

Sepher Hadassah (Esther)

Chapter 1

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

אֶחָשְׁוֶרֶשׁ מְהוּדָה וְכֹשׁ שֶׁבַע וְעֶשְׂרִים מְדִינָה
אֶחָשְׁוֶרֶשׁ מְהוּדָה וְכֹשׁ שֶׁבַע וְעֶשְׂרִים מְדִינָה

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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,

<1:1>a Ἐτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου
τῇ μιᾷ τοῦ Νισα ἐνύπνιον εἶδεν Μαρδοχαῖος ὁ τοῦ Ιαῖρου τοῦ Σεμείου
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 miq̄ tou Nisa enypnion eiden Mardocheaios ho tou Iairou

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

tou Semeiou tou Kisaiau ek phylēs Benjamin,

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

<1>b ἄνθρωπος Ἰουδαῖος οἰκῶν ἐν Σούσοις τῇ πόλει,
ἄνθρωπος μέγας θεραπέων 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 σκοτους καὶ γνόφου, θλίψις καὶ στενοχωρία, κάκωσις
καὶ ταραχος μέγας ἐπὶ τῆς γῆς.
1g kai idou hēmera skotous kai gnophou, thlipsis kai stenochōria,
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,
ὑδὼρ 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 ἐπιγινῶναι 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 Mardocheaus rested quiet in the palace with Gabatha
kai Tharra tōn duo eunouchōn tou basileōs tōn phylassontōn tēn aulēn
and Tharra the king's two chamberlains, eunuchs who guarded the palace.
<1>η ἤκουσέν τε αὐτῶν τοὺς λογισμοὺς καὶ τὰς μερίμνας αὐτῶν ἐξηρεύνησεν
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 exēreunēsen
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 εὐνούχους, 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 Mardochoios egrapsen peri tōn logōn toutōn;
also Mardocheaus 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 Mardocheaus 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 Mardochoion
in the sight of the king, and he endeavored to hurt Mardocheaus
kai ton laon autou hyper tōn duo eunouchōn tou basileōs.
and his people, because of the two chamberlains of the king.

<1>s 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 ekratēsen--
This Artaxerxes from India a hundred twenty-seven regions held.

2 ג'ששן מלכותו על כסא מלכותו
אשר בשושן הבירה:

2. bayamim hahem b'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,

3 ג'ששן מלכותו על כסא מלכותו
אשר בשושן הבירה:

ג'ששן מלכותו על כסא מלכותו
אשר בשושן הבירה:

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 τρίτῃ 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.

4 ג'ששן מלכותו על כסא מלכותו
אשר בשושן הבירה:

ד'התארתו את עשר כבוד מלכותו
ואת יקר תפארת גדולתו ימים רבים שמונים ומאת יום:

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 πλούτον 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,

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הַיּוֹבְלֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ
לְכָל-הָעָם חַנּוּכָּאִים בְּשִׁישָׁן הַבִּירָה לְמִגְדֹּל
וְעַד-קֶטָן מִשְׁתֶּה שְׁבַעַת יָמִים בַּחֲצַר 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 αὐλῇ 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,

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וְחֹר כְּרָפָס וְתַכְלֶת אֲחִיז בְּחַבְלֵי-בֹיץ וְאַרְגָּמָן עַל-גְּלִילֵי כֶסֶף
וְעִמּוּדֵי נֶשֶׁשׁ מִטּוֹת זָהָב וְכֶסֶף עַל רִצְפַּת בִּהַט-וְשֵׁשׁ וְדָר וְסִחְתָּת:

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> κεκοσμημένῃ βυσσίνοις καὶ καρπασίνοις τεταμένοις ἐπὶ σχοινίοις βυσσίνοις
καὶ πορφυροῖς ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς ἐπὶ στύλοις παρίνοις καὶ λιθίνοις·
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 argyroides **epi stylois parinois**
and of purple, upon cube studs of gold and silver, upon columns of Parian marble,
kai lithinois; **klinai chrysa** 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;

וַיִּתְּנוּ לָהֶם לִשְׁתֵּי יָמִים
לִשְׁתֵּי יָמִים לִשְׁתֵּי יָמִים לִשְׁתֵּי יָמִים
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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 ἐπινεν.

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.

וַיִּתְּנוּ לָהֶם לִשְׁתֵּי יָמִים
לִשְׁתֵּי יָמִים לִשְׁתֵּי יָמִים לִשְׁתֵּי יָמִים
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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.

אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֶרֶשׁ: ס
 9 gam Wash'ti hamal'kah `as'thah mish'teh nashim beyth hamal'kuth

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 γυναῖξιν 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.

יָבִיחַם הַשְּׂבִיעִי כְּטוֹב לֵב-הַמֶּלֶךְ בַּיּוֹם
 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.

יָבִיחַם הַשְּׂבִיעִי כְּטוֹב לֵב-הַמֶּלֶךְ בַּיּוֹם
 אָמַר לְמְהוּמָן בִּזְתָּא חַרְבוֹנָא בִּגְתָּא וְאַבְגְּתָא זֶתָר
 וְכַרְכַּס שִׁבְעַת הַסָּרִיסִים 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 ἐβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Ἀμαν
 καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Ἀβαταζα καὶ Θαραβα,
 τοῖς ἐπτά εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως Ἀρταξέρξου,

10 en de tē hēmera 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,

11 וְהָבִי אֶת־וַשְׁתִּי הַמֶּלֶכָה לִפְנֵי הַמֶּלֶךְ בְּכֹתֶר מַלְכוּת
:וְהָרָאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מְרָאָה 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.

12 וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יְדֵעֵי הָעֲתִים
:כִּי־בֵן דָּבָר הַמֶּלֶךְ לִפְנֵי כָל־יְדֵעֵי דָת וְדִין

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.

13 יְגִיד אֶמֶר הַמֶּלֶךְ לַחֲכָמִים יְדֵעֵי הָעֲתִים
:כִּי־בֵן דָּבָר הַמֶּלֶךְ לִפְנֵי כָל־יְדֵעֵי דָת וְדִין

13. wayo'mer hamelek lachakamim yod'ey ha'itim
:kai b'ben davar hamelek liph'ney kol-yod'ey dat v'din

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!

ⲕⲁⲓⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲫⲓⲗⲟⲓⲥ ⲁⲩⲧⲟⲩ ⲕⲁⲧⲁ ⲧⲁⲩⲧⲁ ⲉⲗⲁⲗⲉⲥⲉⲛ ⲁⲥⲧⲓⲛ 14
ⲫⲟⲓⲉⲥⲁⲧⲉ ⲟⲩⲛ ⲡⲉⲣⲓ ⲧⲟⲩⲧⲟⲩ ⲛⲟⲙⲟⲛ ⲕⲁⲓ ⲕⲣⲓⲥⲓⲛ
ⲕⲁⲓⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲫⲓⲗⲟⲓⲥ ⲁⲩⲧⲟⲩ ⲕⲁⲧⲁ ⲧⲁⲩⲧⲁ ⲉⲗⲁⲗⲉⲥⲉⲛ ⲁⲥⲧⲓⲛ

יְדִוּהָקָרֹב אֵלָיו כְּרִשְׁנָא שֶׁתָּר אַדְמָתָא
תְּרִשִׁישׁ מֶרֶס מַרְסָנָא מְמוּכָן שְׁבַעַת שְׁרֵי פָרֶס
וּמְדֵי רֵאִי פְנֵי הַמֶּלֶךְ הִיִּשְׁבִּים 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.

ⲕⲁⲓⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲫⲓⲗⲟⲓⲥ ⲁⲩⲧⲟⲩ ⲕⲁⲧⲁ ⲧⲁⲩⲧⲁ ⲉⲗⲁⲗⲉⲥⲉⲛ ⲁⲥⲧⲓⲛ 15
ⲫⲟⲓⲉⲥⲁⲧⲉ ⲟⲩⲛ ⲡⲉⲣⲓ ⲧⲟⲩⲧⲟⲩ ⲛⲟⲙⲟⲛ ⲕⲁⲓ ⲕⲣⲓⲥⲓⲛ

טו כִּדְת מַח-לַעֲשׂוֹת בְּמַלְכָּה וְנִשְׁתִּי עַל אֲשֶׁר לֹא-עֲשִׂתָּהּ
אֶת-מַאֲמַר הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ בְּיַד הַסָּרִיסִים: 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 ὥς δεῖ ποιῆσαι Ἀστιν τῇ βασιλίσση,

ὅτι οὐκ ἐποίησεν τὰ ὑπὸ τοῦ βασιλέως προσταθέντα 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.

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 'Ahash'werosh.

טו ויֹאמֶר מוֹמְכָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ
לְבָדּוֹ עָוְתָה וְשָׂתִי הַמִּלְכָּה כִּי עָל-כָּל-הַשָּׂרִים
וְעָל-כָּל-הָעַמִּים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ אֶחָשְׁוֶרוֹשׁ:

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 'Ahash'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 Αστιν ἢ 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,

17 ki-yetse' d'bar-hamal'kah `al-kal-hanashim l'hab'zoth ba'leyhen b'eyneyhen
b'am'ram hamelek 'Ahash'werosh 'amar l'habi'
'eth-Wash'ti hamal'kah l'phanayu w'lo'-ba'ah.

יִזְכֵּי-יֵצֵא דְבַר-הַמִּלְכָּה עָל-כָּל-הַנָּשִׁים לְהַבְזוֹת בְּעֵינֵיהֶן
בְּעֵינֵיהֶן בְּאִמְרָם הַמֶּלֶךְ אֶחָשְׁוֶרוֹשׁ אָמַר לְהָבִיא
אֶת-וְשָׂתִי הַמִּלְכָּה לְפָנָיו וְלֹא-בָאָה:

17. ki-yetse' d'bar-hamal'kah `al-kal-hanashim l'hab'zoth ba'leyhen b'eyneyhen
b'am'ram hamelek 'Ahash'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 διηγήσατο 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,

יְהוָה הַיּוֹם הַזֶּה תֹּאמַרְנָה שָׂרוֹת פָּרַס-וּמַדַּי אֲשֶׁר שָׁמְעוּ
 אֶת-דְּבַר הַמֶּלֶכָּה לְכֹל שָׂרֵי הַמֶּלֶךְ וְכָדִי בִזְיוֹן וְקִצְפָּה:

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.

יִשְׂאֵם-עַל-הַמֶּלֶךְ טוֹב יֵצֵא דְבַר-מַלְכוּת מִלְּפָנָיו וְיִכְתֹּב בְּדַתִּי
 פָּרַס-וּמַדַּי וְלֹא יַעֲבֹר אֲשֶׁר לֹא-תִבּוֹא וְנִשְׁתִּי לְפָנָי
 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!

20 אֲשֶׁר יִצְעַק הַמֶּלֶךְ אֶת־כָּל־מַלְכוּתוֹ כִּי רַבָּה הִיא
 וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעְלֵיהֶן לְמִגְדֹּל וְעַד־קֶטֶן:

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 εἴαν ποιῇ, ἐν τῇ βασιλείᾳ αὐτοῦ,
 καὶ οὕτως πᾶσαι 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 gynaiques 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.

