tō aitēmati mou kai ho laos mou tō axiōmati mou;
let him give me my life to my request, and my people to my petition.

ד כִּי נִמְכְּרָנוּ אָנִי וְעַמִּי לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד וְאֵלֹהֵי לַעֲבָדִים
וּלְשָׁפְחוֹת נִמְכְּרָנוּ הַחֲרָשְׁתִּי כִּי אֵין הֵצֵר שׁוּה בְּנֶזֶק הַמֶּלֶךְ: ם

4. ki nim'kar'nu 'ani w'ami l'hash'mid laharog ul'abed w'ilu la`abadim
w'lish'phachoth nim'kar'nu hecherash'ti ki 'eyn hatsar shoeh b'nezeq hamelek.

Est7:4 for we have been sold, I and my people, to be destroyed, to be killed
and to be annihilated. Now if we had only been sold for bondmen
and for bondwomen, I would have held my tongue,
although the enemy could not make up for the king's damage.

<4> ἐπράθημεν γὰρ ἐγὼ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν,
ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας, καὶ παρήκουσα.
οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως.

4 eprathēmen gar egō te kai ho laos mou eis apōleian kai diarpagēn
were sold For both I and my people into destruction, and ravaging,
kai douleian, hēmeis kai ta tekna hēmōn eis paidas
and slavery; we, and both our children for manservants
kai paidiskas, kai parēkousa;
and maidservants, and I neglected to speak;
ou gar axios ho diabolos tēs aulēs tou basileōs.
is not for worthy the slanderer of the courtyard of the king.

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה
וְאִי־זֶה הוּא אֲשֶׁר־מְלֹאזׁ לְבּוֹ לַעֲשׂוֹת כֵּן:

5. wayo'mer hamelek 'Achash'werosh wayo'mer l'Es'ter hamal'kah mi hu' zeh
w'ey-zeh hu' 'asher-m'la'o libo la'asoth ken.

Est7:5 Then King Achashwerosh answered and said unto Queen Esther,
Who is he, this one; and where is he, this one; who would presume in his heart to do thus?

<5> εἶπεν δὲ ὁ βασιλεὺς Τίς οὗτος, ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο;
5 eipen de ho basileus Tis houtos, hostis etolmēsen poiēsai to pragma touto?
said And the king, Who is this who dared to do this thing?

וַתֹּאמֶר־אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמָן הָרָע הַזֶּה
וְהָמָן נִבְעַת מִלְּפָנֶי הַמֶּלֶךְ וְהַמַּלְכָּה:

6. wato'mer-'Es'ter 'ish tsar w'oyeb Haman hara' hazeh
w'Haman nib'ath miliph'ney hamelek w'hamal'kah.

Est7:6 And Esther said, A man, an adversary and an enemy is this wicked Haman!
Then Haman became terrified before the king and queen.

<6> εἶπεν δὲ Εσθηρ Ἄνθρωπος ἐχθρὸς Ἀμαν ὁ πονηρὸς οὗτος.
Ἀμαν δὲ ἐταράχθη ἀπὸ τοῦ βασιλέως καὶ τῆς βασιλίσσης.
6 eipen de Esthēr Anthrōpos echthros Aman ho ponēros houtos.
And Esther said, A man, an enemy, Haman, this wicked man.
Aman de etarachthē apo tou basileōs kai tēs basilissēs.
And Haman was disturbed before the king and the queen.

זוֹהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה חַיִּין אֶל־גִּנַּת הַבַּיִת
וְהָמָן עָמַד לְבִקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה
כִּי רָאָה כִּי־כָלְתָּה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ:

7. w'hamelek qam bachamatho mimish'teh hayayin 'el-ginath habithan
w'Haman `amad l'baqesh `al-naph'sho me'Es'ter hamal'kah
ki ra'ah ki-kal'thah 'elayu hara'ah me'eth hamelek.

Est7:7 And the king arose in his anger from the banquet of wine
and went into the palace garden; but Haman stayed to beg for his life from Queen Esther,
for he saw that harm had been determined against him by the king.

<7> ὁ δὲ βασιλεὺς ἐξανεστή ἐκ τοῦ συμποσίου εἰς τὸν κήπον·
ὁ δὲ Ἀμαν παρητεῖτο τὴν βασίλισσαν, ἑώρα γὰρ ἑαυτὸν ἐν κακοῖς ὄντα.
7 ho de basileus exanestē ek tou symposiou eis ton kēpon;
And the king rose up from the party to go into the garden.
ho de Aman parēteito tēn basilissan, heōra gar heauton en kakois onta.
And Haman appealed to the queen, for he saw himself in evils being.

חַוַּהֲמֶלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּית מִשְׁתֵּה חַיִּין

וְהָמֶן נָפַל עַל-הַמֶּטֶה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הַגִּם
 לְכַבּוֹשׁ אֶת-הַמֶּלֶכָה עִמִּי בַּבַּיִת הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ
 וּבְנִי הָמֶן חָפוּי: ס

8. w'hamelek shab miginath habithan 'el-beyth mish'teh hayayin w'Haman nophel
 'al-hamitah 'asher 'Es'ter `aleyah wayo'mer hamelek hagam lik'bosh 'eth-hamal'kah
 'imi babayith hadabar yatsa' mipi hamelek uph'ney Haman chaphu.

Est7:8 Then the king returned from the palace garden into the house of the banquet
 of wine, Haman was falling on the couch which Esther was on.
 Then the king said, Shall he even assault the queen with me in the house?
 As the word went out of the king's mouth, they covered Haman's face.

8> ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου, Ἀμαν δὲ ἐπιπεπτῶκει
 ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασίλισσαν· εἶπεν δὲ ὁ βασιλεὺς Ὡστε
 καὶ τὴν γυναῖκα βιάζει ἐν τῇ οἰκίᾳ μου; Ἀμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ.

8 epestrepsen de ho basileus ek tou kēpou, Aman de epipeptōkei epi tēn klinēn
 returned And the king from out of the garden; and Haman had fallen upon the bed
 axiōn tēn basilissan; eipen de ho basileus Hōste kai tēn gynaika biazē
 petitioning the queen. said And the king, So as even with my wife you use force
 en tē oikia mou? Aman de akousas dietrappē tō prosōpō.
 in my house. And Haman, hearing, was overawed in front of him.

טוֹיֹאמֶר חַרְבוֹנָה אֶחָד מִן-הַסָּרִיסִים לְפָנֵי הַמֶּלֶךְ גַּם הִנֵּה-הָעֵץ
 אֲשֶׁר-עָשָׂה הָמֶן לְמַרְדָּכָי אֲשֶׁר דִּבֶּר-טוֹב עַל-הַמֶּלֶךְ עֹמֵד
 בַּבַּיִת הָמֶן גְּבוֹה חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:

9. wayo'mer Char'bonah 'echad min-hasarisim liph'ney hamelek gam hinneh-ha`ets
 'asher-`asah Haman l'Mar'dakay 'asher diber-tob `al-hamelek `omed
 b'beyth Haman gaboah chamishim 'amah wayo'mer hamelek t'luhu `alayu.

Est7:9 Then Charbonah, one of the eunuchs who were before the king said, Behold also,
 the wooden gallows fifty cubits high, standing at Haman's house, which Haman made
 for Mardakay who spoke good for the king! And the king said, Hang him on it.

9> εἶπεν δὲ Βουγαθαν εἰς τῶν εὐνούχων πρὸς τὸν βασιλέα Ἴδου καὶ ξύλον
 ἡτοίμασεν Ἀμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὥρθωται ἐν
 τοῖς Ἀμαν ξύλον πενήκοντα. εἶπεν δὲ ὁ βασιλεὺς Σταυρωθήτω ἐπ' αὐτοῦ.

9 eipen de Bougathan heis tōn eunouchōn pros ton basilea Idou
 said And Harbonah one of the eunuchs to the king, Behold,
 kai xylon hētoimasen Aman Mardochaiō tō lalēsanti peri tou basileōs,
 even a tree Haman prepared for Mordecai, to the one speaking for the king,
 kai ōrthōtai en tois Aman xylon pēchōn pentēkonta.
 and it was set straight up in wooden gallows of Haman – cubits of fifty.

eipen de ho basileus Staurōthētō ep' autou.
 said And the king, Let him be crucified upon it!

וַיִּתְּלוּ אֶת-הָמֶן עַל-הָעֵץ אֲשֶׁר-הָכִין לְמַרְדָּכָי

10. wayith'lu 'eth-Haman `al-ha`ets 'asher-hekin l'Mar'dakay
wachamath hamelek shakakah.

Est7:10 So they hanged Haman on the wooden gallows
which he had prepared for Mardakay, and the king's anger lay down.

<10> καὶ ἐκρεμάσθη Ἀμαν ἐπὶ τοῦ ξύλου, ὃ ἠτοίμασεν Μαρδοχαίω.
καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

10 kai ekremasthē Aman epi tou xylou, ho hētoimassen Mardochaiō.

And Haman was hung upon the tree which he prepared for Mordecai.

kai tote ho basileus ekopasen tou thymou.

And then the king slackened from the rage.

Chapter 8

אֲבִיּוֹם הַחַיָּה נָתַן הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ לְאַסְתֵּר הַמַּלְכָּה
אֶת־בֵּית הָמֶן צִוָּר הַיְּהוּדִים וּמַרְדֳּכַי בָּא
לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ:

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 Ἑσθήρ
ὅσα ὑπῆρχεν Ἀμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως,
ὑπέδειξεν γὰρ Ἑσθήρ 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.

בַּיּוֹם הַמֶּלֶךְ אָת־טַבַּעְתּוֹ אֲשֶׁר הֶעֱבִיר מִהֶמֶן וַיִּתְּנָהּ לְמַרְדֳּכַי
וַתִּשֶּׂם אֶסְתֵּר אֶת־מַרְדֳּכַי עַל־בֵּית הָמֶן: פ

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 Ἑσθήρ 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 katestēsen Esthēr Mardochaion
and he gave it to Mordecai. And Esther placed Mordecai
epi pantōn tōn Aman.
over all the things of Haman.

גַּתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לְפָנֵי הַמֶּלֶךְ וַתִּפֹּל לְפָנֵי הַגִּלְיֹ
וַתִּבְךְ וַתִּתְחַנֵּן-לוֹ לְהַעֲבִיר אֶת-רָעַת הַמֶּן הָאֲגָגִי
וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל-הַיְּהוּדִים:

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.

דַּוִּיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבֹט הַזָּהָב
וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לְפָנֵי 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 Εσθηρ τὴν ῥάβδον τὴν χρυσήν,
ἐξηγέρθη δὲ Εσθηρ παρεστηκέναι τῷ βασιλεῖ.

4 exeteinen de ho basileus Esthēr tēn hradon 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.

הַיְּהוּדִים אָמַר-עַל-הַמֶּלֶךְ טוֹב וְאִם-מִצְאָתִי חֵן לְפָנָיו
וְכִשֶּׁר הַדָּבָר לְפָנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו וְכָתֵב לִי הַשִּׁיב
אֶת-הַסְּפָרִים מַחֲשַׁבַת הַמֶּן בֶּן-הַמִּדְּתָא הָאֲגָגִי

אֲשֶׁר כָּתַב לְאַבְדֹת אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ:

5. wato'mer 'im-`al-hamelek tob w'im-matsa'thi chen l'phanayu w'kasher hadabar
lip'h'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 is good to 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 Ἑσθηρ Εἰ δοκεῖ σοι καὶ εὖρον χάριν, πεμψθήτω 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,
pempthētō apostrophēnai ta grammata ta apestalmena hypo Aman
let it be sent forth to return the letters being sent from Haman,
ta graphenta apolesthai tous Ioudaious, 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 בְּאַבְדֵּן מוֹלַדְתִּי: ס

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 apōleīā tēs patridos mou?
And how shall I be able to be delivered in the destruction of my fatherland?

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ לְאַסְתֵּר הַמַּלְכָּה
וּלְמַרְדָּכָי הַיְּהוּדִי הֵנָּה בֵּית־הָמֶן נִתְּתִי לְאַסְתֵּר
וְאֹתוֹ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־נִשְׁלַח יָדוֹ בַּיְּהוּדִים:

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 ἐχαρισάμην 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?

חִוְּאֶתֶם כְּתָבוֹ עַל־הַיְּהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ
 וְחַתְּמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתָב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ
 וְנִחַתּוֹם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב:

8. w'attem 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 σφραγίσατε τῷ δακτυλίῳ μου· ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος
 καὶ σφραγισθῇ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

8 grapsate kai hymeis ek tou onomatou mou hōs dokei hymin
 write And you in my name as it seems good to you,
 kai sphragisate tō daktyliō mou; hōsa 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.

טוֹיִקְרָאוּ סִפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא בַּחֲדָשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ
 סִיוָן בְּשִׁלּוֹשָׁה יָעָשְׂרִים בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צָוָה
 מַרְדֳּכָי אֶל־הַיְּהוּדִים וְאֶל הָאֲחַשְׁוֵרְפָּנִים־וְהַפְּחוֹת
 וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מַהֲדוֹ וְעַד־כּוּשׁ שָׁבַע
 יָעָשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ
 וְעַם וְעַם כָּל־שָׁנוֹ וְאֶל־הַיְּהוּדִים כְּכַתְּבָם וְכָל־שָׁנוֹם:

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 kil'thabah
 w'am wa'am kil'shono w'el-haYahudim kil'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 Yahudim according to their script and according to their language.

<9> ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῇ πρώτῃ 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.

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ וַיְחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ
וַיִּשְׁלַח סָפָרִים בְּיַד הָרָצִים בְּסוּסִים
רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הָרִמְכִּים:

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 Achashewerosh, 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,

יֵאֱשָׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל-עִיר-וָעִיר לְהַקְהֵל
וְלַעֲמֹד עַל-גִּבְשָׁם לְהַשְׁמִיד וְלַהֲרֹג וְלֶאֱבֹד אֶת-כָּל-חַיִּל עַם
וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וּשְׁלָלָם לְבוֹז:

11. 'asher nathan hamelek laYahudim 'asher b'kal-`ir-wa`ir l'hiqahel
w'la`amod `al-naph'sham l'hash'mid w'la harog u'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> ὥς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει
βοηθῆσαι τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκοις αὐτῶν
καὶ τοῖς ἀντικειμένοις αὐτῶν ὥς 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,

יב ביום אחד בכל-מדינות המלך אַחַשְׁוֶרֶשׁ
בַּשְּׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים-עָשָׂר הוּא-חֹדֶשׁ אָדָר:

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).

LXX Interlinear (www.biblebento.com) for the 8:12 translated words

<12> ἐν ἡμέρᾳ μιᾷ ἐν πάσῃ τῇ βασιλείᾳ Ἀρταξέρξου,
τῇ τρισκαideκάτῃ τοῦ δωδεκάτου μηνός, ὅς ἐστιν Ἀδάρ.

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 Ὦν ἐστιν 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 πλείστη τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι
μείζον 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 κατοπτέοντος
 αἰεὶ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην.

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

12w 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>f τῇ τῆς κακοθείας ψευδεὶ παραλογισμῷ παραλογισαμένων
 τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνώμοσύνην.

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

12g 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 anosiōs
 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>h καὶ προσέχειν εἰς τὰ μετὰ ταῦτα

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

12h 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>i χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντας ἀεὶ

μετ' ἐπιεικεστέρως ἀπαντήσεως.