21 וַיִּיטַב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים
 וַיַּעַשׂ הַמֶּלֶךְ כְּדָבָר מְמוּקָן:

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 Memukan said.

22 אֲשֶׁר יִצְעַק הַמֶּלֶךְ אֶת־כָּל־מַלְכוּתוֹ כִּי רַבָּה הִיא
 וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעְלֵיהֶן לְמִגְדֹּל וְעַד־קֶטֶן:

אֲנִי־אֶפְרַיִם מֶלֶךְ־יִשְׂרָאֵל וְאֵלֶּיךָ אֶפְרַיִם
וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם

כַּבְּיָשָׁלַח סָפָרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה
וּמְדִינָה כִּכְתָּבָה וְאֶל־עַם וְעַם כִּלְשֹׁנוֹ לְהִיּוֹת
כָּל־אִישׁ שֹׁרֵר בְּבֵיתוֹ וּמְדַבֵּר כִּלְשֹׁן עַמּוֹ: כ

22. wayish'lach s'pharim 'el-kal-m'dinoth hamelek 'el-m'dinah um'dinah kik'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 apestelen 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

אֲחַשְׁוֵרֹשׁ מֶלֶךְ־בָּבֶלֶס וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם
וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם

אֲחַשְׁוֵרֹשׁ מֶלֶךְ־בָּבֶלֶס וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם
וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם

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.

אֲחַשְׁוֵרֹשׁ מֶלֶךְ־בָּבֶלֶס וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם
וְאֵלֶּיךָ אֶפְרַיִם וְאֵלֶּיךָ אֶפְרַיִם

בְּיֹאמְרוֹ נַעֲרֵי־הַמֶּלֶךְ מִשְׁתָּיו יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת
בְּתוֹלוֹת טוֹבוֹת מִקֵּדָה:

**2. wayo'm'ru na`arey-hamelek m'shar'thayu y'baq'shu
lamelek n'`aroth b'thuloth tobboth 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!

יָצְאוּ מִן־הַמֶּלֶךְ הַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי
וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי
וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי

גוֹיִם מִכָּל־מְדִינֹת מְלָכֹתוֹ וְיִקְבְּצוּ

אֶת־כָּל־נַעֲרָה־בְּתוּלָה טוֹבָה מְאֹד אֶל־שׁוֹשַׁן הַבִּירָה אֶל־בֵּית

הַנָּשִׁים אֶל־יַד הַגֵּאָסָרִים הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנָתַן תַּמְרוּקִיָּהֶן:

3. w'yaph'qed hamelek p'qidim b'kal-m'dinoth mal'kutho w'yi'q'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 Σουσάν 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!

וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי
וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי וְהַיָּמִינִי

דְּוַחַנְעָרָה 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, ἣ 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

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

וַיִּהְיֶה כֵּן וַיַּעַשׂ כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן
וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן

הָאִישׁ יְהוּדִי הָיָה בְּשׁוֹשַׁן הַבִּירָה

וּשְׁמוֹ מַרְדֳּכָי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶּן-קִישׁ אִישׁ יְמִינִי:

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 Benyamin,

<5> Καὶ ἄνθρωπος ἦν 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 Iairou tou Semeiou tou Kisaίου ek phylēs Benjamin,
the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin;

וַיְהִי כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן
וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן וַיִּהְיֶה כֵּן

וְאֲשֶׁר הֶגְלָה מִירוּשָׁלַיִם עִם-הַגָּלָה 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> ὁ δὲ ἦν αἰχμάλωτος ἐξ Ἱερουσαλὴμ,
ἦν ἡχμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος.

6 hos ēn aichmalōtos ex Ierousalēm,

who was a captive from Jerusalem,
hēn ĕchmalōteusen Nabouchodonosor basileus Babylōnos.
which captured Nebuchadnezzar the king of Babylon.

7 וַיְהִי אִמֶּן אֶת־הַדַּסָּה הִיא אֶסְתֵּר בַּת־דָּדוּ
וַיְהִי אִין לָהּ אָב וְאִם וְהַנְּעָרָה יָפֶת־תֹּאֵר וְטוֹבַת מְרָאָה
וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקַחְהָ מְרַדְכַּי לוֹ 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
ἑαυτῷ 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.

8 וַיְהִי בְּהַשְׁמַע הַכֹּרֶת־הַמֶּלֶךְ וְכִתּוּ
וּבְהַקְבִּץ נְעָרוֹת רַבּוֹת אֶל־שׁוֹנֵשׁ הַבִּירָה אֶל־יַד הַגִּי
וּתְלָקַח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יַד הַגִּי שֹׁמֵר 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 ἤχθη Εσθηρ 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.

ⲕⲁⲓ ⲙⲁⲓ ⲛⲟⲩⲁⲧⲏⲥ ⲧⲟ ⲧⲟⲩ ⲃⲁⲥⲓⲗⲉⲱⲥ ⲡⲣⲟⲥⲧⲁⲓⲙⲁ, ⲥⲟⲩⲛⲉⲕⲧⲏⲥⲁⲛ ⲕⲟⲣⲁⲥⲓⲁ
ⲡⲟⲗⲗⲁ ⲉⲓⲥ ⲥⲟⲩⲥⲁⲛ ⲧⲏⲛ ⲡⲟⲗⲓⲛ ⲙⲡⲟⲧⲟ ⲕⲏⲓⲣⲁ Ⲓⲁⲓ,
ⲕⲁⲓ ⲙⲁⲓ ⲛⲟⲩⲁⲧⲏⲥ ⲉⲥⲧⲏⲣ ⲡⲣⲟⲥ Ⲓⲁⲓ ⲧⲟⲛ ⲡⲏⲗⲁⲕⲁ ⲧⲟⲛ ⲓⲛⲁⲓⲕⲟⲛ.

טוֹתִיטַב הַנְּעָרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל
אֶת־תַּמְרוּקִיָּה וְאֶת־מְנוּתָה לָתֵת לָהּ וְאֶת שִׁבְעַת הַנְּעָרוֹת הָרֵאיוֹת
לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה 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'`arotheah 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 αὐτῷ τὸ κοράσιον καὶ εὗρεν χάριν ἐνώπιον αὐτοῦ,
καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμήγμα καὶ τὴν μερίδα
καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ
καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶν.

9 kai ēresen autō 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 apodeideigmēna 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.

ⲕⲁⲓ ⲉⲣⲉⲥⲉⲛ ⲁⲩⲧⲟ ⲧⲟ ⲕⲟⲣⲁⲥⲓⲟⲛ ⲕⲁⲓ ⲉⲩⲣⲉⲛ ⲕⲁⲣⲓⲛ ⲉⲛⲟⲩⲡⲓⲟⲛ ⲁⲩⲧⲟⲩ,
ⲕⲁⲓ ⲉⲥⲡⲉⲩⲥⲉⲛ ⲁⲩⲧⲏ ⲧⲟⲩⲛⲁⲓ ⲧⲟ ⲥⲙⲏⲓⲓⲙⲁ ⲕⲁⲓ ⲧⲏⲛ ⲙⲉⲣⲓⲧⲁ
ⲕⲁⲓ ⲧⲁ ⲉⲡⲧⲁ ⲕⲟⲣⲁⲥⲓⲁ ⲧⲁ ⲁⲡⲟⲧⲉⲧⲉⲓⲓⲙⲉⲛⲁ ⲁⲩⲧⲏ ⲉⲕ ⲃⲁⲥⲓⲗⲓⲕⲟⲩ
ⲕⲁⲓ ⲉⲕⲣⲏⲥⲁⲧⲟ ⲁⲩⲧⲏ ⲕⲁⲗⲟⲥ ⲕⲁⲓ ⲧⲁⲓ ⲙⲁⲣⲓⲁⲓ ⲁⲩⲧⲏⲥ ⲉⲛ ⲧⲟ ⲓⲛⲁⲓⲕⲟⲛ.

יִלְא־הַגִּידָה אֶסְתֵּר אֶת־עֲמָהּ וְאֶת־מוֹלַדְתָּהּ
כִּי מְרֻבֵּי צֶנֶחַ 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 Εσθηρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα,
ὁ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι.

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

11 יְהוָה יוֹם יוֹם מִן הַיּוֹם הַזֶּה לְפָנֵי הַמֶּלֶךְ
:אֶת-שְׁלֹמֹה וְיִמָּה-יַעֲשֶׂה בָּהּ

יְהוָה יוֹם יוֹם מִן הַיּוֹם הַזֶּה לְפָנֵי הַמֶּלֶךְ
:אֶת-שְׁלֹמֹה וְיִמָּה-יַעֲשֶׂה 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 Εσθηρ συμβήσεται.

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

12 וְכִּי-יָבֹאוּ יְמֵי מְרוּקֵי הַיּוֹם הַזֶּה לְפָנֵי הַמֶּלֶךְ
:שִׁשָּׁה חֳדָשִׁים בְּשָׁמִים וְשִׁשָּׁה חֳדָשִׁים בְּשֵׁן מִיָּד

יְהוָה יוֹם יוֹם מִן הַיּוֹם הַזֶּה לְפָנֵי הַמֶּלֶךְ
:אֶת-שְׁלֹמֹה וְיִמָּה-יַעֲשֶׂה בָּהּ

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'shemem 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 performs for women

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> δείλῃς 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 ὄνοματι.

14 deilēs eisporeuetai kai pros hēmeran apotrechei

In the evening she enters, and by day she runs

eis ton gynaikōna ton deutron,

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 eisporeuetai pros ton basilea, ean mē klēthē onomati.

And no longer does she enter to the king if she should not be called by name.

יְגִשְׁמֵן אֶל הַמֶּלֶךְ בַּיּוֹם וְהָיָה בַּבֹּקֶר תֵּשֶׁבֶת בְּבֵית הַמֶּלֶךְ וְלֹא תֵשֶׁבֶת בְּבֵית הַנְּשִׁים
וְהָיָה כִּי תֵשֶׁבֶת בְּבֵית הַמֶּלֶךְ וְלֹא תֵשֶׁבֶת בְּבֵית הַנְּשִׁים
וְהָיָה כִּי תֵשֶׁבֶת בְּבֵית הַמֶּלֶךְ וְלֹא תֵשֶׁבֶת בְּבֵית הַנְּשִׁים
וְהָיָה כִּי תֵשֶׁבֶת בְּבֵית הַמֶּלֶךְ וְלֹא תֵשֶׁבֶת בְּבֵית הַנְּשִׁים

טו וַיְהִי עַתָּה בְּתֹרֶה-אֶסְתֵּר בַּת-אַבִּיחַיִל הִיא מְרַבֵּי
אֲשֶׁר לָקַח-לוֹ לְבַת לְבֹא אֶל-הַמֶּלֶךְ לֹא בְקִשָּׁה דָּבָר
כִּי אִם אֶת-אֲשֶׁר יֹאמַר הַגִּי סְרִיס-הַמֶּלֶךְ שְׁמֵר הַנְּשִׁים
וַתְּהִי אֶסְתֵּר נִשְׂאֵת 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 Εσθηρ τῆς θυγατρὸς Αμιναδαβ ἀδελφοῦ πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἠθέτησεν ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν· ἣν γὰρ Εσθηρ εὐρίσκουσα χάριν παρὰ πάντων τῶν βλέπόντων αὐτήν.