12i **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 ὥς γὰρ Ἀμαν Ἀμαδαθου Μακεδών,

ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος

καὶ πολὺ διεστηκὼς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθείς 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>l ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον

ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα καὶ προσκυνούμενον

ὑπὸ πάντων τὸ δεύτερον τοῦ βασιλικοῦ θρόνου πρόσωπον διατελεῖν,

12l **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 deuterōn 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

12m **ouk enegkas 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 Εσθηρ σὺν παντὶ τῷ τούτων ἔθναι
πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν·

12D̄ ton te hēmeteron sōtēra kai dia pantos euergetēn Mardoचाion

LXXI: the both our own savior through all benefactor Mardoचाios

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 Mardoचाeus our deliverer and perpetual benefactor,
and Esther the blameless consort of our kingdom, with their whole nation.

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

12o dia gar tōn tropōn toutōn ōthē 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,

12p 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 ζῶντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε
καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει.

12 ontas de huious tou huuistou 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>ρ 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,

12t 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>S 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.

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

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

meta parrēσίας 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 καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἐορταῖς ἐπίσημον ἡμέραν μετὰ πάσης
εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτηρία ᾗ ἡμῖν καὶ τοῖς εὐνοοῦσιν
Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλεύουσιν μνημόσυνον τῆς ἀπωλείας.

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 epibouleuousin 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> πᾶσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι
καὶ πυρὶ καταναλωθήσεται μετ' ὀργῆς· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ
καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἔχθιστος 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.]

יגפּתשגן הכתב להנתיך דת בכל-מדינה
ומדינה גלוי לכל-העמים ולהיות היהודים צתודים

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'yothe 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.

יד הרצים רכבי הרקש האחשתרנים יצאו מבחלים
ודחופים בדבר המלך והדת נתנה בשושן הבירה: כ

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 epitelēin; exetethē de to prostagma kai en Sousois.
being spoken to complete. was displayed And the order also in Shushan.

טוימרדכי יצא מלפני המלך בלבוש מלכות תכלת
וחור ועטרת זהב גדולה ותכריך בויץ וארגמן
והעיר שושן צהלה ושמחה:

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·
ιδόντες δὲ οἱ ἐν Σούσοις ἐχάρησαν.

15 ho de Mardochaïos 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.

טז לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשִׂשׂוֹן וִיקָר:

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 Ioudaïois egeneto phōs kai euphrosynē;

And to the Jews there became light and gladness.

יז וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וְעִיר מְקוֹם
 אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ שִׂמְחָה וְשִׂשׂוֹן לַיְהוּדִים
 מִשְׁתֵּה יוֹם טוֹב וְרַבִּים מֵעַמִּי הָאָרֶץ מִתְיַהוּדִים
 כִּי-נָפַל פַּחַד-הַיְהוּדִים עֲלֵיהֶם:

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 ki-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, κῶθων καὶ εὐφροσύνη,
 καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ ἰουδαίζον 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 Ioudaïois,

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.

Chapter 9

א וּבִשְׁנַיִם עָשָׂר חֹדֶשׁ הוּא-חֹדֶשׁ אֲדָר בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ
 אֲשֶׁר הִגִּיעַ דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם

אֲשֶׁר שָׁבְרוּ אֵיבֵי הַיְּהוּדִים לְשָׁלוֹט בָּהֶם וַנִּהְפֹּךְ הוּא
אֲשֶׁר יִשְׁלֹטוּ הַיְּהוּדִים הֵמָּה בְּשִׁנְאֵיהֶם:

1. ubish'neym `asar chodesh hu'-chodesh 'Adar bish'loshah `asar yom bo
'asher higi`a d'bar-hamelek w'datho l'he`asoth bayom
'asher sib'ru 'oy'bey haYahudim lish'lot bahem w'nahaphok hu'
'asher yish'l'tu haYahudim hemah b'son'eyhem.

Est9:1 Now in the twelfth month (that is, the month Adar), on the thirteenth day of the same when the king's command and his order came to be executed, on the day when the enemies of the Yahudim hoped to have power over them, it turned around, so that the Yahudim themselves gained the mastery over those who hated them.

<9:1> 'Εν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός,
ὅς ἐστιν Ἀδαρ, παρῆν τὰ γράμματα τὰ γραφέντα ὑπὸ τοῦ βασιλέως.

1 En gar tō dōdekatō mēni triskaidekatē tou mēnos,
For in the twelfth month, on the thirteenth of the month,
hos estin Adar, parēn ta grammata ta graphenta hypo tou basileōs.
which is Adar, were at hand the letters written by the king.

בְּנִקְהָלוֹ הַיְּהוּדִים בְּעָרֵיהֶם בְּכָל-מְדִינֹת הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ
לְשַׁלֵּחַ יָד בְּמִבְקָשֵׁי רָעָתָם וְאִישׁ לֹא-עָמַד לִפְנֵיהֶם
כִּי-נָפַל פַּחַדָּם עַל-כָּל-הָעַמִּים:

2. niq'halu haYahudim b'`areyhem b'kal-m'dinoth hamelek 'Achash'werosh
lish'loach yad bim'baq'shey ra`atham w'ish lo'-`amad liph'neyhem
ki-naphal pach'dam `al-kal-ha'amim.

Est9:2 The Yahudim assembled in their cities throughout all the provinces of King Achashewerosh to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples.

<2> ἐν αὐτῇ τῇ ἡμέρᾳ ἀπώλοντο οἱ ἀντικείμενοι τοῖς Ἰουδαίοις·
οὐδεὶς γὰρ ἀντέστη φοβούμενος αὐτούς.

2 en autē tē hēmerā 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.

גַּם כָּל-שָׂרֵי הַמְּדִינֹת וְהָאֲחַשְׁוֶרְפָּנִים וְהַפָּחוֹת
וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְּשָׂאִים אֶת-הַיְּהוּדִים
כִּי-נָפַל פַּחַד-מָרְדָּכָי עֲלֵיהֶם:

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 Mardochoiou enekeito autois.
 esteemed the Jews, for the fear of Mordecai rested upon them.

דְּכִי-גָדוֹל מְרַדְּכִי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינּוֹת
 כִּי-הָאִישׁ מְרַדְּכִי 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 basileia.
 fell For the order of the king for him to be named in all the kingdom.

הַיָּפְכוּ הַיְּהוּדִים בְּכָל-אֲבִיָּהֶם מִכַּת-חֶרֶב וְהָרֶג וְאַבְדָּן
 וַיַּעֲשׂוּ בְּשִׁנְאֵיהֶם בְּרָצוֹנָם:

5. wayaku haYahudim b'kal-'oy'beyhem makath-cherab w'hereg 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.

וּבְשׁוּשָׁן הַבִּירָה הָרָגוּ הַיְּהוּדִים וְאַבְדּוּ 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 –

זֶהְיָא פֶּרֶשְׁנֶדָּתָא וְאֵת דַּלְפּוֹן וְאֵת אֲסַפְתָּא:

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

Est9:7 and Parshandatha, Dalphon, Aspatha,

<7> τὸν τε Φαρσαννεστῆν καὶ Δελφῶν καὶ Φασγά
 7 ton te Pharsannestain kai Delphōn kai Phasga
 both Parshandatha, and Dalphon, and Aspatha,

חַוְּאֵת פּוֹרְתָא וְאֵת אַדְלִיָּא 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,

ט וְאֵת פַּרְמִשְׁתָּא וְאֵת אַרִיסַי וְאֵת אַרִידַי וְאֵת וַיִּזְתָּא:
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 Zabouthaithan,
and Marmasima, and Arouphaion, and Arsaion, and Zabouthaithan,

י עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמְּדַתָּא צִרְרַת הַיְּהוּדִים הָרְגוּ
וּבִבְזָזָה לֹא נָשְׁלְחוּ אֶת־יָדָם:
10. `asereth b'ney Haman ben-Hamm'datha' tsorer haYahudim haragu
ubabizzah 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 Αμαν Αμαδαθου Βουγαίου τοῦ ἐχθροῦ τῶν Ιουδαίων,
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.

י אִיּוֹם הַהוּא בָּא מִסְפֶּר הַהֲרוּגִים
בְּשׁוֹשַׁן הַבִּירָה לְפָנֵי הַמֶּלֶךְ: ס
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 τῷ βασιλεῖ τῶν ἀπολωλότων ἐν Σούσοις.

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

י וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן
הַבִּירָה הָרְגוּ הַיְּהוּדִים וְאֶבֶד חֲמֵשׁ מֵאוֹת אִישׁ
וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן בְּשֹׂאֵר מְדִינוֹת הַמֶּלֶךְ מִן עַשׂוֹ
וּמִן־שְׂאֵלְתָּךְ וְנָתַן לָךְ וּמִן־בִּקְשֶׁתְּךָ עוֹד וְתַעֲשֵׂ:
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 ἄνδρας πεντακοσίου·

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?

יְגִיד אֶמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם-מָחָר
לַיְהוּדִים אֲשֶׁר בְּשׁוּשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם
וְאֵת עֲשֶׂרֶת 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 is good to 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 Ἑσθηρ τῷ βασιλεῖ Δοθήτω τοῖς Ἰουδαίοις

χρησθαι 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.

יְדוּיֵאמֶר הַמֶּלֶךְ לַהֲעֲשׂוֹת כֵּן וְתִנָּתֵן דָּת בְּשׁוּשָׁן
וְאֵת עֲשֶׂרֶת 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 epetrepsen 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.

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

15. wayiqahalu 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 τεσσαρεσκαideκάτῃ τοῦ Ἀδαρ
καὶ ἀπέκτειναν ἄνδρας τριακοσίου 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 diērpasan. --

and they killed men three hundred, but nothing they plundered.

טז וַיִּשְׁאַר הַיְּהוּדִים אֲשֶׁר בְּמַדִּינֹת הַמֶּלֶךְ נִקְהָלוּ
וַעֲמַד עַל-נַפְשָׁם וְנוֹחַ מֵאִיְבֵיהֶם וְהָרֹג בְּשִׁנְאֵיהֶם חֲמִשָּׁה
וּשְׁבָעִים אָלֶף וּבְבִזָּה 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 πολεμίων· ἀπώλεσαν γὰρ αὐτῶν μυρίους
πεντακισχιλίους τῇ τρισκαideκάτῃ 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 diērpasan.

on the thirteenth of Adar nothing they plundered.

יז ביום-שְׁלֹשָׁה עָשָׂר לַחֹדֶשׁ אָדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּו
וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

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 τῇ τεσσαρεσκαideκάτῃ τοῦ αὐτοῦ μηνὸς
καὶ ἦγον 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.