15 en de tō anaplērousthai ton chronon Esthēr tēs thygatros 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.

16. וַיִּקַּח אֶסְתֵּר אֶל-הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ אֶל-בֵּית מְלָכוֹתָיו
בַּחֹדֶשׁ הָעֲשִׂירִי הוּא-חֹדֶשׁ טֵבֶת בְּשָׁנָה-שִׁבְעָה 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 Εσθηρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί,
ὅς ἐστιν Ἀδαρ, τῷ ἑβδόμῳ 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, tō hebdomō etei tēs basileias autou.
which is Adar, in the seventh year of his kingship.

17. וַיִּוָּאֶהֱב הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנָּשִׁים וּתְשָׂא-חֵן וְחֹסֶד לְפָנָיו
מִכָּל-הַבָּתוּלוֹת וַיָּשֶׂם כֶּתֶר-מְלָכוֹת בְּרֹאשָׁהּ וַיַּמְלִיכָהּ תַּחַת וְשֵׂתִי׃

17. waye'ehab hamelek 'eth-'Es'ter mikal-hanashim watisa'-chen
wacheshed 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 Εσθηρ, 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.

18. וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתָּה גָדוֹל לְכָל-שָׂרָיו וְעַבְדָּיו אֵת מִשְׁתָּה
אֶסְתֵּר וַהֲנַחָה לַמְּדִינוֹת עָשָׂה וַיִּתֵּן מִשְׁאֵת כִּנֹּר 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.

**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.**

And Esther did not change her manner of life.

כֹּא בְּיָמִים הָהֵם וּמָרְדֳּכָי יָשָׁב בְּשַׁעַר-הַמֶּלֶךְ קִצֵּץ בְּגָדָן
וְתָרַשׁ שָׁנִי-סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֵּף
וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֶחָשׁוּר־שׁ:

כב וַיִּזְדַּע הַדָּבָר לְמַרְדְּכַי וַיָּגֵד לְאַסְתֵּר הַמַּלְכָּה
וַתֹּאמֶר אֲסֵתֶר לַמֶּלֶךְ בְּשֵׁם מַרְדְּכַי:

כג וַיִּבְרָכֵם הַדָּבָר וַיִּמְצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ

וַיִּכְתֹּב בְּסֵפֶר הַיָּמִים לְפָנֵי הַמֶּלֶךְ: כ

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

וַיְהִי בַּיּוֹם הַהוּא וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ

אֲחַשְׁוֵרֹשׁ הַמֶּלֶךְ וְהָאֵשׁ
אֶת-הָאֵשׁ וְהָאֵשׁ
וְהָאֵשׁ וְהָאֵשׁ
וְהָאֵשׁ וְהָאֵשׁ

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.

וַיְהִי בַּיּוֹם הַהוּא וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ
וַיִּשְׂרָף אֶת-הָאֵשׁ וַיִּשְׂרָף אֶת-הָאֵשׁ

בְּכָל-עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים וּמִשְׁתַּחֲוִים
לְהֶמֶן כִּי-כֵן צִוָּה-לוֹ הַמֶּלֶךְ וּמִרְדֵּכָי 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 προσκύνουν αὐτῷ, οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι· ὁ δὲ Μαρδοχαῖος οὐ προσκύνει 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.

יְצַדְאָיִל יְצַדְאָיִל אִשְׁרֵי-מַלְכָּא מַלְכָּא יְצַדְאָיִל אִשְׁרֵי-מַלְכָּא
:יְצַדְאָיִל אִשְׁרֵי-מַלְכָּא אִשְׁרֵי-מַלְכָּא אִשְׁרֵי-מַלְכָּא

גַּלְיָהוּ אָמַרְוּ עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמַרְדֳּכָי
מִדֹּעַ אֶתְּחַבֵּר עִוְבָר אֶת מִצְוַת 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?

מִרְדֳּכָי אָמַרְוּ אֲבֵדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמַרְדֳּכָי
מִדֹּעַ אֶתְּחַבֵּר עִוְבָר אֶת מִצְוַת הַמֶּלֶךְ:

דַּוְיָהוּ בְּאָמְרָם אֵלָיו יוֹם יוֹם וְלֹא שָׁמַע אֲלֵיהֶם
וַיִּגִּידוּ לְהֶמֶן לְרֹאוֹת הַיַּעֲמָדוֹ הַבְּרִי מַרְדֳּכָי
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 Ἰουδαίός ἐστιν.

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

Accordingly each day they spoke to him, and he did not hearken to them;
 kai hypedeixan tō Aman Mardoचाion tois tou basileōs
 and they indicated to Haman that Mordecai against of the king
 logois antitassomenon; kai hypedeixen autois ho Mardoचाios hoti Ioudaios estin.
 the words was rebelling; and indicated to them Mordecai that he is a Jew.

וַיְהִי כִּי-יָדַע הָמָן כִּי-לֹא יִשְׁתַּחֲוֶה לְמָרְדֳּכָי
 וַיִּזְעַק עַל-בְּנֵי-יִשְׂרָאֵל וַיֹּאמֶר לְפָנָיו

הַיּוֹדֵא הָמָן כִּי-אֵין מְרַדְּכִי כֹרֵעַ
 וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן חֲמָה:

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

וַיִּבֶזְזוּ בְּעֵינָיו לְשַׁלַּח יָד בְּמָרְדֳּכָי לְבָדּוֹ כִּי-הִגִּידוּ לוֹ
 אֶת-עַם מְרַדְּכִי וַיִּבְקֶשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים
 אֲשֶׁר בְּכָל-מְלָכוֹת אַחַשְׁוֶרוֹשׁ עִם מְרַדְּכִי:

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 ἀφανίσαι 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.

וַיִּזְעַק עַל-בְּנֵי-יִשְׂרָאֵל וַיֹּאמֶר לְפָנָיו
 הַיּוֹדֵא הָמָן כִּי-אֵין מְרַדְּכִי כֹרֵעַ
 וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן חֲמָה:

וּבַחֹדֶשׁ הָרִאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עֶשְׂרֵה
 לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ הָפִיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם
 לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרֵה הוּא-חֹדֶשׁ אָדָר: ס

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 κλήρος
 εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνός, ὃς ἐστὶν Ἀδὰρ.

7 kai epoiēsen psēphisma en etei dōdekatē tēs basileias Artaxerxou
 And he made a referendum in year the twelfth of the kingdom of Artaxerxes.
 kai ebalen klērouς 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 miᾱ 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.

וְאָמַר הָמָן לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ יֵשְׁנוּ עַם-אֶחָד מְפֹזֵר וּמִפְּזָר בֵּין
 הָעַמִּים בְּכָל מְדִינֹת מְלָכוּתְךָ וְדָתֵיהֶם שְׁנוֹת מִכָּל-עַם
 וְאֵת-דָּתִי הַמֶּלֶךְ אֵינָם עוֹשִׂים וְלַמֶּלֶךְ אֵין-שׁוּהָ לְהַנִּיחָם:

8. wayo'mer Haman lamelek 'Achash'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 ἑξαλλοι
 παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν,
 καὶ οὐ συμφέρει τῷ βασιλεῖ εἶᾶσαι 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.

9-מלך-לשׁוֹן-לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה
 :לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה

טאם-על-המלך טוב יכתב לאבדאם ועשרת אלפים כפר-כסף
 אשקול על-ידי עשר המלאכה להביא אל-גנזי המלך:

9. 'im-`al-hamelek tob yikatheb l'ab'dam wa`asereth 'alaphim
 bikar-kesepeh '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, δογματίστω 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 diagrapso eis to gazophylakion tou basileōs argyriou talanta myria.

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

10-מלך-לשׁוֹן-לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה
 :לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה

יניסר המלך את-טבעתו מעל ידו
 ויתנה להמן בן-המדתא האגגי צהר היהודים:

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.

11-מלך-לשׁוֹן-לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה
 :לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה הָיָה לְעַמִּי הַכֹּהֵן הַגָּדוֹל הַזֶּה

יאויאמר המלך להמן הכסף נתון לך

11. wayo'mer hamelek l'Haman hakeseph nathun lak
w'ha'am la'asoth bo katob b'eyneyak.

◀11▶ καὶ εἶπεν ὁ βασιλεὺς τῷ Ἀμαν Τὸ μὲν ἀργύριον ἔχε, τῷ δὲ ἔθνει χρῶ ὡς βούλει.

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

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

וַיִּבְרָךְ אֱלֹהֵי הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ
וַיִּכְתֹּב כָּל-אִשָּׁר-צִוָּה הָמֶן אֶל אַחֲשֵׁר־פָּנֵי-הַמֶּלֶךְ וְאֶל-הַפָּחוֹת
אֲשֶׁר עַל-מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עַם וְעַם מְדִינָה
וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנוֹ בְּנֵשׁ הַמֶּלֶךְ אַחֲשֹׁרֶשׁ נִכְתָּב
וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:

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 πρώτῃ τῇ τρισκαιδεκάτῃ καὶ ἔγραψαν, ὥς 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.

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.

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.

יג וְנִשְׁלַח סְפָרִים בְּיַד הָרָצִים אֶל-כָּל-מְדִינֹת
הַמֶּלֶךְ לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנַּעַר
וְעַד-צֶקֶן טָף וְנָשִׁים בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ
שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז:

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

13a 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, ἐπεικέστερον 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 διηνεκῶς 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 διεληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ
διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσιν παραλλάσσον

καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χείριστα συντελοῦν κακὰ
καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν·

13^w dieilēphotes **oun** tode to ethnos **monōtatōn 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 σημαιομένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Ἀμαν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναιξὶ καὶ τέκνοις ἀπολέσαι ὁλορριζεῖ ταῖς τῶν ἐχθρῶν μαχαίραις ἄνευ παντὸς οἴκτου καὶ φειδούς τῇ τεσσαρεσκαideκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδαρ τοῦ ἐνεστῶτος 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 deutrou 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 ᾅδην 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 biaios**
LXXI: that way the long ago now full of ill-will in day one violently

eis ton hadēn 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.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

יד פתִּישֶׁגֶן הַכְּתָב לְהִנָּתֵן דָּת בְּכָל־מְדִינָה
וּמְדִינָה גְלוּי לְכָל־הָעַמִּים לְהִיּוֹת עֲתִדִּים 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.

15 טוהרצים יצאו דחופים בדבר המלך והדת נתנה בשושן
הפירה והמלך והמן ישבו לשותות והעיר שושן נבוכה: 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> ἐσπεύδετο δὲ τὸ πρᾶγμα καὶ εἰς Σουσάν·

ὁ δὲ βασιλεὺς καὶ Ἀμαν ἐκωθωνίζοντο, ἐταράσσετο 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

1 ומרדכי ידע את-כל אשר נעשה
ויקרא מרדכי את-בגדיו וילבש שק ואפר
ויצא בתוך העיר ויצעק זעקה גדלה ומרה:

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 ἐπιγνὼνς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας

διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλῃ Αἵρεται ἔθνος μηδὲν ἡδικηκός.