יח וַתִּהְיוּ יְהוּדִים אֲשֶׁר-בְּשׁוּשָׁן נִקְהָלוּ בְּשִׁלֹּשָׁה עָשָׂר בּו וּבְאַרְבָּעָה
עָשָׂר בּו וְנוֹחַ בְּחִמְשָׁה עָשָׂר בּו וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

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 τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαideκάτῃ
καὶ ἀνεπαύσαντο· ἦγον δὲ καὶ τὴν πεντεκαideκάτην 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

יט עַל-כֵּן תִּהְיוּ יְהוּדִים הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת
עֹשִׂים אֵת יוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אָדָר שִׂמְחָה
וּמְשֻׁתָּה יוֹם טוֹב וּמְשָׁלוֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ: כ

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 τεσσαρεσκαideκάτην τοῦ Ἀδαρ ἡμέραν ἀγαθὴν μετ' εὐφροσύνης ἀποστέλλοντες
μερίδας ἕκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν
καὶ τὴν πεντεκαideκάτην τοῦ Ἀδαρ ἡμέραν εὐφροσύνην ἀγαθὴν ἄγουσιν
ἐξαποστέλλοντες 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

כּוֹיִכְתֹּב מַרְדָּכַי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים
 אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ
 אַחַשְׁוֵרוֹשׁ הַקְּרוֹבִים וְהַרְחֻקִּים:

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 Achashewerosh, both near and far,

<20> Ἐγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἐξαπέστειλεν
 τοῖς Ἰουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἐγγύς καὶ τοῖς μακράν,
 20 Egrapsen de Mardochoaios tous logous toutous eis biblion kai exapesteilen tois Ioudaiois,
 wrote And Mordecai these words in a scroll and sent them to the Jews,
 hosoi ēsan en tē Artaxerxou basileiā,
 as many as were in the kingdom of Artaxerxes,
 tois eggys kai tois makran,
 to the ones near and to the ones far;

כּא לְקִיָּם עָלֵיהֶם לַהֲיוֹת עֹשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר
 לַחֹדֶשׁ אָדָר וְאֶת 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> στήσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἀγειν 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 פִּימִים אֲשֶׁר-נָחוּ בָּהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם
וַחֲחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה
וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשִׁתָּה וְשִׂמְחָה
וּמִשְׁלֹחַ מְנוֹת 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 (ὅς ἦν Ἀδαρ) ἀπὸ πένθους εἰς χαρὰν
καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν, ἅγειν 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 וַקִּבֵּל הַיְּהוּדִים אֶת אֲשֶׁר-הֶחֱלוּ לַעֲשׂוֹת
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,

כד כִּי הָמָן בֶּן-הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל-הַיְּהוּדִים חָשָׁב
עַל-הַיְּהוּדִים לְאַבְדָּם וְהַפִּיל פּוּר הוּא הַגּוֹרָל לְהָמָם וּלְאַבְדָּם:

24. **ki Haman ben-Hamm'datha' ha'Agagi tsorer kal-haYahudim chashab**
'al-haYahudim l'ab'dam w'hipil Pur hu' hagoral l'hummam 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 κλήρον ἀφανίσαι 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;

כַּחַבְבִּי לְפָנֵי הַמֶּלֶךְ אָמַר עַם-הַסֵּפֶר יָשׁוּב מִחֲשָׁבְתּוֹ
הָרָעָה אֲשֶׁר-חָשַׁב עַל-הַיְּהוּדִים עַל-רֹאשׁוֹ
וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

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 ὥς εἰσῆλθεν 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 Mardochoion;
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.

כּוּ עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם
הַפּוּר עַל-כֵּן עַל-כָּל-דִּבְרֵי הָאֱנָקָה הַזֹּאת
וּמִה-קָרְאוּ עַל-כָּכָה 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 αὗται Φουραι διὰ τοὺς κλήρους, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φουραι, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο καὶ ἔστησεν·

26 dia touto epeklēthēsan hai hēmerai hautai Phourai dia tous klērouς,
On account of this they call these days Purim because of the lots,
hoti tē dialektō autōn kalountai Phourai, 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.

כִּי קִיְמוּ וְקִבְּלוּ הַיְּהוּדִים עָלֵיהֶם וְעַל-זֶרְעָם
וְעַל כָּל-הַנָּלוּיִם עָלֵיהֶם וְלֹא יַעֲבוֹר לַהֲיוֹת עֲשִׂים
אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכַזְּמָנָם בְּכָל-שָׁנָה וְשָׁנָה:

27. qī'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'kiz'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 and 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 epi 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.

כַּחַ וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל-דּוֹר וְדוֹר מִשְׁפָּחָה
וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוֹרִים הָאֵלֶּה
לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא-יָסוּף 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 wiymey 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 Φρουραὶ 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.

כַּטְוַתְכָּתֹב אֶסְתֵּר הַמֶּלְכָּה בַת-אַבִּיחַיִל וּמָרְדָּכָי הַיְּהוּדִי
אֶת-כָּל-תִּקְוָה לְקַיֵּם אֶת אִגֶּרֶת הַפּוּרִים הַזֹּאת הַשְּׁנִית:

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 Abichayil, with Mardakay the Yahudi,
wrote with full authority to confirm this second letter about Purim.