1 Ho de Mardochoios 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.

וַיִּבֹּא עַד לִפְנֵי שַׁעַר הַמֶּלֶךְ
כִּי אֵין לָבוֹא אֶל-שַׁעַר הַמֶּלֶךְ בְּלִבוּשׁ שָׂק:
וַיִּבֹּא עַד לִפְנֵי שַׁעַר הַמֶּלֶךְ וַיִּשְׁרֹף אֵשׁ וַיִּשְׁרֹף אֵשׁ וַיִּשְׁרֹף אֵשׁ

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.

וְגִבְכָּל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מֵיַעַן אֲבָל
גָּדוֹל לַיהוּדִים וְצוֹם וּבְכִי וּמִסְפַּד שֶׁק וְאַפֶּר יִצַּע לְרַבִּים:
וְגִבְכָּל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מֵיַעַן אֲבָל

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 ἐξετίθητο 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.

לְכָל יְהוּדָה וְיִשְׂרָאֵל וְכָל הַכְּנָעִי וְכָל הַמִּצְרִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי
וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי
וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי וְכָל הַיִּזְרְעֵלִי

וַתְּבוֹאֵינָה בַּעֲרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיַּגִּידוּ לָהּ
וַתַּחֲלֹחַ הַמֶּלֶכָה מְאֹד וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי
וְלִהְסִיר שָׂקוֹ מֵעָלָיו וְלֹא קִבֵּל׃

4. wat'bo'eynah na`aroth '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, ὁ 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 apestelen stolisai ton Mardochoion
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 לַחֲתָן מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֵמִיד לְפָנֶיהָ
וַתִּצְוֶהוּ עַל־מָרְדֳּכָי לְבַעַת מַה־זֶּה וְעַל־מַה־זֶּה׃

5. watiq'ra' 'Es'ter laHathak misarisey hamelek 'asher he'emid l'phaneyah
wat'tsauhehu `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> ἡ δὲ Εσθηρ προσεκαλέσατο Αχραθαῖον τὸν εὐνοῦχον αὐτῆς,
ὃς παρειστῆκει αὐτῇ, καὶ ἀπέστειλεν μαθεῖν αὐτῇ
παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές.

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

ἔδωκεν αὐτῷ δεῖξαι τῇ Εσθηρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ
 παραιτήσασθαι τὸν βασιλέα καὶ ἀξιώσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα
 ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρί μου, διότι Αμαν 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.

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֶסְתֵּר וְיִצְּלֵנוּ מִיָּד אֶחָדָהּ

טוֹבָא בְּיָדָהּ וּבְיָד לְאֶסְתֵּר אֶת דִּבְרֵי מַרְדָּכָי

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 eiselhthōn de ho Achrathaios elalēsen autē pantas tous logous toutous.

entered And Achrathaeus and spoke to her all these words.

וַיָּבֹא אֶחָדָהּ וַיֹּאמֶר אֶסְתֵּר לְהִתְּךָ וּתְצִיחֵנוּ אֵל-מַרְדָּכָי

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֶסְתֵּר וְיִצְּלֵנוּ מִיָּד אֶחָדָהּ

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 εἰπὸν 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!

וַיֹּאמֶר אֶסְתֵּר לְהִתְּךָ וּתְצִיחֵנוּ אֵל-מַרְדָּכָי

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֶסְתֵּר וְיִצְּלֵנוּ מִיָּד אֶחָדָהּ

וַיָּבֹא אֶחָדָהּ וַיֹּאמֶר אֶסְתֵּר לְהִתְּךָ וּתְצִיחֵנוּ אֵל-מַרְדָּכָי

וַיֹּאמֶר אֶסְתֵּר לְהִתְּךָ וּתְצִיחֵנוּ אֵל-מַרְדָּכָי

וַיֹּאמֶר אֶסְתֵּר לְהִתְּךָ וּתְצִיחֵנוּ אֵל-מַרְדָּכָי

יֹאכָל-עֲבָדֵי הַמֶּלֶךְ וְעַם-מְדִינֹת הַמֶּלֶךְ יוֹדְעִים
אֲשֶׁר כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא-אֶל-הַמֶּלֶךְ אֶל-הַחֲצֵר
הַפְּנִימִית אֲשֶׁר לֹא-יִקְרָא אַחַת דָּתוֹ לְהָמִית לְבָד
מֵאֲשֶׁר יוֹשִׁיט-לוֹ הַמֶּלֶךְ אֶת-שֵׁרְבִיט הַזָּהָב וְחָיָה
וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל-הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:

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 χρυσοῦν ῥάβδον, οὗτος σωθήσεται· καὶ γὰρ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα, εἰσὶν αὐταὶ 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 hradbon, 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.

1 :אָפֶּסְךָ יְהוָה אֱלֹהֵינוּ אֶת-מַרְדֳּכָי אֶת-דִּבְרֵי אֶסְתֵּר:

יְבִינְדִּירוּ לְמַרְדֳּכָי אֶת דִּבְרֵי אֶסְתֵּר: כ

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 Εσθῆρ.

12 kai apēggeilen Achrathaios Mardochaiō pantas tous logous Esthēr.

And Achrathaion reported to Mordecai all the words of Esther.

אָפֶּסְךָ-לְךָ גַּלְוָאֵל יְהוָה אֱלֹהֵינוּ אֶת-מַרְדֳּכָי אֶת-דִּבְרֵי אֶסְתֵּר:
:יְבִינְדִּירוּ-לְךָ מַרְדֳּכָי אֶת-דִּבְרֵי אֶסְתֵּר

יְבִינְדִּירוּ מַרְדֳּכָי לְהַשִּׁיב אֶל-אֶסְתֵּר

אֶל-תְּדַמִּי בְנַפְשְׁךָ לְהַמְלִיט 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 Εσθηρ, μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ἰουδαίους·

13 kai eipen Mardochaios 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.

14 אֲנִי אֶחָד מֵעַמְּךָ וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ
וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ
וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ

יָד כִּי אִם-הִסְרֵשׁ תִּסְרִישִׁי בְּעֵת הַזֹּאת רִחוּחַ

וְהִצָּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר וְאֵת:

וּבֵית-אָבִיךָ תֵּאבְדוּ וְאִם יוֹדֵעַ אִם-לֵעֵת כְּזֹאת הַנֶּעֱתָ לְמַלְכוּת:

14. ki 'im-hachareash 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 kazo'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.

15 וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ וְאִנִּי יָדָעְתִּי שֶׁאֵין לִּי מִצְדָּה לְפָנֶיךָ

טו וְתֵאמֶר אֶסְתֵּר לְהַשִּׁיב 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 Εσθηρ τὸν ἥκοντα πρὸς αὐτὴν πρὸς Μαρδοχαῖον λέγουσα
 15 kai exapesteilen Esthēr ton hēkonta pros autēn pros Mardochaion legousa
 And Esther sent the one having come to her to Mordecai, saying,

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טז לך כְּנוֹס אֶת-כָּל-הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוּשַׁן
 וְצוּמוּ עִלַּי וְעַל-תְּאֲכָלוֹ וְעַל-תְּשֻׁתוֹ שְׁלֹשֶׁת יָמִים לַיְלָה
 וַיּוֹם גַּם-אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבִכֵּן אָבוֹא אֶל-הַמֶּלֶךְ
 אֲשֶׁר לֹא-כֹדֶת וְכֹאשֶׁר 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`arothey '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 πίνητε ἐπὶ ἡμέρας τρεῖς νύκτα
 καὶ ἡμέραν, καὶ γὰρ δὲ καὶ αἱ ἄβραι μου ἀσιτήσομεν, καὶ τότε εἰσελεύσομαι
 πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με δέη.

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.

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יִזְוִיעֶבֶר מַרְדָּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ עָלָיו אֶסְתֵּר: ס

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 Εσθηρ,
 17 Kai badisas Mardochaios 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 τῷ θέλῃν σε σῶσαι τὸν Ἰσραὴλ·
 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 τοῦτόκου φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ἰσραὴλ·
 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, φείσαι 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 ἰλάσθητι τῷ κλήρῳ σου
 καὶ στρέψον τὸ πένθος ἡμῶν εἰς εὐχίαν, 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 ἐέκραξαν ἐξ ἰσχύος αὐτῶν,
 ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν.

17i kai pas Israēl ekekraxan 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 Εὐδοκία ἡ βασίλισσα κατέφυγεν ἐπὶ τὸν κύριον ἐν ἀγῶνι θανάτου
 κατελὴμμένη 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 ἔδεῖτο 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 penthos 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 μόνη
 καὶ μὴ ἐχούσῃ βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρὶ μου.

17l 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.

17ε 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 epoīēsas 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.

17Ḏ 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
ὀρισμὸν 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 ἀνοίξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων
καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἶωνα.

17p kai ανοixai 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 βουλήν 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.

17 t 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 βοηθήσόν μοι τῇ μόνη καὶ μὴ ἐχούσῃ εἰ μὴ σέ, κύριε.

17 s 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 homonountōn autō;

to the utter destruction of him that consent with him.

hēmas de hryesai 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 γνῶσιν ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων

καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ παντὸς ἀλλοτρίου.

17 e 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 ἠψφράνθη ἡ δούλη σου ἀφ' ἡμέρας μεταβολῆς μου μέχρι νῦν πλήν ἐπὶ σοί, κύριε ὁ θεὸς Ἀβρααμ. ὁ θεὸς ὁ ἰσχύων ἐπὶ πάντας, εἰσάκουσον φωνὴν 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

אֵשֶׁת הַמֶּלֶךְ יָשֶׁבַּע אֶת־כִּסֵּא הַמַּלְכוּת וַתִּלְבַּשׁ אֶת־בְּגָדֵי הַקְּדוֹשִׁים
וַתֵּצֵא מִן־הַבַּיִת וַתֵּלֶךְ בְּפָנֶיךָ הַמֶּלֶךְ וַתֵּשֶׁב עַל־כִּסֵּא הַמַּלְכוּת וַתִּתֵּן
לְכָל־אֶתֶר מִלְּכֻתָּא וַתִּתֵּן לְכָל־אֶתֶר מִלְּכֻתָּא וַתִּתֵּן לְכָל־אֶתֶר מִלְּכֻתָּא

אֵשֶׁת הַמֶּלֶךְ יָשֶׁבַע אֶת־כִּסֵּא הַמַּלְכוּת וַתִּלְבַּשׁ אֶת־בְּגָדֵי הַקְּדוֹשִׁים

וַתֵּצֵא מִן־הַבַּיִת וַתֵּלֶךְ בְּפָנֶיךָ הַמֶּלֶךְ וַתֵּשֶׁב עַל־כִּסֵּא הַמַּלְכוּת וַתִּתֵּן

וַתִּתֵּן לְכָל־אֶתֶר מִלְּכֻתָּא וַתִּתֵּן לְכָל־אֶתֶר מִלְּכֻתָּא וַתִּתֵּן לְכָל־אֶתֶר מִלְּכֻתָּא

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, ἔξεδύσατο 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 periebaletō tēn doxan autēs

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

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

καὶ σωτήρα παρέλαβεν τὰς δύο ἄβρας καὶ τῇ μὲν μιᾷ ἐπηρείδετο

ὥς τρυφευομένη, ἣ δὲ ἑτέρα ἐπηκολούθει κουφίζουσα τὴν ἑνδυσιν 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 ἰλαρὸν

ὥς προσφιλές, ἣ 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 ἐνεεδύκει, 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 ἔπесεν ἡ βασίλισσα καὶ μετέβαλεν τὸ χρῶμα αὐτῆς ἐν ἐκλύσει

καὶ κατεπέκυψεν ἐπὶ τὴν κεφαλὴν τῆς ἄβρας τῆς προπορευομένης.