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

29 kai egrapsen Esthēr hē basilissa thygatēr Aminadab kai Mardochoaios 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.

לְוַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְּהוּדִים אֶל-שֶׁבַע וְעֶשְׂרִים
וּמֵאָה מְדִינָה מְלֻכּוֹת אַחַשְׁוֶרוֹשׁ דְּבָרֵי שְׁלוֹם וְאֱמֶת:

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 Achashewerosh, namely, words of peace and truth,

לֹא לְקַיֵּם אֶת-יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קִיָּם
עֲלֵיהֶם מָרְדָּכָי הַיְּהוּדִי וְאֶסְתֵּר הַמֶּלְכָּה
וּכְאֲשֶׁר קִיָּמוּ עַל-נַפְשָׁם וְעַל-זֶרַעַם דְּבָרֵי הַצִּמּוֹת וְזַעֲקָתָם:

31. l'qayem 'eth-y'mey haPurim ha'eleh biz'maneyhem ka'asher qiyam `aleyhem
Mar'dakay haYahudi w'Es'ter hamal'kah w'ka'asher qi'mu `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 Mardakay 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 Ἑσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν
καὶ τότε στήσαντες κατὰ τῆς ὑγείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν.

31 kai Mardochoaios 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.

לְבַּיְמָאמַר אֶסְתֵּר קָנָם דְּבָרֵי הַפְּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: כ
32. uma'amar 'Es'ter qiyam 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 Ἑσθήρ λόγῳ ἔσθησεν 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.

Chapter 10

אֵי וַיָּשֶׂם הַמֶּלֶךְ אַחַשְׁרֹשׁ מַסַּעַל-הָאָרֶץ וְאֵי הַיָּם:

1. wayasem hamelek 'Ahasherosh mas `al-ha'arets w'iey hayam.

Est10:1 Now King Achasherosh laid a tribute on the land and on the coastlands of the sea.

<10:1> Ἐγραψεν δὲ ὁ βασιλεὺς τέλη ἐπὶ τὴν βασιλείαν τῆς τε γῆς καὶ τῆς θαλάσσης.

1 Egrapsen de ho basileus telē epi tēn basileian tēs te gēs kai tēs thalassēs.

levied And the king a tax upon the kingdom by both land and sea.

בְּכָל-מַעֲשֵׂה תִקְפוֹ וּגְבוּרָתוֹ וּפְרָשֵׁת וְגִדְלַת מַרְדָּכָי

אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלֹּא-הֵם כְּתוּבִים

עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מְדֵי וּפָרָס:

2. w'kal-ma`aseh thaq'po ug'buratho upharashath g'dulath Mar'dakay
'asher gid'lo hamelek halo'-hem k'thubim `al-sepher dib'rey hayamim
l'mal'key Maday uPharas.

Est10:2 And all the acts of his authority and his strength, and the declaration of the greatness of Mardakay to which the king advanced him, are they not written in the scroll of the annals of days (Chronicles) of the Kings of Maday and Pharas?

<2> καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ, ἰδοὺ γέγραπται ἐν βιβλίῳ βασιλέων Περσῶν καὶ Μήδων εἰς μνημόσυνον.

2 kai tēn ischyn autou kai andragathian plouton te kai doxan tēs basileias autou,

And his strength, and the valor, riches, and also the glory of his kingdom,

idou gegraptai en bibliō basileōn Persōn kai Mēdōn eis mnēmosynon.

behold, they are written in the scroll of the Persians and Medes for a memorial.

גָּבִי מַרְדָּכָי תְּיַחֲדֵי מִשְׁנָה לְמַלְךְ אַחַשְׁוֶרוֹשׁ וְגָדוֹל לְיַהוּדִים

וְרָצוּי לְרֹב אֲחָיו דְּרֵשׁ טוֹב לְעַמּוֹ וְדָבָר שְׁלוֹם לְכָל-יִזְרְעוֹ:

3. li Mar'dakay haYahudi mish'neh lamelek 'Achash'werosh w'gadol laYahudim
w'ratsuy l'rob 'echayu doresh tob l'amo w'dober shalom l'kal-zar'o.

Est10:3 For Mardakay the Yahudi was second only to King Achashewerosh, and great among the Yahudim and accepted of the multitude of his brothers, one who sought the good of his people and one who spoke for the welfare of his whole nation.

<3> ὁ δὲ Μαρδοχαῖος διεδέχeto τὸν βασιλέα Ἀρταξέρξην καὶ μέγας ἦν

ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν Ἰουδαίων·

καὶ φιλούμενος διηγείτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ.

3 ho de Mardochoaios diedecheto ton basilea Artaxerxēn kai megas ēn en tē basileia

For Mordecai relieved king Artaxerxes, and was great in the kingdom,

kai dedoxasmenos hypo tōn Ioudaiōn;

and being extolled by the Jews,

kai philoumenos diēgeito tēn agōgēn panti tō ethnei autou.

and being fond to describe the welfare to all their nations.

<3>a Καὶ εἶπεν Μαρδοχαῖος Παρὰ τοῦ θεοῦ ἐγένετο ταῦτα·

3a Kai eipen Mardochoaios Para tou theou egeneto tauta;

And Mardocheus said, These things have been done of the Elohim

<3>b ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὐ εἶδον περὶ τῶν λόγων τούτων·

οὐδὲ γὰρ παρήλθεν ἀπ' αὐτῶν λόγος.