1d kai aras 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

1^w kai metebalen ho theos to pneuma tou basileōs eis 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.

אֲנִי אֶסְתֵּר אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ
אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ
אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ

בַּיְהוּדָה כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמֶּלֶכָּה עֹמֶדֶת בַּחֲצֵר נִשְׁאַחַח
חֵן בְּעֵינָיו וַיִּנָּשֵׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזֶּהָב
אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט: ס

2. way'hi kir'oth hamelek 'eth-'Es'ter hamal'kah `omedeth bechatser nas'ah chen
b'`eynayyu 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 χρυσὴν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς
καὶ ἡσπάσατο αὐτήν καὶ εἶπεν Λάλησόν μοι.

2 kai aras tēn chrysēn hrabdon 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 Εἰδὼν σε, κύριε, ὡς ἄγγελον θεοῦ,
καὶ ἐταράχθη ἡ καρδία μου ἀπὸ φόβου τῆς δόξης σου.
ὅτι θαυμαστὸς 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.

אֲנִי אֶסְתֵּר אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ אֶת־הַמֶּלֶךְ

40-41 אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ

וְהָיָה אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ
וְהָיָה בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

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

41-42 אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ
וְהָיָה בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

וְהָיָה אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ
וְהָיָה בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

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!

51-52 אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ
וְהָיָה בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

וְהָיָה אֲמַרְתִּי לָךְ אֶת־כָּל־דְּבָרֵי הַמֶּלֶךְ
וְהָיָה בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

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 ἀμφότεροι 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.

וַיֵּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתָּהּ בַּיַּיִן מַה-שְּׂאֵלָתְךָ
וַיִּנָּתֶן לָךְ וּמַה-בְּקָשְׁתְּךָ עַד-חֲצִי הַמְּלָכוּת וְתַעֲשִׂי:

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 ἐστίν, βασίλισσα Εσθηρ;
καὶ ἔσται σοι ὅσα ἀξιόῃς.

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?

וַתֵּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבְקָשְׁתִּי:

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 αἵτημά 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,

חָאִם-מִצָּאֲתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב
לָתֵת אֶת-שְׂאֵלָתִי וְלַעֲשׂוֹת אֶת-בְּקָשְׁתִּי יָבוֹא הַמֶּלֶךְ
וְהָמָן אֶל-הַמִּשְׁתָּה אֲשֶׁר אֶעֱשֶׂה לָּהֶם וּמָחָר אֶעֱשֶׂה כְּדָבָר 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!

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טויצא דמן ביום ההוא שמח וטוב לב
וכראות דמן את-מרבכי בשער המלך ולא-קם
ולא-זע מפני וימלא דמן על-מרבכי חמה:

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 ὑπερχαρῆς 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 Mardoचाion ton Ioudaion
But in Haman seeing Mordecai the Jew
en tē aulē ethymōthē sphodra.
in the courtyard, he was enraged exceedingly.

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יביתאפק דמן ויבוא אל-ביתו וישלח
ויבא את-אחביו ואת-זרש אשתו:

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.

אֲשֶׁר אָנִי רֹאֶה אֶת־מַרְדֳּכָי הַיְּהוּדִי יוֹשֵׁב בַּשַּׁעַר 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.

14 וְיָדוֹתֵי אֱמֶר לוֹ יִרְשׁ אִשְׁתּוֹ וְכָל־אֶהְבִּי
וַיַּעֲשׂוּ־עֵץ גָּבוֹהַּ חֲמִשִּׁים אַמָּה וַיַּבְכֵּךְ אֱמֶר
לַמֶּלֶךְ וַיִּתְּלוּ אֶת־מַרְדֳּכָי עָלָיו וּבֹא־עִם־הַמֶּלֶךְ
אֶל־הַמִּשְׁתֶּה שָׂמַח וַיֵּיטֵב הַדָּבָר לְפָנָי 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 εἰσελθε 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

𐌵𐌹𐌸𐌰 𐌲𐌴𐌹𐌸𐌰 𐌶𐌴𐌹𐌸 𐌶𐌴𐌹𐌸 𐌶𐌴𐌹𐌸 𐌶𐌴𐌹𐌸 𐌶𐌴𐌹𐌸 𐌶𐌴𐌹𐌸
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א בְּלִילָה הַהוּא נִדְּרָה וְשֵׁנָת הַמָּלֶךְ וַיֹּאמֶר לְהָבִיא
אֶת־סֵפֶר הַזְכָּרֹנוֹת הַבְּרִי הַיָּמִים וַיִּהְיוּ נִקְרָאִים לִפְנֵי הַמָּלֶךְ:

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> Ὁ δὲ κύριος ἀπέστησεν τὸν ὑπνον 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.

[illegible]

בַּיּוֹמָא כְּתוּב אֲשֶׁר הִגִּיד מֶרְדֵּכַי עַל-בִּגְתָּנָא וְתַרְשֵׁי שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֵּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֲחִישֹׁרוּשׁ:

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 Bigthana and Theresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Achashewerosh.

<2> εὔρεν δὲ τὰ γραμματα 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 Mardochaiou,
 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.

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וַיֹּאמֶר הַמֶּלֶךְ מַה-נַּעֲשָׂה יָקָר וַגְּדוּלָּה לְמַרְדֵּכָי עַל-זֶה
וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו 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 וְהָמָן בָּא לַחֲצַר בֵּית-הַמֶּלֶךְ הַחִיצוֹנָה
לֵאמֹר לְמַלְךְ לְתִלּוֹת אֶת-מַרְדֵּכָי עַל-הָעֵץ אֲשֶׁר-הָכִין 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 εἰσηλθεν
εἰπεῖν τῷ βασιλεὶ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, ὃ ἡτοίμασεν.

4 en de tō pyntanesthai 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 נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמָן 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 Ἴδου 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 הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לֵאמֹר
יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

וַיָּבֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לֵאמֹר
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 Ἀμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἐγὼ θέλω δοξάσαι;
εἶπεν δὲ ἐν ἑαυτῷ Ἀμαν 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?

זַיֹּאמֶר הָמָן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

זַיֹּאמֶר 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 Ἀνθρῶπον, 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,

חִבִּיאִי לְבוּשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוֹ הַמֶּלֶךְ
וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

חִבִּיאִי לְבוּשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוֹ 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.

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.

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כַּאֲשֶׁר דִּבֶּרֶת וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב
בְּשַׁעַר הַמֶּלֶךְ אֶל-תַּפֵּל דָּבָר מִכֹּל אֲשֶׁר דִּבֶּרֶת:

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 θεραπεύοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπесάτω 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!

וַיֹּאמֶר הַמֶּלֶךְ אֶל-חָמָן מַהֵר קַח אֶת-הַבִּשְׁמָלִים וְאֶת-הַסּוּסִים
וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
כַּאֲשֶׁר דִּבֶּרֶת וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
אֶל-תַּפֵּל דָּבָר מִכֹּל אֲשֶׁר דִּבֶּרֶת:

וַיֹּאמֶר הַמֶּלֶךְ אֶת-הַלְבוּשׁ וְאֶת-הַסּוּסִים וַיַּלְבֵּשׁ אֶת-מַרְדֳּכָי
וַיַּרְכִּיבֵהוּ בַרְחוּב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יַעֲשֶׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:

11. wayiqach Haman 'eth-hal'bush w'eth-hasus wayal'besb '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 Αμαν 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 Mardochaion
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.

וַיֹּאמֶר חָמָן אֶל-מַרְדֳּכָי מַהֵר קַח אֶת-הַבִּשְׁמָלִים וְאֶת-הַסּוּסִים
וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
כַּאֲשֶׁר דִּבֶּרֶת וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
אֶל-תַּפֵּל דָּבָר מִכֹּל אֲשֶׁר דִּבֶּרֶת:

יבֹּיִשָׁב מְרֹדָכִי אֶל-שַׁעַר הַמֶּלֶךְ
וְהָמָן נִדְחָף אֶל-בֵּיתוֹ אָבִל וְחָפוּי 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 Mardochaios 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.

יִשָּׁב מְרֹדָכִי אֶל-שַׁעַר הַמֶּלֶךְ וְחָפוּי רֹאשׁוֹ
וְהָמָן נִדְחָף אֶל-בֵּיתוֹ אָבִל וְחָפוּי רֹאשׁוֹ
וְהָמָן נִדְחָף אֶל-בֵּיתוֹ אָבִל וְחָפוּי רֹאשׁוֹ

יגֹיִסְפֹר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וְלְכָל-אֶחָבָיו אֵת כָּל-אֲשֶׁר קָרָהוּ
וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְּהוּדִים מְרֹדָכִי
אֲשֶׁר הִחְלוֹת לְנַפֵּל 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 διηγῆσατο 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, ἥρξαι 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 Mardochaios,
Since of the race of the Jews Mordecai is,

ērchai 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.

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 hēmisous tēs basileias mou.
 And what is your petition? And it shall be yours unto half of my kingdom!

עַל־הַמֶּלֶךְ אֶסְתֵּר הַמֶּלְכָּה וְהָאֵמֶר אֲמַן־מִצָּאֲתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ
 וְאֲמַן־עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן־לִי נַפְשִׁי בַּשְּׂאֵלָתִי וְעַמִּי בַּבְּקִשָּׁתִי:

גַּוְתַּעַן אֶסְתֵּר הַמֶּלְכָּה וְהָאֵמֶר אֲמַן־מִצָּאֲתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ
 וְאֲמַן־עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן־לִי נַפְשִׁי בַּשְּׂאֵלָתִי וְעַמִּי בַּבְּקִשָּׁתִי:
 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 λαὸς μου τῷ ἀξιωματί 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.

וְאֲמַן־עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן־לִי נַפְשִׁי בַּשְּׂאֵלָתִי וְעַמִּי בַּבְּקִשָּׁתִי:
 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.

דָּכִי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֹהֵי לַעֲבָדִים
 וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחֲרַשְׁתִּי כִּי אֵין הִצָּר שׁוֹה בְּנֶזֶק הַמֶּלֶךְ: ס
 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 λαὸς μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν,
 ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παιδᾶς 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.

אֵלֶּיךָ אֲחַשְׁוֶרֶשׁ וַיֹּאמֶר הַמֶּלֶךְ מִי הוּא זֶה
וַיֹּאמֶר הוּא אֲשֶׁר-מְלֹא לְבֹו לַעֲשׂוֹת כֵּן:

הַיֹּאמֶר הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה
וַיֹּאמֶר הוּא אֲשֶׁר-מְלֹא לְבֹו 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?

וַיֹּאמֶר-אֵשֶׁר צָר וְאוֹיֵב הֵמָּן הָרָע הַזֶּה
וְהֵמָּן נִבְעֵת מִלְּפָנֵי 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.

וַיָּקָם הַמֶּלֶךְ בְּחֶמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל-גִּנַּת הַבַּיִת
וְהֵמָּן עָמַד לְבִקֵּשׁ עַל-נַפְשׁוֹ מֵאַסְתֵּר 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 ἐξανέστη ἐκ τοῦ συμποσίου εἰς τὸν κήπον·

ὁ δὲ Ἀμαν παρητεῖτο τὴν βασίλισσαν, ἐώρα 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.

וַיָּקָם הַמֶּלֶךְ מִן הַסֵּדֶר וַיֵּלֶךְ אֶל הַגֶּן וְהָאִמָּן
הָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה עֵינָיו
נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה
עֵינָיו נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה
וְהָיָה עֵינָיו נֹפְלִים

וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה עֵינָיו
נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה
וְהָיָה עֵינָיו נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ
הַמַּלְכָּה וְהָיָה עֵינָיו נֹפְלִים

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 βιάζῃ 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 oikiā mou? Aman de akousas dietrapē tō prosōpō.

in my house. And Haman, hearing, was overawed in front of him.

וַיָּקָם הַמֶּלֶךְ מִן הַסֵּדֶר וַיֵּלֶךְ אֶל הַגֶּן וְהָאִמָּן
הָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה עֵינָיו
נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה
עֵינָיו נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה
וְהָיָה עֵינָיו נֹפְלִים

וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה וְהָיָה עֵינָיו
נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ הַמַּלְכָּה
וְהָיָה עֵינָיו נֹפְלִים וְהָיָה עֹמֵד לְפָנֶיךָ
הַמַּלְכָּה וְהָיָה עֵינָיו נֹפְלִים

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 Ἰδοὺ καὶ ξύλον
ἡτοίμασεν Ἀμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὄρθωται ἐν
τοῖς Ἀμαν ξύλον πηχῶν πεντήκοντα. 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!

יְהִי עַל-הָעֵץ אֲשֶׁר-הָכִין לְמַרְדָּכָי
וְחַמַּת הַמֶּלֶךְ שָׁכְכָה: פ

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 ἡτοίμασεν Μαρδοχαίῳ.
καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

10 kai ekremasthē Aman epi tou xylou, ho hētoimasen 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

אֶחָד מִן-הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה-הָאֵת
אֲשֶׁר-עָשָׂה חָמָן לְמַרְדָּכָי אֲשֶׁר-דִּבֶּר-טוֹב לְפָנֵי הַמֶּלֶךְ
וַיֹּאמֶר חָמָן הִנֵּה-הָאֵת הַזֹּאת בְּבֵיתִי וְהָאֵת הַזֹּאת
בְּבֵיתִי וְהָאֵת הַזֹּאת בְּבֵיתִי

אֶחָד מִן-הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה-הָאֵת
אֲשֶׁר-עָשָׂה חָמָן לְמַרְדָּכָי אֲשֶׁר-דִּבֶּר-טוֹב לְפָנֵי הַמֶּלֶךְ
וַיֹּאמֶר חָמָן הִנֵּה-הָאֵת הַזֹּאת בְּבֵיתִי וְהָאֵת הַזֹּאת
בְּבֵיתִי וְהָאֵת הַזֹּאת בְּבֵיתִי

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.

◄8:1► Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδώρήσατο Εσθηρ
ὅσα ὑπῆρχεν Ἀμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως,
ὑπέδειξεν γὰρ Εσθηρ ὅτι ἐνοικείωται αὐτῇ.

And in that day king Artaxerxes presented to Esther
hosa hypērchēn Aman tō diabolō, kai Mardocheios 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.

[illegible]

בַּיּוֹסֵר הַמֶּלֶךְ אֶת־טַבְעָתוֹ אֲשֶׁר הָעֶבִיר מִהֶמֶן וַיִּתְּנָהּ לְמַרְדֳּכָי וַתִּשָּׂם אִסְתֵּר אֶת־מַרְדֳּכָי עַל־בֵּית הַמֶּן׃ פ

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 Εὐθὴρ Μαρδοχαῖον
 ἐπὶ πάντων τῶν Ἀμαν.

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

၁၄၆၇၈ ၉၀၁၂ ၃၄၅၆ ၇၈၉၀ ၁၂၃၄ ၅၆၇၈ ၉၀၁၂၃ ၄၅၆၇ ၈၉၀၁၂၃
 ၄၅၆၇၈ ၉၀၁၂၃ ၄၅၆၇၈ ၉၀၁၂၃ ၄၅၆၇၈ ၉၀၁၂၃ ၄၅၆၇၈ ၉၀၁၂၃
 : ၁၂၃၄၅၆၇၈ - ၉၀ ၁၂၃၄ ၅၆၇၈ ၉၀၁၂၃ ၄၅၆၇၈ ၉၀၁၂၃

וַתֹּסֶף אֶסְתֵּר וַתְּדַבֵּר לְפָנֵי הַמֶּלֶךְ וַתִּפְּלֵל לְפָנָיו רַגְלָיו
וַתִּבְךְּ וַתַּתְחִנֶּן-לוֹ לְהַעֲבִיר אֶת-רַעַת הַמֶּן הָאֲנֹכִי
וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל-הַיְּהוּדִים:

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 epoïesen tois Ioudaiois.
and as much as he did to the Jews.

גאחא ⓧגאח חא אאאאא אאאאא אאאאא אאאאא
:אאאא אאאא אאאא אאאא אאאא אאאא

דַּוִּיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שָׂרְבֵט הַזָּהָב
וּתְקַם אֶסְתֵּר וּתַעֲמִיד 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 hrabdon 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.

אאאאא אאאאא אאאאא אאאאא אאאאא אאאאא
אאאאא אאאאא אאאאא אאאאא אאאאא אאאאא
אאאאא אאאאא אאאאא אאאאא אאאאא אאאאא
:אאאא אאאאא אאאא אאאא אאאא אאאא

הַיְתְּאָמֵר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-מִצָּאתִי חַן לְפָנָיו
וְכִשֶּׁר הַדָּבָר לְפָנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו וְכָתִיב לְהַשִּׁיב
אֶת-הַסְּפָרִים מִחֻשְׁבֵּת הָמֶן בֶּן-הַמֶּדְתָּא הָאֲגָגִי
אֲשֶׁר כָּתֵב לְאַבְד אֶת-הַיְּהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ:

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

Est8:5 Then she said, If it 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 Εσθηρ Εἰ δοκεῖ σοι καὶ εὖρον χάριν, πεμφθήτω ἀποστραφήναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Ἀμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ἰουδαίους, οἳ εἰσιν ἐν τῇ βασιλείᾳ σου·

5 kai eipen Esthēr Ei dokei soi kai heuron charin,

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

וְיָמַדְתִּי אֶת־כָּל־מִשְׁכָּל־הַמִּלְחָמָה וְאֶת־כָּל־מִשְׁכָּל־הַמִּלְחָמָה וְאֶת־כָּל־מִשְׁכָּל־הַמִּלְחָמָה וְאֶת־כָּל־מִשְׁכָּל־הַמִּלְחָמָה וְאֶת־כָּל־מִשְׁכָּל־הַמִּלְחָמָה

וְכִי־אֵיכָכָה אוֹכֵל וְרֵאִיתִי בְּרָעָה אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֵאִיתִי בְּאָבְדָן 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 apōleiā tēs patrīdos mou?

And how shall I be able to be delivered in the destruction of my fatherland?

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ לְאֶסְתֵּר הַמַּלְכָּה וּלְמַרְדָּכַי הַיְּהוּדִי הֵנָּה בֵּית־הָמֶן נִתְּתִי לְאֶסְתֵּר וְאֵתוֹ תָּלוּ עַל־הָעֵץ עַל־אֲשֶׁר־שָׁלַח יָדוֹ בַּיְּהוּדִים:

7. wayo'mer hamelek 'Ahash'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 Ahashwerosh 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 Εσθηρ Εἰ πάντα τὰ ὑπάρχοντα Ἀμαν ἔδωκα καὶ ἔχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ἰουδαίοις, τί ἔτι ἐπιζητεῖς;

7 kai eipen ho basileus pros Esthēr Ei panta ta hyparchonta Aman edōka
 And said the king to Esther, If all the possessions of Haman I gave
 kai echarisamēn soi kai auton ekremasa epi xylou,
 and granted to you, and he I hanged upon the tree
 hoti tas cheiras epēnegke tois Ioudaiois, ti eti epizēteis?
 for the hands he bore against the Jews, what yet do you anxiously seek?

8 אָמַרְתָּ אֵלֶיךָ הַמֶּלֶךְ וְאַתָּה הָיִיתָ עֹשֶׂה לִּי כְּכָל־דְּבַר־יְהוָה
 וְעַתָּה אֲנִי אֶפְרָח וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה

חֲזַקְתָּ בְּכָתוּב עַל־הַיְּהוּדִים כְּטוֹב בְּעֵינֶיכֶם בְּשֵׁם הַמֶּלֶךְ
 וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתוּב 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; hosa gar graphetai tou basileōs
 and set a seal with my ring! For as much as is written of the king
 epitaxantos kai sphragisthē tō daktyliō mou,
 in giving an order, and set a seal should be by my ring,
 ouk estin autois anteipein.
 it is not to them to contradict.

9 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה
 וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה וְאַתָּה אֶתְּחַיֵּה

טוֹיִקְרָאוּ סִפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא בַּחֲדָשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ
 סִיוֵן בְּשָׁלוֹשָׁה וָעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה
 מֶלֶךְ־כִּי אֶל־הַיְּהוּדִים וְאֶל־הָאֲחֻשְׁתָּרִיִּים וְהַפָּחוֹת
 וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מֵהֵדֵי וְעַד־כּוּשׁ שִׁבְעַ

וְעֹשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ
וְעַם וְעַם כָּל־שָׁנוּ וְאֶל־הַיְּהוּדִים כְּכַתְּבָם וְכָל־שָׁנוּם:

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

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

9> ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Νισα, τρίτη καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ἰουδαίοις ὅσα ἐνετείλατο τοῖς οἰκονόμοις καὶ τοῖς ἀρχουσιν 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.

יִיכָתֹב בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ וַיְחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ
וַיִּשְׁלַח סָפָרִים בְּיַד הָרָצִים בְּסוּסִים
רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הָרֶמָּכִים:

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,

11 אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל-עִיר-וָעִיר לְהִקָּהֵל
וּלְעֹמֵד עַל-נַפְשָׁם לְהַשְׁמִיד וְלַהֲרוֹג וּלְאַבֵּד אֶת-כָּל-חֵיל עַם
וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז׃

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

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

<11> 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,

12 וְיָבוֹם אֶחָד בְּכָל-מְדִינֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
בְּשִׁלּוֹשָׁה 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 τρισκαιδεκάτῃ 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 ἐστὶν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα

12a Hōn estin antigraphon tēs epistolēs ta hypogegrammena

LXXI: who be transcript the letter the writer under an inscription

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

<12>b Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς

ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις χωρὼν 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 πλείστῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι

μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τὸν

τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι.