3b emnēsthēn gar peri tou enypniou, hou eidon peri tōn logōn toutōn;

For I remember the dream which I had concerning these matters:

oude gar parēlthen ap' autōn logos.

for not one particular of them has failed.

<3>c ἡ μικρὰ πηγή, ἣ ἐγένετο ποταμός καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολὺ·

Εσθῆρ ἐστὶν ὁ ποταμός, ἣν ἐγάμησεν ὁ βασιλεὺς καὶ ἐποίησεν βασίλισσαν.

3c hē mikra pēgē, hē egeneto potamos kai ēn phōs

There was the little fountain which became a river, and there was light,

kai hēlios kai hydōr poly; Esthēr estin ho potamos,

and the sun and much water. The river is Esther,

hēn egamēsen ho basileus kai epoiēsen basilissan.

whom the king married, and made queen.

<3>d οἱ δὲ δύο δράκοντες ἐγὼ εἰμι καὶ Ἀμαν.

3d hoi de duo drakontes egō eimi kai Aman.

And the two serpents are I and Aman.

<3>e τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ἰουδαίων.

3e ta de ethnē ta episynachthenta apolesai to onoma tōn Ioudaiōn.

And the nations are those nations that combined to destroy the name of the Jews.

<3>f τὸ δὲ ἔθνος τὸ ἐμόν, οὗτός ἐστιν Ἰσραὴλ οἱ βοήσαντες πρὸς τὸν θεόν

καὶ σωθέντες· καὶ ἔσωσεν κύριος τὸν λαὸν αὐτοῦ,

καὶ ἐρρύσατο κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων, καὶ ἐποίησεν ὁ θεὸς

τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς ἔθνεσιν.

3f to de ethnos to emon, houtos estin Israēl hoi boēsantes pros ton theon

But as for my nation, this is Israel, even they that cried to the Elohim

kai sōthentes; kai esōsen kyrios ton laon autou,

and were delivered: for YHWH delivered His people.

kai errysato kyrios hēmas ek pantōn tōn kakōn toutōn,

And YHWH rescued us out of all these calamities;

kai epoiēsen ho theos ta sēmeia kai ta terata ta megala,

and Elohim wrought such signs and great wonders

ha ou gegonen en tois ethnesin.

as have not been done among the nations.

<3>g διὰ τοῦτο ἐποίησεν κλήρους δύο, ἓνα τῷ λαῷ τοῦ θεοῦ
καὶ ἓνα πᾶσι τοῖς ἔθνεσιν·

3g̃ dia touto epoiēsen klērous duo, hena tō laō tou theou
Therefore did he ordain two lots. One for the people of the Elohim,
kai hena pasi tois ethnesin;
and one for all the other nations.

<3>h καὶ ἦλθον οἱ δύο κλήροι οὗτοι εἰς ὥραν καὶ καιρὸν
καὶ εἰς ἡμέραν κρίσεως ἐνώπιον τοῦ θεοῦ καὶ ἐν πᾶσι τοῖς ἔθνεσιν,

3h kai ēlthon hoi duo klēroi houtoi eis hōran kai kairon
And these two lots came for an appointed season,
kai eis hēmeran kriseōs enōpion tou theou kai en pasi tois ethnesin,
and for a day of judgment, before the Elohim, and for all the nations.

<3>i καὶ ἐμνήσθη ὁ θεὸς τοῦ λαοῦ αὐτοῦ καὶ ἐδικαίωσεν τὴν κληρονομίαν αὐτοῦ.

3Ō kai emnēsthē ho theos tou laou autou kai edikaiōsen tēn klēronomian autou.
And the Elohim remembered His people, and vindicated His inheritance.

<3>k καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται ἐν μηνὶ Ἀδαρ τῇ τεσσαρεσκαίδεκάτῃ
καὶ τῇ πεντεκαίδεκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης
ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ἰσραὴλ.

3k kai esontai autois hai hēmerai hautai en mēni Adar tē tessareskaidekatē
And they shall observe these days in the month Adar, on the fourteenth
kai tē pentekaidekatē tou autou mēnos meta synagōgēs kai charas
and on the fifteenth day of the same month, with an assembly, and joy
kai euphrosynēs enōpion tou theou kata geneas
and gladness before the Elohim, throughout the generations
eis ton aiōna en tō laō autou Israēl.
for ever among His people Israel.

<3>l Ἐτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας εἰσήνεγκεν
Δωσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ υἱὸς αὐτοῦ
τὴν προκειμένην ἐπιστολὴν τῶν Φουραι, ἣν ἔφασαν εἶναι
καὶ ἑρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ἱερουσαλὴμ.

3l̃ Etous tetartou basileuontos Ptolemaiou kai Kleopatras eisēnegken Dōsitheos,
In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus,
hos ephē einai hierēus kai Leuitēs, kai Ptolemaios ho huios autou
who said he was a priest and Levite, and Ptolemeus his son,
tēn prokeimenēn epistolēn tōn Phourai, hēn ephasan einai
brought in the published letter of Phurim, which they said existed,
kai hermēneukenai Lysimachon Ptolemaiou
and which Lysimachus the son of Ptolemeus,
tōn en Ierousalēm.
that was in Jerusalem, had interpreted it.