12c polloi tē pleistē tōn euergetountōn chrēstotēti pyknoteron timōmenoi

LXXI: much the much the benefit kindness frequent honor

meizon ephronēsan kai ou monon tous hypotetagmenous hēmin zētousi kakopoiein,

LXXI: louder sense not only the subordinate us seek do had

ton te koron ou dynamenoi pherein

LXXI: the bushes not able carry

kai tois heautōn euergetais epicheirousi mēchanasthai;

LXXI: of himself benefactor attempt prepare

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

<12>d καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, ἀλλὰ

καὶ τοῖς τῶν ἀπειραγάθων κόμπους ἐπαρθέντες τοῦ τὰ πάντα κατοπτεύοντος

αἰε θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην.

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

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

alla kai tois tōn apeiragathōn kompois eparthentes tou ta panta katopteuontos

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

aei theou misoponēron hypolambanousin ekpheuxesthai dikēn.

LXXI: continually Elohim hating knives take up escape justice

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

<12>e πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ' ἐξουσίαις τεταγμένων τῶν πιστευθέντων

χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους αἱμάτων ἀθῶων

καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις

12e 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 τῷ τῆς κακοθεΐας ψευδεὶ παραλογισμῷ παραλογισαμένων
τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην.

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 διακρίνοντες 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, ἐπιξενωθεὶς ἡμῖν

12k hōs gar Aman Amadathou Makedōn, tais alētheiais allotrios tou tōn Persōn haimatos

LXXI: **as for Haman Amadathou Makedon the truth another's the Perses blood**

kai poly diestēkōs tēs hēmeteras chrēstotētos, epixenōtheis hēmin

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

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

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

12k etychen hēs echomen pros pan ethnos philanthrōpias
LXXI: attain who have to all nation philanthropy
epi tosouton hōste anagoreuesthai hēmōn patera kai proskynoumenon
LXXI: in as much as such proclaim publicity our father worship

hypo pantōn to deuteron tou basilikou thronou prosōpon diateleîn,
LXXI: under all the second the royal throne face finish off
having been hospitable entertained by us,
obtained so large a share of our universal kindness, as to be called our father,
and to continue the person next to the royal throne, revered of all;
<12>m οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς
καὶ τοῦ πνεύματος

12ε ouk enegkas de tēn hyperēphanian epetēdeusen tēs archēs sterēsai hēmas
LXXI: not carry though the pride purse the origin make solid us
kai tou pneumatos
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 Εσθῆρ σὺν παντὶ τῷ τούτων ἔθνει
πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν·

12D ton te hēmeteron sōtēra kai dia pantos euergetēn Mardochoaion
LXXI: the both our own savior through all benefactor Mardochoaios
kai tēn amempton tēs basileias koinōnon Esthēr syn panti tō toutōn ethnei
LXXI: the faultless the kingdom companion Esther with all this nation

polyplokois methodōn paralogismois aitēsamenos eis apōleian;
LXXI: much tangled followed after deception ask into destruction
having by various and subtle artifices demanded
for destruction both Mardochoaeus our deliverer and perpetual benefactor,
and Esther the blameless consort of our kingdom, with their whole nation.

<12>o διὰ γὰρ τῶν τρόπων τούτων ᾤθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν
ἐπικράτησιν εἰς τοὺς Μακεδόνας μετάξει.

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>p 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 Ioudaiious
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 kateuthynontos hēmin te
LXXI: be though son the highest great live Elohim the direct us

kai tois progenois hēmōn tēn basileian en tē kallistē diathesei.

LXXI: the ancestor our the kingdom in the fine disposition

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

<12>R καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Ἀμαν Ἀμαδαθου

ἀποσταλείσι 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 ἑὰν 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 parrēsias ean tous Ioudaious chrēsthai tois heautōn nomimois

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 ageite, hopōs kai nyn kai meta tauta sōtēria ē hēmin

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

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> **πάσα 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 ἐχθιστος κατασταθήσεται.**

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.

374Δ7-699 XΔ 7X736 9X73 77WXJ 13
 74Δ9X0 744Δ93373 X94369 74703-696 496A 374Δ79
 :73494X7 79736 3X3 7946

יג פת־שֹׁן חֲפָתָב לַחֲנָתָן וְזָת בְּכָל-מְדִינָה
וּמְדִינָה גְּלוּי לְכָל-הָעַמִּים וְלַחֲיוֹת הַיְּהוּדִיִּים עֲתוּדִים
לַיּוֹם הַזֶּה לַחֲנֻכָּם מֵאֲבִיהֶם:

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

୨୩୬୭୮ ୯୧୨୩ ୨୪୫୬୭୮୯୧୦ ୧୧୧୨ ୧୩୧୪ ୨୪୫୬୭୮୯ ୧୦
 ୧ : ୨୩୪୫ ୬୭୮୯ ୧୦୧୧ ୧୨୧୩ ୧୪୧୫ ୧୬୧୭ ୧୮୧୯ ୨୦୨୧

יד תרצים רכבי הרכש האשתרנים יצאו מבחלים

וַיְחַוִּיפוּם בְּדִבְרֵי הַמֶּלֶךְ וַיְהִי וַתִּתֵּן בְּשׁוֹשַׁן הַבִּירָה׃ 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 ἵππεις ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως
λεγόμενα ἐπιτελεῖν· ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις.

14 Hoi men oun hippeis exēlthon speudontes ta hypo tou basileōs

Then the horsemen went forth hastening the things by the king

legomena epitelein; exetethē de to prostagma kai en Sousois.

being spoken to complete. was displayed And the order also in Shushan.

15
וַיֵּצֵא מִלְּפָנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת
וַחֲוִיר וַעֲטָרֶת זָהָב וְדֹלָה וְתַכְרִיךְ בֹּוֹץ וְאַרְגָּמָן
וַהֲעִיר שׁוֹשַׁן צְהֵלָה וְשִׂמְחָה׃

וַיֵּצֵא מִלְּפָנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת

וַחֲוִיר וַעֲטָרֶת זָהָב וְדֹלָה וְתַכְרִיךְ בֹּוֹץ וְאַרְגָּמָן

וַהֲעִיר שׁוֹשַׁן צְהֵלָה וְשִׂמְחָה׃

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 Mardochaios exēlthen estolismenos tēn basilikēn stolēn

And Mordecai went forth robed in the royal apparel,

kai stephanon echōn chrysoun kai diadēma byssinon porphyroun;

and a crown having of gold, and a diadem fine line of purple.

idontes de hoi en Sousois echarēsan.

beholding And the ones in Shushan rejoiced.

16
טו לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן 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 Ioudaiois egeneto phōs kai euphrosynē;

And to the Jews there became light and gladness.

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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> Ἐν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός, ὅς ἐστιν Ἀδαρ, παρήν 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.

וַיְהִי בְּחֹדֶשׁ אָדָר בְּיָמֵינוּ הָרִשְׁמוֹנִי בְּיָמֵינוּ הָרִשְׁמוֹנִי
בְּיָמֵינוּ הָרִשְׁמוֹנִי בְּיָמֵינוּ הָרִשְׁמוֹנִי בְּיָמֵינוּ הָרִשְׁמוֹנִי
בְּיָמֵינוּ הָרִשְׁמוֹנִי בְּיָמֵינוּ הָרִשְׁמוֹנִי בְּיָמֵינוּ הָרִשְׁמוֹנִי

בְּנִקְהָלוֹ הַיְּהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ
לְשַׁלַּח 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 hēmera apōlonto hoi antikeimenoi tois Ioudaiois;
And in that day were destroyed the adversaries of the Jews,
oudeis gar antestē phoboumenos autous.
no one for opposed fearing them.

וַיִּקְהָלוּ הַיְּהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ
לְשַׁלַּח יָד בְּמִבְקָשֵׁי רָעָתָם וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם
כִּי־נָפַל פַּחַדָּם עַל־כָּל־הָעַמִּים:

גְּכָל־שָׂרֵי הַמְּדִינוֹת וְהָאֲחַשְׁוֵרִיָּהּ וְהַפָּחוֹת
וְעַשְׂי הַמֶּלְאכָה אֲשֶׁר לְמֶלֶךְ מִנְשָׂאִים אֶת־הַיְּהוּדִים
כִּי־נָפַל פַּחַד־מָרְדָּכָי עָלֵיהֶם:

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

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

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

ד-כּי-גְדוֹל מְרֻבֵּי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינֹת
כּי-הָאִישׁ מְרֻבֵּי הוֹלֵךְ וְגָדוֹל: כ

4> προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ.
4 prosepesen gar to prostagma tou basileōs onomasthēnai en pasē tē basileiā.
fell For the order of the king for him to be named in all the kingdom.

הַיִּצְּחוּ הַיְּהוּדִים בְּכָל־אֹיְבֵיהֶם מִפֶּת־חֶרֶב וְהָרֶג וְאֶבְדָּן
וַיַּעֲשׂוּ בְשִׁנְאֵיהֶם כְּרָצוֹנָם:

וּבְשׁוֹשָׁן הַפִּירָה הָרְגוּ הַיְּהוּדִים וְאֶבֶר חֲמִשׁ מֵאוֹת אִישׁ:

6 kai en Sousois tē polei apekteinan hoi Ioudaioi andras pentakosious
6 kai en Sousois tē polei apekteinan hoi Ioudaioi andras pentakosious
And in Shushan the city the Jews killed men five hundred –

ז וְאֵת פֶּרֶשׁ שְׂנֵי הָתָא וְאֵת דִּלְפֹּן וְאֵת אֲסַפְתָּא:

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7 ton te **Pharsannestain** kai **Delphōn** kai **Phasga**
both **Parshandatha**, and **Dalphon**, and **Aspatha**,

ח וְאֵת פֹּרְתָא וְאֵת אֶבְלָא וְאֵת אֲרִידָא:

8 kai Phardatha kai Barea kai Sarbacha
and Phardatha, and Barea, and Sarbacha,

ט וְאֵת פֶּרֶם מִשְׁתָּא וְאֵת אֲרִיסִי וְאֵת אֶרְדִּי וְאֵת וַיִּזְתָּא:

9 kai **Marmasima** kai **Arouphaion** kai **Arsaion** kai **Zabouthaithan**,
and **Marmasima**, and **Arouphaion**, and **Arsaion**, and **Zabouthaithan**.

יַעֲשֶׂהָ בְּנֵי הָעָם בֶּן־הַמֶּלֶךְ א צִוָּה הַיְּהוּדִים הַרְגוּ וּבִבְזָה לֹא שְׁלַחוּ אֶת־יָדָם:

the enemy of **the Jews**; but **they plundered** their property **on the same day**.

יא. **ביום** **ההוא** **בא** **מספר** **התרגילים**

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 τῶ 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.

12 וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן
הַבִּירָה הָרִגוּ הַיְּהוּדִים וְאַבְדּוּ חֲמִשׁ מֵאוֹת אִישׁ
וְאֵת עֶשְׂרֵת בְּנֵי-הָמֶן בְּשָׂאֵר מְדִינוֹת הַמֶּלֶךְ מִה עָשׂוּ
וּמִה-נְשְׂאֵלָתָךְ וְנִתְּנָן לָךְ וּמִה-בְּקִשְׁתְּךָ עוֹד וְתַעֲשִׂי:

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 Εσθῆρ 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?

13 וַיֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם-מָחָר
וְאֵת עֶשְׂרֵת בְּנֵי-הָמֶן וְאֵת חֲמִשָּׁה מֵאוֹת אִישׁ
וְאֵת כָּל-אֲשֶׁר-עָשָׂה לִּי הָרִגוּ וְאַבְדּוּ אֶת-כָּל-אֲשֶׁר-עָשָׂה
לִּי וְאֵת כָּל-אֲשֶׁר-עָשָׂה לִּי וְאֵת כָּל-אֲשֶׁר-עָשָׂה לִּי

יג וַיֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם-מָחָר

לַיהוּדִים 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 Ἑσθήρ 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.

וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וּתְנִיתָן דָּת בְּשׁוּשָׁן
וְאֵת עֲשֶׂרֶת בְּנֵי-הָמֶן תִּלְוּ:

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.

וַיִּקְהָלוּ הַיְּהוּדִים אֲשֶׁר-בְּשׁוּשָׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר
לְחֹדֶשׁ אָדָר וַיַּהַרְגוּ בְּשׁוּשָׁן 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 τριακοσίους καὶ οὐδὲν διήρπασαν. –

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

16 אֲשֶׁר בְּמַדִּינֹת הַמֶּלֶךְ נִקְהָלוּ
וַעֲמָד עַל-נַפְשָׁם וְנוֹחַ מֵאֲיִבֵיהֶם וְהָרֹג בְּשִׁנְאֵיהֶם חֲמִישָׁה
וּשְׁבַעִים אֶלֶף 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.

17 יוֹם יָשְׁלַח עֶשְׂרִי לַחֹדֶשׁ אָדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ
וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׁמְחָה:

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.

18 וַיְהִי בַּיּוֹם הַרְבִּיעִי אַחֲרֵי שְׁנֵי יָמֵי הַיָּמִים הַהֵם וַיִּפְּצוּ אֶת־הַיּוֹם הַהוּא לְחֹדֶשׁ אֶדְרָבָּהּ
18 וַיְהִי בַּיּוֹם הַרְבִּיעִי אַחֲרֵי שְׁנֵי יָמֵי הַיָּמִים הַהֵם וַיִּפְּצוּ אֶת־הַיּוֹם הַהוּא לְחֹדֶשׁ אֶדְרָבָּהּ

יְהוָה וְהַיְּהוּדִים אֲשֶׁר-בְּשׁוּשָׁן נִקְהָלוּ בְּשִׁלְשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה
עָשָׂר בּוֹ וְנֹחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשָׂה 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

19 וְכֵן הָיְהוּדִים הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּתוּחוֹת
עָשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֶדְרָבָּהּ שִׂמְחָה
וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשָׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ׃

19. `al-ben 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 ἔξαποστέλλοντες μερίδας τοῖς πλησίον.

19 dia touto oun hoi Ioudaioi hoi diesparmenoi en pasē chōra

Because of this then the Jews, the ones being disseminated in every place

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

20
 20
 20

כַּוִּיקְתֹּב מַרְדָּכַי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים
 אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ
 אֲחַשְׁוֵרוֹשׁ הַקְּרוֹבִים וְהַרְחֹקִים׃

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

Est9:20 Then Mardakay recorded these events, and he sent letters to all the Yahudim
 who were in all the provinces of King 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 basileia,
 as many as were in the kingdom of Artaxerxes,
 tois eggys kai tois makran,
 to the ones near and to the ones far;

21
 21
 21

כָּא לְקִיָּם עָלֵיהֶם לְהִיּוֹת עֹשִׂים אֶת יוֹם אֲרֶבְעָה עָשָׂר
 לַחֹדֶשׁ אֲדָר וְאֵת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה׃

21. l'qayem `aleyhem lih'yoth `osim 'eth yom 'ar'ba`ah `asar l'chodesh 'Adar
 w'eth yom-chamishah `asar bo b'kal-shanah w'shanah.

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

<21> στήσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαδεκάτην

καὶ τὴν πεντεκαιδεκάτην 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.

22 כב פִּימִים אֲשֶׁר-נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם
וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִגֹּן לְשִׂמְחָה
וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשִׁתָּה וְשִׂמְחָה
וּמִשְׁלוּחַ מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוֹת 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.

23 כב וְקִבֵּל הַיְּהוּדִים אֶת אֲשֶׁר-הֶחֱלוּ לַעֲשׂוֹת
וְאֵת אֲשֶׁר-כָּתַב מַרְדָּכָי אֵלֵיהֶם:

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

23 και 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 פי הקמן בן-המדתא האנגלי צ'ר פל-היהודים חשב
על-היהודים לאבדם והפיל פור הוא הגורל להם ולאבדם:

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.

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ-ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 25
ᐱᐱᐱᐱ-ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ-ᐱᐱ ᐱᐱᐱ-ᐱᐱᐱ ᐱᐱᐱᐱ
:ᐱᐱᐱᐱ-ᐱᐱ ᐱᐱᐱᐱ-ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ

כַּחַ וּבִבְאֹהָ לְפָנַי הַמֶּלֶךְ אָמַר עִם-הַסֶּפֶר יָשׁוּב מִחֻשְׁבְּתוֹ
הָרָעָה אֲנֹשֶׁר-חָשַׁב עַל-הַיְּהוּדִים עַל-רֹאשׁוֹ
וּתְלוּ אֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

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 ἐπάξαι ἐπὶ τοὺς Ἰουδαίους κακά, ἐπ' αὐτὸν ἐγένοντο,
 καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ.

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.

26 וְעַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם
הַפּוּר עַל-כֵּן עַל-כָּל-דִּבְרֵי הָאֲנָקָת הַזֹּאת
וּמִה-רָאוּ 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 αὐταὶ Φρουραὶ διὰ τοὺς κλήρους,
ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραὶ, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης
καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο καὶ ἔστησεν.

26 dia touto epeklēthēsan hai hēmerai hautai Phrourai dia tous klērou,

On account of this they call these days Purim because of the lots,

hoti tē dialektō autōn kalountai Phrourai, dia tous logous tēs epistolēs tautēs

for in their dialect they are called Purim, because of the words, of this letter,

kai hosa peponthasin dia tauta

and as much as they suffered on account of this,

kai hosa autois egeneto kai estēsen;

and as much as happened to them and was stopped.

27 וְקִימוּ וְקִבְּלוּ הַיְּהוּדִים עָלֵיהֶם וְעַל-זִרְעָם
וְעַל כָּל-הַנָּלוּיִם עָלֵיהֶם וְלֹא יַעֲבֹר לָהֶיּוֹת עֲשִׂים
אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה בְּכַתְּבָם וּבְזִמְנָם בְּכָל-שָׁנָה וּשְׁנָה:

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

28 וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וָדוֹר מִשְׁפָּחָה
וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וְיָמֵי הַפּוּרִים הָאֵלֶּה
לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא־יָסוּף מִזֵּרְעָם: כ

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 Φρουрай 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 eklipē ek tōn geneōn.
and their memorial in no way should fail unto generations.

29 וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וָדוֹר מִשְׁפָּחָה
וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וְיָמֵי הַפּוּרִים הָאֵלֶּה
לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא־יָסוּף מִזֵּרְעָם: כ

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.

30 וַיִּשְׁלַח אֶל-כָּל-הַיְּהוּדִים אֶל-שֶׁבַע וְעֶשְׂרִים
 וּמֵאָה מְדִינָה מְלֻכּוֹת אַחַשְׁוֵירוֹשׁ דְּבָרֵי שְׁלוֹם וְאֵמֶת:

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

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

31 לֹא לְקִיָּם אֶת-יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קִיָּם
 עֲלֵיהֶם מֶרְדֳּכָי הַיְּהוּדִי וְאַסְתֵּר הַמֶּלְכָּה
 וְכַאֲשֶׁר קִיָּמוּ עַל-נַפְשָׁם וְעַל-זֶרְעָם דְּבָרֵי הַצְּמוֹת 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 Εσθὴρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν
 καὶ τότε στήσαντες κατὰ τῆς ὑγιείας 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.

32 לְבִי וּמֵאֵמֶר אֶסְתֵּר קִיָּם דְּבָרֵי הַפָּרִים 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 Εσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

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

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

Chapter 10

1 וַיָּשֶׁם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם׃
וַיָּשֶׁם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם׃

אי וַיָּשֶׁם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ מִסַּעַל-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> Ἔγραψεν 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.

2 וְכָל-מַעֲשֵׂה תִקְפוֹ וְגִבּוֹרָתוֹ וּפְרָשָׁת וְגִדְלָת מַרְדָּכַי
וְאֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלּוֹא-הֵם כְּתוּבִים
עַל-סֵפֶר הַדְּבָרִי הַיָּמִים לְמַלְכֵי מְדֵי וּפָרָס׃

בְּכָל-מַעֲשֵׂה תִקְפוֹ וְגִבּוֹרָתוֹ וּפְרָשָׁת וְגִדְלָת מַרְדָּכַי
וְאֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלּוֹא-הֵם כְּתוּבִים
עַל-סֵפֶר הַדְּבָרִי 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.

3 וְגַם מַרְדָּכַי הַיְּהוּדִי מִשְׁנֶה לְמַלְכָּהּ אֶחָשֶׁרֶשׁ וְגָדוֹל לַיְּהוּדִים
וְרָצוּי לְרֹב אֲחָיו דְּרֵשׁ טוֹב לְעַמּוֹ וְדָבָר שְׁלוֹם לְכָל-זֶרְעוֹ׃

גַּם מַרְדָּכַי הַיְּהוּדִי מִשְׁנֶה לְמַלְכָּהּ אֶחָשֶׁרֶשׁ וְגָדוֹל לַיְּהוּדִים
וְרָצוּי לְרֹב אֲחָיו דְּרֵשׁ טוֹב לְעַמּוֹ וְדָבָר שְׁלוֹם לְכָל-זֶרְעוֹ׃

3. ki Mar'dakay haYahudi mish'neh lamelek 'Ahash'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 διεδέχετο 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 Mardochaios 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 Mardochaios Para tou theou egeneto tauta;

And Mardocheus said, These things have been done of the Elohim

<3>b ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὗ 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 πηγὴ, ἣ ἐγένετο ποταμός καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολὺ· Ἐσθῆρ 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 θεὸν 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.

3Ô 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 τεσσαρεσκαideκάτῃ
καὶ τῇ πεντεκαideκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης
ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ἰσραὴλ.

3k̃ 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 Φρουραι, ἣν ἔφασαν εἶναι
καὶ ἐρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ἱερουσαλημ.

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 ἐν Ἱερουσαλὲμ.

that was in Jerusalem, had interpreted it.